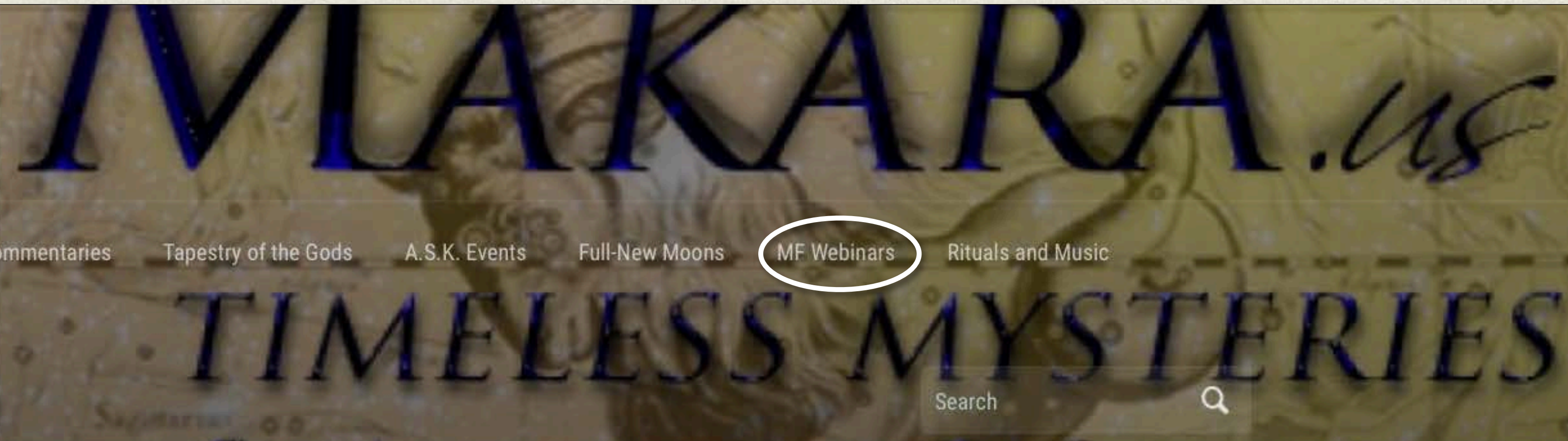




Isis frieze fragment



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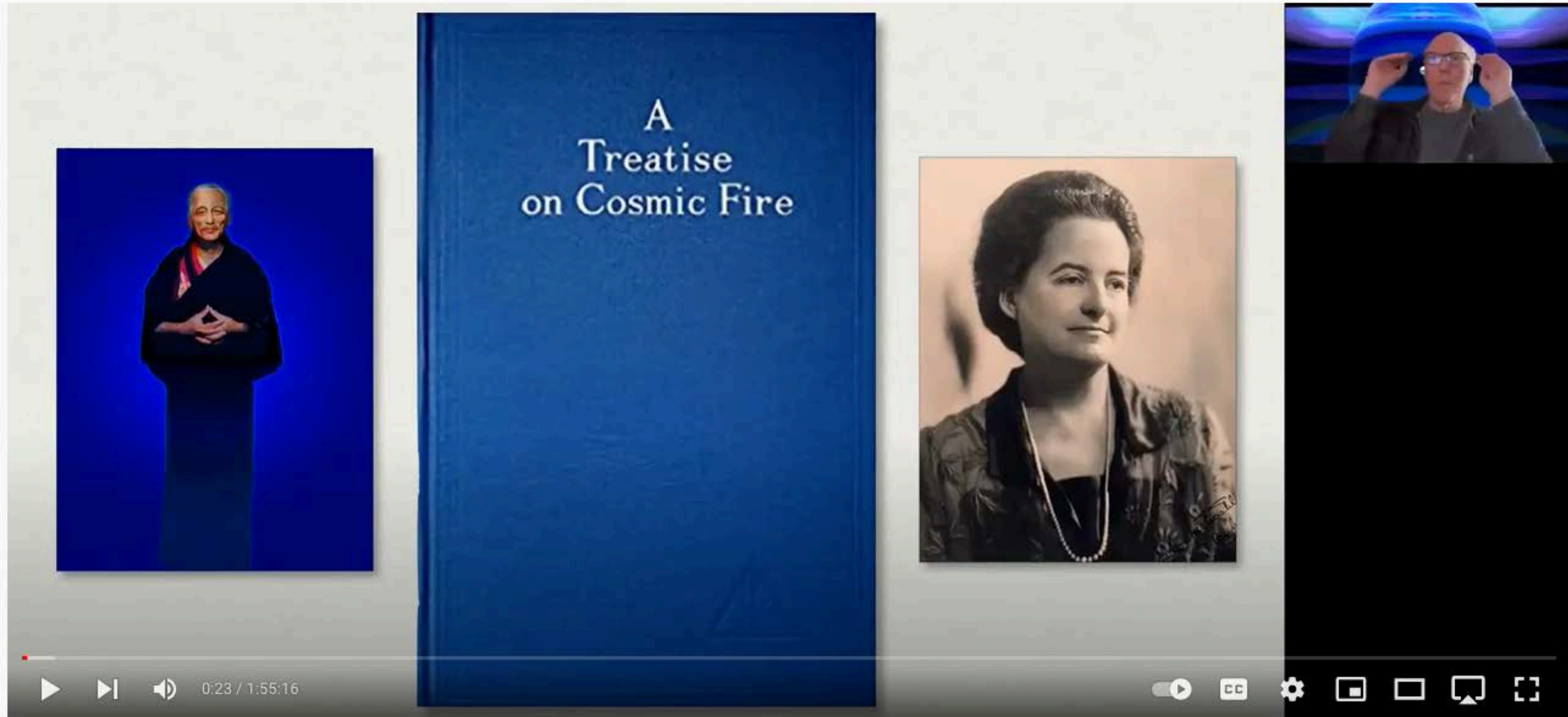
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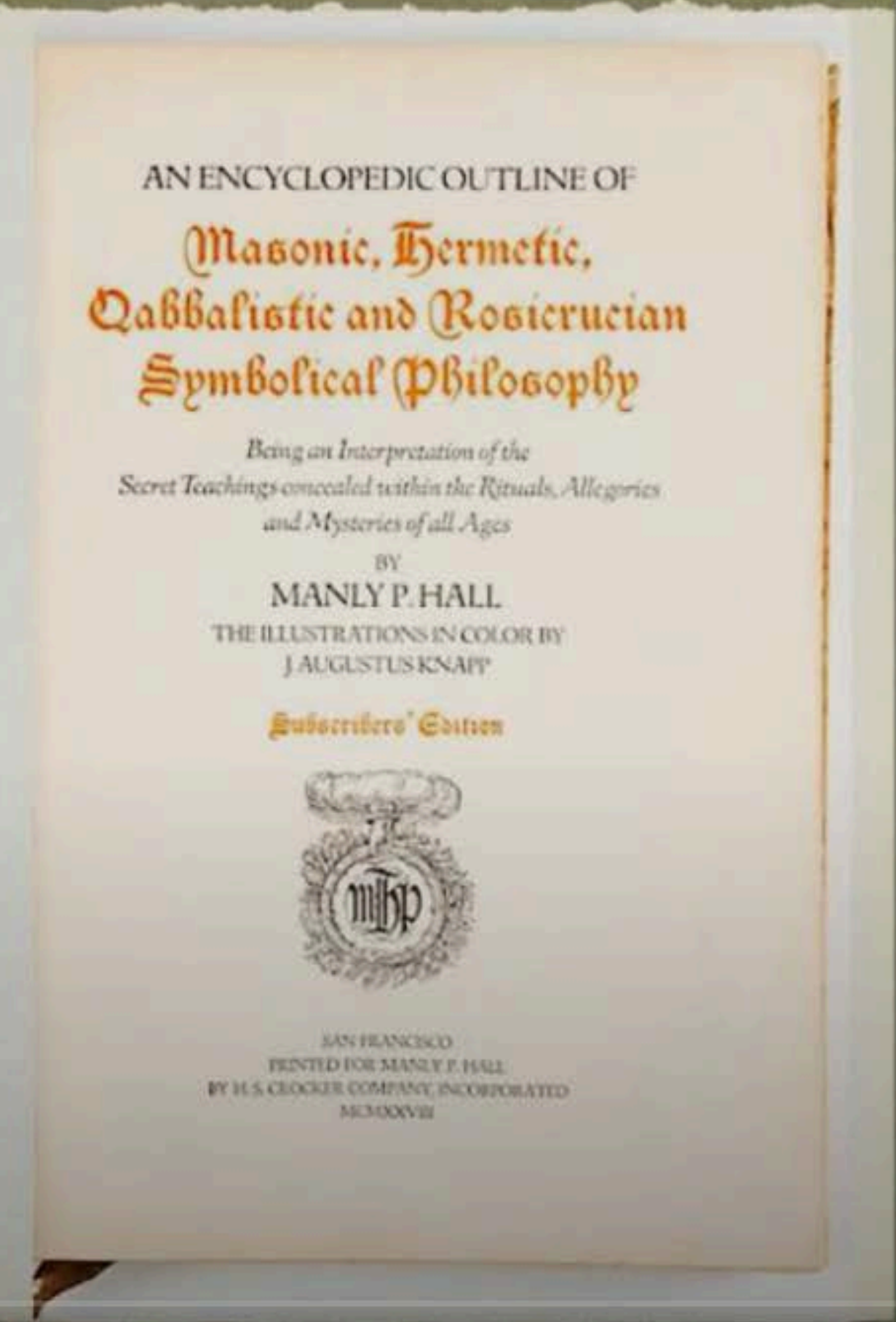
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francis donald secret teachings



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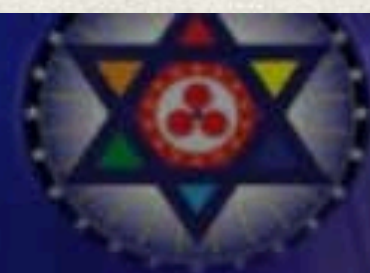
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THE SAITIC ISIS.

"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 these laws, and ordained what moose can utter. I am the sister daughter of Kronos. 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, symbolic 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 faithful 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

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 *יִסָּ*, *Isa*, and the Greek *ἰσως*, *to save*. 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 celestials, and the uni-form resemblance of Gods and Goddesses. I, who rule by my nod the luminous summits of the heavens, the salubrious 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 primordial 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 Rhamnusia. 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 Empyricus, 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 Aroueris (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



From Monette's *Historie der Hebräer* von Kerk. ISIS, QUEEN OF HEAVEN.

Diodorus writes of a famous inscription carved on a column at Nysa, 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 Oros the King. In my honor was the city of Thabate built. Rejoice, O Egypt, rejoice, land that gave me birth!" (See "Moralis and Drama," by Albert Pike.)

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 *Dionysus* 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-

the image or representative of the great works of the wise men: the Philosopher's Stone, the Elixir of Life, and the Universal Medicine.

Other hieroglyphics seen in connection with Isis are no less curious than those already described, but it is impossible to enumerate all, for many symbols were used interchangeably by the Egyptian Hermetists. The goddess often wore upon her head a hat made of cypress branches, to signify mourning for her dead husband and also for the physical death which she caused every creature to undergo in order to receive a new life in posterity or a periodic resurrection. The head of Isis is sometimes ornamented with a crown of gold or a garland of olive leaves, as conspicuous marks of her sovereignty as queen of the world and mistress of the entire universe. The crown of gold signifies also the auriferous ductuosity or sulphurous fatness of the solar and vital fires which she dispenses to every individual by a continual circulation of the elements, this circulation being symbolized by the musical rattle which she carries in her hand. This sistrum is also the yonic symbol of purity.

A serpent interwoven among the olive leaves on her head, devouring its own tail, denotes that the auriferous ductuosity was soiled with the venom of terrestrial corruption which surrounded it and must be mortified and purified by seven planetary circulations or purifications called *flying eagles* (alchemical terminology) in order to make it medicinal for the restoration of health. (Here the emanations from the sun are recognized as a medicine for the healing of human ills.) The seven planetary circulations are represented by the circumambulations of the Masonic lodge; by the marching of the Jewish priests seven times around the walls of Jericho, and of the Mohammedan priests seven times around the Kabba at Mecca. From the crown of gold project three horns of plenty, signifying the abundance of the gifts of Nature proceeding from one root having its origin in the heavens (head of Isis).

In this figure the pagan naturalists represent all the vital powers of the three kingdoms and families of sublunary nature—mineral, plant, and animal (man considered as an animal). At one of her ears was the moon and at the other the sun, to indicate that these two were the agent and patient, or father and mother principles of all natural objects; and that Isis, or Nature, makes use of these two luminaries to communicate her



From Lenox's *Lo Franco-Maonnerie*. THOTH, THE DOG-HEADED.

Arcturus, or Thoth, one of the five immortals, preceded the twelve Horus from the south of Egypt after the murder of Osiris. He also revised the ancient Egyptian calendar by increasing the year from 360 days to 365. Thoth, Hermes was called "The Dog-Headed" because of his faithfulness and integrity. He is shown crowned with a solar nimbus, carrying in one hand the Cruz Ansata, the symbol of eternal life, and in the other a serpent coiled about his right arm, the symbol of his dignity as controller of the gods.

powers to the whole empire of animals, vegetables, and minerals. On the back of her neck were the characters of the planets and the signs of the zodiac which assisted the planets in their functions. This signified that the heavenly influences directed the destinies of the principles and sperms of all things, because they were the governors of all sublunary bodies, which they transformed into little worlds made in the image of the greater universe.

Isis holds in her right hand a small sailing ship with the spindle of a spinning wheel for its mast. From the top of the mast projects a water jug, its handle shaped like a serpent swelled with venom. This indicates that Isis steers the bark of life, full of troubles and miseries, on the stormy ocean of Time. The spindle symbolizes the fact that she spins and cuts the thread of Life. These emblems further signify that Isis abounds in humidity, by means of which she nourishes all natural bodies, preserving them from the heat of the sun by humidifying them with nutritious moisture from the atmosphere. Moisture supports vegetation, but this subtle humidity (life ether) is always more or less infected by some venom proceeding from corruption or decay. It must be purified by being brought into contact with the invisible cleansing fire of Nature. This fire digests, perfects, and revitalizes this substance, in order that the humidity may become a universal medicine to heal and renew all the bodies in Nature.

The serpent throws off its skin annually and is thereby renewed (symbolic of the resurrection of the spiritual life from the material nature). This renewal of the earth takes place every spring, when the vivifying spirit of the sun returns to the countries of the Northern Hemisphere.

The symbolic Virgin carries in her left hand a sistrum and a cym-

bal, or square frame of metal, which when struck gives the keynote of Nature (Fa); sometimes also an olive branch, to indicate the harmony she preserves among natural things with her regenerating power. By the processes of death and corruption she gives life to a number of creatures of diverse forms through periods of perpetual change. The cymbal is made square instead of the usual triangular shape in order to symbolize that all things are transmuted and regenerated according to the harmony of the four elements.

Dr. Sigismund Bacstrom believed that if a physician could establish harmony among the elements of earth, fire, air, and water, and unite them into a stone (the Philosopher's Stone) symbolized by the six-pointed star or two interlaced triangles, he would possess the means of healing all disease. Dr. Bacstrom further stated that there was no doubt in his mind that the universal, omnipresent fire (spirit) of Nature "does all and is all in all." By attraction, repulsion, motion, heat, sublimation, evaporation, excitation, inspissation, coagulation, and fixation, the Universal Fire (Spirit) manipulates matter, and manifests throughout creation. Any individual who can understand these principles and adapt them to the three departments of Nature becomes a true philosopher.

From the right breast of Isis protruded a bunch of grapes and from the left an ear of corn or a sheaf of wheat, golden in color. These indicate that Nature is the source of nutrition for plant, animal, and human life, nourishing all things from herself. The golden color in the wheat (corn) indicates that in the sunlight or spiritual gold is concealed the first sperm of all life.

On the girdle surrounding the upper part of the body of the statue appear a number of mysterious emblems. The girdle is joined together in front by four golden plates (the elements), placed in the form of a square. This signified that Isis, or Nature, the first matter (alchemical terminology), was the essence of the four elements (life, light, heat, and force), which quintessence generated all things. Numerous stars are represented on this girdle, thereby indicating their influence in darkness as well as the influence of the sun in light. Isis is the Virgin immortalized in the constellation of Virgo, where the World Mother is placed with the serpent under her feet and a crown of stars on her head. In her arms she carries a sheaf of grain and sometimes the young Sun God.

The statue of Isis was placed on a pedestal of dark stone ornamented with rams' heads. Her feet stood upon a number of venomous reptiles. This indicates that Nature has power to free from acidity or saltiness all corrosives and to overcome all impurities from terrestrial corruption adhering to bodies. The rams' heads indicate that the most auspicious time for the generation of life is during the period when the sun passes through the sign of Aries. The serpents under her feet indicate that Nature is inclined to preserve life and to heal disease by expelling impurities and corruption.

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From the right arm of the figure also descends a thread, to the end of which is fastened a pair of scales, to denote the exactitude of Nature in her weights and measures. Isis is often represented as the symbol of Justice, because Nature is eternally consistent.



From Lenox's *Lo Franco-Maonnerie*. THE EGYPTIAN MADONNA.

Isis is often shown with her son Horus in her arms. She is crowned with the solar orb, ornamented with the horns of rams or bulls. Orus, or Horus, the hero more generally known, was the son of Isis and Osiris. He was the god of time, hour, day, and this narrow span of life recognized as mortal existence. In all probability, the four sons of Horus represent the four seasons of Nature. It was Horus who finally avenged the murder of his father, Osiris, by slaying Typhon, the Spirit of Evil.

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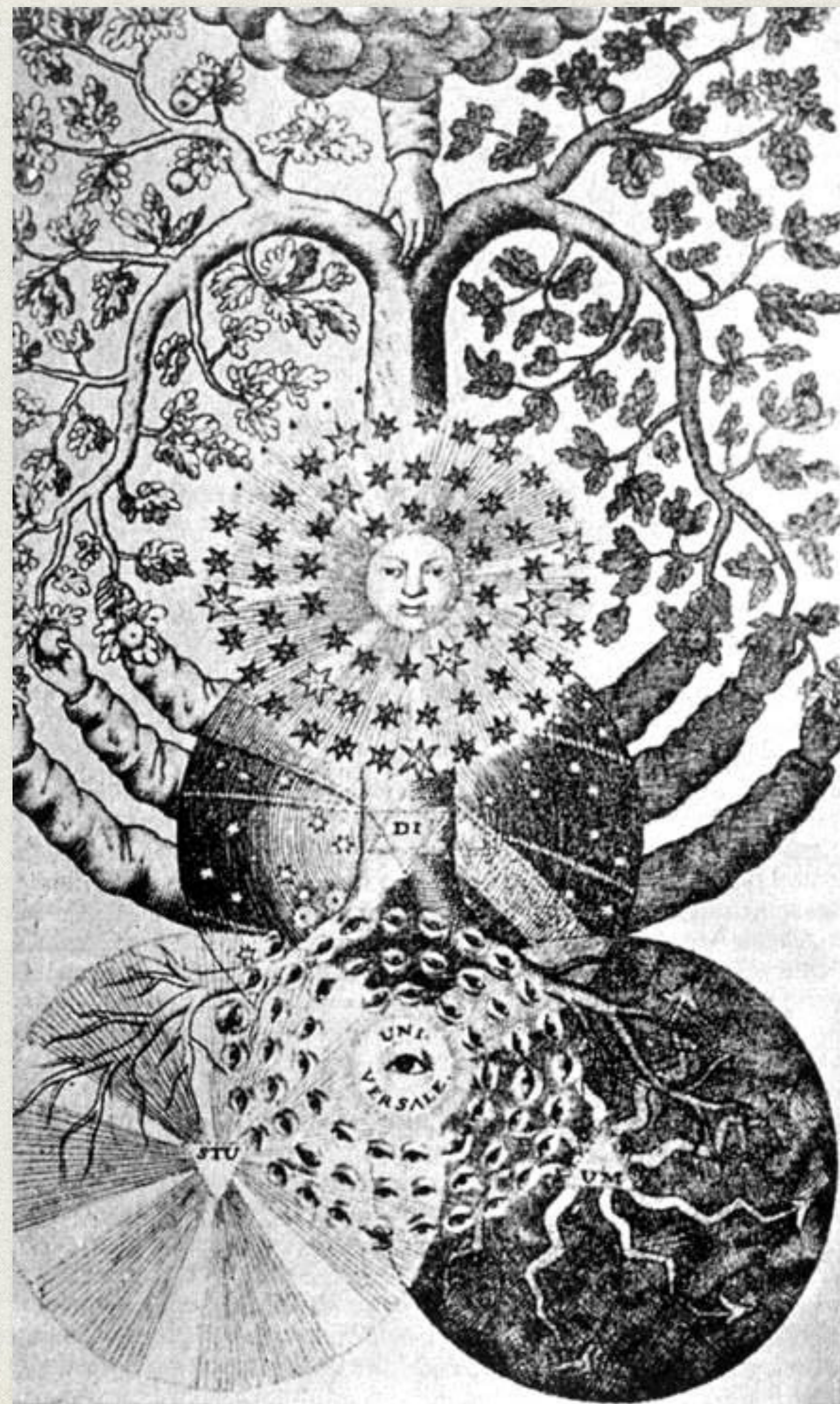
From Lenoir's *Lo Franco-Maonnierie*. THE EGYPTIAN MADONNA.

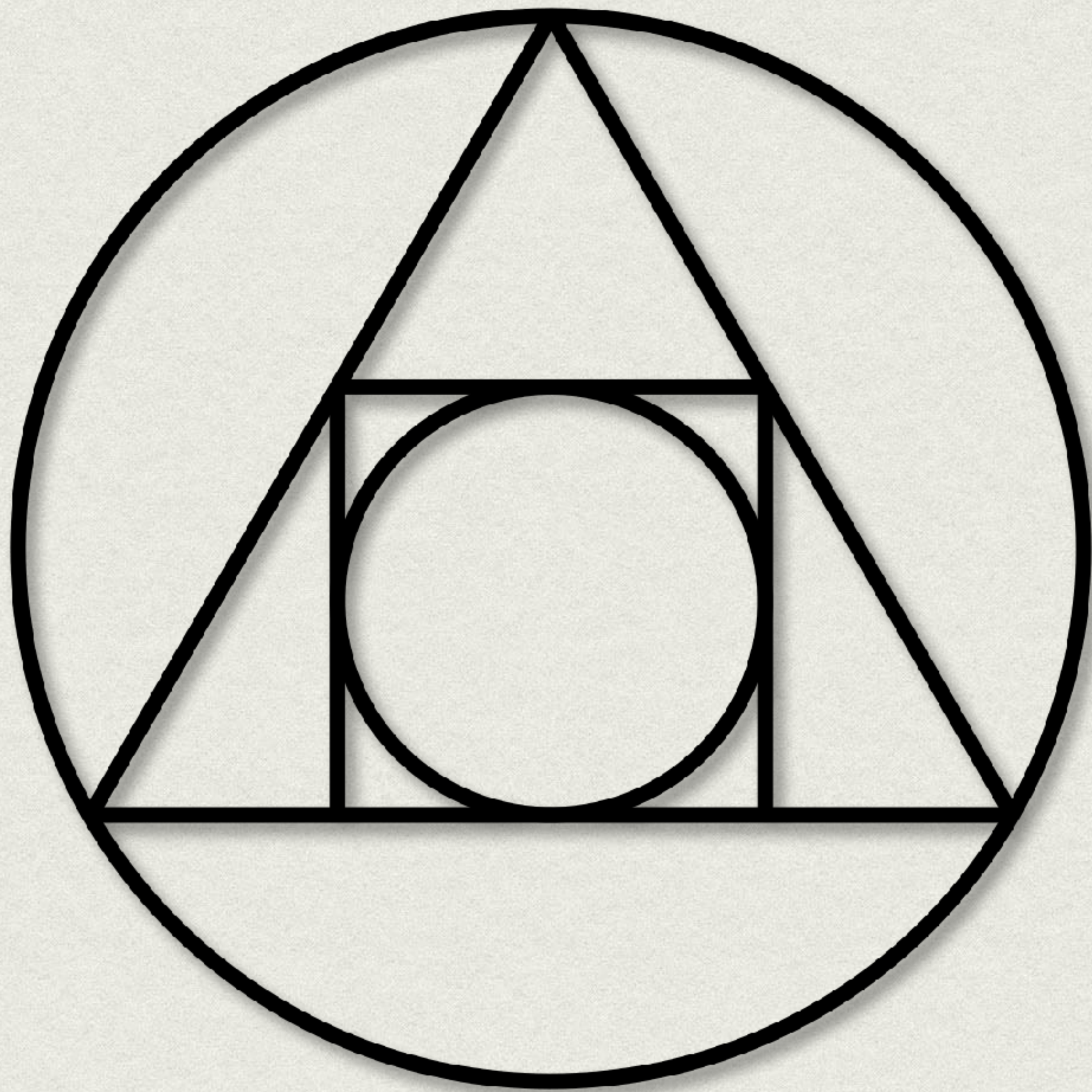
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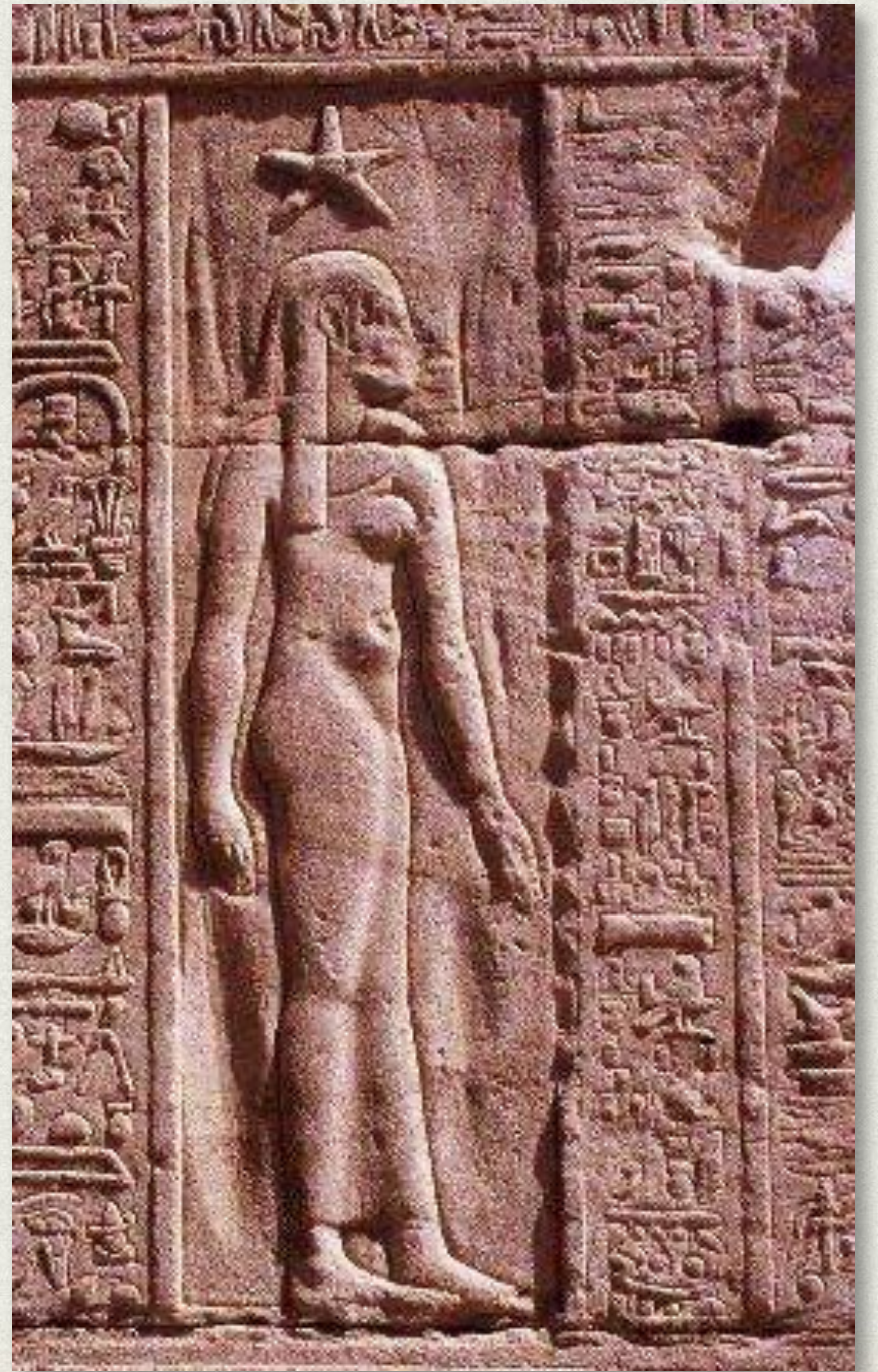
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A serpent interwoven among the olive leaves on her head, devouring its own tail, denotes that the auriferous unctuousity was soiled with the venom of terrestrial corruption which surrounded it and must be mortified and purified by seven planetary circulations or purifications called *flying eagles* (alchemical terminology) in order to make it medicinal for the restoration of health. (Here the emanations from the sun are recognized as a medicine for the healing of human ills.) The seven planetary circulations are represented by the circumambulations of the Masonic lodge; by the marching of the Jewish priests seven times around the walls of Jericho, and of the Mohammedan priests seven times around the Kabba at Mecca. From the crown of gold project three horns of plenty, signifying the abundance of the gifts of Nature proceeding from one root having its origin in the heavens (head of Isis).



From Lenoir's *Les Français-Maonnier*. THOTH, THE DOG-HEADED.

Anubis, or Thoth, one of the five immortals, preceded the twelve Horus from the west of Egypt after the murder of Osiris. He also revised the ancient Egyptian calendar by increasing the year from 360 days to 365. Thoth Hermes was called "The Dog-Headed" because of his faithfulness and integrity. He is shown crowned with a solar nimbus, carrying in one hand the Cruz Anubis, the symbol of eternal life, and in the other a serpent coiled about a staff symbolic of his dignity as conductor of the gods.

powers to the whole empire of animals, vegetables, and minerals. On the back of her neck were the characters of the planets and the signs of the zodiac which assisted the planets in their functions. This signified that the heavenly influences directed the destinies of the principles and sperms of all things, because they were the governors of all sublunary bodies, which they transformed into little worlds made in the image of the greater universe.

Isis holds in her right hand a small sailing ship with the spindle of a spinning wheel for its mast. From the top of the mast projects a water jug, its handle shaped like a serpent swelled with venom. This indicates that Isis steers the bark of life, full of troubles and miseries, on the stormy ocean of Time. The spindle symbolizes the fact that she spins and cuts the thread of life. These emblems further signify that Isis abounds in humidity, by means of which she nourishes all natural bodies, preserving them from the heat of the sun by humidifying them with nutritious moisture from the atmosphere. Moisture supports vegetation, but this subtle humidity (life ether) is always more or less infected by some venom proceeding from corruption or decay. It must be purified by being brought into contact with the invisible cleansing fire of Nature. This fire digests, perfects, and revitalizes this substance, in order that the humidity may become a universal medicine to heal and renew all the bodies in Nature.

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bal, or square frame of metal, which when struck gives the keynote of Nature (Fa); sometimes also an olive branch, to indicate the harmony she preserves among natural things with her regenerating power. By the processes of death and corruption she gives life to a number of creatures of diverse forms through periods of perpetual change. The cymbal is made square instead of the usual triangular shape in order to symbolize that all things are transmuted and regenerated according to the harmony of the four elements.

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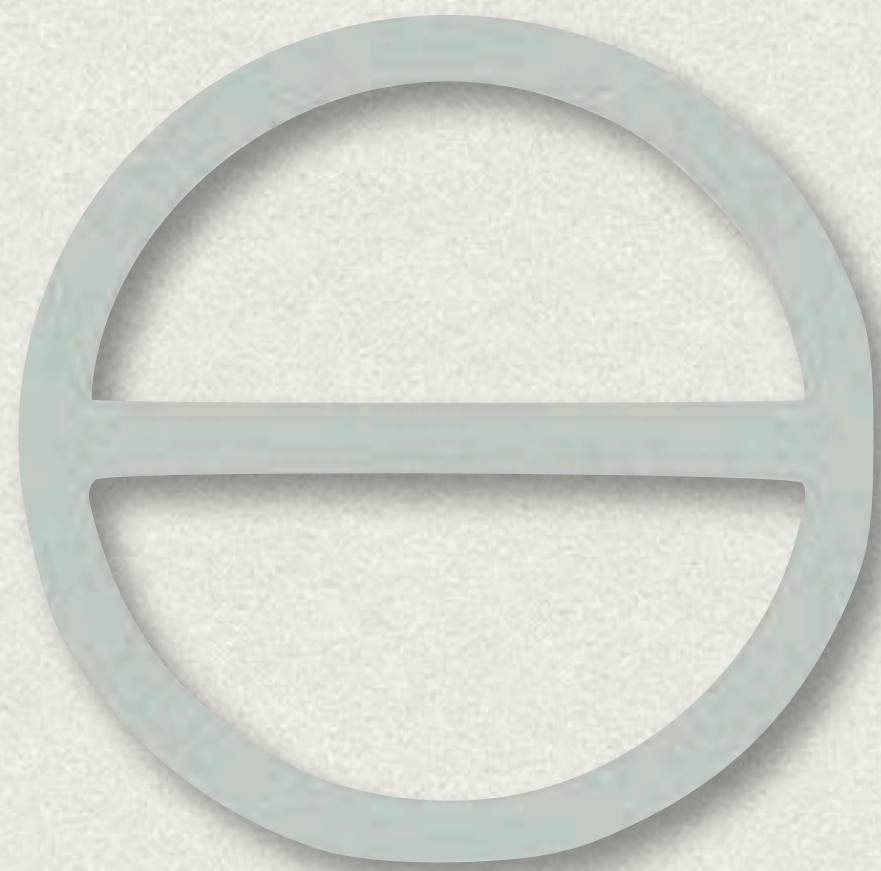
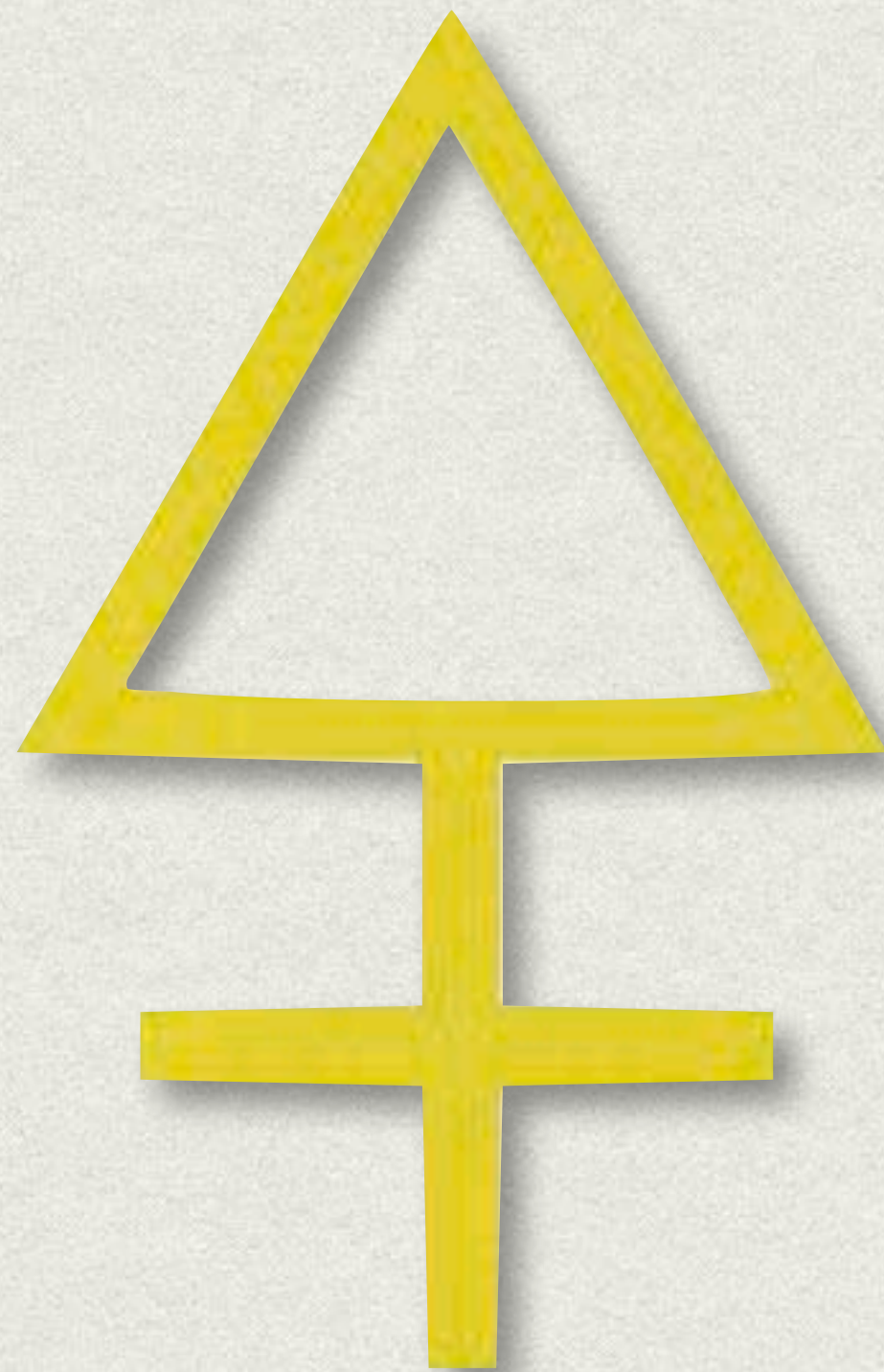


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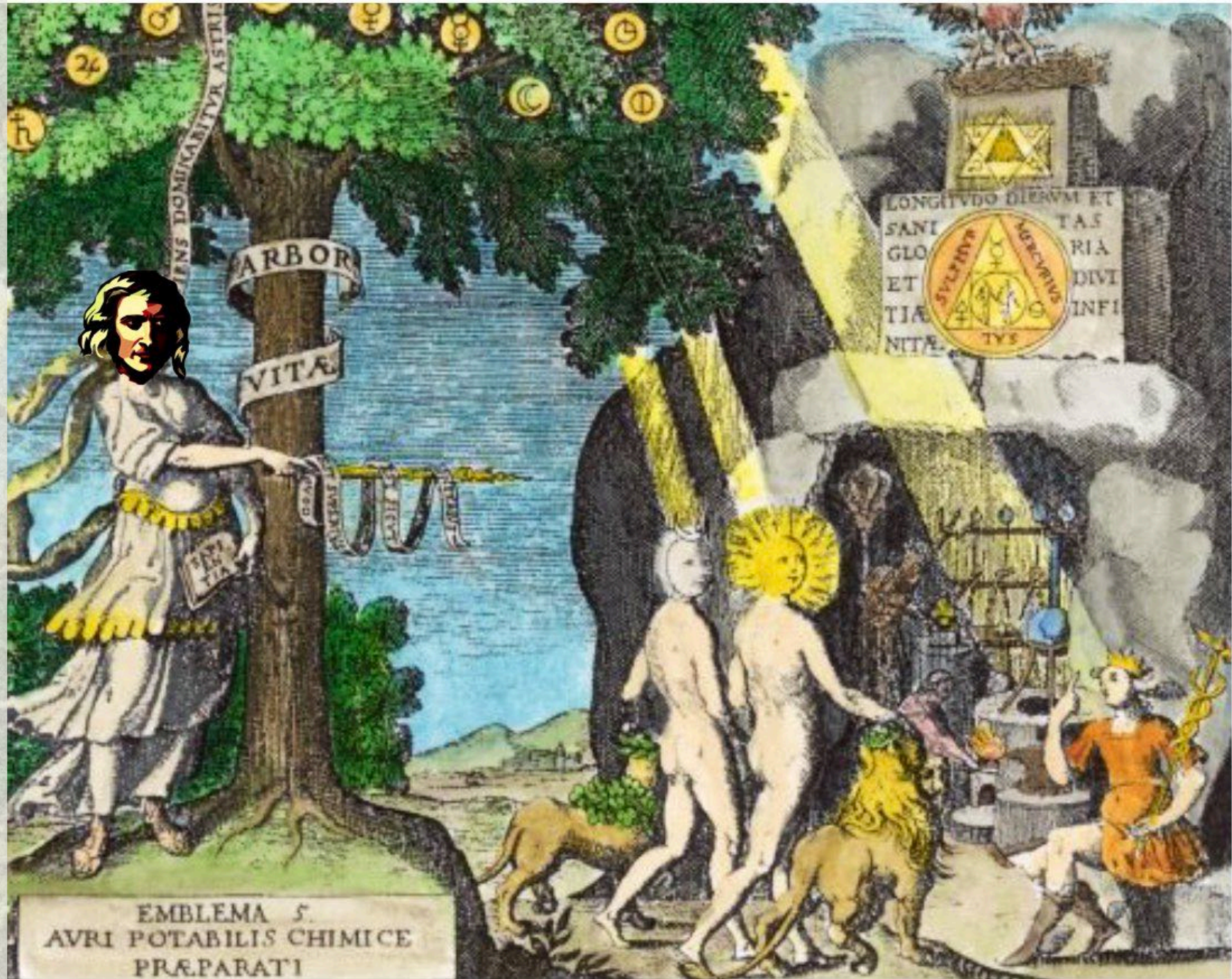
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Temple of Vesta at Tivoli



Themis, Goddess of Order and Justice



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In this figure the pagan naturalists represent all the vital powers of the three kingdoms and families of sublunary nature—mineral, plant, and animal (man considered as an animal). At one of her ears was the moon and at the other the sun, to indicate that these two were the agent and patient, or father and mother principles of all natural objects; and that Isis, or Nature, makes use of these two luminaries to communicate her

powers to the whole empire of animals, vegetables, and minerals. On the back of her neck were the characters of the planets and the signs of the zodiac which assisted the planets in their functions. This signified that the heavenly influences directed the destinies of the principles and sperms of all things, because they were the governors of all sublunary bodies, which they transformed into little worlds made in the image of the greater universe.

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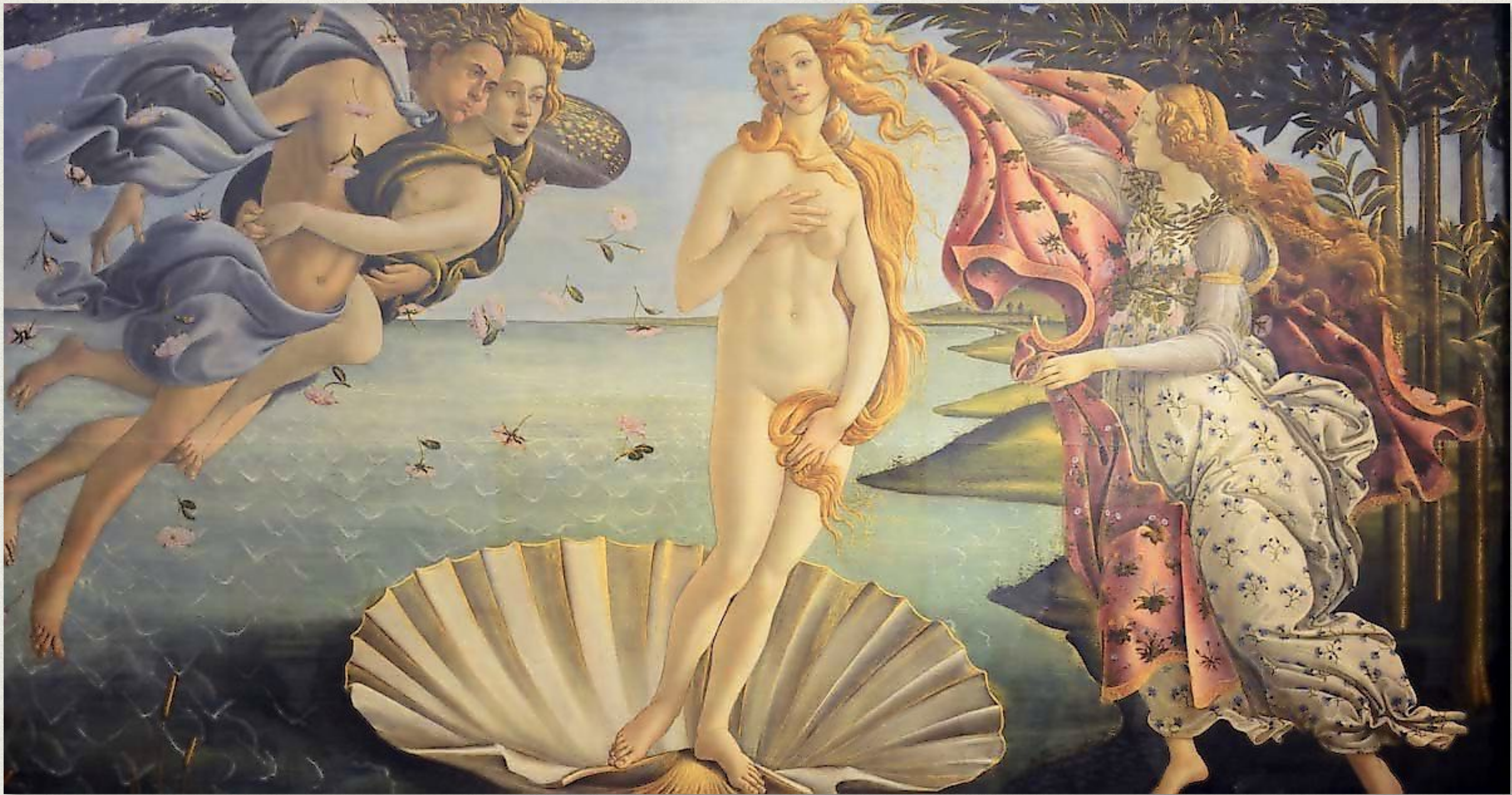


The title, High Priestess, means literally "**chief feminine elder,**" or **primary receptive aspect of the Life-power.** In Hindu philosophy this is Prakriti, the precosmic root substance which is the substratum beneath all the objective planes of existence. Thus the woman in Key 2 is in one sense identical with the First Mother, or First Matter, of the alchemists, who often call this *Prima Materia* their Virgin Diana. Diana is the goddess of the crescent Moon. She is also the Great Hecate of Greek occult philosophy. Hecate, often confused in ancient mythology with Luna, was

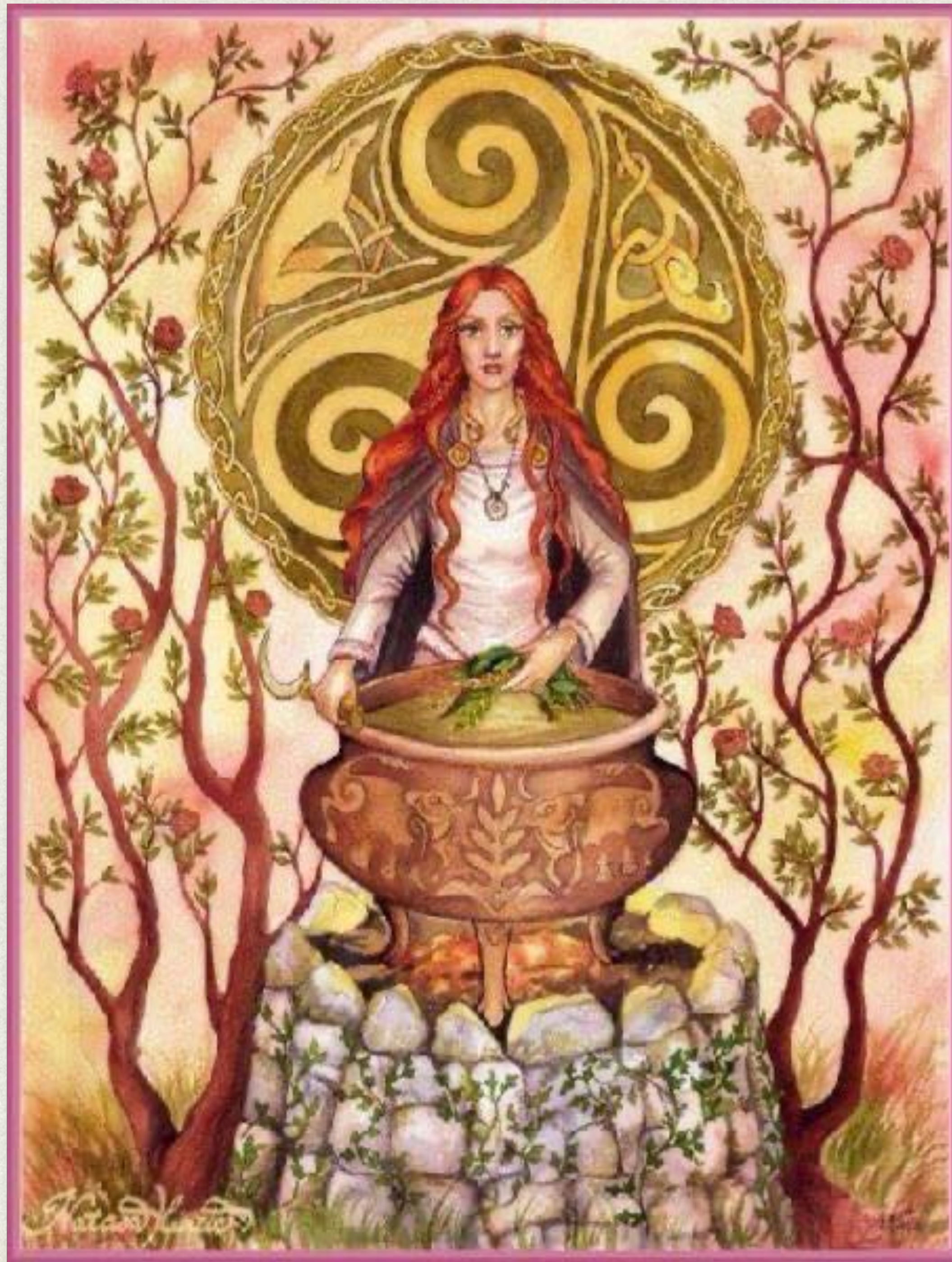
supposed to have all secret powers of nature at her command. In fact, the High Priestess corresponds to all the virgin goddesses of the ancient world - to Artemis, guardian and helper of childbirth, to Maia, mother of Hermes, to Bona Dea, who "out of modesty never left her bower, or let herself be seen of men," and to Kybele, whose sanctuaries were caves. Dr. Waite says "she is the spiritual Bride and Mother, the daughter of the stars. . . the Queen of the borrowed light, but this is the light of all." Thus she also represents Eve, before her union with Adam. -The Tarot:50-1



The Virgin of Revelation



Birth of Venus by Alessandro Botticelli





The goddess Sophia

The World Virgin is sometimes shown standing between two great pillars—the Jachin and Boaz of Freemasonry—symbolizing the fact that Nature attains productivity by means of polarity. As wisdom personified, Isis stands between the pillars of opposites, demonstrating that understanding is always found at the point of equilibrium and that truth is often crucified between the two thieves of a apparent contradiction.

The sheen of gold in her dark hair indicates that while she is lunar, her power is due to the sun's rays, from which she secures her ruddy complexion. As the moon is robed in the reflected light of the sun, so Isis, like the virgin of Revelation, is clothed in the glory of solar luminosity. Apuleius states that while he was sleeping he beheld the venerable goddess Isis rising out of the ocean. The ancients realized that the primary forms of life first came out of water, and modern science concurs in this view. H. G. Wells, in his *Outline of History*, describing primitive life on the earth, states: "But though the ocean and intertidal water already swarmed with life, the land above the high-tide line was still, so far as we can guess, a stony wilderness without a trace of life." In the next chapter he adds: "Whenever the shore-line ran there was life, and that life went on in and by and with water as its home, its medium, and its fundamental necessity." The ancients believed that the universal sperm proceeded from warm vapor, humid but fiery. The veiled Isis, whose very coverings represent vapor, is symbolic of this humidity, which is the carrier or vehicle for the sperm life of the sun, represented by a child in her arms. Because the sun, moon, and stars in seeming appear to sink into the sea and also because the water receives their rays into itself, the sea was believed to be the breeding ground for the sperm of living things. This sperm is generated from the combination of the influences of the celestial bodies; hence Isis is sometimes represented as pregnant.

Frequently the statue of Isis was accompanied by the figure of a large black and white ox. The ox represents either Osiris as Taurus, the bull of the zodiac, or Apis, an animal sacred to Osiris because of its peculiar markings and colorings. Among the Egyptians, the bull was a beast of burden. Hence the presence of the animal was a reminder of the labors patiently performed by Nature that all creatures may have life and health. Harpocrates, the God of Silence, holding his fingers to his mouth, often accompanies the statue of Isis. He warns all to keep the secrets of the wise from those unfit to know them.

The Druids of Britain and Gaul had a deep knowledge concerning the mysteries of Isis and worshiped her under the symbol of the moon. Godfrey Higgins considers it a mistake to regard Isis as synonymous with the moon. The moon was chosen for Isis because of its dominion over water. The Druids considered the sun to be the father and the moon the mother of all things. By means of these symbols they worshiped Universal Nature.

The figure of Isis is sometimes used to represent the occult and magical arts, such as necromancy, invocation, sorcery, and thaumaturgy. In one of the myths concerning her, Isis is said to have conjured the invincible God of Eternities, Ra, to tell her his secret and sacred name, which he did. This name is equivalent to the Lost Word of Masonry. By means of this Word, a magician can demand obedience from the invisible and superior deities. The priests of Isis became adepts in the use of the unseen forces of Nature. They understood hypnotism, mesmerism, and similar practices long before the modern world dreamed of their existence.

Plutarch describes the requisites of a follower of Isis in this manner: "For as 'tis not the length of the beard, or the coarseness of the habit which makes a philosopher, so neither will those frequent shavings, or the mere wearing [of] a linen vestment constitute a votary of Isis; but he alone is a true servant or follower of this Goddess, who after he has heard, and been made acquainted in a proper manner with the history of the actions of these Gods, searches into the hidden truths which lie concealed under them, and examines the whole by the dictates of reason and philosophy."

During the Middle Ages the troubadours of Central Europe preserved in song the legends of this Egyptian goddess. They composed sonnets to the most beautiful woman in all the world. Though few ever discovered her identity, she was *Sophia*, the Virgin of Wis-

dom, whom all the philosophers of the world have wooed. Isis represents the mystery of motherhood, which the ancients recognized as the most apparent proof of Nature's omniscient wisdom and God's overshadowing power. To the modern seeker she is the epitome of the Great Unknown, and only those who unveil her will be able to solve the mysteries of life, death, generation, and regeneration.

MUMMIFICATION OF THE EGYPTIAN DEAD

Servius, commenting on Virgil's *Æneid*, observes that "the wise Egyptians took care to embalm their bodies, and deposit them in catacombs, in order that the soul might be preserved for a long time in connection with the body, and might not soon be alienated; while the Romans, with an opposite design, committed the remains of their dead to the funeral pile, intending that the vital spark might immediately be restored to the general element, or return to its pristine nature." (From Prichard's *An Analysis of the Egyptian Mythology*.)

No complete records are available which give the secret doctrine of the Egyptians concerning the relationship existing between the spirit, or consciousness, and the body which it inhabited. It is reasonably certain, however, that Pythagoras, who had been initiated in the Egyptian temples, when he promulgated the doctrine of metempsychosis, restated, in part at least, the teachings of the Egyptian initiates. The popular supposition that the Egyptians mummified their dead in order to preserve the form for a physical resurrection is untenable in the light of modern knowledge regarding their philosophy of death. In the fourth book of *On Ascension from Animal Food*, Porphyry describes an Egyptian custom of purifying the dead by removing the contents of the abdominal cavity, which they placed in a separate chest. He then reproduces the following oration which had been translated out of the Egyptian tongue by Euphrastus: "O sovereign Sun, and all ye Gods who impart life to men, receive me, and deliver me to the eternal Gods as a cobabeant. For I have always piously worshipped those divinities which were pointed out to me by my parents as long as I lived in this age, and have likewise always honored those who procured my body. And, with respect to other men, I have never slain any one, nor defrauded any one of what he deposited with me, nor have I committed any other atrocious deed. If, therefore, during my life I have acted erroneously, by eating or drinking things which it is unlawful to eat or drink, I have not erred through myself, but through these" (pointing to the chest which contained the viscera). The removal of the organs identified as the seat of the appetites was considered equivalent to the purification of the body from their evil influences.

So literally did the early Christians interpret their Scriptures that they preserved the bodies of their dead by pickling them in salt water, so that on the day of resurrection the spirit of the dead might reenter a complete and perfectly preserved body. Believing that the incisions necessary to the embalming process and the removal of the internal organs would prevent the return of the spirit to the body, the Christians buried their dead without resorting to the more elaborate mummification methods employed by the Egyptian morticians.

In his work on *Egyptian Magic*, S.S.D.D. hazards the following speculation concerning the esoteric purposes behind the practice of mummification. "There is every reason to suppose," he says, "that only those who had received some grade of initiation were mummified, for it is certain that, in the eyes of the Egyptians, mummification effectually prevented reincarnation. Reincarnation was necessary to imperfect souls, those who had failed to pass the tests of initiation; but for those who had the Will and the capacity to enter the Secret Adytum, there was seldom necessity for that liberation of the soul which is said to be effected by the destruction of the body. The body of the initiate was therefore preserved after death as a species of Talisman or material basis for the manifestation of the Soul upon earth."

During the period of its inception mummification was limited to the Pharaoh and such other persons of royal rank as presumably partook of the attributes of the great Osiris, the divine, mummified King of the Egyptian Underworld.



OSIRIS, KING OF THE UNDERWORLD.

Osiris is often represented with the lower part of his body enclosed in a serpentine or scorpion-like body. Some authorities believe that his body was divided into three distinct parts, only one of which formed his true spiritual form. The human body was considered to be a tomb or repository of this immortal spirit. Therefore Osiris, a symbol of the human being, was represented with the lower half of his body encased in a serpent, that the two in their aspect of man encased in this material form provided by the material case.

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The Egyptians also believed that Osiris was the mother and the Father (the water and the earth) and the conjunction of the two was the source of life. The mortal waters of the Nile were believed to proceed from the conjunction of these, who were generally represented as being of every race.

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Servius, commenting on Virgil's *Æneid*, observes that "the wise Egyptians took care to embalm their bodies, and deposit them in catacombs, in order that the soul might be preserved for a long time in connection with the body, and might not soon be alienated; while the Romans, with an opposite design, committed the remains of their dead to the funeral pile, intending that the vital spark might immediately be restored to the general element, or return to its pristine nature." (From Prichard's *An Analysis of the Egyptian Mythology*.)

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The sheen of gold in her dark hair indicates that while she is lunar, her power is due to the sun's rays, from which she secures her ruddy complexion. As the moon is robed in the reflected light of the sun, so Isis, like the virgin of Revelation, is clothed in the glory of solar luminosity. Apuleius states that while he was sleeping he beheld the venerable goddess Isis rising out of the ocean. The ancients realized that the primary forms of life first came out of water, and modern science concurs in this view. H. G. Wells, in his *Outline of History*, describing primitive life on the earth, states: "But though the ocean and intertidal water already swarmed with life, the land above the high-tide line was still, so far as we can guess, a stony wilderness without a trace of life." In the next chapter he adds: "Whenever the shore-line ran there was life, and that life went on in and by and with water as its home, its medium, and its fundamental necessity." The ancients believed that the universal sperm proceeded from warm vapor, humid but fiery. The veiled Isis, whose very coverings represent vapor, is symbolic of this humidity, which is the carrier or vehicle for the sperm life of the sun, represented by a child in her arms. Because the sun, moon, and stars in seeming appear to sink into the sea and also because the water receives their rays into itself, the sea was believed to be the breeding ground for the sperm of living things. This sperm is generated from the combination of the influences of the celestial bodies; hence Isis is sometimes represented as pregnant.

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So literally did the early Christians interpret their Scriptures that they preserved the bodies of their dead by pickling them in salt water, so that on the day of resurrection the spirit of the dead might reenter a complete and perfectly preserved body. Believing that the incisions necessary to the embalming process and the removal of the internal organs would prevent the return of the spirit to the body, the Christians buried their dead without resorting to the more elaborate mummification methods employed by the Egyptian morticians.

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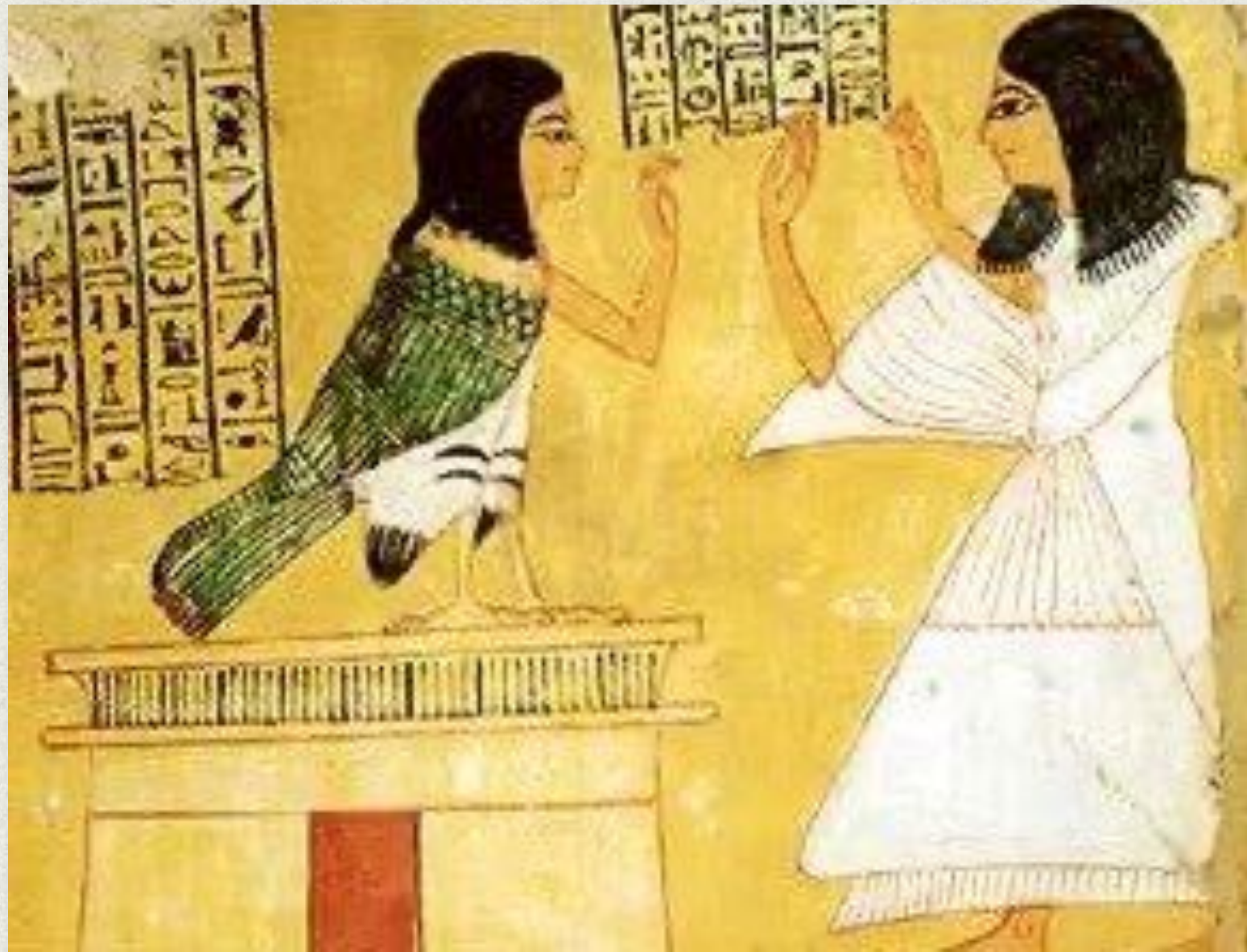


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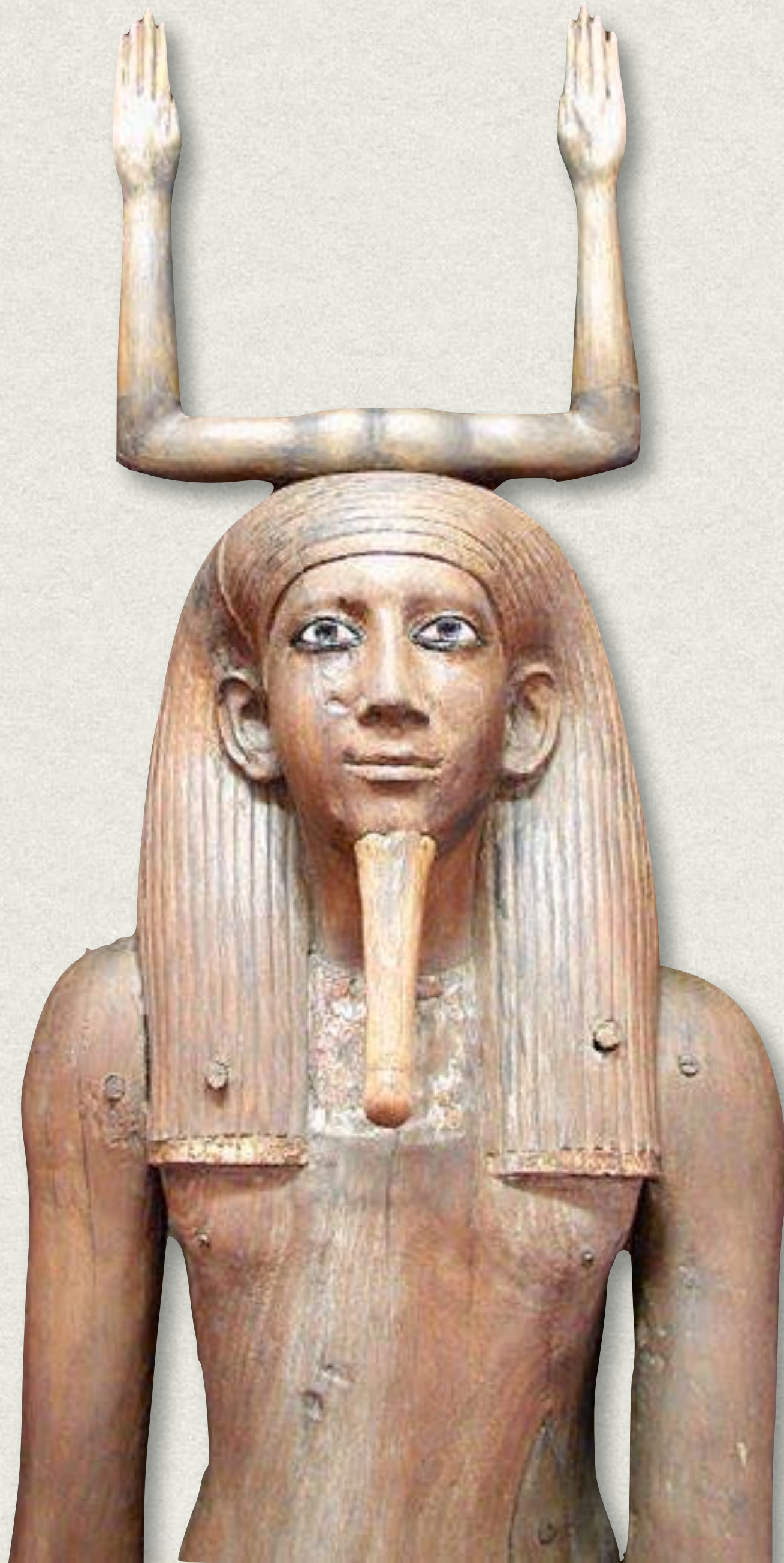
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Egyptian *Ba*



Agricultural Scenes
from the Tomb of Nakht



Egyptian *Ka*



Egyptian *Akh*

The connection between the Ba and the body was essential for the soul's eternal existence, as it enabled the Ba to join with another aspect of the soul, the Ka, which was the vital force or life energy that animated the body. The Ka also needed offerings of food and drink to survive, and these were brought to the tomb by relatives or priests. The union of the Ba and the Ka resulted in the creation of another aspect of the soul, the Akh, which was the intellect or wisdom that transcended death and attained a higher state of being. –worldhistory.org

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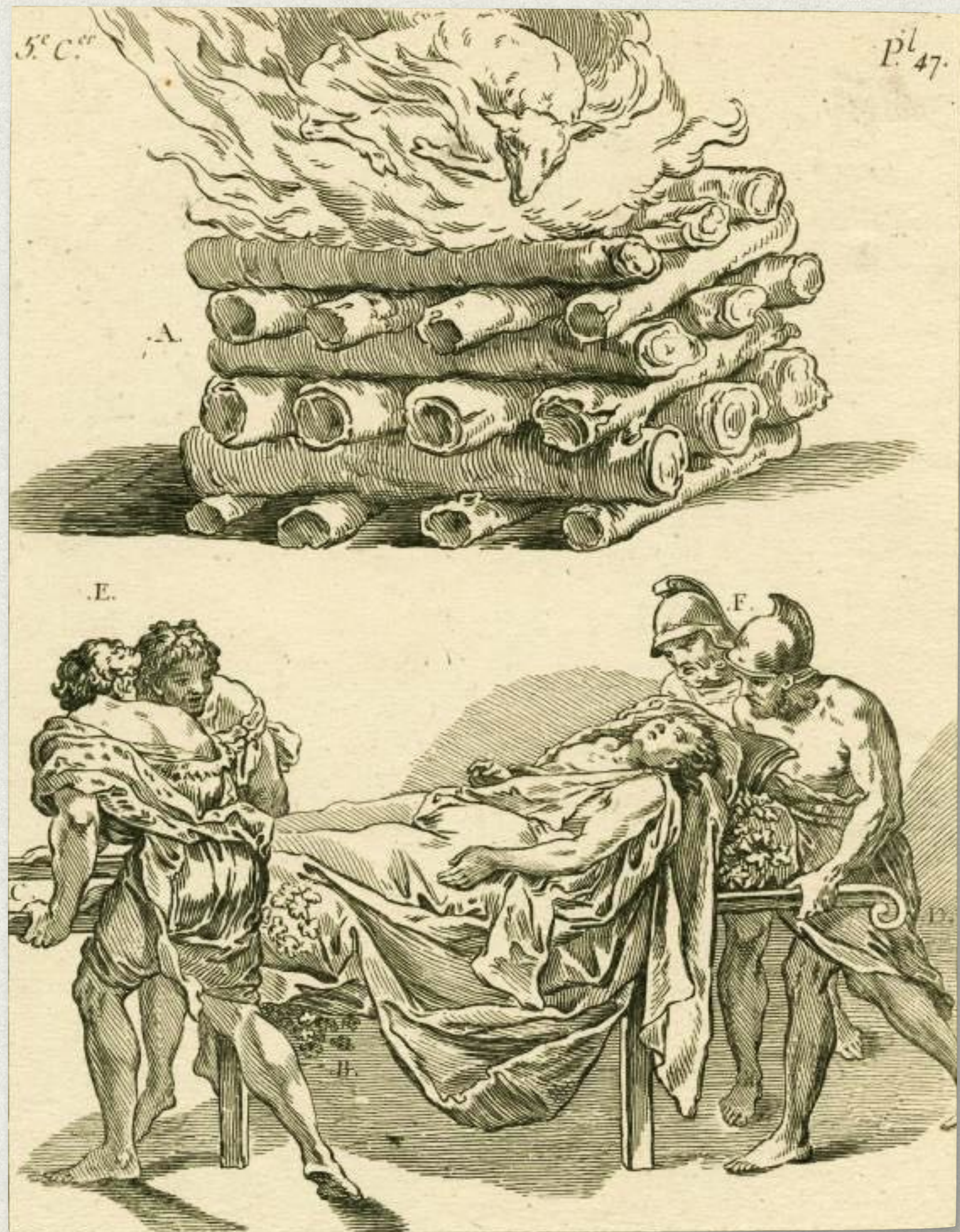
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P. 47.

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2407 ROMAN URN
BATTLE BETWEEN ROMANS & GAULS.
Mus. Marcell., 1911. Trenchard Coll.

Ancient Roman burial urn

Ancient Roman funeral pyre and funeral procession



■ Ruins of the Mausoleum of Augustus, 28 B.C.E.

XLVIII

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Servius, commenting on Virgil's *Aeneid*, observes that "the wise Egyptians took care to embalm their bodies, and deposit them in catacombs, in order that the soul might be preserved for a long time in connection with the body, and might not soon be alienated; while the Romans, with an opposite design, committed the remains of their dead to the funeral pile, intending that the vital spark might immediately be restored to the general element, or return to its pristine nature." (From Prichard's *An Analysis of the Egyptian Mythology*.)

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Osiris is often represented as the inner part of his body enclosed in a transparent or suspended bag with several handles. When a spirit consists of three distinct parts, only one of which is the real or spiritual form. The human body may be considered to be a kind of receptacle of this incarnating spirit. Therefore Osiris, a symbol of the human being, was represented with the lower half of his body suspended to indicate that the real or living aspect of man existed so long as the material form enveloped by the human case.

There is a resemblance between the genius principle of God and the passive principle of Nature. From the union of these two principles is produced the material creation. Man is a composite creature. From the Father, the active principle, he takes his Divine Soul, the fire of inspiration—that immortal part of himself which never changes and which is the basis of his personality. From the Mother, the passive principle, he takes his material organization, the clay of which he is made. The material organization is the body that receives within the light of Nature that central, life-giving, all-inclusive personality, his intellect, his feelings, and his emotions.

The Egyptians also believed that Osiris was the mirror of the soul. The soul was said to be a bird, a hawk, or a falcon, which was bound to the body, long after it had departed. The mortal waters of the Nile were believed to be good for the liberation of those who were generally supposed to be in a state of slavery.

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Ra travelling through the underworld in his barque,
from the Book of Gates in the tomb of Ramses I, circa 1290 BCE.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic [fivefold] division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations

between the Dhyān-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man." The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles — materialised for the sake of clearness into ethereal entities or bodies. We must, moreover,

remind those who try to prove that the ancient Egyptians knew nothing of, and did not teach Reincarnation, that the "Soul" (the Ego or Self) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," i.e., for the cycle of necessity. This "Soul" emerges from the *Tiaou* (the realm of the cause of life) and joins the living on Earth by day, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxlili.) –SD1:226-7

XLVIII

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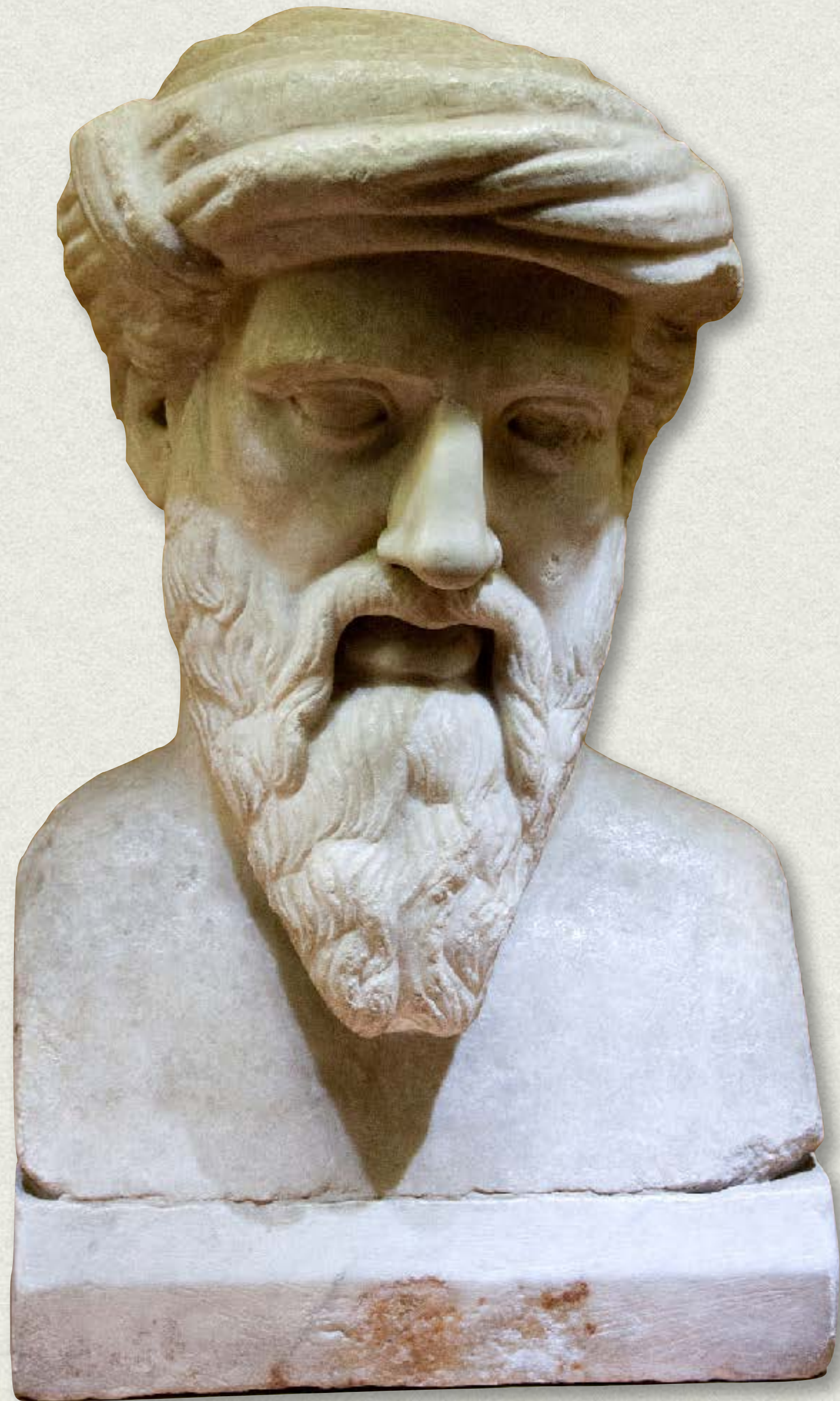
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There was not a philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brahmans, Buddhists, and later by the Pythagoreans, in its esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men, were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and both, as the

penalty of their divine philosophy, were put to a violent death. The rabble has been the same in all ages. Materialism has been, and will ever be blind to spiritual truths. These philosophers held, with the Hindus, that God had infused into matter a portion of his own Divine Spirit, which animates and moves every particle. They taught that men have two souls, of separate and quite different natures: the one perishable--the Astral Soul, or the inner, fluidic body--the other incorruptible and immortal--the Augoeides, or portion of the Divine Spirit --Isis Unveiled, v.1, p.7

Metempsychosis, by Rinnetenshō



The cosmological theory of numerals which Pythagoras learned from the Egyptian hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically. The sacred numbers of the universe in their esoteric combination solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders before they develop into higher ones must emanate from the higher spiritual ones, and when arrived at the turning-point, be reabsorbed again into the infinite. –Isis Unveiled, v.1, p.7

Pythagoras

XLVIII

The World Virgin is sometimes shown standing between two great pillars—the Jachin and Boaz of Freemasonry—symbolizing the fact that Nature attains productivity by means of polarity. As wisdom personified, Isis stands between the pillars of opposites, demonstrating that understanding is always found at the point of equilibrium and that truth is often crucified between the two thieves of a apparent contradiction.

The sheen of gold in her dark hair indicates that while she is lunar, her power is due to the sun's rays, from which she secures her ruddy complexion. As the moon is robed in the reflected light of the sun, so Isis, like the virgin of Revelation, is clothed in the glory of solar luminosity. Apuleius states that while he was sleeping he beheld the venerable goddess Isis rising out of the ocean. The ancients realized that the primary forms of life first came out of water, and modern science concurs in this view. H. G. Wells, in his *Outline of History*, describing primitive life on the earth, states: "But though the ocean and intertidal water already swarmed with life, the land above the high-tide line was still, so far as we can guess, a spongy wilderness without a trace of life." In the next chapter he adds: "Wherever the shore-line ran there was life, and that life went on in and by and with water as its home, its medium, and its fundamental necessity." The ancients believed that the universal sperm proceeded from warm vapor, humid but fiery. The veiled Isis, whose very coverings represent vapor, is symbolic of this humidity, which is the carrier or vehicle for the sperm life of the sun, represented by a child in her arms. Because the sun, moon, and stars in seeming appear to sink into the sea and also because the water receives their rays into itself, the sea was believed to be the breeding ground for the sperm of living things. This sperm is generated from the combination of the influences of the celestial bodies; hence Isis is sometimes represented as pregnant.

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The figure of Isis is sometimes used to represent the occult and magical arts, such as necromancy, invocation, sorcery, and chaumaturgy. In one of the myths concerning her, Isis is said to have conjured the invincible God of Eternities, Ra, to tell her his secret and sacred name, which he did. This name is equivalent to the Lost Word of Masonry. By means of this Word, a magician can demand obedience from the invisible and superior deities. The priests of Isis became adepts in the use of the unseen forces of Nature. They understood hypnotism, mesmerism, and similar practices long before the modern world dreamed of their existence.

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During the Middle Ages the cobalt dross of Central Europe preserved in song the legends of this Egyptian goddess. They composed sonnets to the most beautiful woman in all the world. Though few ever discovered her identity, she was *Sophia*, the Virgin of Wis-

dom, whom all the philosophers of the world have wooed. Isis represents the mystery of motherhood, of Nature's omniscient wisdom and God's overshadowing power. To the modern seeker she is the epitome of the Great Unknown, and only those who unveil her will be able to solve the mysteries of life, death, generation, and regeneration.

MUMMIFICATION OF THE EGYPTIAN DEAD

Servius, commenting on Virgil's *Aeneid*, observes that "the wise Egyptians took care to embalm their bodies, and deposit them in catacombs, in order that the soul might be preserved for a long time in connection with the body, and might not soon be alienated; while the Romans, with an opposite design, committed the remains of their dead to the funeral pile, intending that the vital spark might immediately be restored to the general element, or return to its pristine nature." (From Prichard's *An Analysis of the Egyptian Mythology*.)

No complete records are available which give the secret doctrine of the Egyptians concerning the relationship existing between the spirit, or consciousness, and the body which it inhabited. It is reasonably certain, however, that Pythagoras, who had been initiated in the Egyptian temples, when he promulgated the doctrine of metempsychosis, restated, in part at least, the teachings of the Egyptian initiates. The popular supposition that the Egyptians mummified their dead in order to preserve the form for a physical resurrection is untenable in the light of modern knowledge regarding their philosophy of death.

In the fourth book of *On Abstinence from Animal Food*, Porphyry describes an Egyptian custom of purifying the dead by removing the contents of the abdominal cavity, which they placed in a separate chest. He then reproduces the following oration which had been translated out of the Egyptian tongue by Euphantus: "O sovereign Sun, and all ye Gods who impart life to men, receive me, and deliver me to the eternal Gods as a cohabitant. For I have always piously worshipped those divinities which were pointed out to me by my parents as long as I lived in this age, and have likewise always honored those who procreated my body. And, with respect to other men, I have never slain any one, nor defrauded any one of what he deposited with me, nor have I committed any other atrocious deed. If, therefore, during my life I have acted erroneously, by eating or drinking things which it is unlawful to eat or drink, I have not erred through myself, but through these" (pointing to the chest which contained the viscera). The removal of the organs identified as the seat of the appetites was considered equivalent to the purification of the body from their evil influences.

So literally did the early Christians interpret their Scriptures that they preserved the bodies of their dead by pickling them in salt water, so that on the day of resurrection the spirit of the dead might reenter a complete and perfectly preserved body. Believing that the incisions necessary to the embalming process and the removal of the internal organs would prevent the return of the spirit to the body, the Christians buried their dead without resorting to the more elaborate mummification methods employed by the Egyptian morticians.

In his work on *Egyptian Magic*, S.S.D.D. hazards the following speculation concerning the esoteric purposes behind the practice of mummification: "There is every reason to suppose," he says, "that only those who had received some grade of initiation were mummified, for it is certain that, in the eyes of the Egyptians, mummification effectually prevented reincarnation. Reincarnation was necessary to imperfect souls, to those who had failed to pass the tests of initiation; but for those who had the Will and the capacity to enter the Secret Adytum, there was seldom necessity for that liberation of the soul which is said to be effected by the destruction of the body. The body of the initiate was therefore preserved after death as a species of Talisman or material basis for the manifestation of the Soul upon earth."

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Osiris is often represented as the inner part of his body enclosed in a transparent or suspended bag with several handles. When a spirit consists of three distinct parts, only one of which returns to its original form. The human body may be considered to be a kind of receptacle of this incarnating spirit. Therefore Osiris, a symbol of the human being, was represented with the lower half of his body suspended to indicate that he was in a dying state of man encased so that the material form provided by the matter came.

There is a relation between the prime principle of God and the passive principle of Matter. From the union of these two principles is produced the material creation. Matter is a separate creature. From the Father, the active principle, he takes his Divine Seed, the fire of inspiration—that immortal part of himself which never leaves him, and which is the source of all his power which he communicates to his creatures. From the Mother, the passive principle, he takes his material form, which is the seat of his appetites, his feelings, and his emotions.

The Egyptians also believed that Osiris was the mirror of the soul. When a man died, his soul was taken to the underworld. The mirror was used by the soul to see the past and future. The mirror was used by the soul to see the past and future. The mirror was used by the soul to see the past and future.

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Mummy of a boy,
2nd c. AD, Thebes, Egypt.

We are taught that for 3000 years at least the “mummy,” notwithstanding all the chemical preparations, goes on throwing off, to the last, invisible atoms which, from the hour of death, re-entering the various vortices of being, go through every variety of organized life forms. But it is not the soul, the fifth, least of all the sixth principle, but the life atoms of the jiva, the second principle [that makes this journey]. At the end of 3000 years, sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the

new outer clothing or the body of the same monad (the real soul) which had already been clothed with [them] two or three thousands of years before. Even in the worst case, that of the annihilation of the conscious personal principle, the monad or individual soul is ever the same as are also the atoms of the lower principles which, regenerated and renewed in this ever-flowing river of being, are magnetically drawn together owing to their affinity, and are once more reincarnated together. Such was the true occult theory of the Egyptians.
–HPB’s Collected Works, v.4, p.559

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The Egyptians also believed that Osiris was the inventor of the art of writing. He was said to have been buried in a chest, and his body was believed to be preserved for the benefit of those who were generally supposed to be in a state of decay.

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PORPHYRY
ON
ABSTINENCE
FROM
ANIMAL FOOD

TRANSLATED FROM THE GREEK BY
THOMAS TAYLOR
EDITED AND INTRODUCED BY
ESMÉ WYNNE-TYSON

SELECT WORKS
OF
PORPHYRY;
CONTAINING
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ABSTINENCE FROM ANIMAL FOOD;
HIS TREATISE ON
THE HOMERIC CAVE OF THE NYMPHS;
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WITH
AN APPENDIX,
EXPLAINING THE ALLEGORY OF THE WANDERINGS OF ULYSSES.
BY THE TRANSLATOR.

Και ἔτι θεοὶ καὶ ἀθάνατοι θεοὶ καὶ ἐπιφανέστεροι θεοὶ, ἀναλλογῶν τῶν ἄλλων
τῶν τῶν, ἀλλοίως τῶν τῶν, φέρει μᾶλλον ἢ μᾶλλον.—ΠΛΟΥΤΙΝΟΥ Ὀρ. σ. 771.

LONDON:
PRINTED FOR
THOMAS RODD, 17, GREAT NEWPORT STREET.
1823.

XLVIII

The World Virgin is sometimes shown standing between two great pillars—the Jachin and Boaz of Freemasonry—symbolizing the fact that Nature attains productivity by means of polarity. As wisdom personified, Isis stands between the pillars of opposites, demonstrating that understanding is always found at the point of equilibrium and that truth is often crucified between the two thieves of a apparent contradiction.

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No complete records are available which give the secret doctrine of the Egyptians concerning the relationship existing between the spirit, or consciousness, and the body which it inhabited. It is reasonably certain, however, that Pythagoras, who had been initiated in the Egyptian temples, when he promulgated the doctrine of metempsychosis, restated, in part at least, the teachings of the Egyptian initiates. The popular supposition that the Egyptians mummified their dead in order to preserve the form for a physical resurrection is untenable in the light of modern knowledge regarding their philosophy of death.

In the fourth book of *On Abstinence from Animal Food*, Porphyry describes an Egyptian custom of purifying the dead by removing the contents of the abdominal cavity, which they placed in a separate chest. He then reproduces the following oration which had been translated out of the Egyptian tongue by Euphantus: "O sovereign Sun, and all ye Gods who impart life to men, receive me, and deliver me to the eternal Gods as a cohabitant. For I have always piously worshipped those divinities which were pointed out to me by my parents as long as I lived in this age, and have likewise always honored those who procreated my body. And, with respect to other men, I have never slain any one, nor defrauded any one of what he deposited with me, nor have I committed any other atrocious deed. If, therefore, during my life I have acted erroneously, by eating or drinking things which it is unlawful to eat or drink, I have not erred through myself, but through these" (pointing to the chest which contained the viscera). The removal of the organs identified as the seat of the appetites was considered equivalent to the purification of the body from their evil influences.

So literally did the early Christians interpret their Scriptures that they preserved the bodies of their dead by pickling them in salt water, so that on the day of resurrection the spirit of the dead might reenter a complete and perfectly preserved body. Believing that the incisions necessary to the embalming process and the removal of the internal organs would prevent the return of the spirit to the body, the Christians buried their dead without resorting to the more elaborate mummification methods employed by the Egyptian morticians.

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There is a relation between the genius principle of God and the passive principle of Matter. From the union of these two principles is produced the material creation. Matter is a separate creature. From the Father, the active principle, he takes his Divine Seed, the fire of inspiration—that immortal part of himself which never is extinguished, and which is the source of all life and intelligence. From the Mother, the passive principle, he takes his material organization, the elements which are the basis of his body—that portion which with the aid of Nature have created his humanity, his material personality, his appearance, his feelings, and his emotions.

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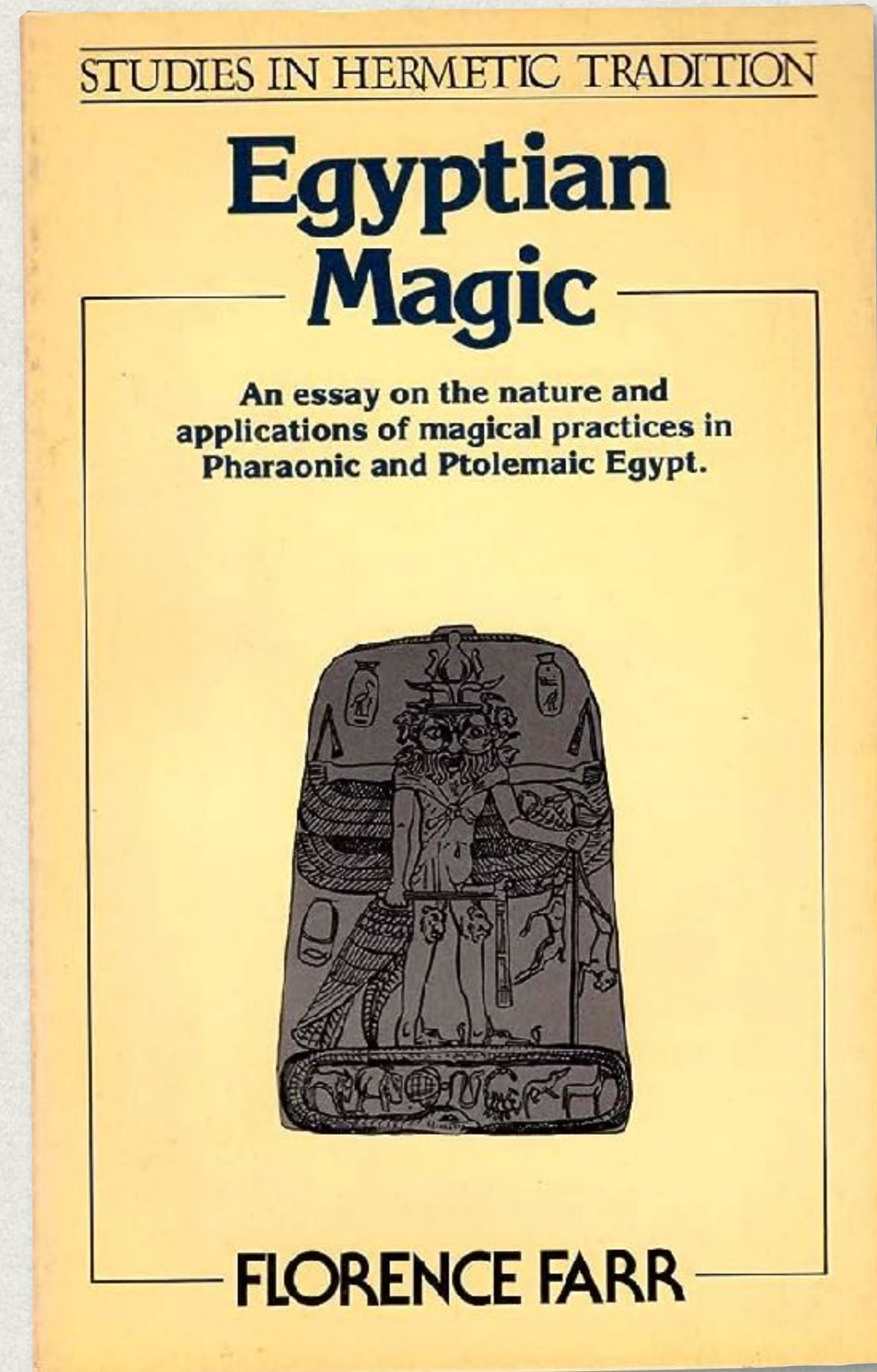
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Farr with her psaltery harp in 1903



XLVIII

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MUMMIFICATION OF THE EGYPTIAN DEAD

Servius, commenting on Virgil's *Aeneid*, observes that "the wise Egyptians took care to embalm their bodies, and deposit them in catacombs, in order that the soul might be preserved for a long time in connection with the body, and might not soon be alienated; while the Romans, with an opposite design, committed the remains of their dead to the funeral pile, intending that the vital spark might immediately be restored to the general element, or return to its pristine nature." (From Prichard's *An Analysis of the Egyptian Mythology*.)

No complete records are available which give the secret doctrine of the Egyptians concerning the relationship existing between the spirit, or consciousness, and the body which it inhabited. It is reasonably certain, however, that Pythagoras, who had been initiated in the Egyptian temples, when he promulgated the doctrine of metempsychosis, restated, in part at least, the teachings of the Egyptian initiates. The popular supposition that the Egyptians mummified their dead in order to preserve the form for a physical resurrection is untenable in the light of modern knowledge regarding their philosophy of death. In the fourth book of *On Ascension from Animal Food*, Porphyry describes an Egyptian custom of purifying the dead by removing the contents of the abdominal cavity, which they placed in a separate chest. He then reproduces the following oration which had been translated out of the Egyptian tongue by Euphrastus: "O sovereign Sun, and all ye Gods who impart life to men, receive me, and deliver me to the eternal Gods as a cobabeant. For I have always piously worshipped those divinities which were pointed out to me by my parents as long as I lived in this age, and have likewise always honored those who procreated my body. And, with respect to other men, I have never slain any one, nor defrauded any one of what he deposited with me, nor have I committed any other atrocious deed. If, therefore, during my life I have acted erroneously, by eating or drinking things which it is unlawful to eat or drink, I have not erred through myself, but through these" (pointing to the chest which contained the viscera). The removal of the organs identified as the seat of the appetites was considered equivalent to the purification of the body from their evil influences.

So literally did the early Christians interpret their Scriptures that they preserved the bodies of their dead by pickling them in salt water, so that on the day of resurrection the spirit of the dead might reenter a complete and perfectly preserved body. Believing that the incisions necessary to the embalming process and the removal of the internal organs would prevent the return of the spirit to the body, the Christians buried their dead without resorting to the more elaborate mummification methods employed by the Egyptian morticians.

In his work on *Egyptian Magic*, S.S.D.D. hazards the following speculation concerning the esoteric purposes behind the practice of mummification. "There is every reason to suppose," he says, "that only those who had received some grade of initiation were mummified; for it is certain that, in the eyes of the Egyptians, mummification effectually prevented reincarnation. Reincarnation was necessary to imperfect souls, to those who had failed to pass the tests of initiation; but for those who had the Will and the capacity to enter the Secret Adytum, there was seldom necessity for that liberation of the soul which is said to be effected by the destruction of the body. The body of the initiate was therefore preserved after death as a species of Talisman or material basis for the manifestation of the Soul upon earth."

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OSIRIS, KING OF THE UNDERWORLD.

Osiris is often represented with the lower part of his body enclosed in a serpentine or scorpion-like form. His body was divided into three distinct parts, only one of which he wore in his mortal form. The human body was considered to be a tomb or repository of this immortal spirit. Therefore, Osiris, a symbol of the human being, was represented with the lower half of his body encased in a serpent, that he was in a living state of man encased in the material form provided by the material plane.

There is a parallel between the spirit principle of God and the passive principle of Nature. From the union of these two principles is produced the material creation. Matter is a separate creature. From the Father, the active principle, is taken the Divine Word, the fire of inspiration—that immortal part of himself which man inherits from the Father and which is the spark which, when it strikes the material organization, has disseminated or has been regenerated. From the Mother, the passive principle, is taken the body—that material which, with the aid of Nature, has created the humanity, the material personality, the appearance, the feelings, and the emotions.

The Egyptians also believed that Osiris was the mortal life and that Isis, his sister-wife, was the consciousness. The mortal nature of the Nile was believed to proceed from the knowledge of Isis, who was generally represented as being of every race.

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Osiris is often represented as the inner part of his body enclosed in a transparent or suspended web of fine material. When a spirit consists of three distinct parts, only one of which is the true spiritual form. The human body may be considered to be a kind of receptacle of this incarnating spirit. Therefore, Osiris, a symbol of the human being, was represented with the lower half of his body suspended to indicate that he was in a dying state of material form produced by the material case.

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The sheen of gold in her dark hair indicates that while she is lunar, her power is due to the sun's rays, from which she secures her ruddy complexion. As the moon is robed in the reflected light of the sun, so Isis, like the virgin of Revelation, is clothed in the glory of solar luminosity. Apuleius states that while he was sleeping he beheld the venerable goddess Isis rising out of the ocean. The ancients realized that the primary forms of life first came out of water, and modern science concurs in this view. H. G. Wells, in his *Outline of History*, describing primitive life on the earth, states: "But though the ocean and intertidal water already swarmed with life, the land above the high-tide line was still, so far as we can guess, a stony wilderness without a trace of life." In the next chapter he adds: "Whenever the shore-line ran there was life, and that life went on in and by and with water as its home, its medium, and its fundamental necessity." The ancients believed that the universal sperm proceeded from warm vapor, humid but fiery. The veiled Isis, whose very coverings represent vapor, is symbolic of this humidity, which is the carrier or vehicle for the sperm life of the sun, represented by a child in her arms. Because the sun, moon, and stars in setting appear to sink into the sea and also because the water receives their rays into itself, the sea was believed to be the breeding ground for the sperm of living things. This sperm is generated from the combination of the influences of the celestial bodies; hence Isis is sometimes represented as pregnant.

Frequently the statue of Isis was accompanied by the figure of a large black and white ox. The ox represents either Osiris as Taurus, the bull of the zodiac, or Apis, an animal sacred to Osiris because of its peculiar markings and colorings. Among the Egyptians, the bull was a beast of burden. Hence the presence of the animal was a reminder of the labors patiently performed by Nature that all creatures may have life and health. Harpocrates, the God of Silence, holding his fingers to his mouth, often accompanies the statue of Isis. He warns all to keep the secrets of the wise from those unfit to know them.

The Druids of Britain and Gaul had a deep knowledge concerning the mysteries of Isis and worshiped her under the symbol of the moon. Godfrey Higgins considers it a mistake to regard Isis as synonymous with the moon. The moon was chosen for Isis because of its dominion over water. The Druids considered the sun to be the father and the moon the mother of all things. By means of these symbols they worshiped Universal Nature.

The figure of Isis is sometimes used to represent the occult and magical arts, such as necromancy, invocation, sorcery, and thaumaturgy. In one of the myths concerning her, Isis is said to have conjured the inviolable God of Eternities, Ra, to tell her his secret and sacred name, which he did. This name is equivalent to the Lost Word of Masonry. By means of this Word, a magician can demand obedience from the invisible and superior deities. The priests of Isis became adepts in the use of the unseen forces of Nature. They understood hypnotism, mesmerism, and similar practices long before the modern world dreamed of their existence.

Plutarch describes the requisites of a follower of Isis in this manner: "For as 'tis not the length of the beard, or the coarseness of the habit which makes a philosopher, so neither will those frequent shavings, or the mere wearing [of] a linen vestment constitute a votary of Isis; but he alone is a true servant or follower of this Goddess, who after he has heard, and been made acquainted in a proper manner with the history of these Gods, searches into the hidden truths which lie concealed under them, and examines the whole by the dictates of reason and philosophy."

During the Middle Ages the troubadours of Central Europe preserved in song the legends of this Egyptian goddess. They composed sonnets to the most beautiful woman in all the world. Though few ever discovered her identity, she was *Sophia*, the Virgin of Wis-

dom, whom all the philosophers of the world have wooed. Isis represents the mystery of motherhood, which the ancients recognized as the most apparent proof of Nature's omniscient wisdom and God's overshadowing power. To the modern seeker she is the epitome of the Great Unknown, and only those who unveil her will be able to solve the mysteries of life, death, generation, and regeneration.

MUMMIFICATION OF THE EGYPTIAN DEAD

Servius, commenting on Virgil's *Aeneid*, observes that "the wise Egyptians took care to embalm their bodies, and deposit them in catacombs, in order that the soul might be preserved for a long time in connection with the body, and might not soon be alienated; while the Romans, with an opposite design, committed the remains of their dead to the funeral pile, intending that the vital spark might immediately be restored to the general element, or return to its primitive nature." (From Prichard's *An Analysis of the Egyptian Mythology*.)

No complete records are available which give the secret doctrine of the Egyptians concerning the relationship existing between the spirit, or consciousness, and the body which it inhabited. It is reasonably certain, however, that Pythagoras, who had been initiated in the Egyptian temples, when he promulgated the doctrine of metempsychosis, restated, in part at least, the teachings of the Egyptian initiates. The popular supposition that the Egyptians mummified their dead in order to preserve the form for a physical resurrection is untenable in the light of modern knowledge regarding their philosophy of death. In the fourth book of *On Abstinence from Animal Food*, Porphyry describes an Egyptian custom of purifying the dead by removing the contents of the abdominal cavity, which they placed in a separate chest. He then reproduces the following oration which had been translated out of the Egyptian tongue by Euphrastus: "O sovereign Sun, and all ye Gods who impart life to men, receive me, and deliver me to the eternal Gods as a cobabeant. For I have always piously worshipped those divinities which were pointed out to me by my parents as long as I lived in this age, and have likewise always honored those who promoted my body. And, with respect to other men, I have never slain any one, nor defrauded any one of what he deposited with me, nor have I committed any other atrocious deed. If, therefore, during my life I have acted erroneously, by eating or drinking things which it is unlawful to eat or drink, I have not erred through myself, but through these" (pointing to the chest which contained the viscera). The removal of the organs identified as the seat of the appetites was considered equivalent to the purification of the body from their evil influences.

So literally did the early Christians interpret their Scriptures that they preserved the bodies of their dead by pickling them in salt water, so that on the day of resurrection the spirit of the dead might reenter a complete and perfectly preserved body. Believing that the incisions necessary to the embalming process and the removal of the internal organs would prevent the return of the spirit to the body, the Christians buried their dead without resorting to the more elaborate mummification methods employed by the Egyptian morticians.

In his work on *Egyptian Magic*, S.S.D.D. hazards the following speculation concerning the esoteric purposes behind the practice of mummification. "There is every reason to suppose," he says, "that only those who had received some grade of initiation were mummified, for it is certain that, in the eyes of the Egyptians, mummification effectually prevented reincarnation. Reincarnation was necessary to imperfect souls, to those who had failed to pass the tests of initiation; but for those who had the Will and the capacity to enter the Sacred Adytum, there was seldom necessity for that liberation of the soul which is said to be effected by the destruction of the body. The body of the initiate was therefore preserved after death as a species of Talisman or material basis for the manifestation of the Soul upon earth."

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OSIRIS, KING OF THE UNDERWORLD.

Osiris is often represented with the lower part of his body enclosed in a mummy case or wrapped about with funeral bandages. Man's spirit consists of three distinct parts, only one of which incarnates in physical form. The human body was considered to be a tomb or repository of this incarnating spirit. Therefore Osiris, a symbol of the incarnating spirit, was represented with the lower half of his body mummified to indicate that he was the living spirit of man enclosed within the material form symbolized by the mummy case.

There is a romance between the active principle of God and the passive principle of Nature. From the union of these two principles is produced the rational creation. Man is a composite creature. From his Father (the active principle) he inherits his Divine Spirit, the fire of aspiration—that immortal part of himself which rises triumphant from the broken clay of mortality; that part which remains after the natural organisms have disintegrated or have been regenerated. From his Mother (the passive principle) he inherits his body—that part over which the laws of Nature have control: his humanity, his mortal personality, his appetites, his feelings, and his emotions.

The Egyptians also believed that Osiris was the river Nile and that Isis (his sister-wife) was the contiguous land, which, when inundated by the river, bore fruit and harvest. The murky waters of the Nile were believed to account for the blackness of Osiris, who was generally symbolized as being of ebony hue.



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Egyptian *Ba*



Egyptian *Ka*



Egyptian *Akh*



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“Every Universe (world or planet) has its own Logos,” says the doctrine. The Sun was always called by the Egyptians “the eye of Osiris,” who was himself the Logos, the first-begotten, or “light made manifest to the world,” which is “the Mind and divine intellect of the Concealed.” –SD2:25



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Marsh Scene, Tomb of Menna



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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 these 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, symbolic 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

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 *יש*, *Isa*, and the Greek *ωωω*, to save. 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 celestials, and the uni-form resemblance of Gods and Goddesses. I, who rule by my nod the luminous summits of the heavens, the salubrious 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 primordial 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 Eleusiniacs, the ancient Goddess Ceres. Some also call me Juno, others Bellona, others Hecate, and others Rhamnusia. 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 Empyricus, 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 Aroueris (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



From Monette's *Historie der Hebräer* von Kerk. ISIS, QUEEN OF HEAVEN.

Diodorus writes of a famous inscription carved on a column at Nysa, 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 Oros the King. In my honor was the city of Thabate built. Rejoice, O Egypt, rejoice, land that gave me birth!" (See "Moralis and Drama," by Albert Pike.)

mies 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 *Dionysus* 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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CELESTIAL VIRGIN WITH SUN GOD IN HER ARMS

Primitive man was wont to associate the Creative Principle with the attributes of either the male or the female sex. In those days human survival depended upon human nature than from the dominance of the male was unquestioned; hence masculine characteristics were assigned to God. Later, when man had reached a state of comparative physical security and had turned to the culture of his physical nature, his appreciation increased for the fair and more idealistic feminine qualities that he subsequently incorporated into his concept of Deity. The God of the state thus became essentially masculine, the God of the church feminine, and the God of philosophy androgynous. To these the modern world has contributed a fourth—or seventh—concept in which the Creative Agent is regarded as androgynous. In the view of the theologian, the Madonna who gives birth to the Man Child signifies the priority of the mother aspect of Divinity, the maternal creative function being considered as the highest expression of being. The virgin, then, or real woman, in which the figure stands, represents the glorification of the Creative Power as exemplified in motherhood. The Christ Child always symbolizes Wisdom, the Virgin Mother, Faith. The figure (transported) that Wisdom, born of Faith, shall redeem the world now enticed by the serpent of evil.

The Sun, a Universal Deity



THE adoration of the sun was one of the earliest and most natural forms of religious expression. Complex modern theologies are merely involvements and amplifications of this simple aboriginal belief. The primitive mind, recognizing the beneficent power of the solar orb, adored it as the proxy of the Supreme Deity. Concerning the origin of sun worship, Albert Pike makes the following

concise statement in his *Morals and Dogma*: "To them [aboriginal peoples] he [the sun] was the innate fire of bodies, the fire of Nature. Author of Life, heat, and ignition, he was to them the efficient cause of all generation, for without him there was no movement, no existence, no form. He was to them immense, indivisible, imperishable, and everywhere present. It was their need of light, and of his creative energy, that was felt by all men, and nothing was more fearful to them than his absence. His beneficent influences named his identification with the Principle of Good; and the BRAHMA of the Hindus, and MITHRAS of the Persians, and ATHOM, AMUN, PHTHA, and OSIRIS of the Egyptians, the BEL of the Chaldeans, the ADONAI of the Phoenicians, the ADONIS and APOLLO of the Greeks, became but personifications of the Sun, the regenerating Principle, image of that fecundity which perpetuates and rejuvenates the world's existence."

Among all the nations of antiquity, altars, mounds, and temples were dedicated to the worship of the orb of day. The ruins of these sacred places yet remain, notable among them being the pyramids of Yucatan and Egypt, the snake mounds of the American Indians, the Zikkurats of Babylon and Chaldea, the sound towers of Iceland, and the massive rings of uncut stone in Britain and Normandy. The Tower of Babel, which, according to the Scriptures, was built so that man might reach up to God, was probably an astronomical observatory.

Many early priests and prophets, both pagan and Christian, were versed in astronomy and astrology; their writings are best understood when read in the light of these ancient sciences. With the growth of man's knowledge of the constitution and periodicity of the heavenly bodies, astronomical principles and terminology were introduced into his religious systems. The tutelary gods were given planetary theocies, the celestial bodies being named after the deities assigned to them. The fixed stars were divided into constellations, and through these constellations wandered the sun and its planets, the latter with their accompanying satellites.

THE SOLAR TRINITY

The sun, as supreme among the celestial bodies visible to the astronomers of antiquity, was assigned to the highest of the gods and became symbolic of the supreme authority of the Creator Himself. From a deep philosophic consideration of the powers and principles of the sun has come the concept of the Trinity as it is understood in the world today. The tenet of a Trine Divinity is not peculiar to Christian or Mosaic theology, but forms a conspicuous part of the dogma of the greatest religions of both ancient and modern times. The Persians, Hindus, Babylonians, and Egyptians had their Trinities. In every instance these represented the threefold form of one Supreme Intelligence. In modern Masonry, the Deity is symbolized by an

equilateral triangle, its three sides representing the primary manifestation of the Eternal One who is Himself represented as a clay flume, called by the Hebrews Yod (*). Jakob Böhm, the Teutonic mystic, calls the Trinity *The Three Witnesses*, by means of which the invisible is made known to the visible, tangible universe.

The origin of the Trinity is obvious to anyone who will observe the daily manifestations of the sun. This orb, being the symbol of all Light, has three distinct phases: rising, midday, and setting. The philosophers therefore divided the life of all things into three distinct parts: growth, maturity, and decay. Between the twilight of dawn and the twilight of evening is the high noon of resplendent glory. God the Father, the Creator of the world, is symbolized by the dawn. His color is blue, because the sun rising in the morning is veiled in blue mist. God the Son, the Illuminating One sent to bear witness of His Father before all worlds, is the celestial globe at noonday, radiant and magnificent, the maned Lion of Judah, the Golden-haired Saviour of the World. Yellow is His color and His power is without end. God the Holy Ghost is the sunset phase, when the orb of day, robed in flaming red, rests for a moment upon the horizon line and then vanishes into the darkness of the night to wander in the lower world and later rise again triumphant from the embrace of darkness.

To the Egyptians the sun was the symbol of immortality, for, while it died each night, it rose again with each ensuing dawn. Not only has the sun this diurnal activity, but it also has its annual pilgrimage, during which time it passes successively through the twelve celestial houses of the heavens, remaining in each for thirty days. Added to these it has a third path of travel, which is called the precession of the equinoxes, in which it retrogrades around the zodiac through the twelve signs at the rate of one degree every seventy-two years.

Concerning the annual passage of the sun through the twelve houses of the heavens, Robert Hewitt Brown, 32°, makes the following statement: "The Sun, as he pursued his way among these 'living creatures' of the zodiac, was said, in allegorical language, either to assume the nature of or to triumph over the sign he entered. The sun thus became a Bull in Taurus, and was worshipped as such by the Egyptians under the name of Apis, and by the Assyrians as Bel, Baal, or Bul. In Leo the sun became a Lion-slayer, Hercules, and an Archer in Sagittarius. In Pisces, the Fishes, he was a fish—Dagon, or Vishnu, the fish-god of the Philistines and Hindus."

A careful analysis of the religious systems of pagandom uncovers much evidence of the fact that its priests served the solar energy and that their Supreme Deity was in every case this Divine Light personified. Godfrey Higgins, after thirty years of inquiry into the origin of religious beliefs, is of the opinion that "All the Gods of antiquity resolved themselves into the solar fire, sometimes itself as God, or sometimes an emblem or shekinah of that higher principle, known by the name of the creative Being or God."

The Egyptian priests in many of their ceremonies wore the skins of lions, which were symbols of the solar orb, owing to the fact that the sun is exalted, dignified, and most fortunately placed in the constellation of Leo, which he rules and which was at one time the keystone of the celestial arch. Again, Hercules is the Solar Deity, for as this mighty hunter performed his twelve labors, so the sun,

in traversing the twelve houses of the zodiacal band, performs during his pilgrimage twelve essential and benevolent labors for the human race and for Nature in general. Hercules, like the Egyptian priests, wore the skin of a lion for a girdle. Samson, the Hebrew hero, as his



SOL ORBIT IN DOMO LEONIS

From Massey's Indian Antiquities.

THE LION OF THE SUN

The sun rising over the back of the lion or, allegorically, both back of the lion, has always been considered symbolic of power and rulership. A symbol very similar to the one above appears on the flag of Persia, whose people have always been sun worshippers. Kings and emperors have frequently associated their terrestrial power with the celestial power of the solar orb, and have assumed the sun, or one of its symbolic beasts or birds, as their emblem. Witness the Sun of the Great Mogul or the eagle of Caesar and Napoleon.

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THE WINGED GLOBE OF EGYPT

From Massey's Indian Antiquities.

This symbol, which appears over the pylons or gates of many Egyptian palaces and temples, is emblematic of the three points of the Egyptian Trinity. The wings, the serpent, and the solar orb are the emblems of Anubis, Osiris, and Isis.

CELESTIAL VIRGIN WITH SUN GOD IN HER ARMS

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The World Virgin is sometimes shown standing between two great pillars—the Jachin and Boaz of Freemasonry—symbolizing the fact that Nature attains productivity by means of polarity. As wisdom personified, Isis stands between the pillars of opposites, demonstrating that understanding is always found at the point of equilibrium and that truth is often crucified between the two thieves of apparent contradiction.

The sheen of gold in her dark hair indicates that while she is lunar, her power is due to the sun's rays, from which she secures her ruddy complexion. As the moon is robed in the reflected light of the sun, so Isis, like the virgin of Revelation, is clothed in the glory of solar luminosity. Apuleius states that while he was sleeping he beheld the venerable goddess Isis rising out of the ocean. The ancients realized that the primary forms of life first came out of water, and modern science concurs in this view. H. G. Wells, in his *Outline of History*, describing primitive life on the earth, states: "But though the ocean and intertidal water already swarmed with life, the land above the high-tide line was still, so far as we can guess, a stony wilderness without a trace of life." In the next chapter he adds: "Wherever the shore-line ran there was life, and that life went on in and by and with water as its home, its medium, and its fundamental necessity." The ancients believed that the universal sperm proceeded from warm vapor, humid but fiery. The veiled Isis, whose very coverings represent vapor, is symbolic of this humidity, which is the carrier or vehicle for the sperm life of the sun, represented by a child in her arms. Because the sun, moon, and stars in setting appear to sink into the sea and also because the water receives their rays into itself, the sea was believed to be the breeding ground for the sperm of living things. This sperm is generated from the combination of the influences of the celestial bodies; hence Isis is sometimes represented as pregnant.

Frequently the statue of Isis was accompanied by the figure of a large black and white ox. The ox represents either Osiris as Taurus, the bull of the zodiac, or Apis, an animal sacred to Osiris because of its peculiar markings and colorings. Among the Egyptians, the bull was a beast of burden. Hence the presence of the animal was a reminder of the labors patiently performed by Nature that all creatures may have life and health. Harpocrates, the God of Silence, holding his fingers to his mouth, often accompanies the statue of Isis. He warns all to keep the secrets of the wise from those unfit to know them.

The Druids of Britain and Gaul had a deep knowledge concerning the mysteries of Isis and worshiped her under the symbol of the moon. Godfrey Higgins considers it a mistake to regard Isis as synonymous with the moon. The moon was chosen for Isis because of its dominion over water. The Druids considered the sun to be the father and the moon the mother of all things. By means of these symbols they worshipped Universal Nature.

The figure of Isis is sometimes used to represent the occult and magical arts, such as necromancy, invocation, sorcery, and thaumaturgy. In one of the myths concerning her, Isis is said to have conjured the invincible God of Eternities, Ra, to tell her his secret and sacred name, which he did. This name is equivalent to the Lost Word of Masonry. By means of this Word, a magician can demand obedience from the invisible and superior deities. The priests of Isis became adepts in the use of the unseen forces of Nature. They understood hypnotism, mesmerism, and similar practices long before the modern world dreamed of their existence.

Plutarch describes the requisites of a follower of Isis in this manner: "For as 'tis not the length of the beard, or the coarseness of the habit which makes a philosopher, so neither will those frequent shavings, or the mere wearing [of] a linen vestment constitute a votary of Isis; but he alone is a true servant or follower of this Goddess, who after he has heard, and been made acquainted in a proper manner with the history of the actions of these Gods, searches into the hidden truths which lie concealed under them, and examines the whole by the dictates of reason and philosophy."

During the Middle Ages the troubadours of Central Europe preserved in song the legends of this Egyptian goddess. They composed sonnets to the most beautiful woman in all the world. Though few ever discovered her identity, she was *Sophia*, the Virgin of Wis-

dom, whom all the philosophers of the world have wooed. Isis represents the mystery of motherhood, which the ancients recognized as the most apparent proof of Nature's omniscient wisdom and God's overshadowing power. To the modern seeker she is the epitome of the Great Unknown, and only those who unveil her will be able to solve the mysteries of life, death, generation, and regeneration.

MUMMIFICATION OF THE EGYPTIAN DEAD

Servius, commenting on Virgil's *Aeneid*, observes that "the wise Egyptians took care to embalm their bodies, and deposit them in catacombs, in order that the soul might be preserved for a long time in connection with the body, and might not soon be alienated; while the Romans, with an opposite design, committed the remains of their dead to the funeral pile, intending that the vital spark might immediately be restored to the general element, or return to its pristine nature." (From Prichard's *An Analysis of the Egyptian Mythology*.)

No complete records are available which give the secret doctrine of the Egyptians concerning the relationship existing between the spirit, or consciousness, and the body which it inhabited. It is reasonably certain, however, that Pythagoras, who had been initiated in the Egyptian temples, when he promulgated the doctrine of metempsychosis, restated, in part at least, the teachings of the Egyptian initiates. The popular supposition that the Egyptians mummified their dead in order to preserve the form for a physical resurrection is untenable in the light of modern knowledge regarding their philosophy of death. In the fourth book of *On Abstinence from Animal Food*, Porphyry describes an Egyptian custom of purifying the dead by removing the contents of the abdominal cavity, which they placed in a separate chest. He then reproduces the following oration which had been translated out of the Egyptian tongue by Euphan-tus: "O sovereign Sun, and all ye Gods who impart life to men, receive me, and deliver me to the eternal Gods as a cohabitant. For I have always piously worshipped those divinities which were pointed out to me by my parents as long as I lived in this age, and have likewise always honored those who procreated my body. And, with respect to other men, I have never slain any one, nor defrauded any one of what he deposited with me, nor have I committed any other atrocious deed. If, therefore, during my life I have acted erroneously, by eating or drinking things which it is unlawful to eat or drink, I have not erred through myself, but through these" (pointing to the chest which contained the viscera). The removal of the organs identified as the seat of the appetites was considered equivalent to the purification of the body from their evil influences.

So literally did the early Christians interpret their Scriptures that they preserved the bodies of their dead by pickling them in salt water, so that on the day of resurrection the spirit of the dead might reenter a complete and perfectly preserved body. Believing that the incisions necessary to the embalming process and the removal of the internal organs would prevent the return of the spirit to its body, the Christians buried their dead without resorting to the more elaborate mummification methods employed by the Egyptian morticians.

In his work on *Egyptian Magic*, S.S.D.D. hazards the following speculation concerning the esoteric purposes behind the practice of mummification. "There is every reason to suppose," he says, "that only those who had received some grade of initiation were mummified; for it is certain that, in the eyes of the Egyptians, mummification effectually prevented reincarnation. Reincarnation was necessary to imperfect souls, to those who had failed to pass the tests of initiation; but for those who had the Will and the capacity to enter the Secret Adytum, there was seldom necessity for that liberation of the soul which is said to be effected by the destruction of the body. The body of the Initiate was therefore preserved after death as a species of Talisman or material basis for the manifestation of the Soul upon earth."

During the period of its inception mummification was limited to the Pharaoh and such other persons of royal rank as presumably partook of the attributes of the great Osiris, the divine, mummified King of the Egyptian Underworld.



OSIRIS, KING OF THE UNDERWORLD.

Osiris is often represented with the lower part of his body enclosed in a mummy case or wrapped about with funeral bandages. Man's spirit consists of three distinct parts, only one of which incarnates in physical form. The human body was considered to be a tomb or repository of this incarnating spirit. Therefore Osiris, a symbol of the incarnating ego, was represented with the lower half of his body mummified to indicate that he was the living agent of man enclosed within the material form symbolized by the mummy case.

There is a resonance between the active principle of God and the passive principle of Nature. From the union of these two principles is produced the rational creation. Man is a composite creature. From his Father (the active principle) he inherits his Divine Spirit, the fire of aspiration—that immortal part of himself which rises triumphant from the breathless slumber of materiality; that part which remains after the natural organism has disintegrated or has been regenerated. From his Mother (the passive principle) he inherits his body—that part over which the laws of Nature have control: his humanity, his mortal personality, his appetites, his feelings, and his emotions. The Egyptians also believed that Osiris was the river Nile and that Isis (his sister-wife) was the corresponding land, which, when inundated by the river, bore fruit and harvest. The marshy waters of the Nile were believed to account for the blackness of Osiris, who was generally symbolized as being of ebony hue.

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The Ptolemaic king stands before Min, the ithyphallic god of fertility, and offers him the eye of Horus.

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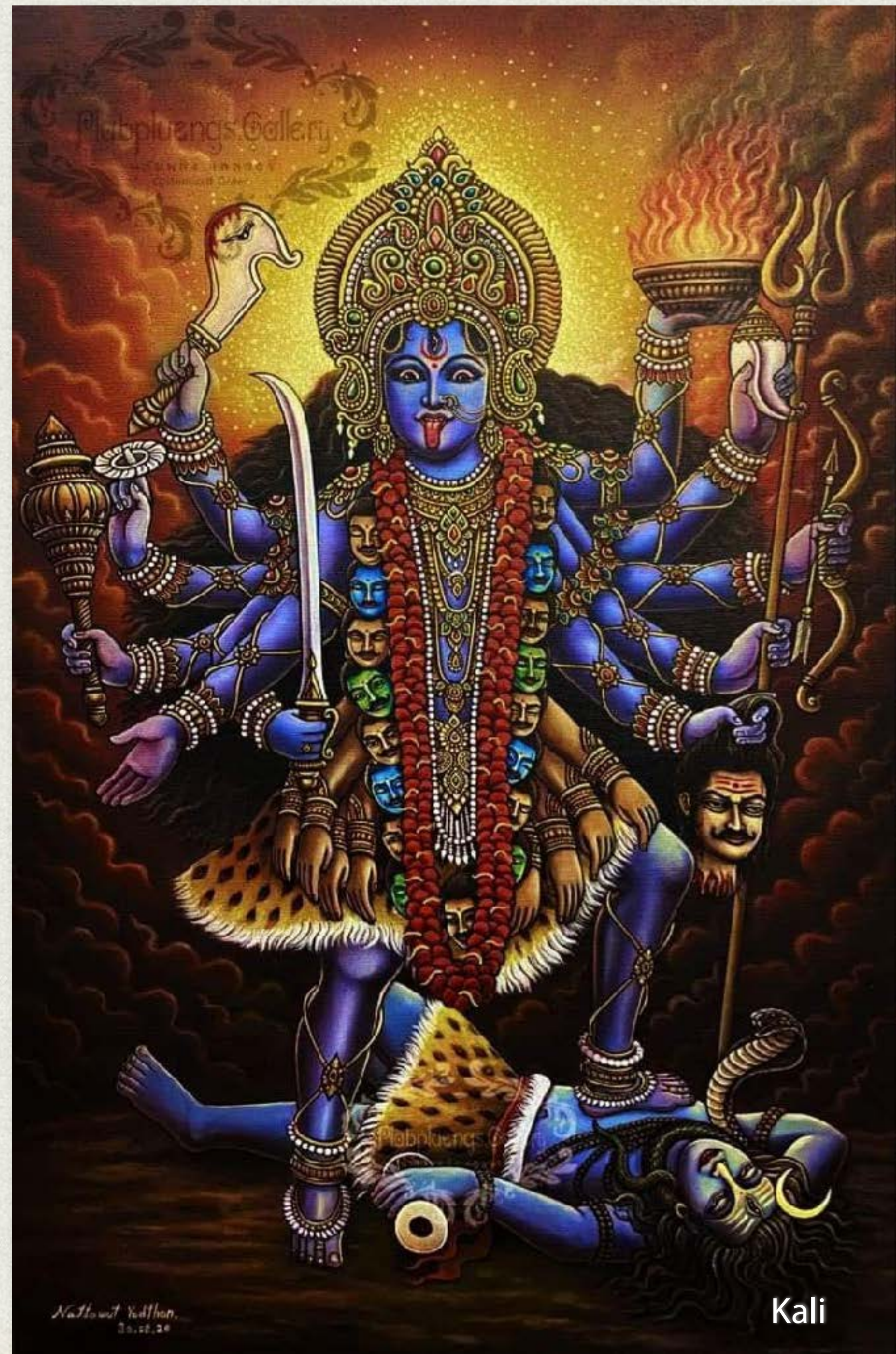
Kwan-shi-yin



Kwan-yin



Shiva



Kali



Avalokiteshvara



Tara

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Shiva and Shakti temple carving



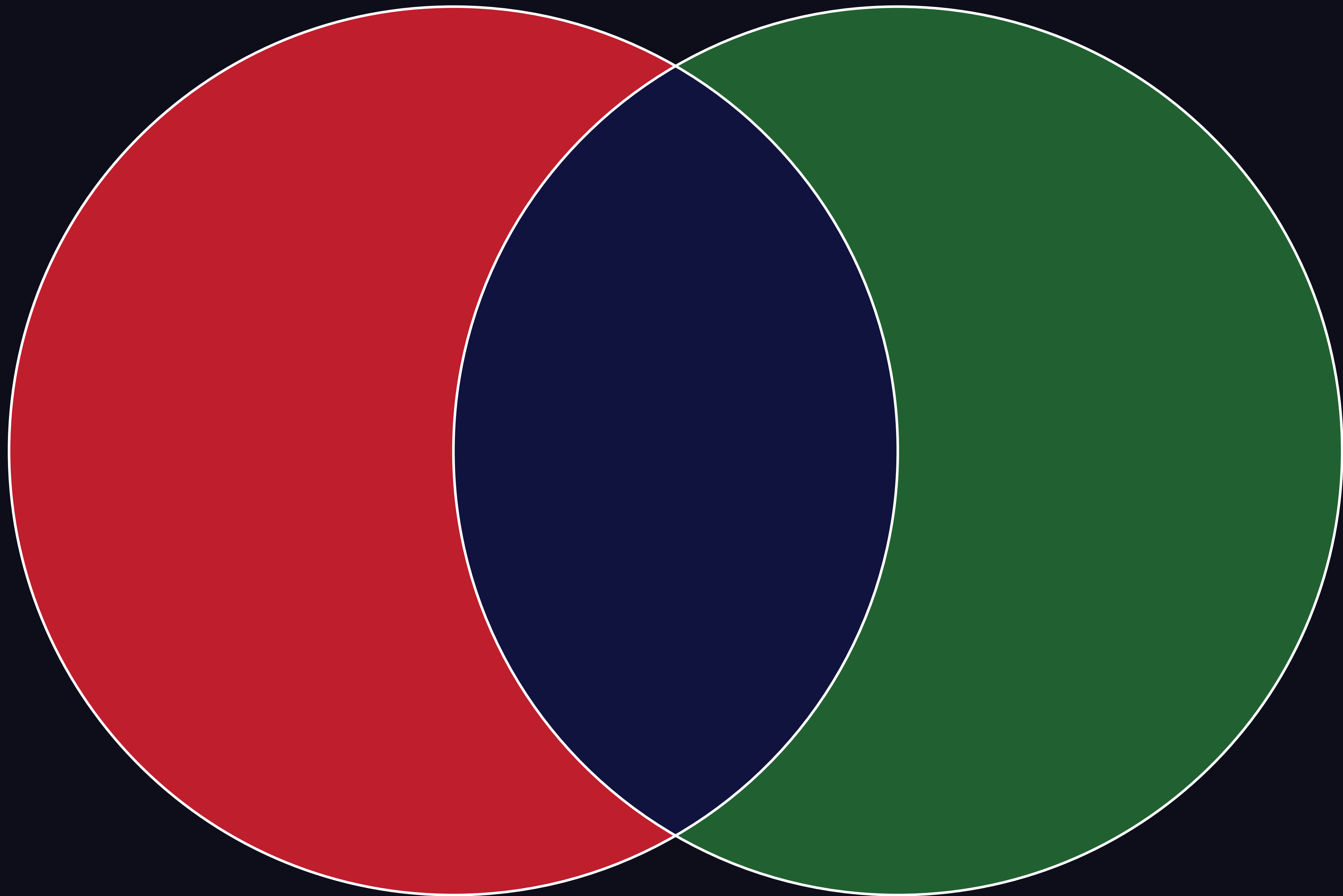
Virgin of the Lilies, Bouguereau, 1899

CELESTIAL VIRGIN WITH SUN GOD IN HER ARMS

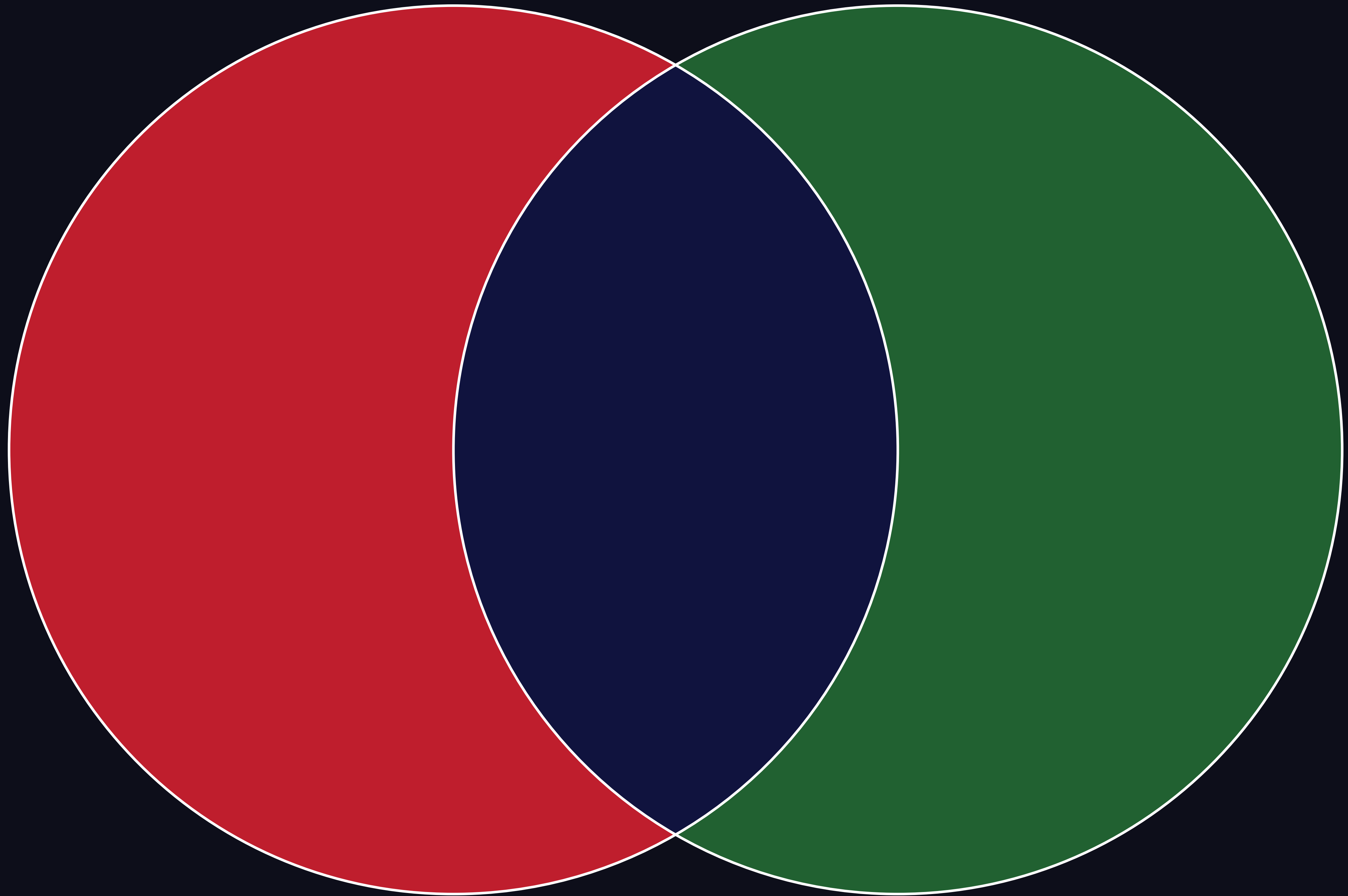
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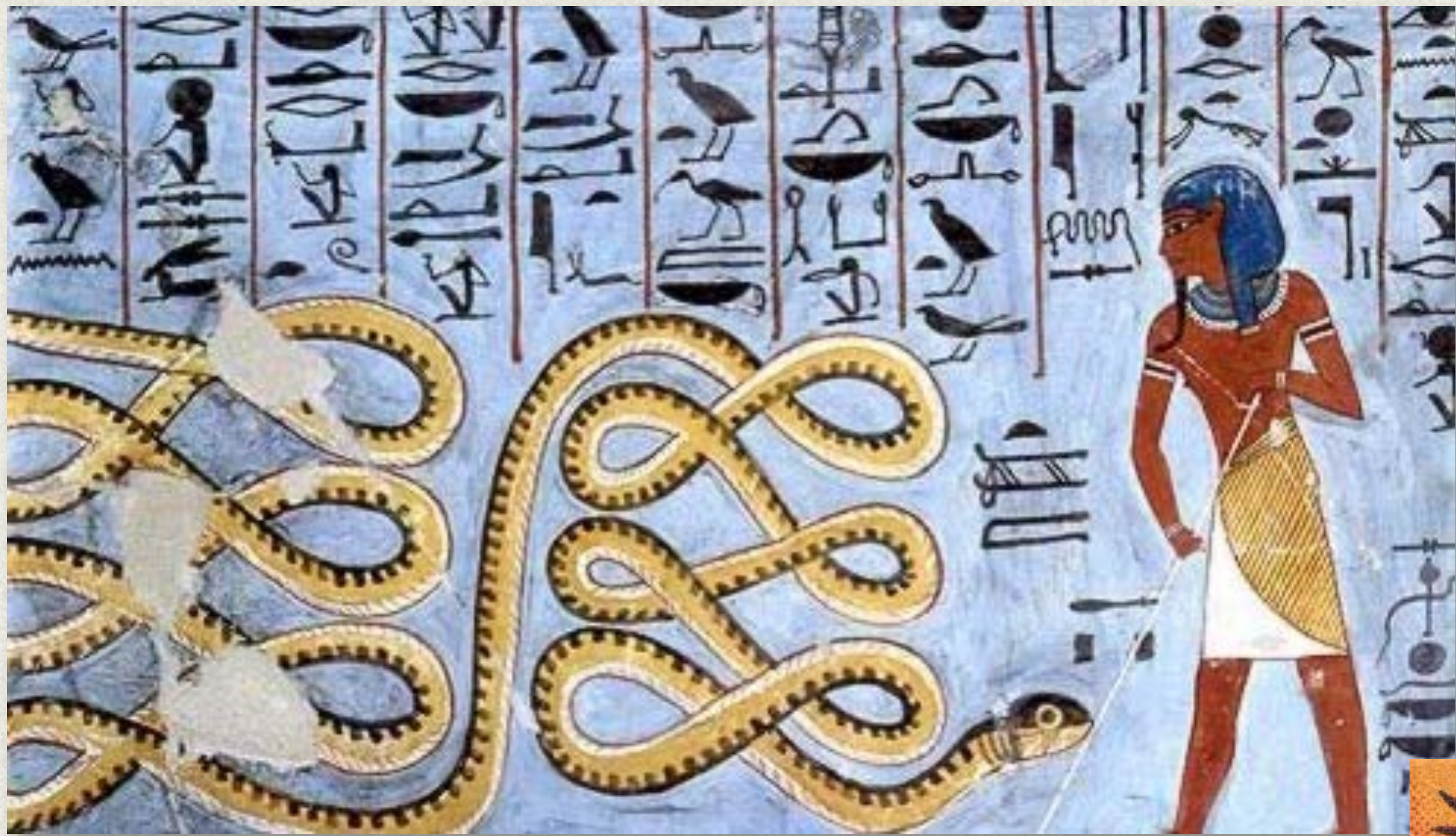


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Αερερ



Typhon

The Sun, a Universal Deity



HE adoration of the sun was one of the earliest and most natural forms of religious expression. Complex modern theologies are merely involvements and amplifications of this simple aboriginal belief. The primitive mind, recognizing the beneficent power of the solar orb, adored it as the proxy of the Supreme Deity. Concerning the origin of sun worship, Albert Pike makes the following

concise statement in his *Morals and Dogma*: "To them [aboriginal peoples] he [the sun] was the innate fire of bodies, the fire of Nature. Author of Life, heat, and ignition, he was to them the efficient cause of all generation, for without him there was no movement, no existence, no form. He was to them immense, indivisible, imperishable, and everywhere present. It was their need of light, and of his creative energy, that was felt by all men; and nothing was more fearful to them than his absence. His beneficent influences caused his identification with the Principle of Good; and the BRAHMA of the Hindus, and MITHRAS of the Persians, and ATHOM, AMUN, PHTHA, and OSIRIS, of the Egyptians, the BEL of the Chaldeans, the ADONAI of the Phœnicians, the ADONIS and APOLLO of the Greeks, became but personifications of the Sun, the regenerating Principle, image of that fecundity which perpetuates and rejuvenates the world's existence."

Among all the nations of antiquity, altars, mounds, and temples were dedicated to the worship of the orb of day. The ruins of these sacred places yet remain, notable among them being the pyramids of Yucatan and Egypt, the snake mounds of the American Indians, the Zikkurats of Babylon and Chaldea, the round towers of Ireland, and the massive rings of uncut stone in Britain and Normandy. The Tower of Babel, which, according to the Scriptures, was built so that man might reach up to God, was probably an astronomical observatory.

Many early priests and prophets, both pagan and Christian, were versed in astronomy and astrology; their writings are best understood when read in the light of these ancient sciences. With the growth of man's knowledge of the constitution and periodicity of the heavenly bodies, astronomical principles and terminology were introduced into his religious systems. The tutelary gods were given planetary thrones, the celestial bodies being named after the deities assigned to them. The fixed stars were divided into constellations, and through these constellations wandered the sun and its planets, the latter with their accompanying satellites.

THE SOLAR TRINITY

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A solar representation on an anthropomorphic stele from Rocher des Doms, France, Chasséen culture, 5th-4th millennia BC.





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Liza was the Sun god to the Fon people of West Africa. His sister was the Moon god Mawu. The two were twins, but were also lovers. Together, they created the Universe with the help of the cosmic serpent, Da.

It is said that Liza used his son, Gu to shape the world. Gu was the divine tool in the shape of an iron sword. He taught the people many different crafts, including ironworking. –windows2universe.org

Liza and Mawu

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THE WINGED GLOBE OF EGYPT. From Masucci's Indian Antiquities.

This symbol, which appears over the pylons or gates of many Egyptian palaces and temples, is emblematic of the three persons of the Egyptian Trinity. The wings, the serpent, and the solar orb are the insignia of Ammon, Ra, and Osiris.

THE adoration of the sun was one of the earliest and most natural forms of religious expression. Complex modern theologies are merely involvements and amplifications of this simple aboriginal belief. The primitive mind, recognizing the beneficent power of the solar orb, adored it as the proxy of the Supreme Deity. Concerning the origin of sun worship, Albert Pike makes the following concise statement in his *Morals and Dogma*: "To them [aboriginal peoples] he [the sun] was the innate fire of bodies, the fire of Nature. Author of Life, heat, and ignition, he was to them the efficient cause of all generation, for without him there was no movement, no existence, no form. He was to them immense, indivisible, imperishable, and everywhere present. It was their need of light, and of his creative energy, that was felt by all men; and nothing was more fearful to them than his absence. His beneficent influences caused his identification with the Principle of Good; and the BRAHMA of the Hindus, and MITHRAS of the Persians, and ATHOM, AMUN, PHTHA, and OSIRIS, of the Egyptians, the BEL of the Chaldeans, the ADONAI of the Phœnicians, the ADONIS and APOLLO of the Greeks, became but personifications of the Sun, the regenerating Principle, image of that fecundity which perpetuates and rejuvenates the world's existence."

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The Trundholm sun chariot,
Denmark, c. 1400 BC

To those ancient peoples, this earth was the centre of the Universe. To them there were no other worlds, peopled with living beings, to divide the care and attention of the Deity. To them the world was a great plain, of unknown, perhaps inconceivable limits, and the Sun, the Moon, and the Stars journeyed above it, to give them light. The worship of the Sun became the basis of all the religions of antiquity. To them light and heat were mysteries; as indeed they still are to us. As the Sun caused the day, and his absence the night; as, when he journeyed Northward, Spring and Summer followed him; and when he

again turned to the South, Autumn and inclement Winter, and cold and long dark nights ruled the earth; . . . as his influence produced the leaves and flowers, and ripened the harvests, and brought regular inundation, he necessarily became to them the most interesting object of the material Universe. To them he was the innate fire of bodies, the fire of nature. Author of Life, heat, and ignition, he was to them the efficient cause of all generation, for without him there was no movement, no existence, no form. He was to them immense, indivisible, imperishable, and everywhere present. It was their need of light,

and of his creative energy, that was felt by all men; and nothing was more fearful to them than his absence. His beneficent influences caused his identification with the Principle of Good; and the BRAHMA of the Hindus, the MITHRAS of the Persians, and ATHOM, AMUN, PHTHA, and OSIRIS, of the Egyptians, the BEL of the Chaldæans, the ADONAI of the Phoenicians, the ADONIS and APOLLO of the Greeks became but personifications of the Sun, the regenerating Principle, image of that fecundity which perpetuates and rejuvenates the world's existence. –Morals and Dogma:626-7