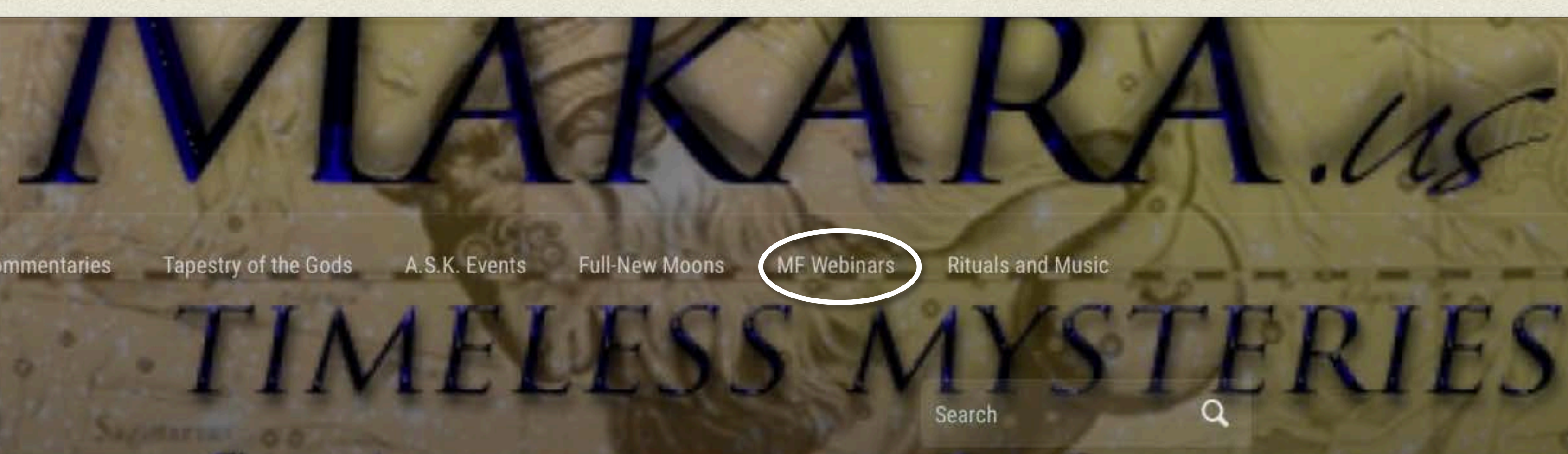




The Trundholm sun chariot,  
Denmark, c. 1400 BC



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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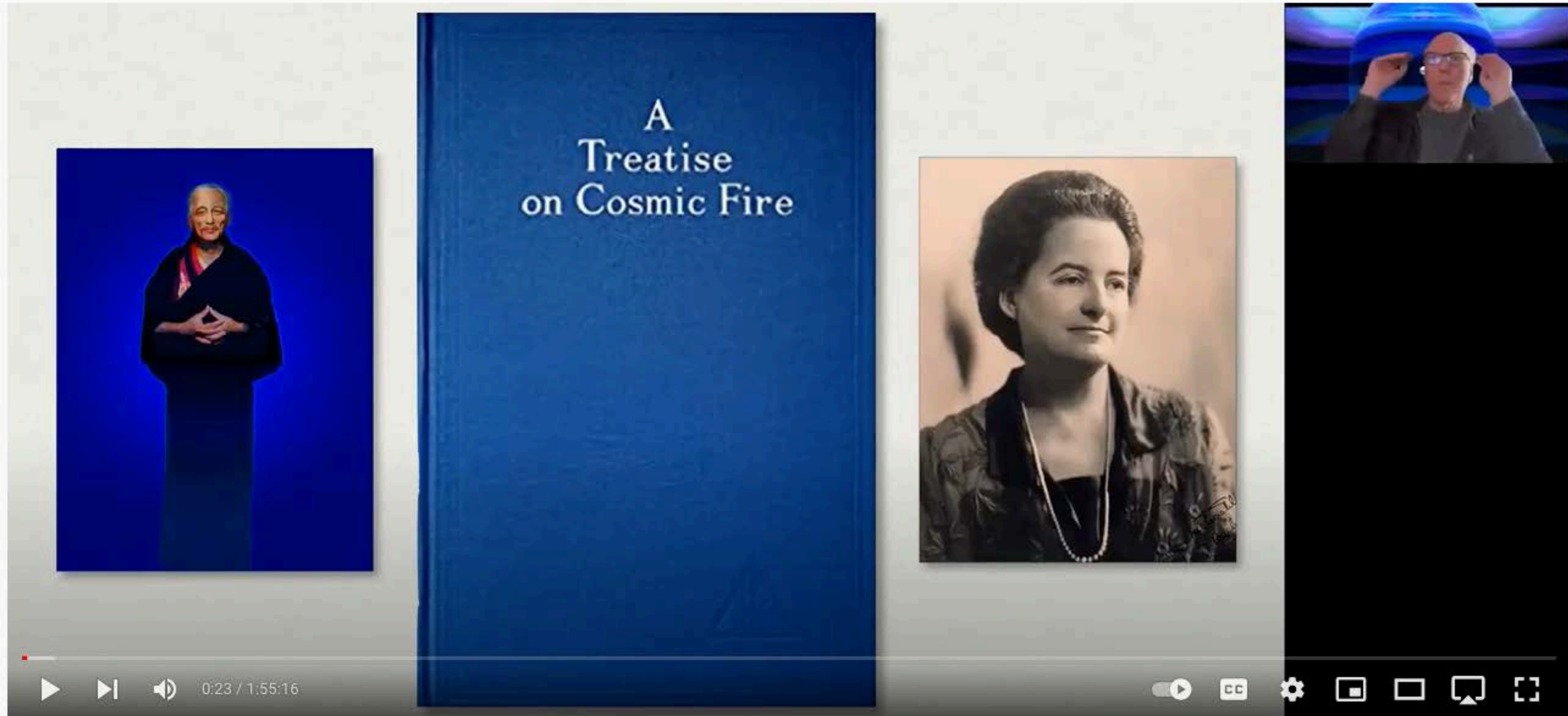
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AN ENCYCLOPEDIA OUTLINE OF  
**Masonic, Hermetic,  
 Qabbalistic and Rosicrucian  
 Symbolical Philosophy**  
*Being an Interpretation of the  
 Secret Teachings concealed within the Rituals, Allegories  
 and Mysteries of all Ages*  
 BY  
**MANLY P. HALL**  
 THE ILLUSTRATIONS IN COLOR BY  
 J. AUGUSTUS KNAPP  
**Subscribers' Edition**

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

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

Webinar: The Secret Doctrine, Aug 21, 2022



## MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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Our campus resides on the Internet, where students can access all resources needed for successful learning and a rewarding Spiritual Quest experience. We offer a variety of programs to suit students at various levels of expertise and time availability.

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THE SAITIC ISIS.

"I am Isis, mistress of the whole land. I was instructed by Hermes, and with Hermes I invented the writings of the nations. In order that we all should write with the same letters, I gave mankind three laws, and ordained what moine 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 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 *יִשָׁר*, *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 und 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-



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.

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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 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 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 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 Adeptum, 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 form. Some authorities believe that a spirit consists of three distinct parts, only one of which becomes incarnate in the body. The human body may be 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 encased in a form which he was in the living state of man encased in (the material form provided by the human body).

There is a resemblance between the generic 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 remains after the material organism has disintegrated or has been regenerated. From the Mother (the passive principle) is taken the body—that portion which with the Word of Nature have created the humanity, the material personality, the appearance, the feelings, and the emotions.

The Egyptians also believed that Osiris was the mirror of the soul. The soul was said to be the reflection of the soul which was contained in the mirror. The mirror was said to be the reflection of the soul, who was generally supposed to be the soul of every man.

MUMMIFICATION OF THE EGYPTIAN DEAD





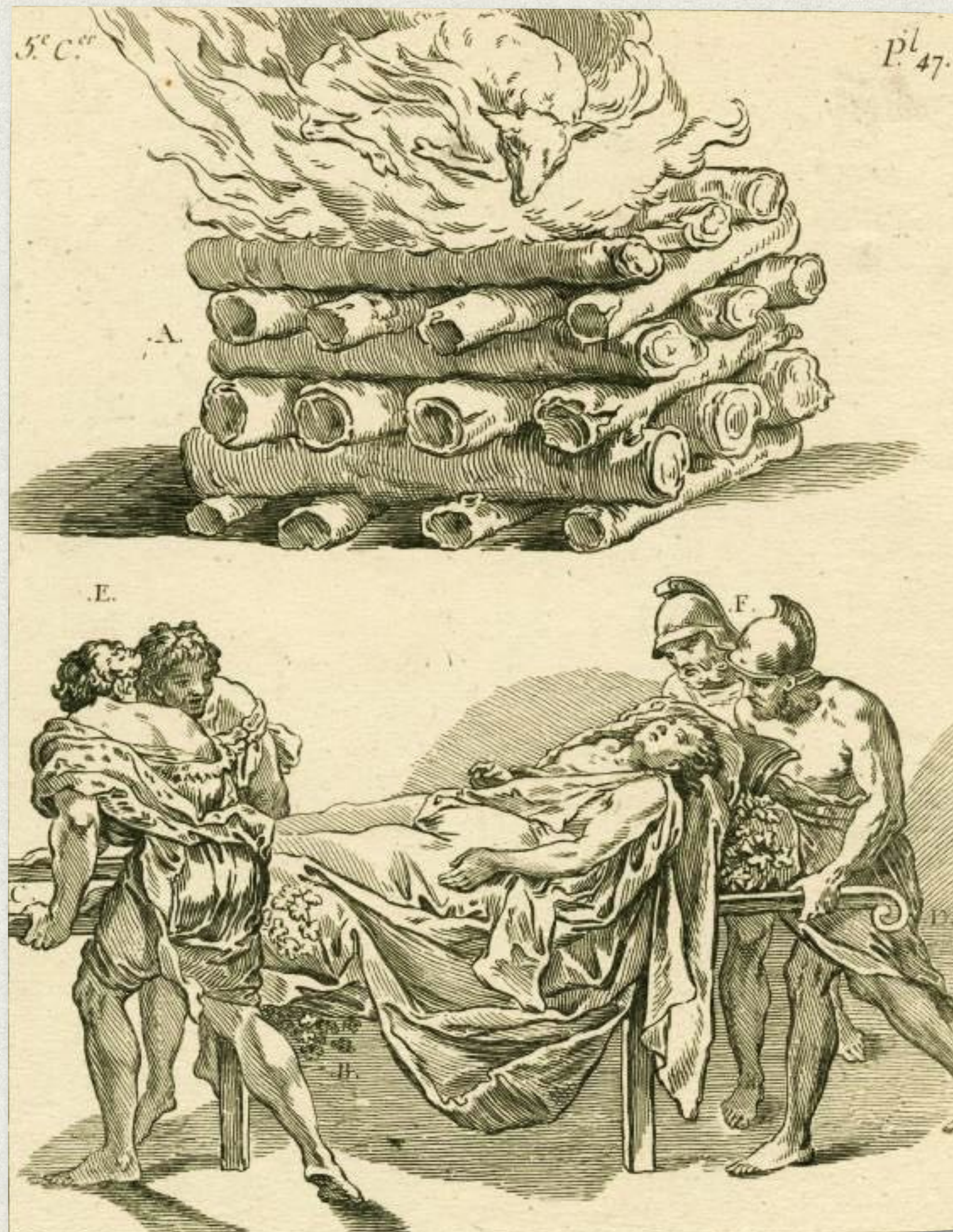
Egyptian *Ba*



Egyptian *Ka*



Egyptian *Akh*



Ancient Roman burial urn

Ancient Roman funeral pyre and funeral procession

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Osiris is often represented with the lower part of his body enclosed in a mummy case or wrapped about with funeral bandages. When a spirit consists of three distinct parts, only one of which is necessary to its spiritual form. The human body may be considered to be a triad or expression of this triad, namely a spirit. Therefore Osiris, a symbol of the human being, was represented with the lower half of his body mummified to indicate that he was in a dying state of material form, as revealed by the mummy 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. Making a separate creature from the Father, the same principle is made into the Divine Son, the fire of incarnation—that immortal part of himself which man inherits from the Father, which is the immortal part which, in the material sphere, man and creature have in common. From the Father (the passive principle) the immortal part of the body—that part which, with the aid of Nature, has created his humanity, his material personality, his appearance, his feelings, and his creation.

The Egyptians also believed that Osiris was the mirror of the soul. When a man dies, his soul is taken to the land of the dead, where it is judged. The soul is then placed in a mummy case, which is buried in a tomb. The mummy case is made of gold and is filled with spices. The mummy case is placed in a sarcophagus, which is also made of gold and is filled with spices. The sarcophagus is placed in a tomb, which is also made of gold and is filled with spices.

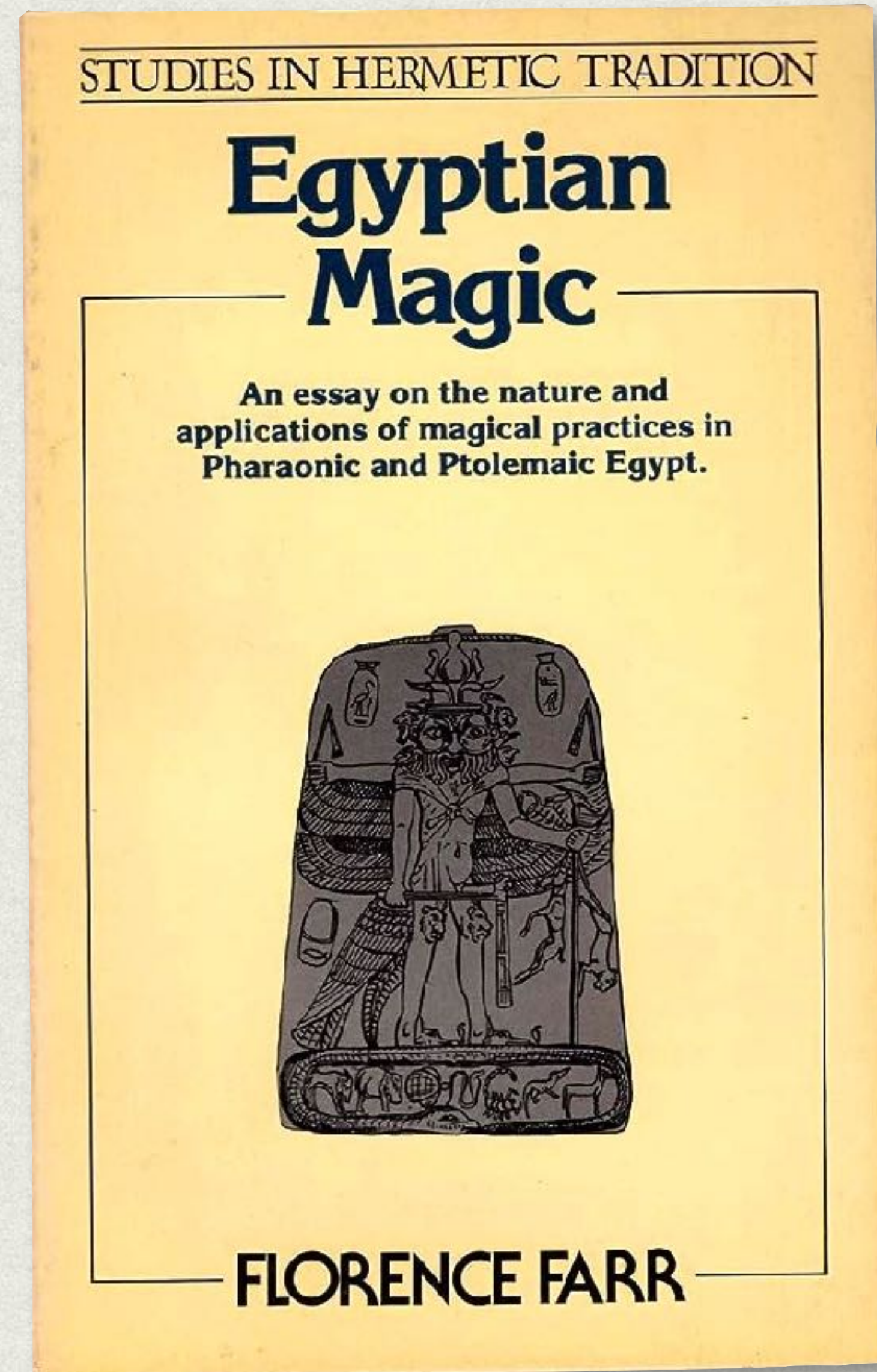
those who had failed to pass the tests of initiation; but for those who had the Will and the capacity to enter the Secret Adytum, there was seldom necessity for that liberation of the soul which is said to be effected by the destruction of the body. The body of the initiate was therefore preserved after death as a species of Talisman or material basis for the manifestation of the Soul upon earth."

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.

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Farr with her psaltery harp in 1903





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: "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 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.

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*.)

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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.

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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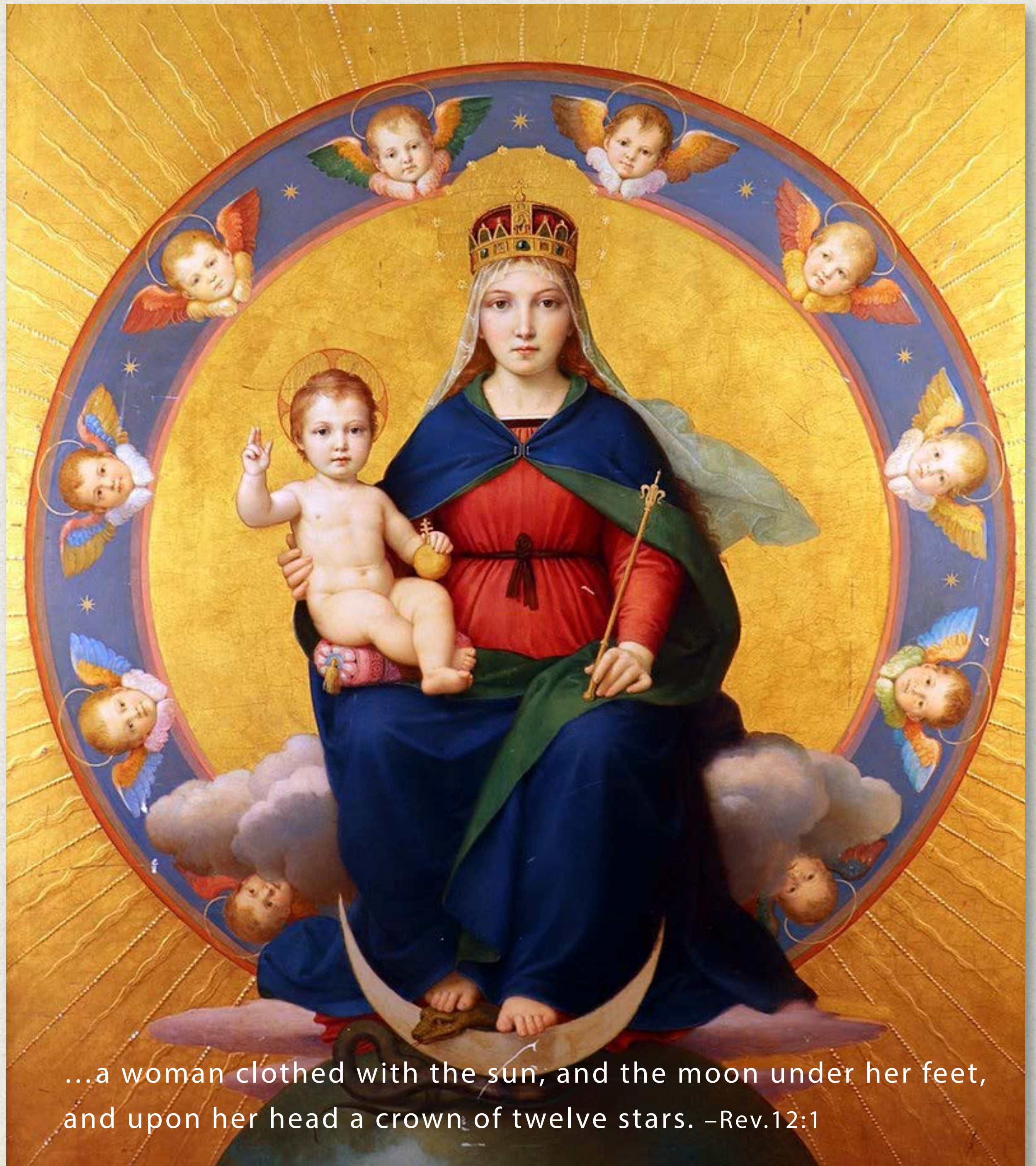


## CELESTIAL VIRGIN WITH SUN GOD IN HER ARMS

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 on brawn rather than brain. 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 ethical nature, his appreciation increased for the finer and more idealistic feminine qualities; these he subsequently incorporated into his 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 scientific– concept in which the Creative Agent is regarded as sexless. 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 vesica pisces or oval nimbus, 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 therefore declares that Wisdom, born of Faith, shall redeem the world now encircled by the serpent of evil.





...a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. -Rev.12:1



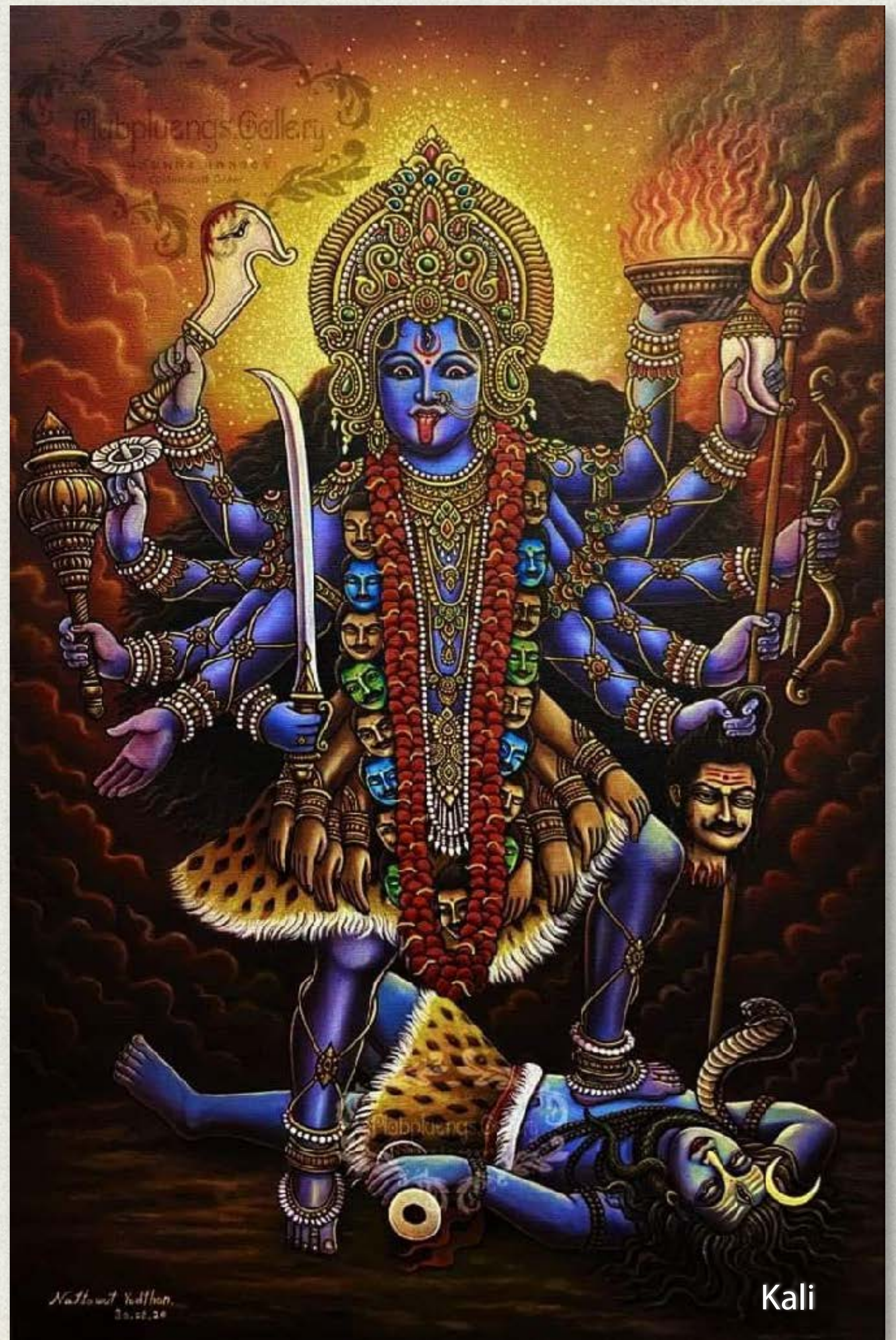
Kwan-shi-yin



Kwan-yin



Shiva



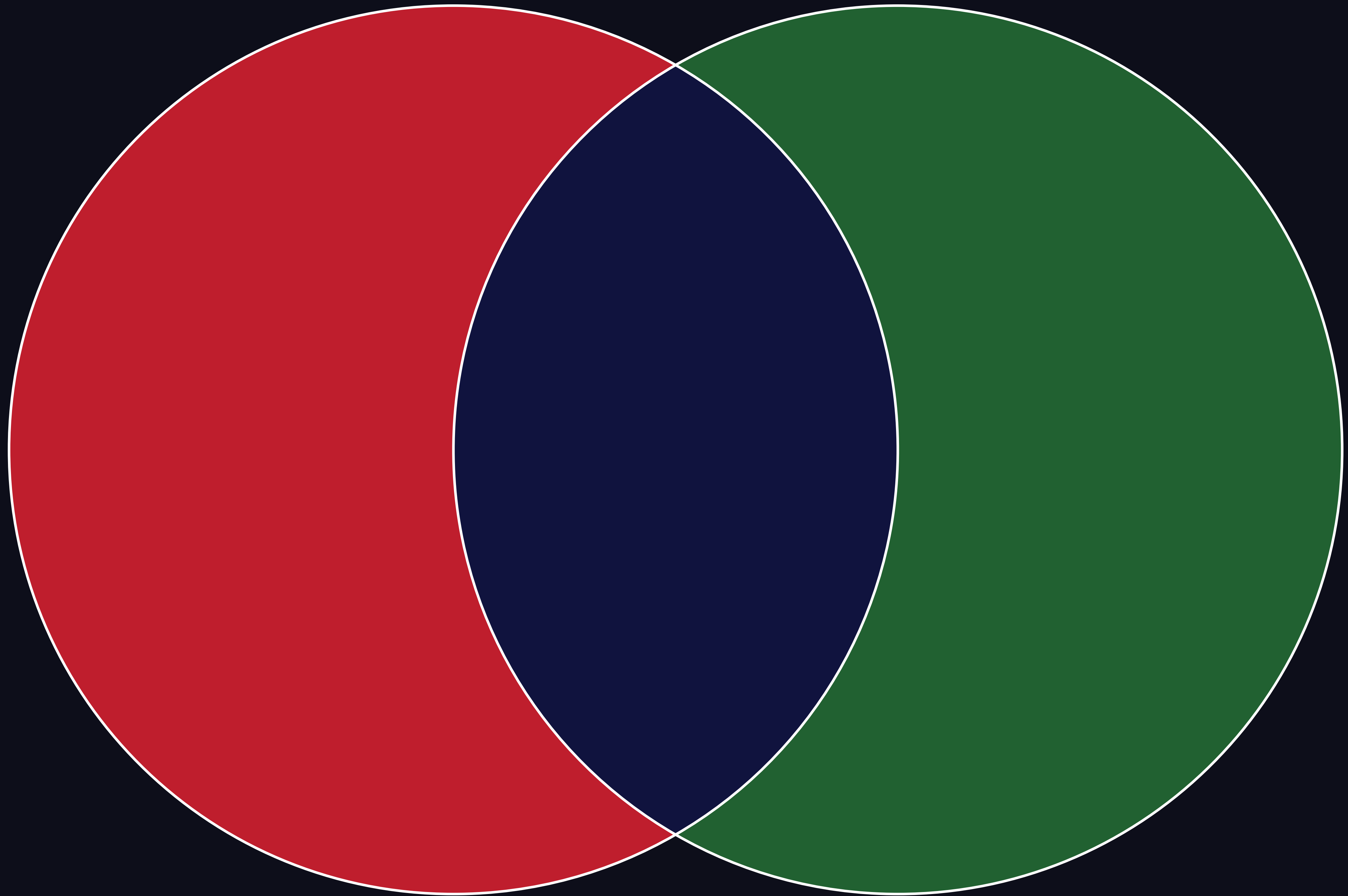
Kali



Avalokiteshvara



Tara







## 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 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

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 Triune 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 manifestations of the Eternal One who is Himself represented as a tiny flame, called by the Hebrews Yod ( $\gamma$ ). Jakob Böhme, 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 Savior 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 worlds 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



SOLE ORIENS IN HORO LEONIS

From Maurice's *Indian Antiquities*.

## THE LION OF THE SUN.

The sun rising over the back of the lion or, astrologically, in the 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 accepted the sun, or one of its symbolic beasts or birds, as their emblem. Witness the lion of the Great Mogul or the eagles of Caesar and Napoleon.

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THE WINGED GLOBE OF EGYPT.

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 insignias of Ammon, Ra, and Osiris.



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



Liza and Mawu

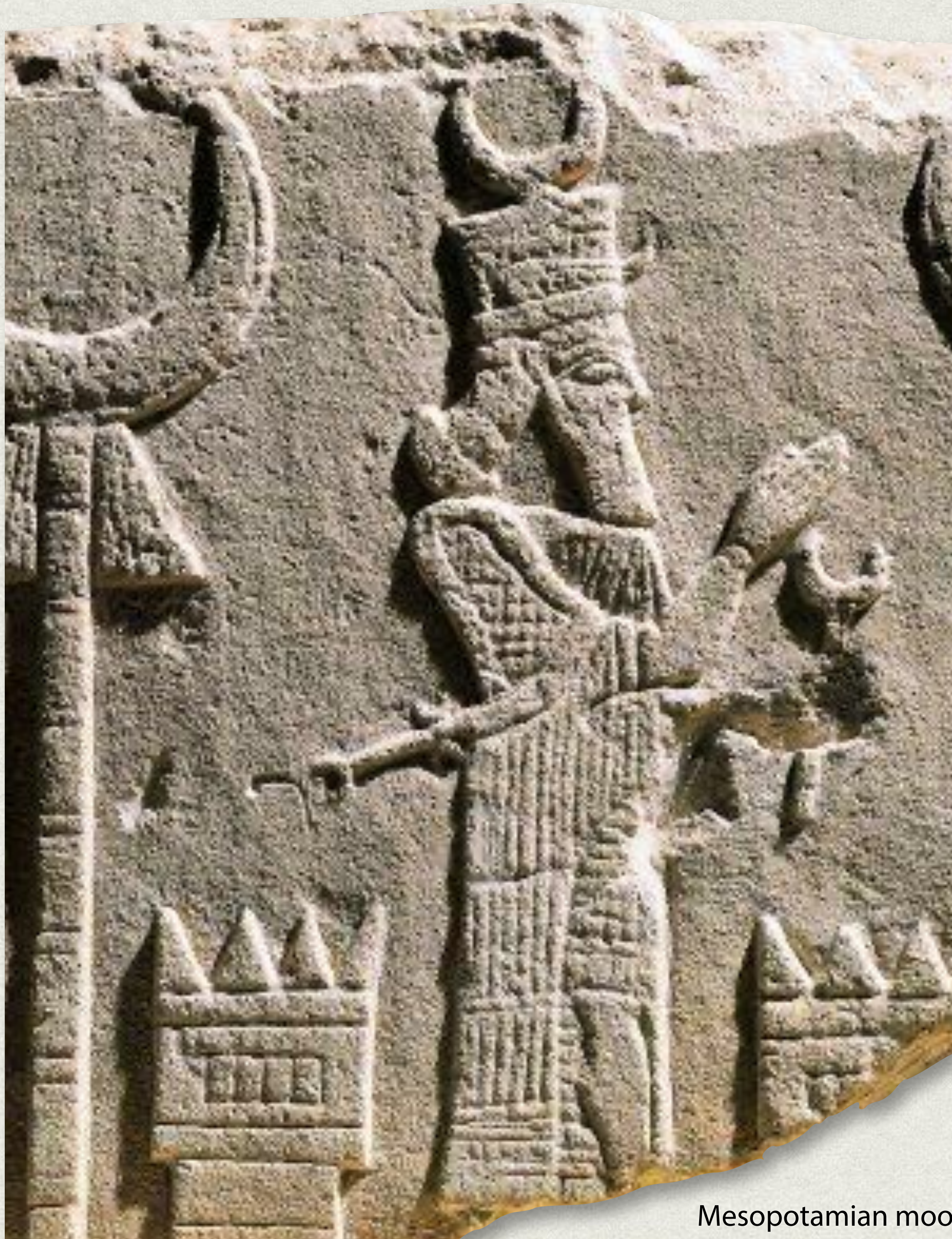




It was the most ancient worship of all, that of the third Race of our Round, the Hermaphrodites, to whom the male-moon became sacred, when after the “Fall” so-called, the sexes had become separated. “Deus Lunus” then became an androgyne, male and female in turn; to serve finally, for purposes of sorcery, as a dual power, to the Fourth Root-race, the Atlanteans. With the Fifth (our own) the lunar-solar worship divided the nations into two distinct, antagonistic camps. It led to events described æons later in the *Mahabhâratan War*, which to the Europeans is the fabulous, to the Hindus and Occultists the historical, strife between the *Suryavansas* and the *Indovansas*. Originating in the dual aspect of the moon, the worship of the female and the male principles respectively, it ended in distinct solar and lunar cults.

Mithras, Zoroastrian Sun god

Among the Semitic races, the sun was for a very long time feminine and the moon masculine — the latter notion being adopted by them from the Atlantean traditions. The moon was called “the Lord of the sun,” *Bel-Shemesh*, before the *Shemesh* worship. The ignorance of the incipient reasons for such a distinction, and of occult principles, led the nations into anthropomorphic idol-worship. But the religion of every *ancient* nation had been primarily based upon the Occult manifestations of a purely abstract Force or Principle now called “God.” The very establishment of such worship shows, in its details and rites, that the philosophers who evolved those systems of nature, subjective and objective, possessed profound knowledge, and were acquainted with many facts of a scientific nature.



Mesopotamian moon-god

For besides being purely Occult, the rites of lunar worship were based, as just shown, upon a knowledge of physiology (quite a modern science with us), psychology, sacred mathematics, geometry and metrology, in their right applications to symbols and figures, which are but glyphs, recording observed natural and scientific facts; in short, upon a most minute and profound knowledge of nature. Lunar magnetism generates life, preserves and kills it. Soma embodies the triple power of the Trimurti, though it passes unrecognized by the profane to this day. The allegory that makes Soma, the moon, produced by the churning of the Ocean of Life (Space) by the gods in another Manvantara (i.e., in the pregenetic day of our planetary system), and that other allegory, which

shows “the Rishis milking the earth, whose calf was Soma, the moon,” has a deep cosmographical meaning; for it is neither our earth which is milked, nor was the moon the calf. Had our wise men of science known as much of the mysteries of nature as the ancient Aryans did, they would surely never have imagined that the moon was projected from the Earth. Once more, the oldest of permutations in theogony, the Son becoming his own father and the mother generated by the Son, has to be remembered and taken into consideration if the symbolical language of the ancients is to be understood by us. Otherwise mythology will be ever haunting the Orientalists as simply “the disease which springs up at a peculiar stage of human culture!” — as *Renouf* gravely observes in a Hibbert lecture. —SD1:397-8

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El Castillo at Chichen Itza



Pyramid of the Magician at Uxmal, Yucatan



Nohoch Mul Pyramid at Coba





Bent pyramid of Sneferu



Pyramid of Djoser at Saqqara



**Great Serpent Mound**



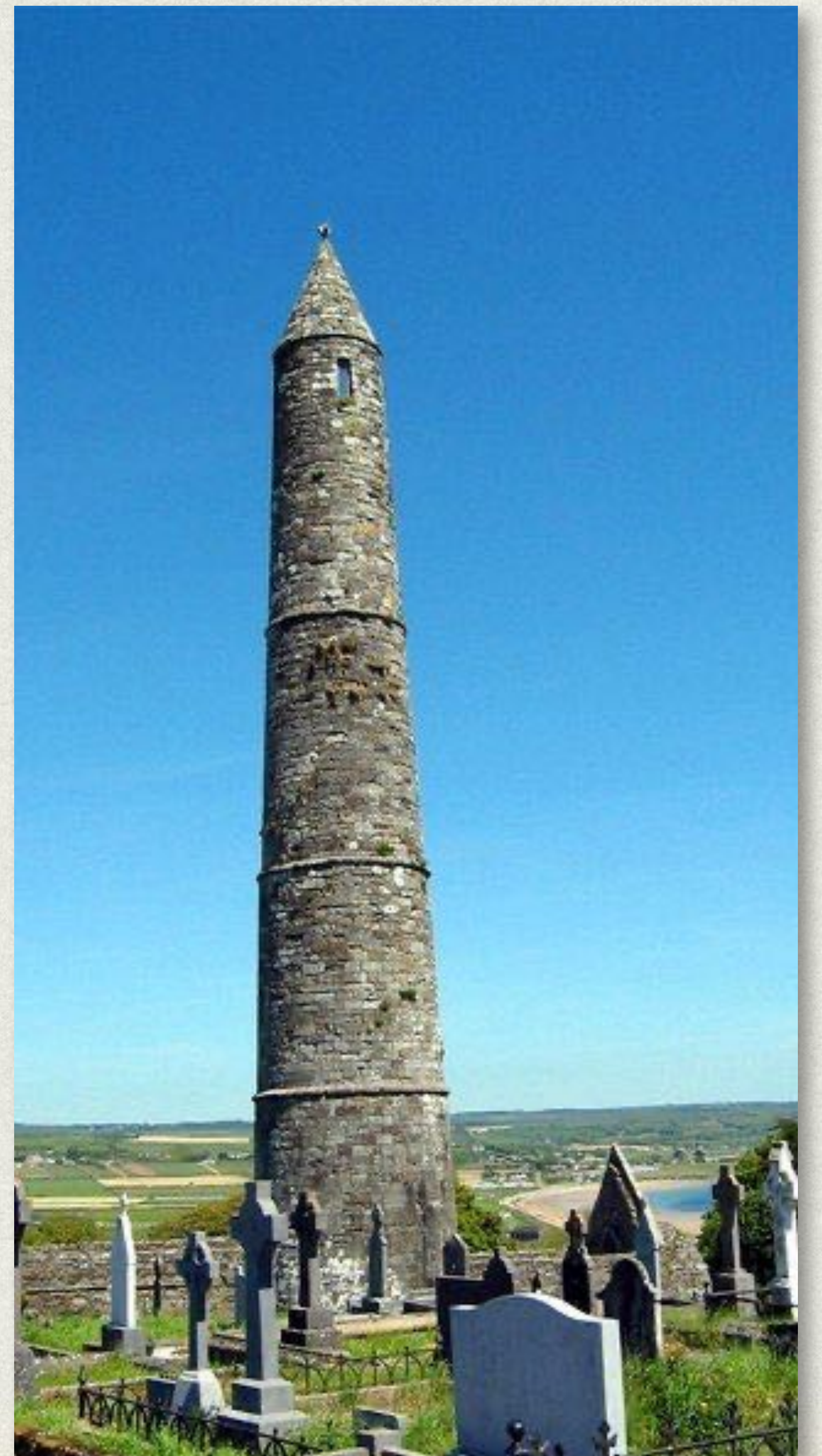
Ziggurat at Ur





Ziggurat at Choghā Zanbīl near Susa, Iran







Swinside stone circle, Lake District, England



Long Meg and Her Daughters



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Jantar Mantar Observatory  
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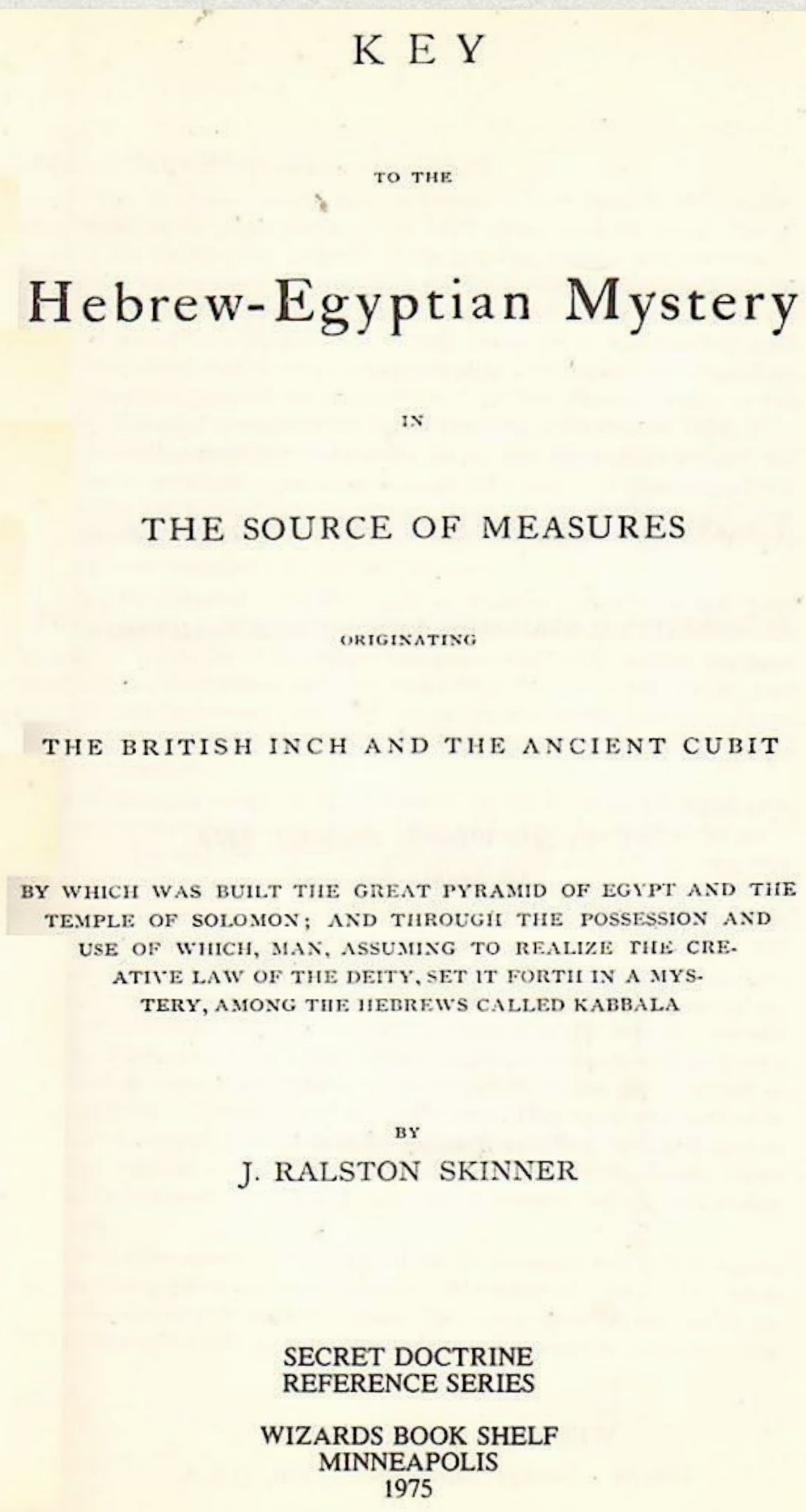


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A conclusion of Sir William Drummond in *Oedipus Judaicus* indirectly favors this view: *"The priests of Egypt and of Chaldea"* he says, *"had made a progress in the science of astronomy, which will be found more astonishing the more it is examined. Their cycles were calculated with extraordinary precision, and their knowledge of the most important parts of astronomy must appear evident to all who candidly consider the question... The festivals were fixed according to calendars made for the people, [but] the truths of science were the arcana of the priests."* –The Source of Measures by Ralston Skinner:314-5

## The Sun, a Universal Deity



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THE SUN, BEFORE THE GREAT MOGUL'S STANDARD.  
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	Babylonian	Egyptian	Greek	Roman	Norse	Hindu
Sun	Shamash	Ra	Helios	Sol	Sunna	Surya
Moon	Sin	Khonsu	Selene	Luna	Mani	Chandra
Mercury	Nabu	Thoth	Hermes	Mercury	Odin	Budha
Venus	Inanna	Hathor	Aphrodite	Venus	Freyja	Shukra
Mars	Nergal	Set	Ares	Mars	Tyr	Mangala
Jupiter	Marduk	Amun	Zeus	Jove	Thor	Brihaspati
Saturn	Ninurta	Osiris	Cronus	Saturn	Loki	Shani



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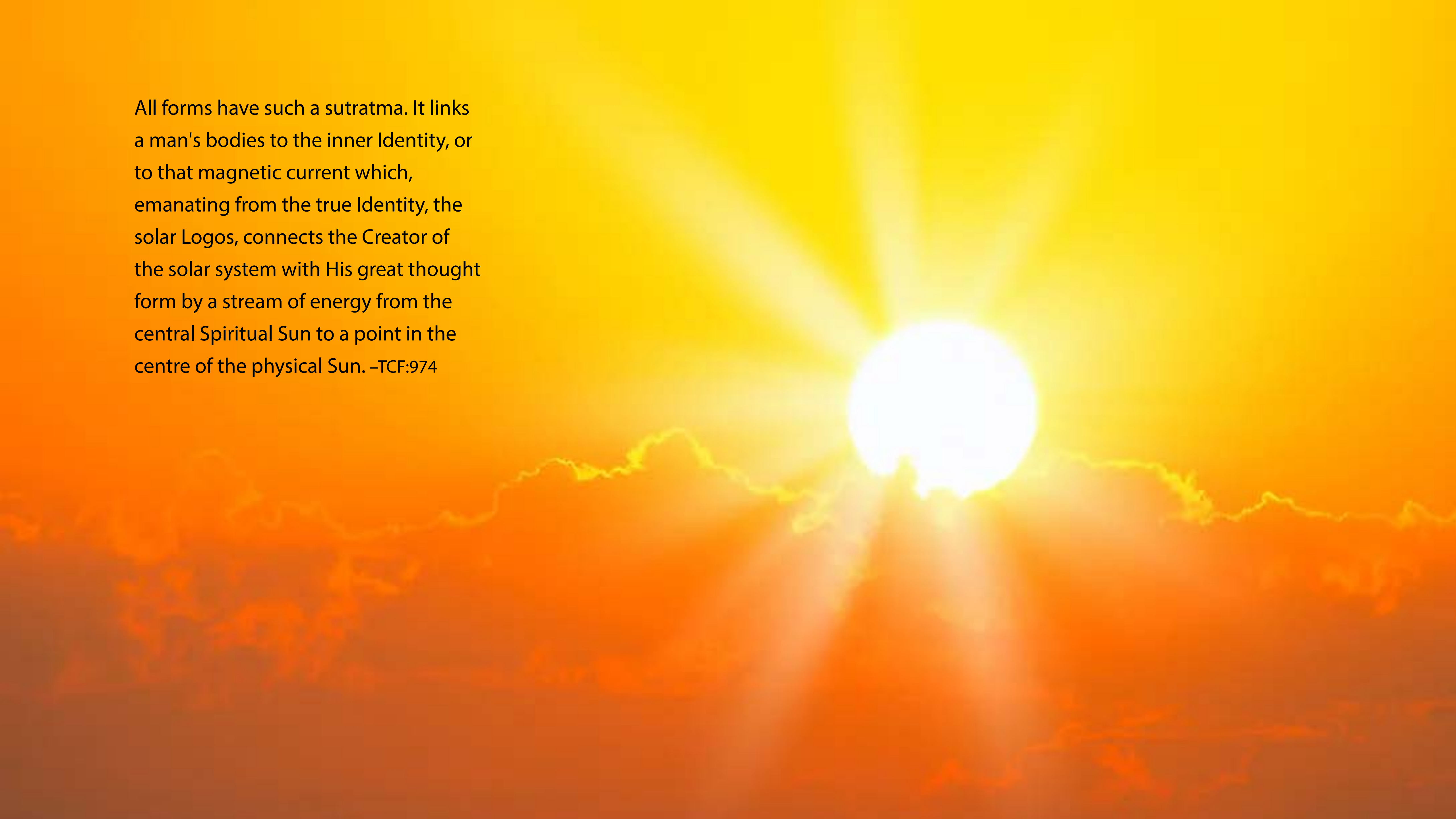


Central shrine Sun Temple, Martand, Jammu and Kashmir, India



Martanda in Temple at left

All forms have such a sutratma. It links a man's bodies to the inner Identity, or to that magnetic current which, emanating from the true Identity, the solar Logos, connects the Creator of the solar system with His great thought form by a stream of energy from the central Spiritual Sun to a point in the centre of the physical Sun. -TCF:974



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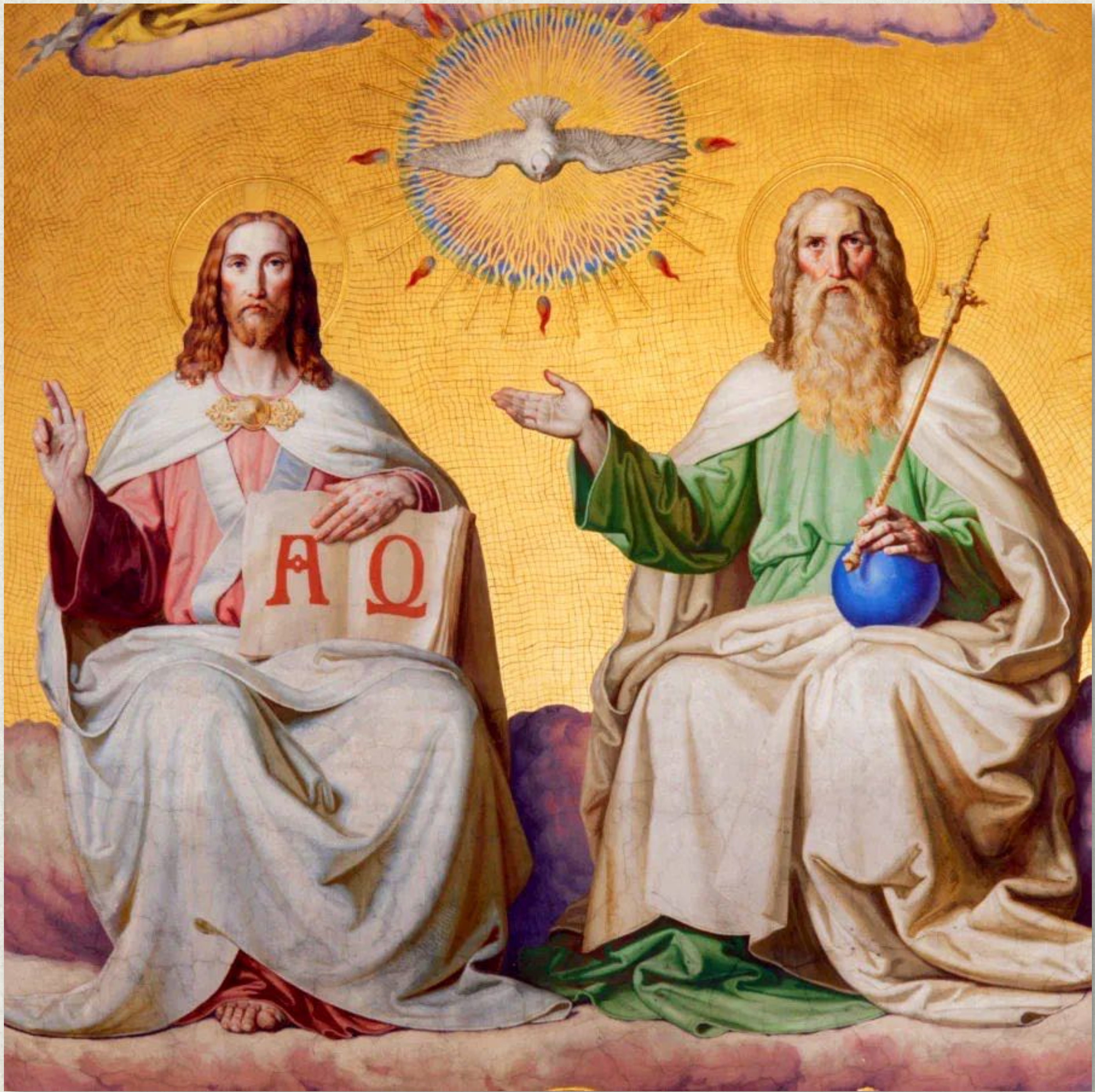
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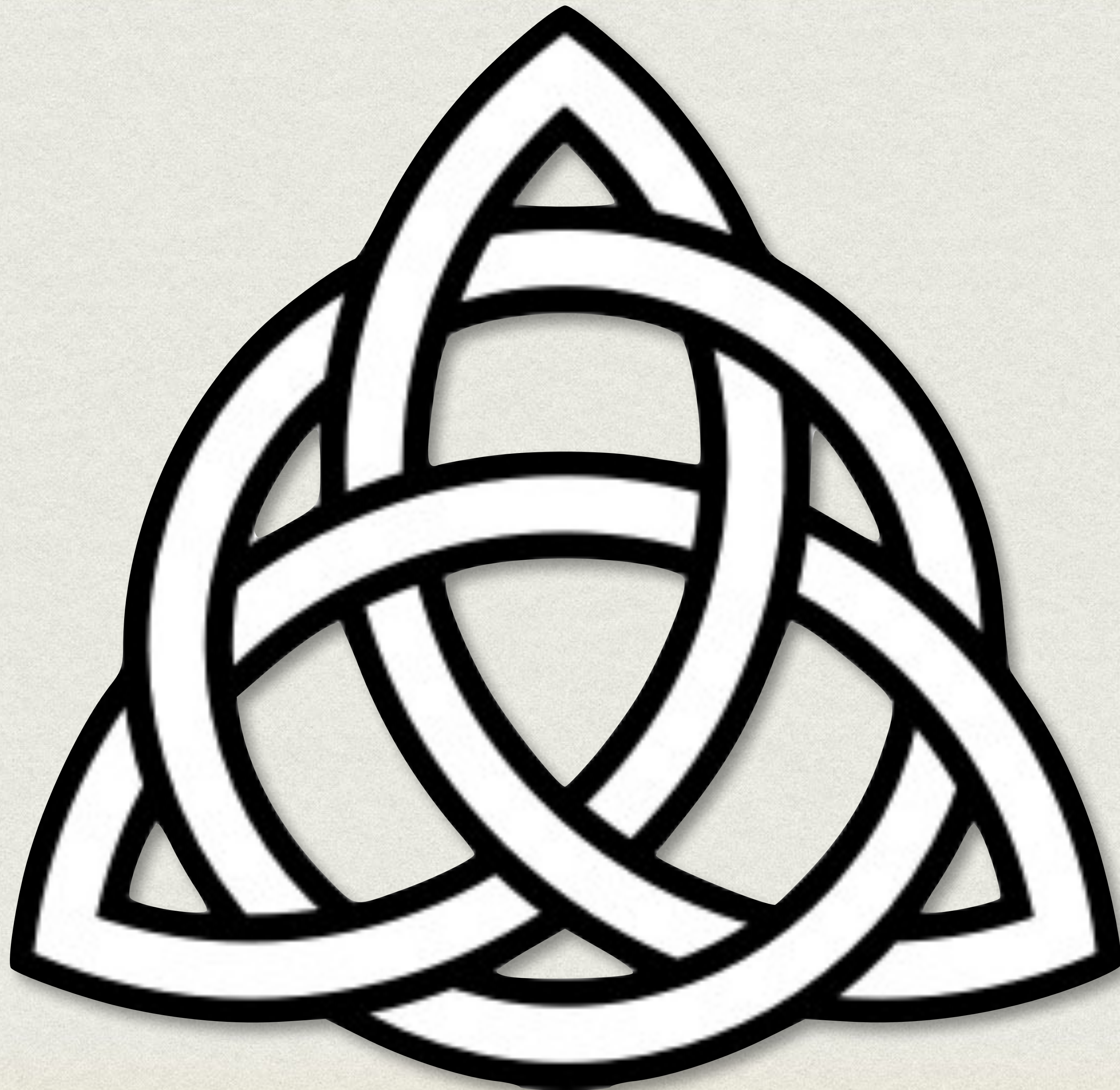
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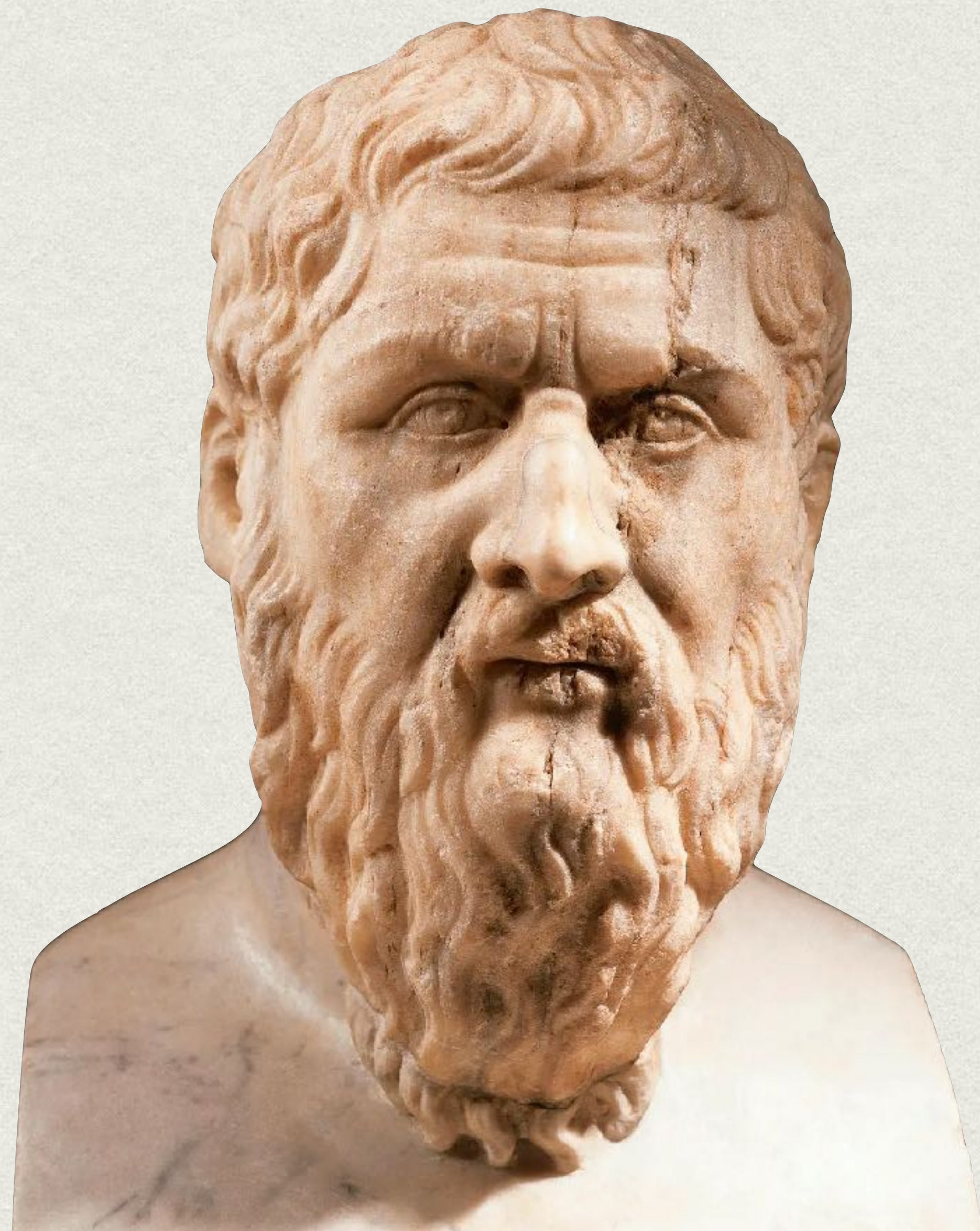




Trimurti at Elephanta

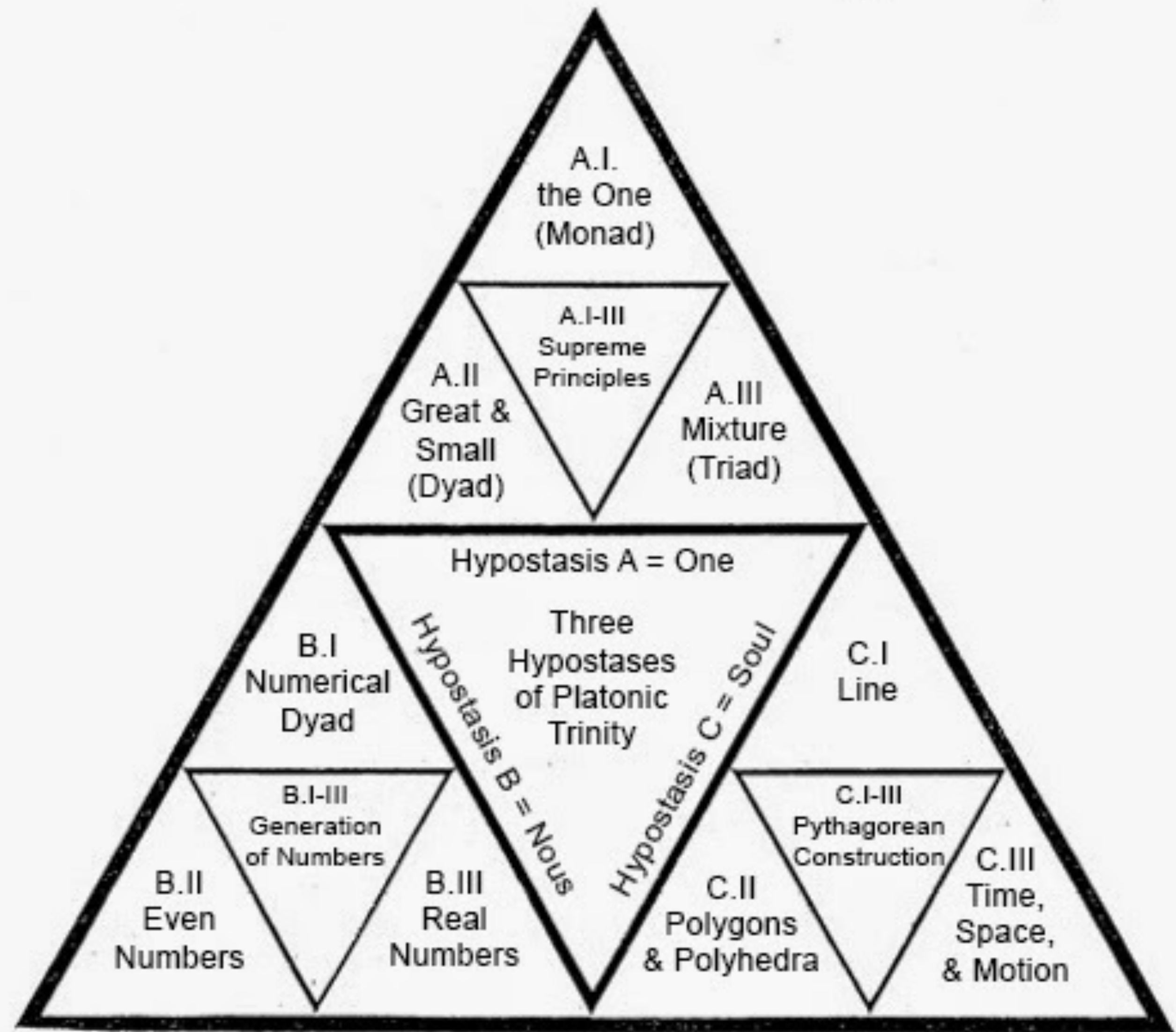




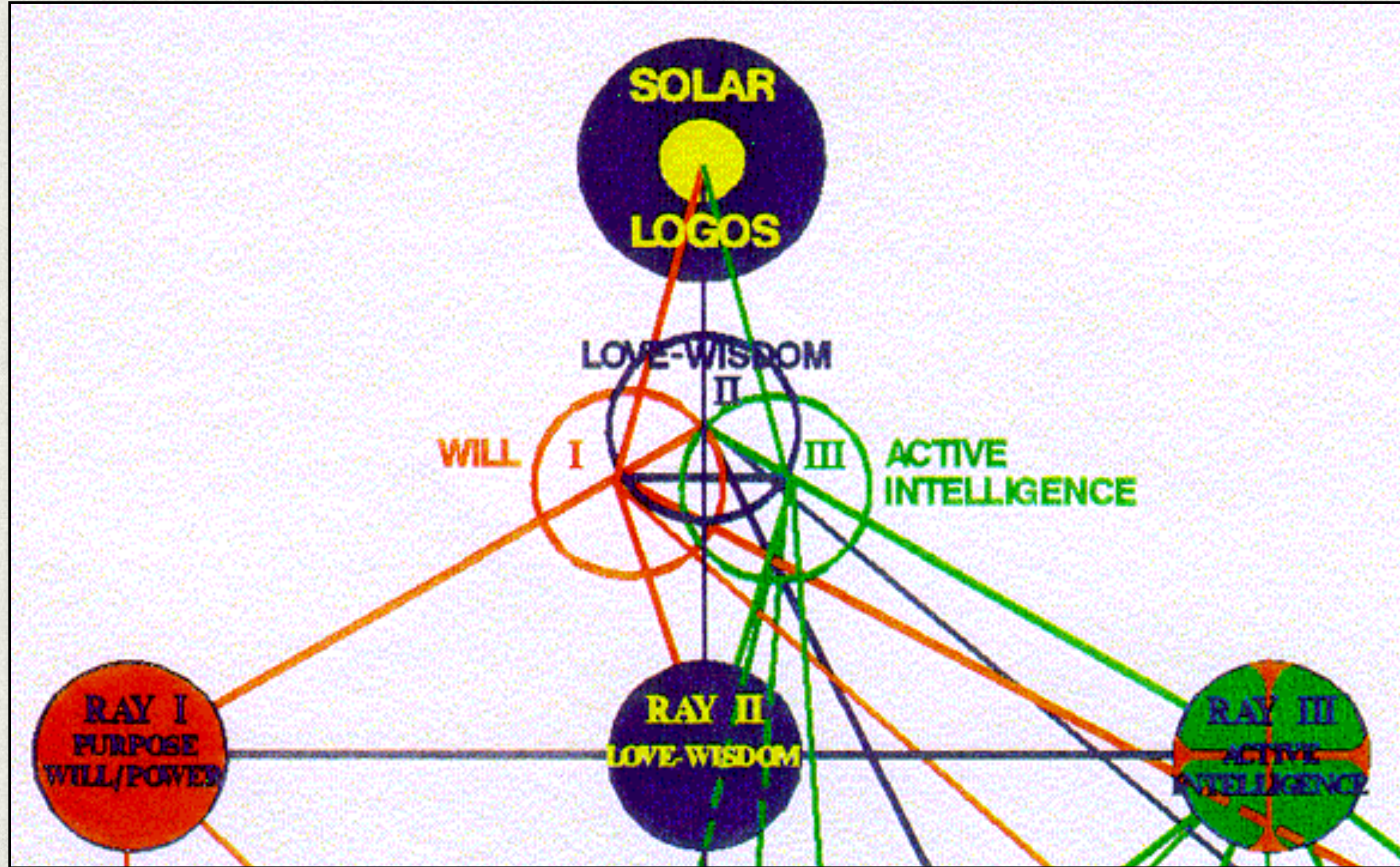
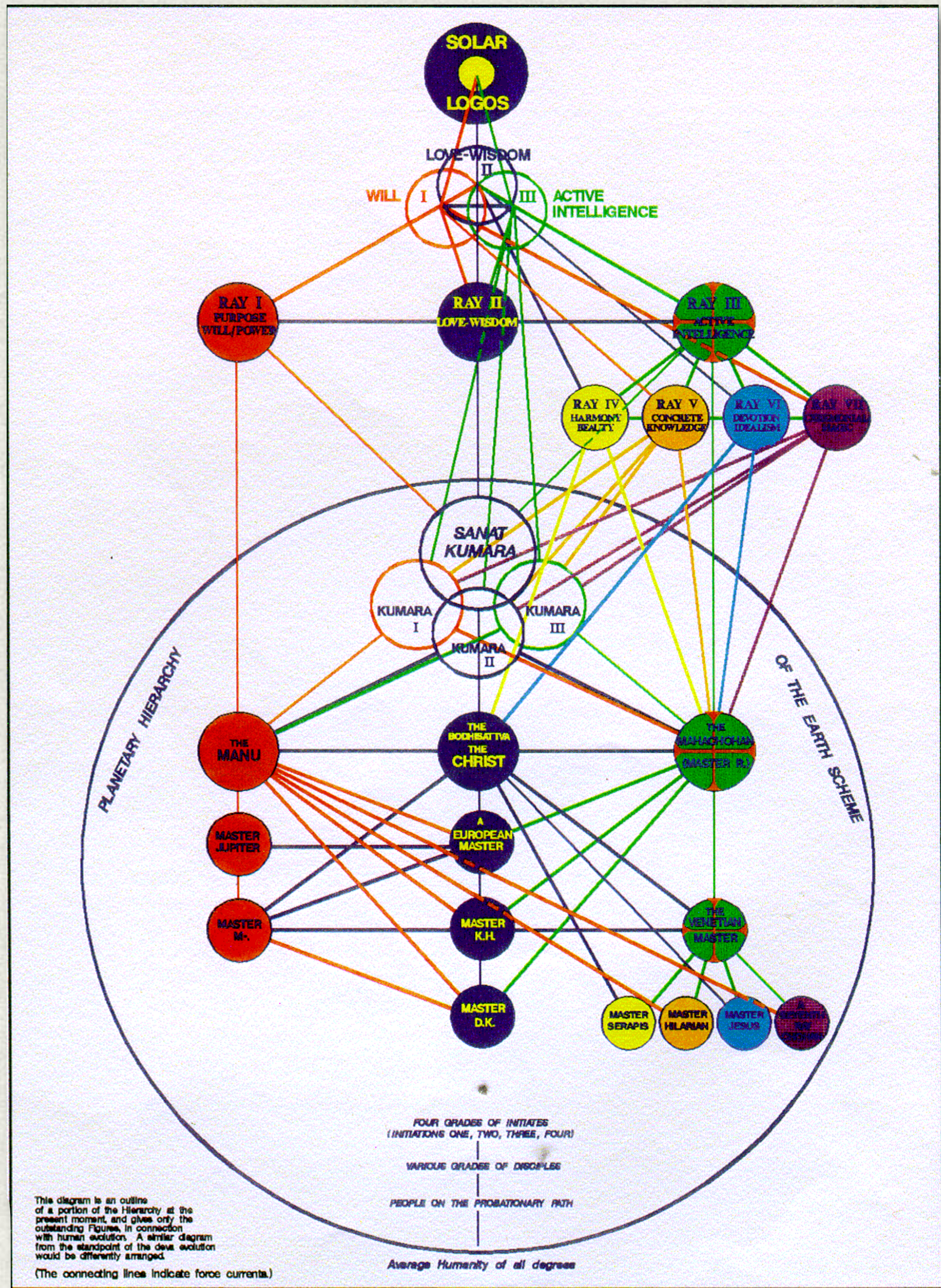


Plato

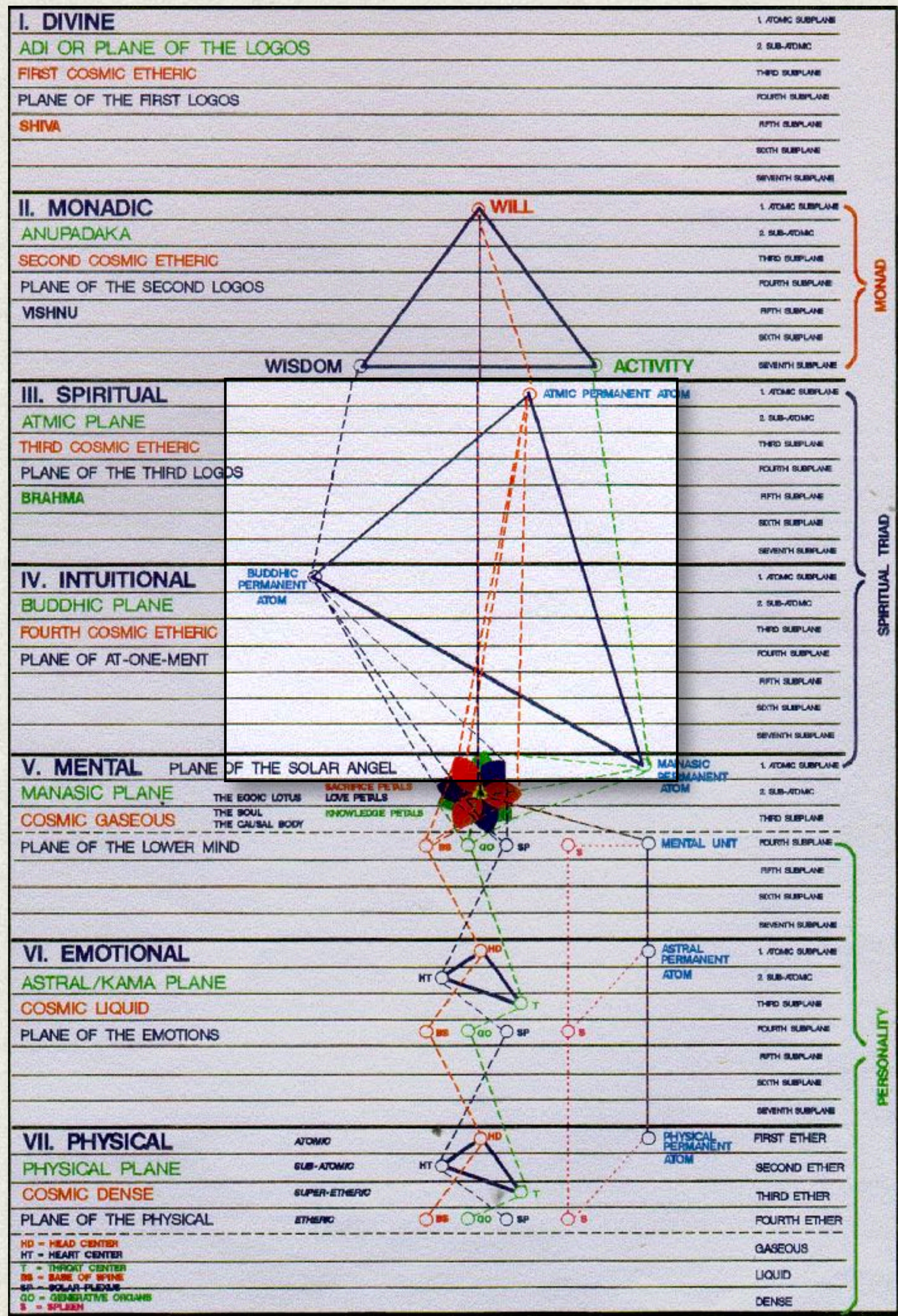
# Plato's Triadic Ontology



One : One :: Dyad : Nous :: Triad : Soul







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Lakshmi



Parvati

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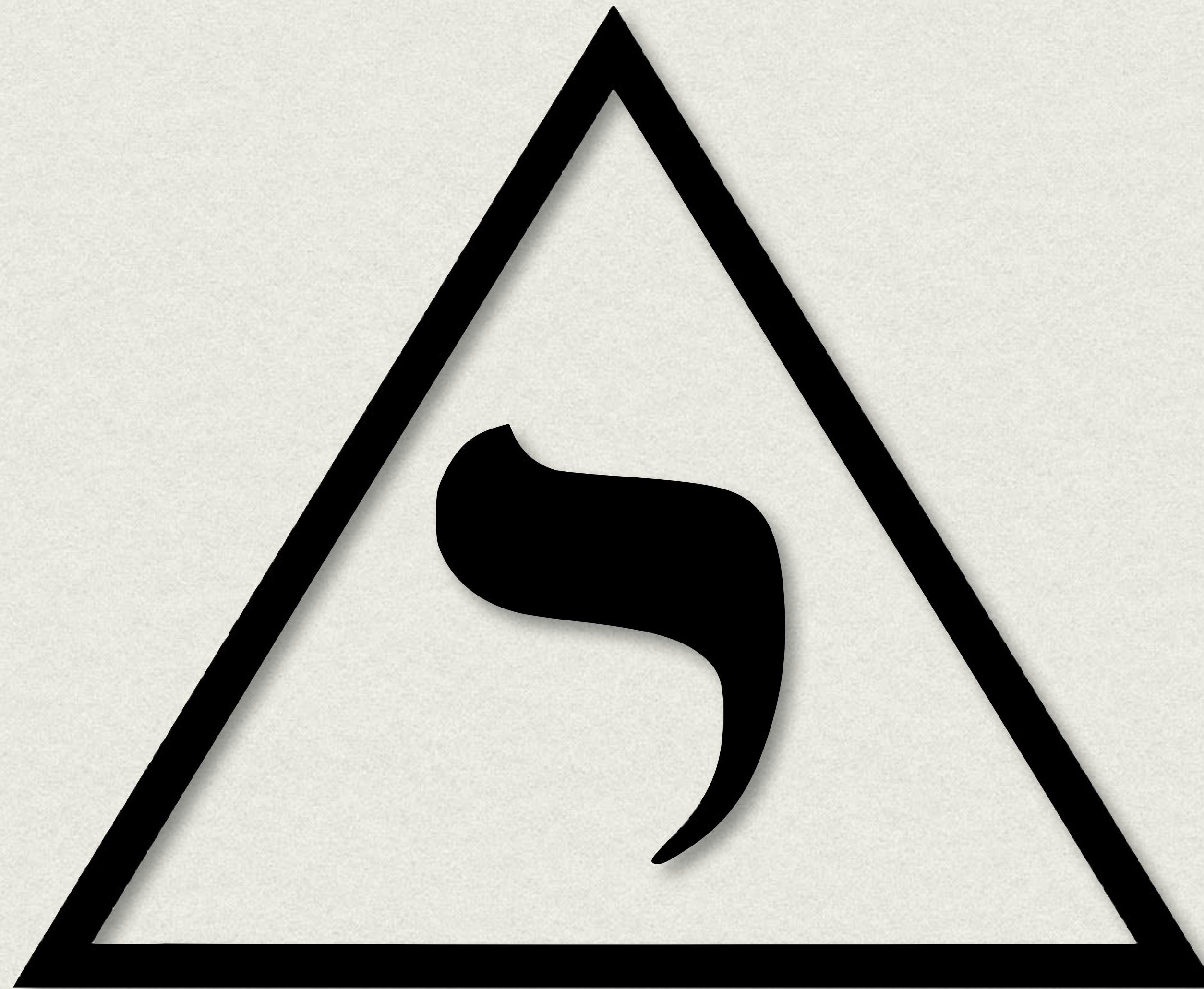
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*Discovered and Described*

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To which are added some

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As also a TREATISE on the

FOUR COMPLEXIONS.

Written by the SAME AUTHOR.

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*Repent. for the Kingdom of Heaven is at hand. Matt. iv. 7.*

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B A T H.

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M.DCC.LXXV.

The Father is the first witness, who begets the Son in his own essence; the Son is the second witness, who proceeds from the Father's essence; and the Holy Spirit is the third witness, who proceeds from both the Father and the Son. These three are one in essence, power, and will; and yet they are distinct in their properties. The Father is fire, the Son is light, and the Holy Spirit is life. The fire gives light, and the light gives life. The fire is not light, nor is the light life; but they are all from one eternal ground. -The Way to Christ:42

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The Lion of Judah on a Bezalel ceramic tile

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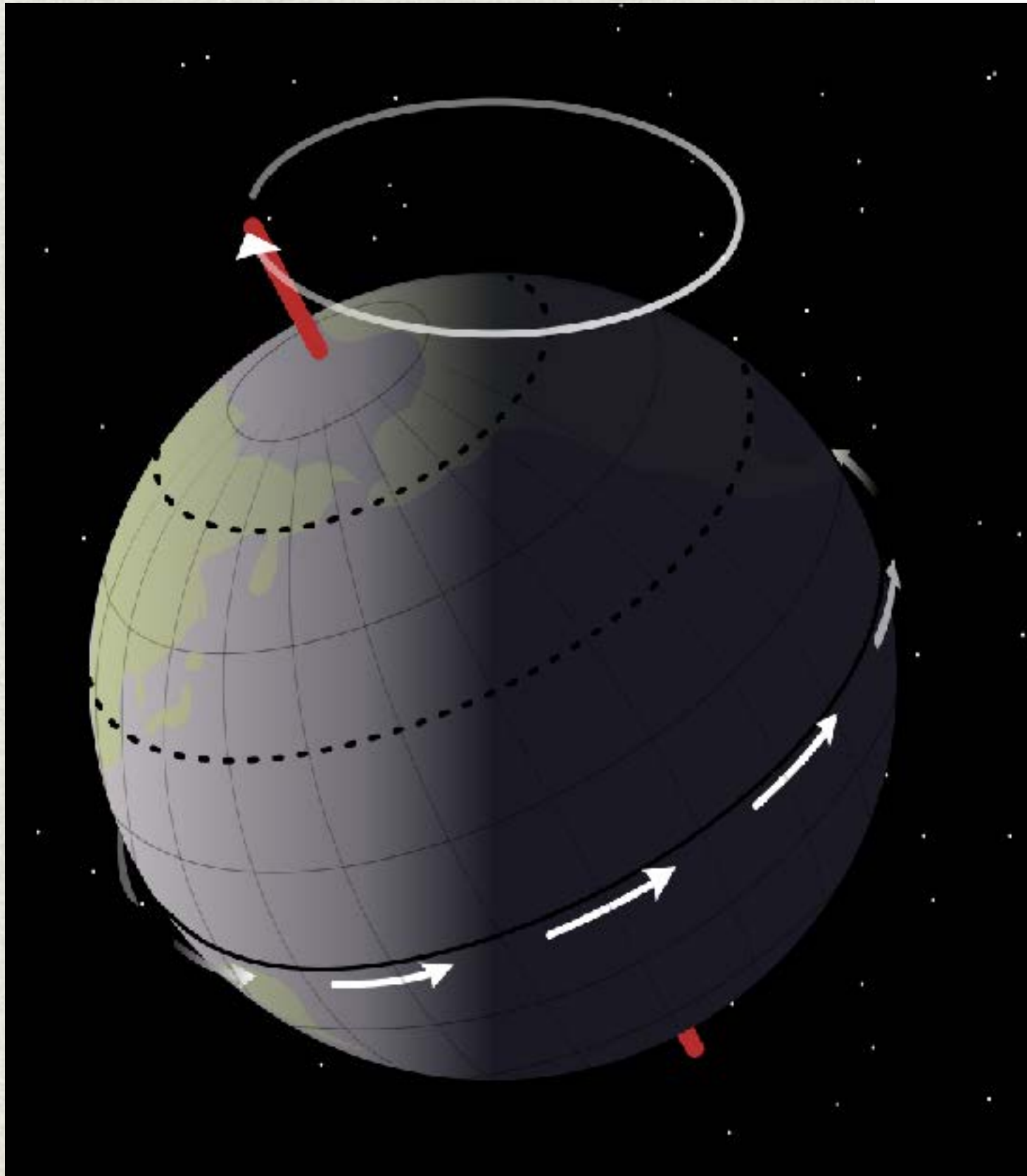
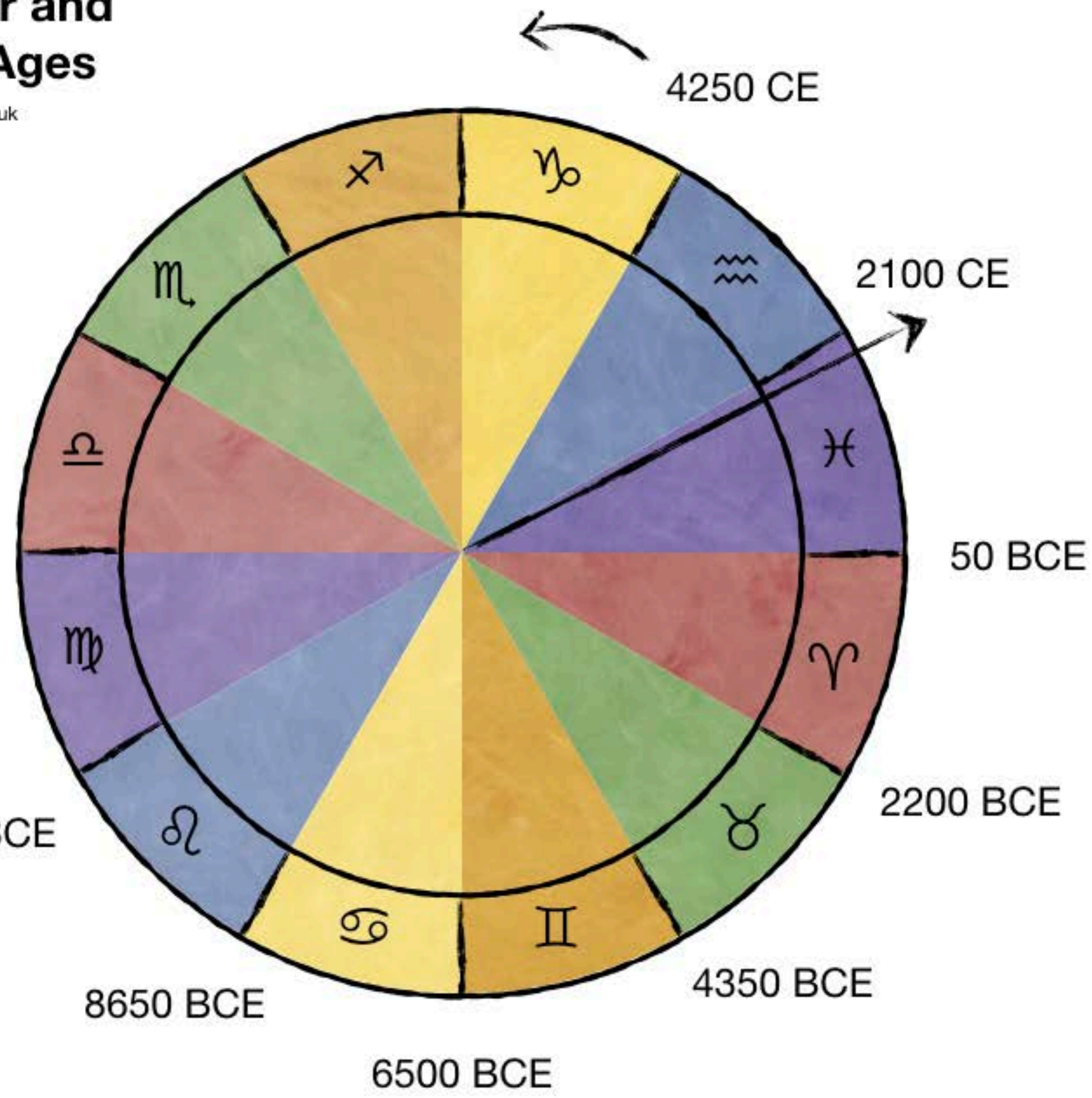
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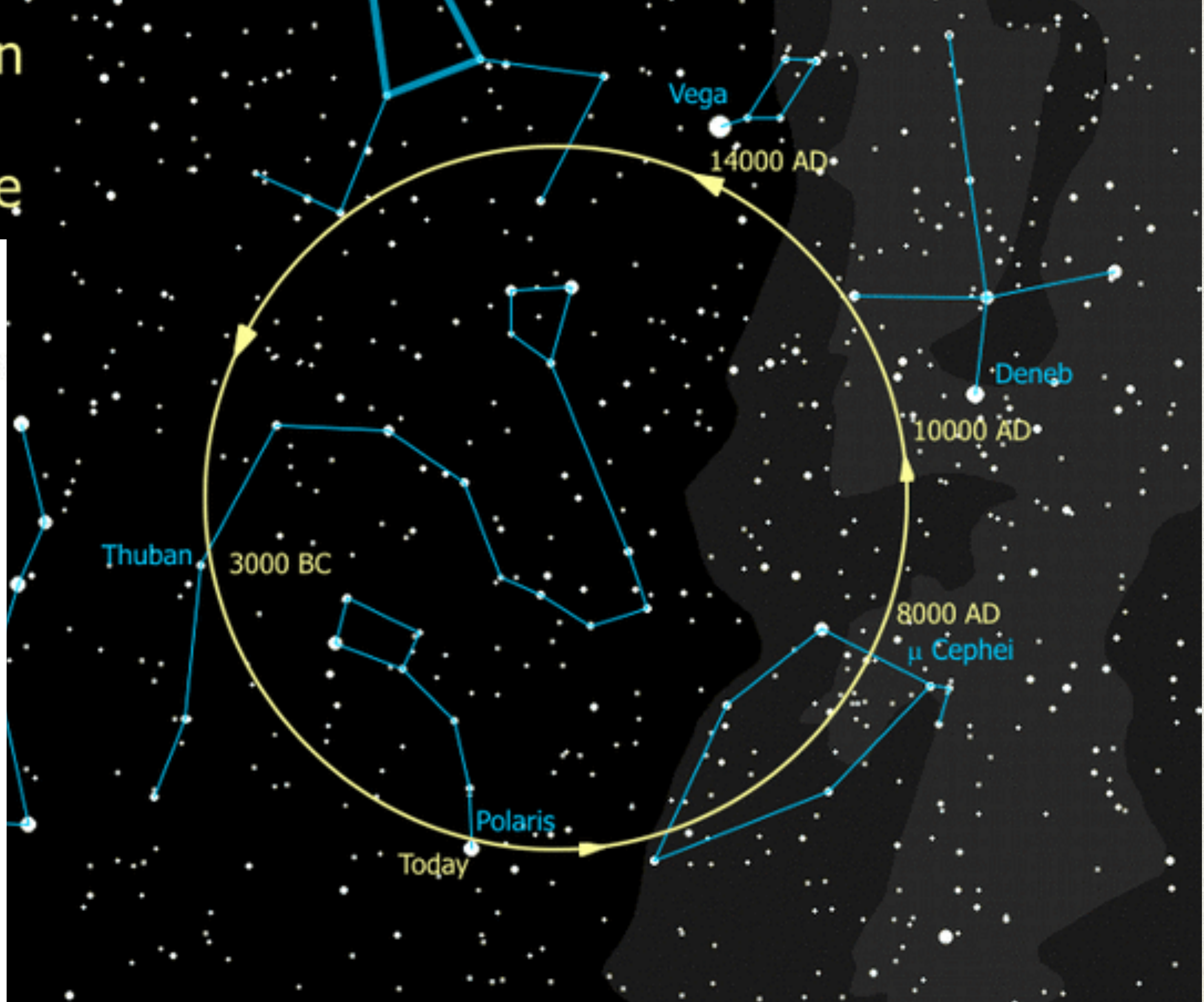
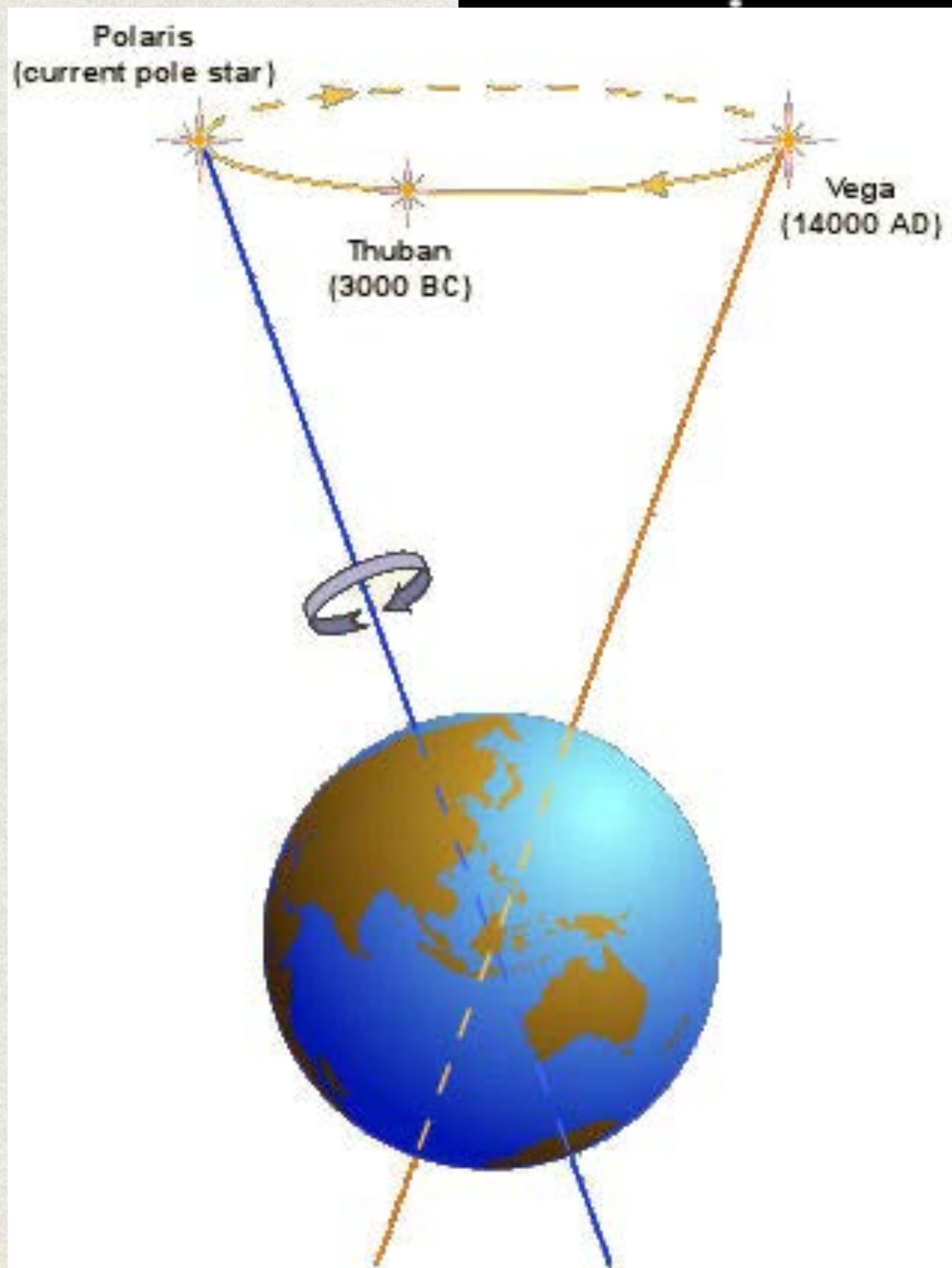
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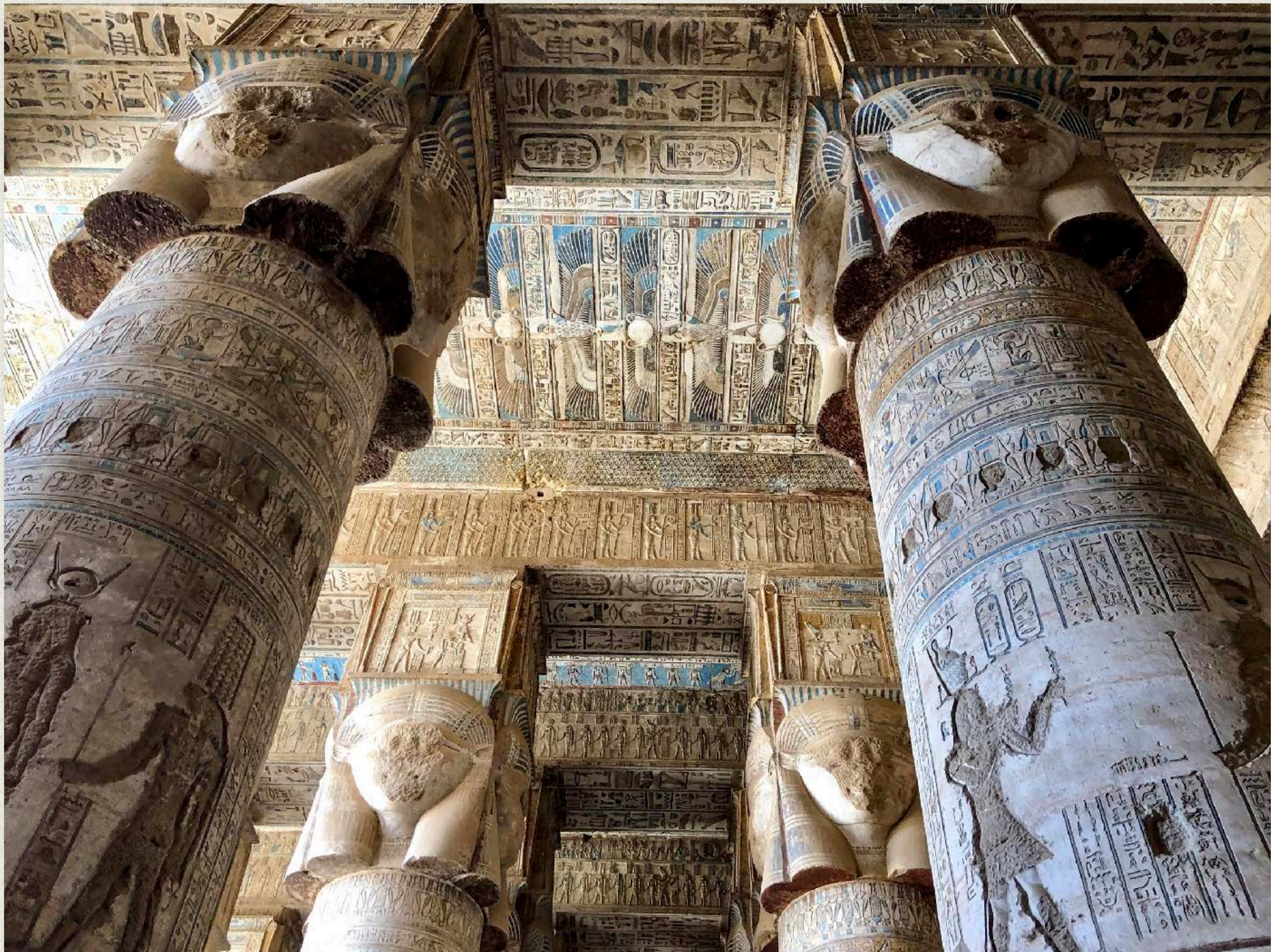
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# Precession of the North Pole







Temple of Hathor at Dendera





We are told by Herodotus, that the *Choen* or men of learning in this country, informed him, that the Pole of the Earth and the Pole of the Ecliptic had formerly coincided. I have seen, in Denon's second volume of Travels in Egypt, two ancient Zodiacs, from a temple in Dendera, where the Poles have been represented in both situations; and in that which shews the Poles at right angles, there are marks which prove that it was not the last time they were in that position, but the first. Capricorn is represented at the North Pole; and Cancer is divided near its middle, at the South Pole; which is a confirmation that originally they had their winter when the Sun was in Cancer.

But the chief characteristics of its being a monument commemorating the first time that the Pole had been in that position are the Lion and the Virgin. The Lion is drawn, standing upon the Hydra, his tail is almost straight, and pointing downwards in an angle of 40 or 50 degrees; this position agrees very well with the original formation of those Constellations. But in many places we see the Lion with his tail turned up over his back, ending with a Serpent's head; shewing that the Lion had been inverted: which indeed, must have been the case with the whole zodiac, and every other Constellation, when the Pole had become inverted. -Mythological Astronomy:30-1



Discovered  
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Apis-Ra /Serapis

When the colure [equinoctial intersection] of the cross was in the sign of the Bull, the Apis, or the god Serapis, was the Christ that suffered and rose again as the typical Messiah. When, in the course of precession, the vernal equinox passed into the sign of Aries, the Ram of Sebek-Ra, and of Num-Ra, or the Lamb of Mithras typified the Christ that was sacrificed as saviour of the world, at which time the crossing and the place or time of sacrifice were identified with the visible Southern Cross. –The Natural Genesis, v.2, p.383-4

Southern Cross from New Zealand



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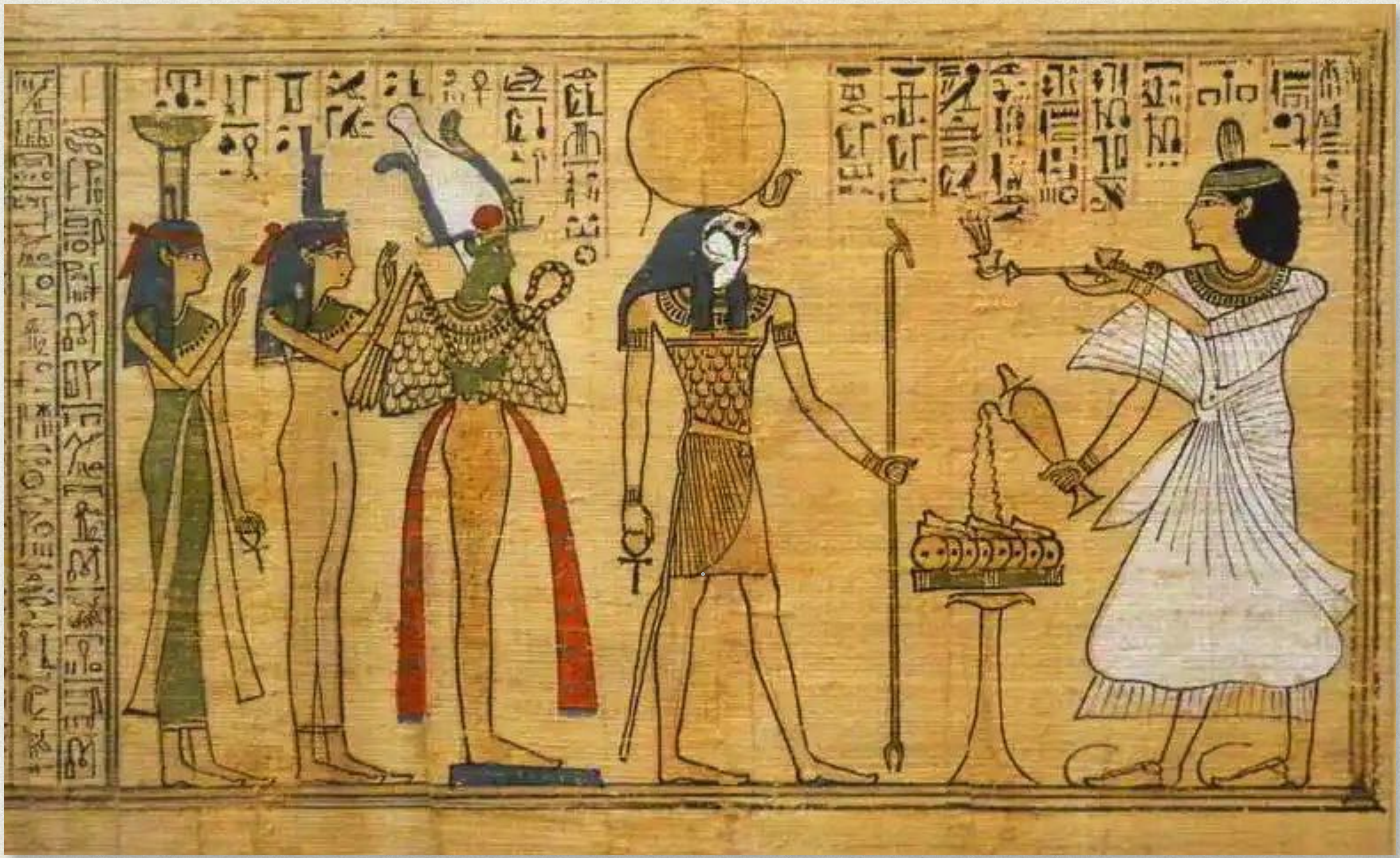
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Offering to Ra-Horakhty-Atum.



Sol Invictus

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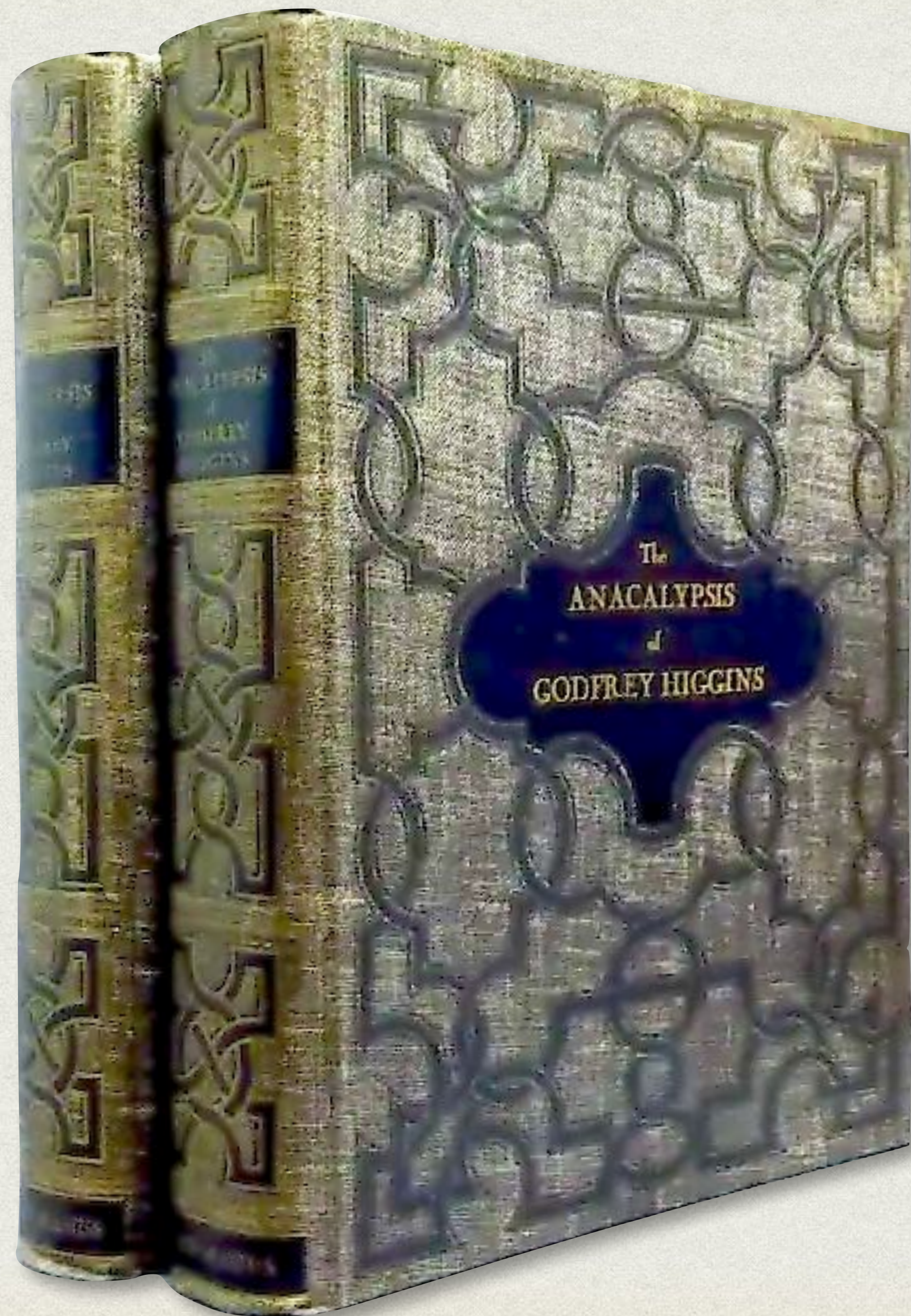
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**ANACALYPSIS,**  
AN  
**ATTEMPT TO DRAW ASIDE THE VEIL**  
OF  
**The Saitic Isis;**  
OR,  
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NATIONS, AND RELIGIONS.**

**By GODFREY HIGGINS, Esq.,**  
F.R.A., F.R.ASIAT.SOC., F.R.A.S.T.R.,  
**LATE OF SKELLOW GRANGE, NEAR DONCASTER.**

RES VERBIS ET VERBA ACCENDUNT LUMINA REBUS.

**VOL. I.**

**NEW YORK:**  
**J. W. BOUTON, 706 BROADWAY.**  
1878.

## The Sun, a Universal Deity



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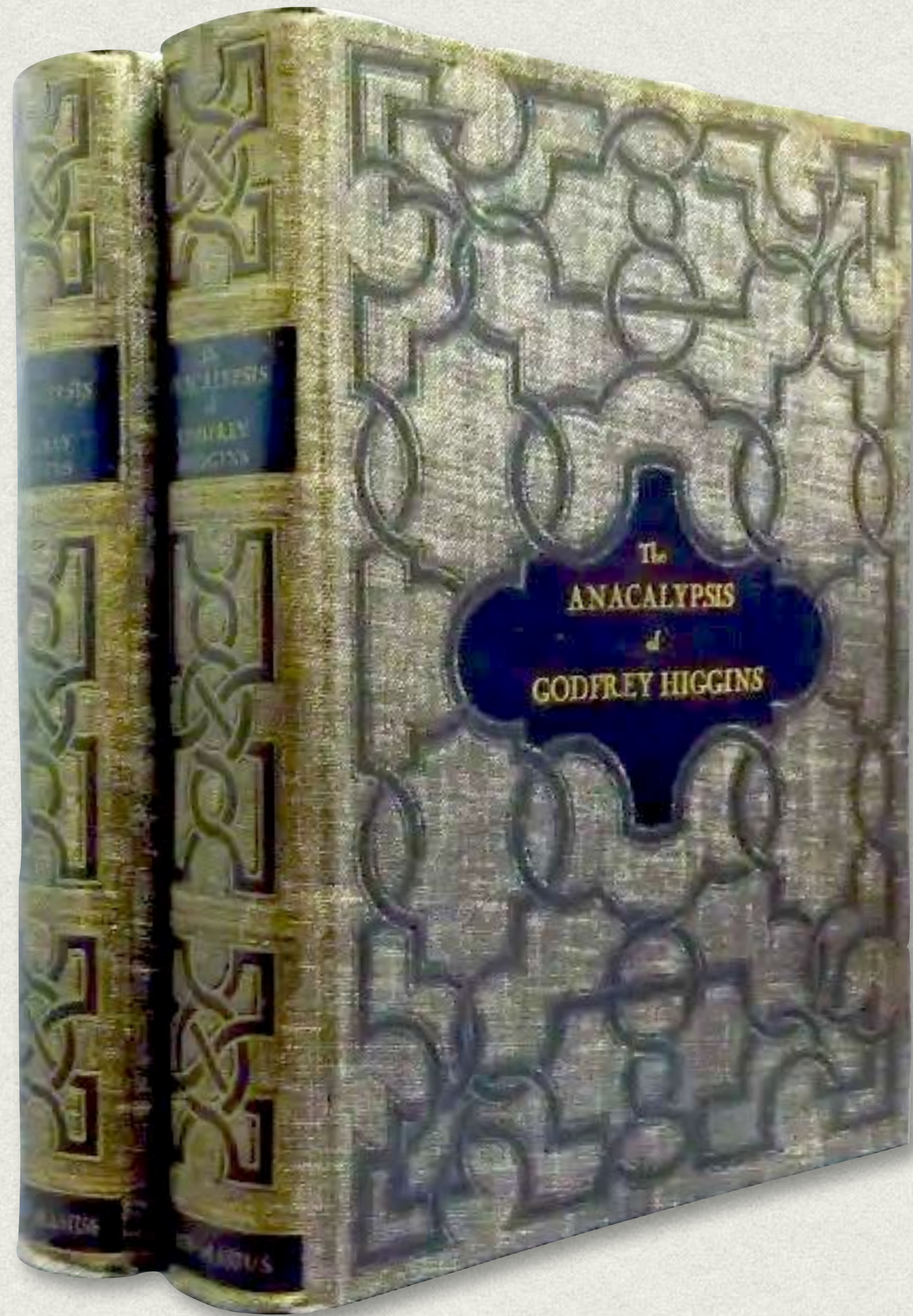
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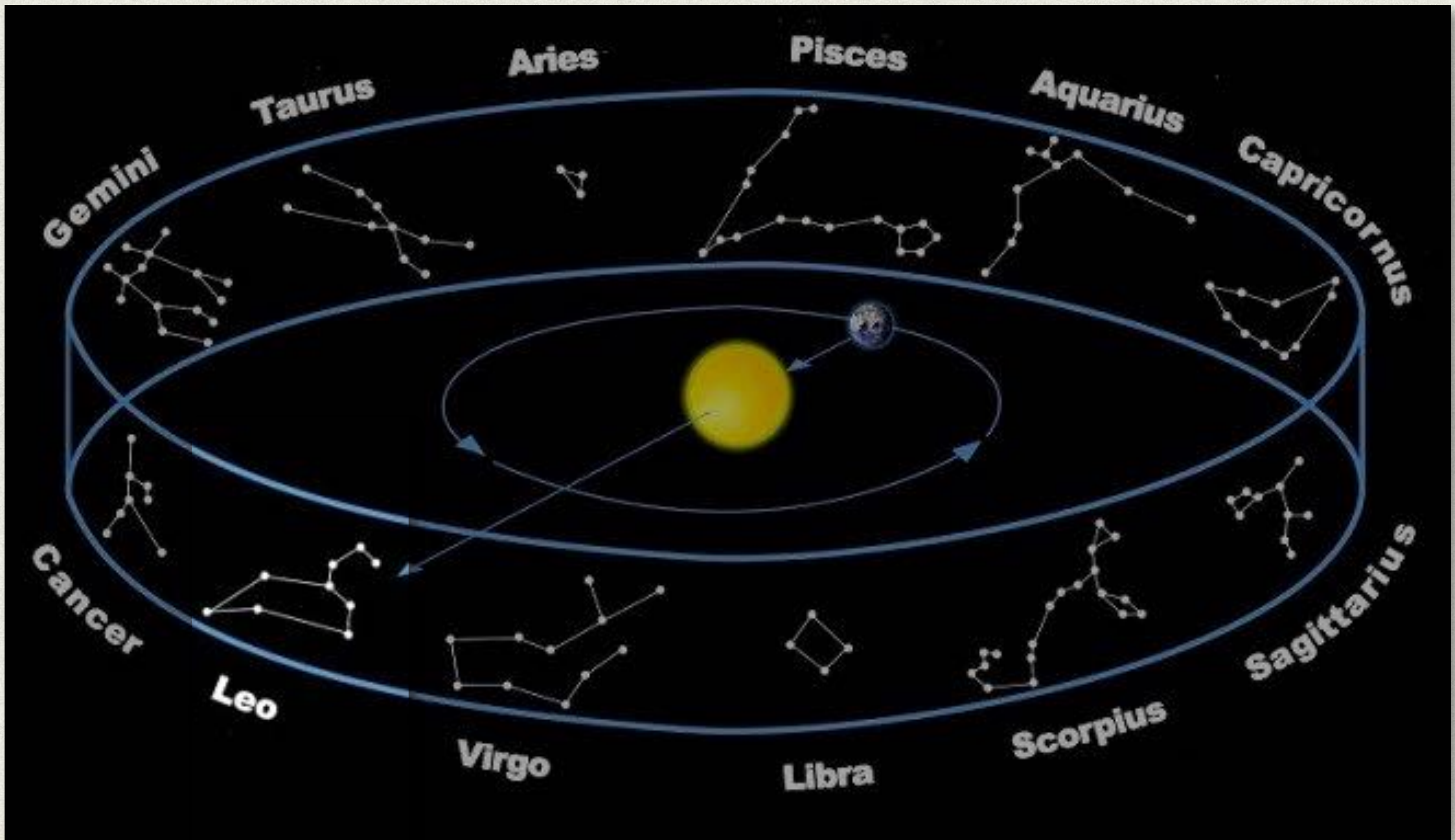
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Robert Schoch (left) and John Anthony West on the Giza Plateau

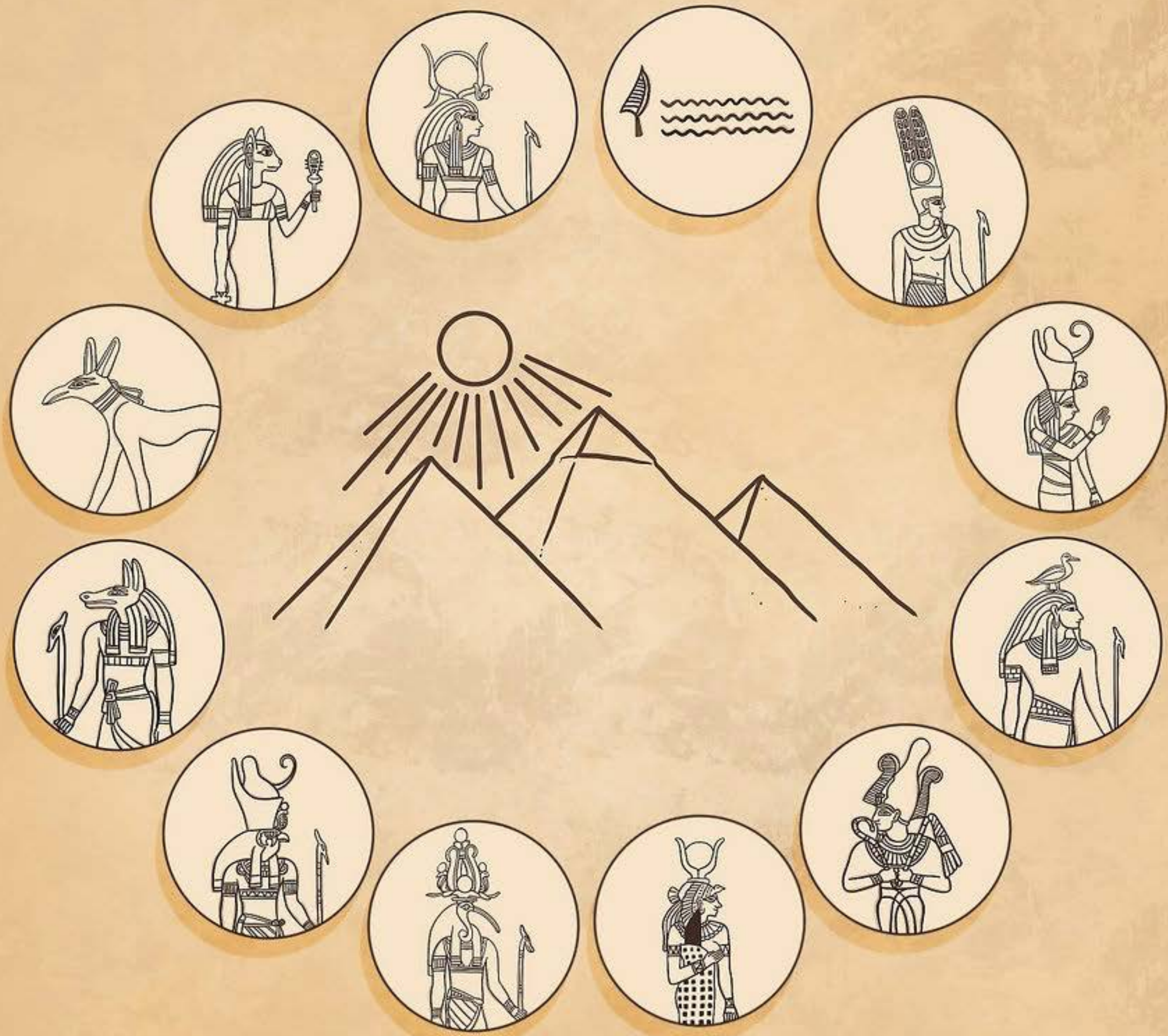


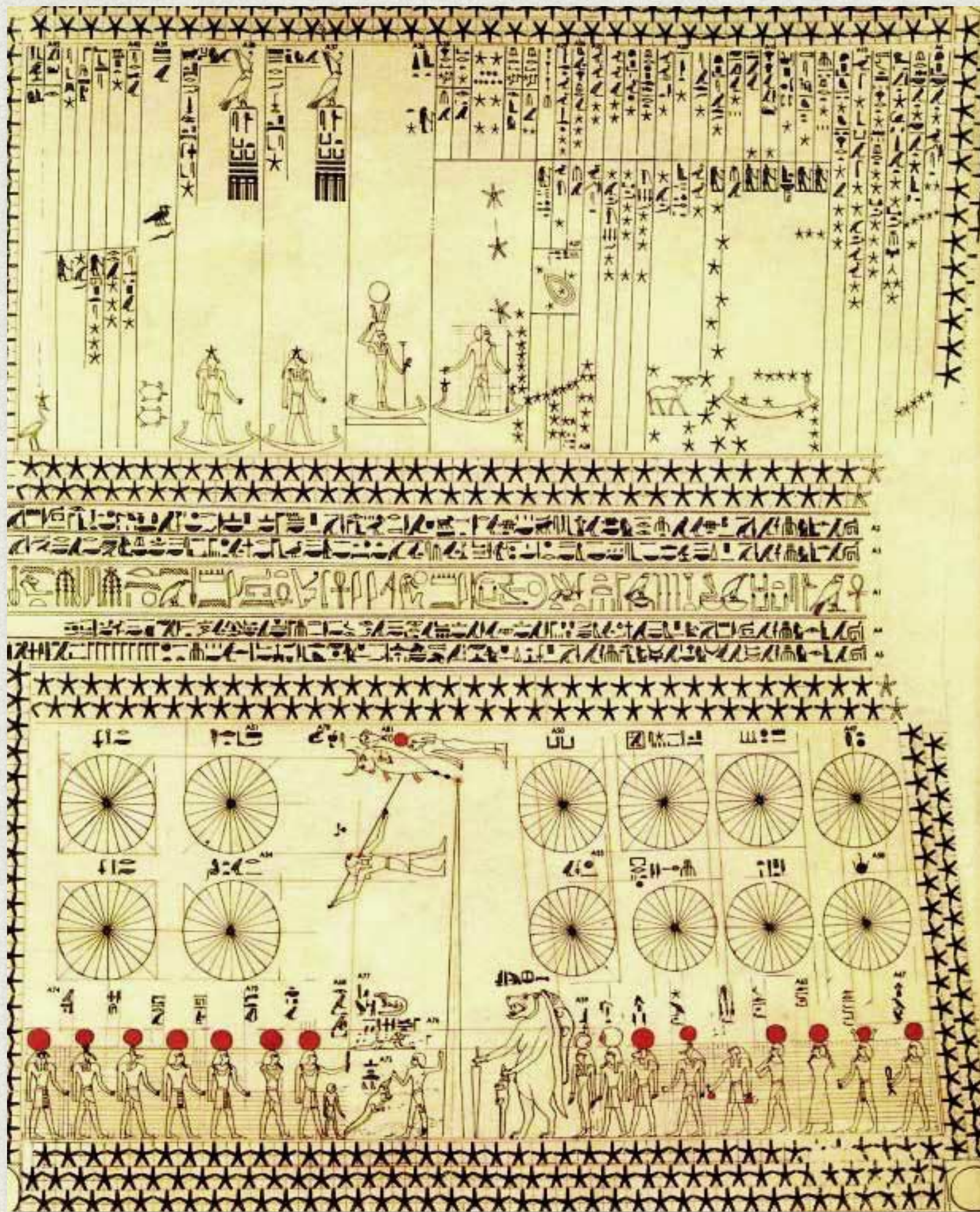


Sem-priests









The decans in Senenmut's tomb



# Anubis

May 8–27, June 29–July 13



**The Nile**

Jan 1-7 & Jun 19-28  
Sep 1-7 & Nov 18-26



**Amon-Ra**

Jan 8-21  
&  
Feb 1-11



**Mut**

Jan 22-31  
&  
Sep 8-22



**Geb**

Feb 12-29  
&  
Aug 20-31



**Sekhmet**

Jul 29-Aug 11  
&  
Oct 30-Nov 7



**Osiris**

Mar 1-10  
&  
Nov 27-Dec 18



**Bastet**

Jul 14-28 & Sep 23-27  
&  
Oct 3-17



**Isis**

Mar 11-31 & Oct 18-29  
&  
Dec 19-31



**Seth**

May 28- Jun 18  
&  
Sep 28-Oct 2



**Anubis**

May 8-27  
&  
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**Horus**

Apr 20-May 7  
&  
Aug 12-19



**Thoth**

Apr 1-19  
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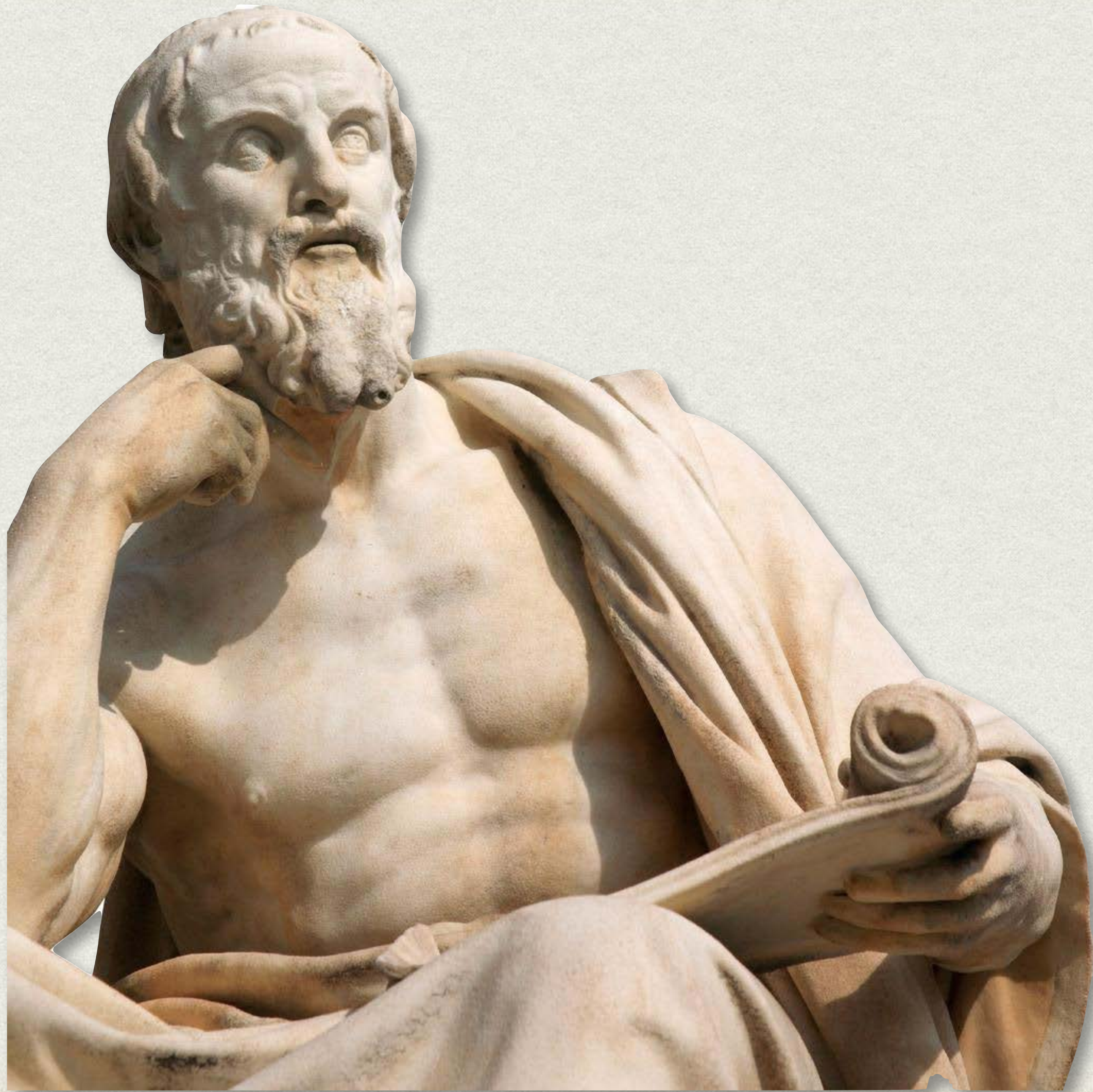
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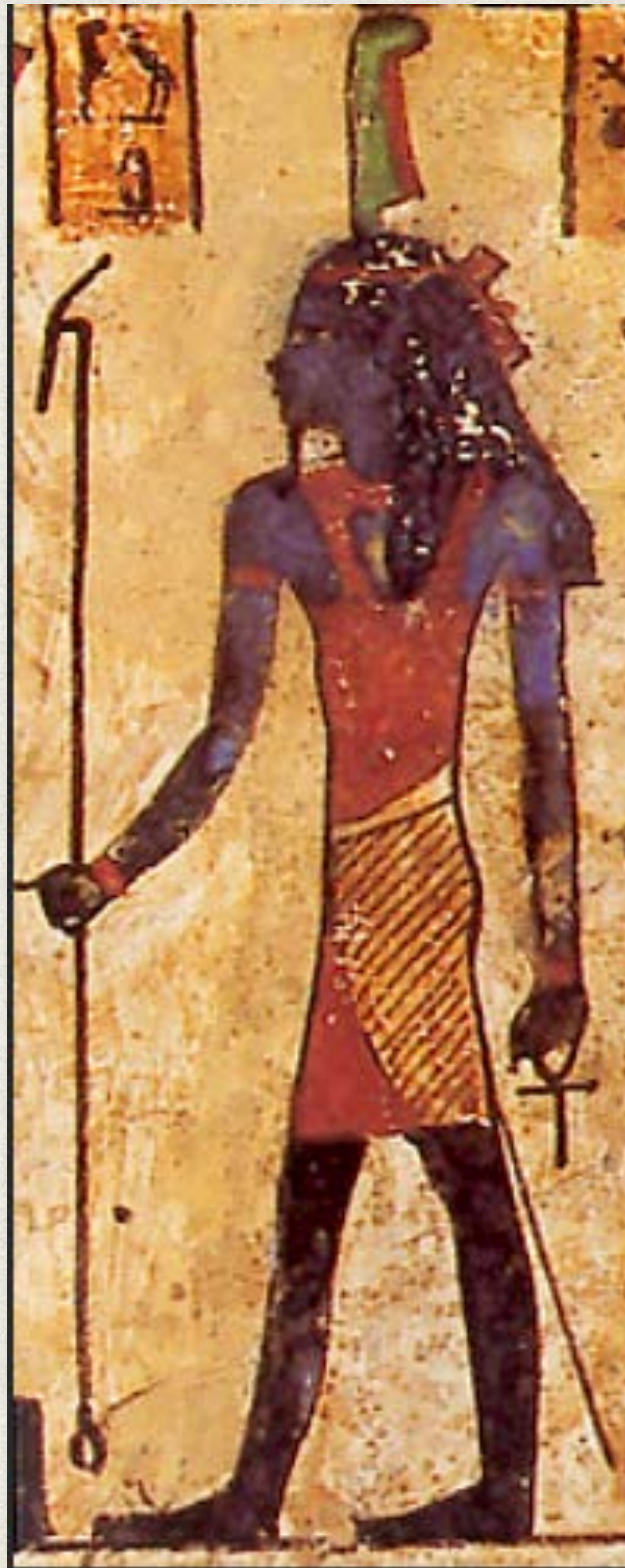
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*Hercules in the Palazzo Grafi in Bologna.*





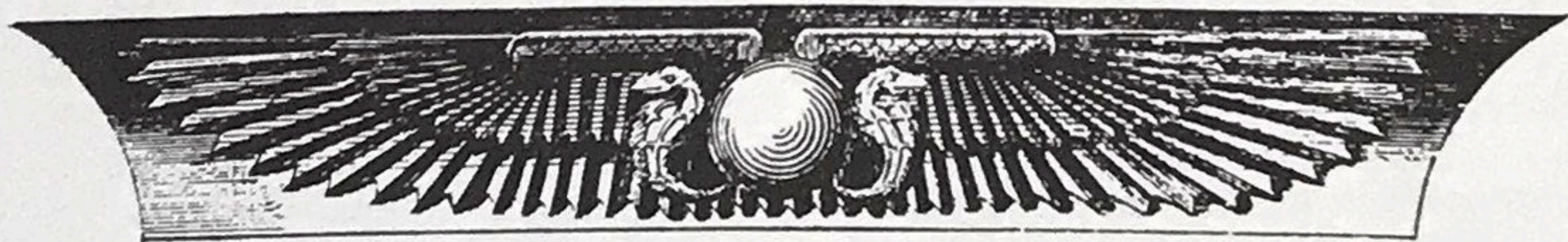
*SOL oriens in dorso LEONIS*

*From Maurice's Indian Antiquities.*

The sun rising over the back of the lion or, astrologically, in the 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 worshipers. Kings and emperors have frequently associated their terrestrial power with the celestial Power of the solar orb, and have accepted the sun, or one of its symbolic beasts or birds, as their emblem. Witness the lion of the Great Mogul and the eagles of Cæsar and Napoleon.





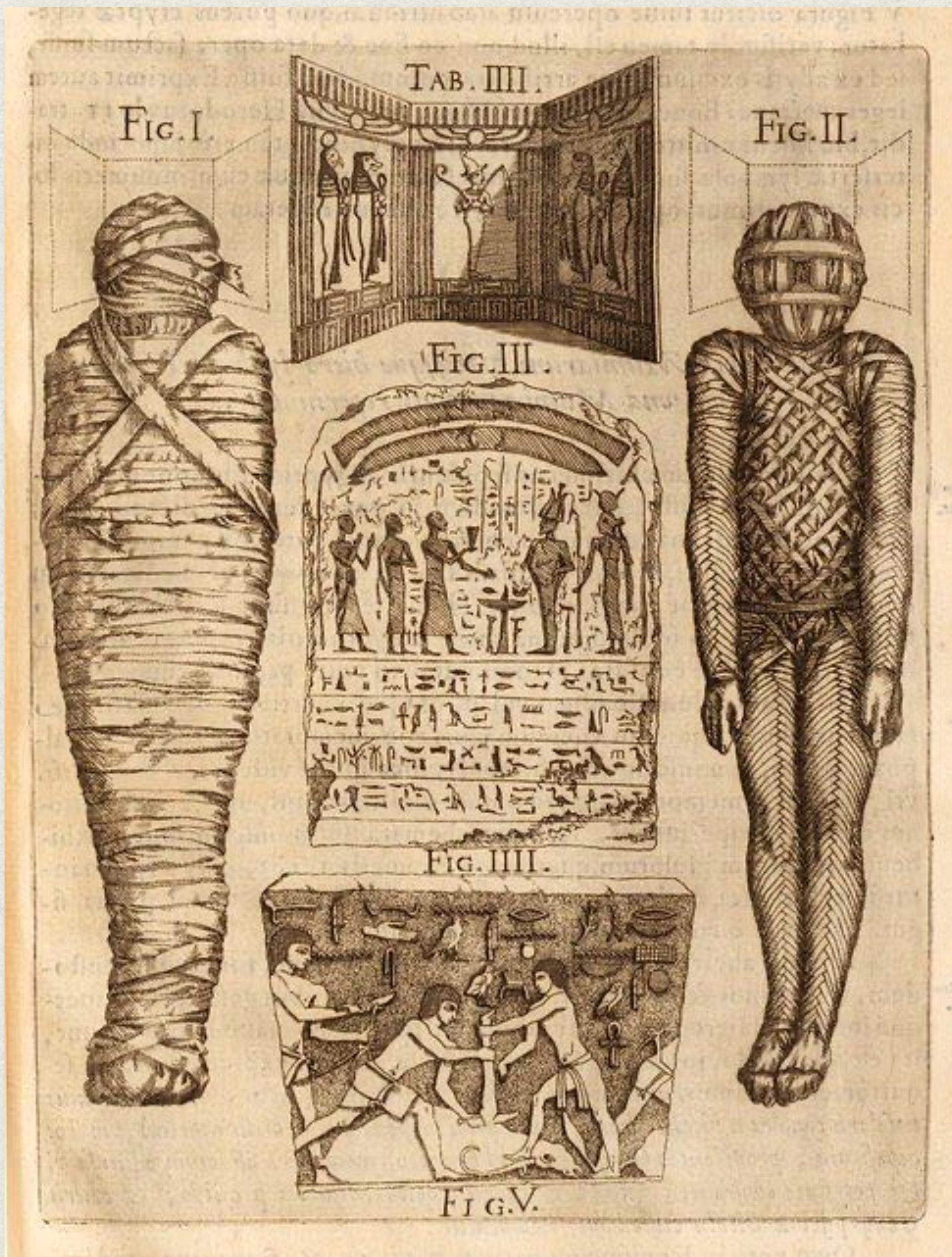


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### THE WINGED GLOBE OF EGYPT.

*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 serpents, and the solar orb are the insignia of Ammon, Ra, and Osiris.*





In Kircher's *OEdipus Egyptiacus* (vol. iii., p. 124) one can see, on the papyrus engraved in it, an egg floating above the mummy. This is the symbol of hope and the promise of a *second birth* for the *Osirified* dead; his Soul, after due purification in the Amenti, will gestate in this egg of immortality, to be reborn from it into a new life on earth. For this Egg, in the esoteric Doctrine, is the *Devachan*, the abode of Bliss; the winged scarabeus being alike a symbol of it. The "winged globe" is but another form of the egg, and has the same significance as the scarabeus, the *Khopi-roo* (from the root *Khop-roo* "to become," "to be reborn,") which relates to the rebirth of man, as well as to his spiritual regeneration.

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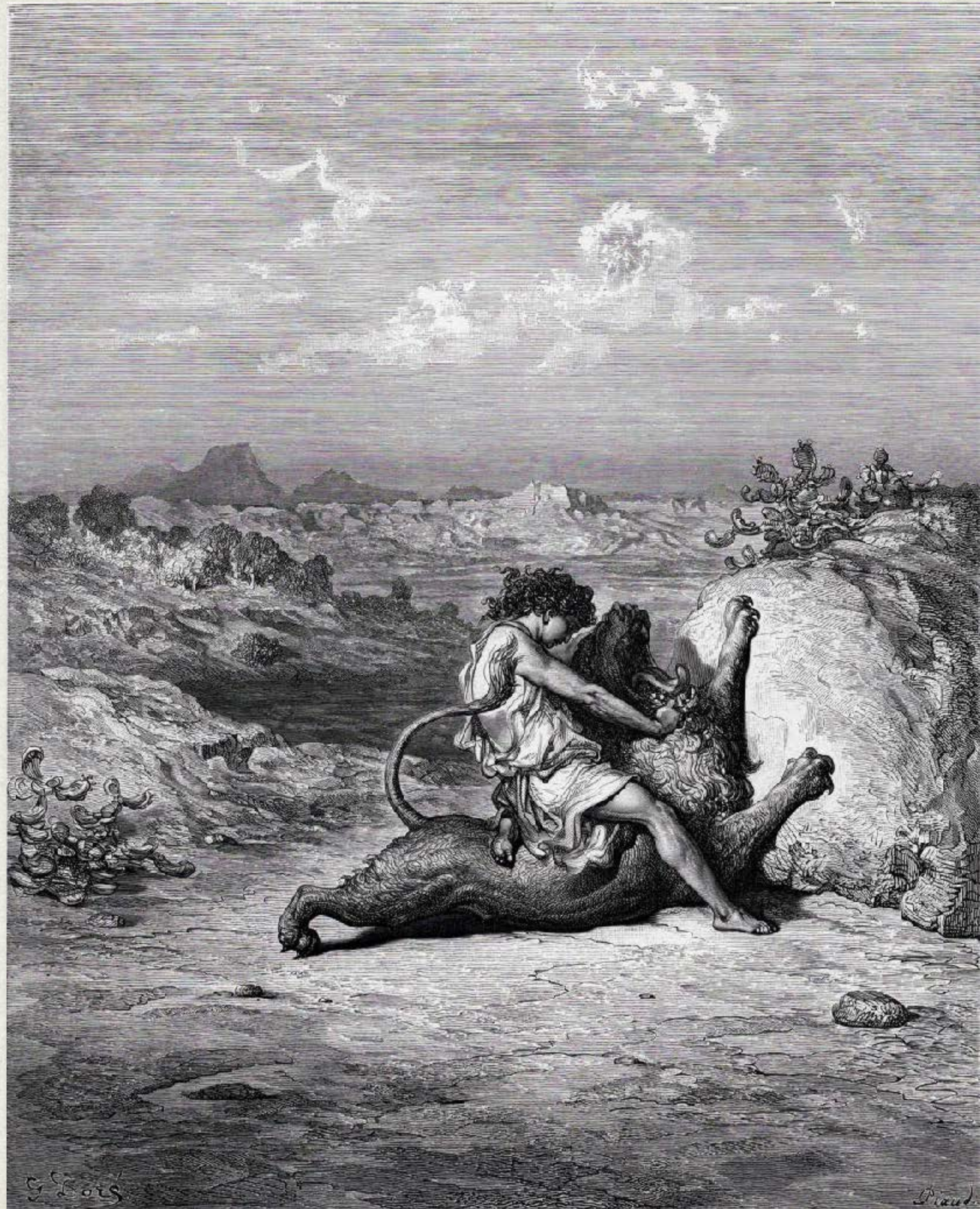
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God or Goddess	Name in combination with Ra	Province	Meaning of Name	Represents
Horus	Ra-Horakhty	God of the sky and the son of Osiris and Isis	Ra, who is Horus of the Two Horizons	The morning sun and the rising of a new day
Amun	Amun-Ra	God of the wind and the king of the gods	The Hidden One is Ra	The noonday sun and the supreme power of creation
Atum	Atum-Ra	God of the primordial waters and the father of the gods	The Complete One is Ra	The evening Sun and the cycle of Life
Sekhmet	Sekhmet-Ra	Goddess of war and healing and the consort of Ptah	The Powerful One is Ra	The fierce and destructive aspect of the sun
Seshat	Seshat-Ra	Goddess of writing and measurement and the consort or daughter of Thoth	The Scribe of Ra	The wisdom and knowledge of the sun
Khnum	Khnum-Ra	God of the source of the Nile and the creator of life	The Builder is Ra	The primordial force of creation and the fertility of the Nile
Sobek	Sobek-Ra	God of crocodiles and water	The Rager is Ra	The power and danger of the sun and the Nile
Maat	Maat-Ra	Goddess of truth, justice, and order	The Truth is Ra	The harmony and balance of the sun and the cosmos
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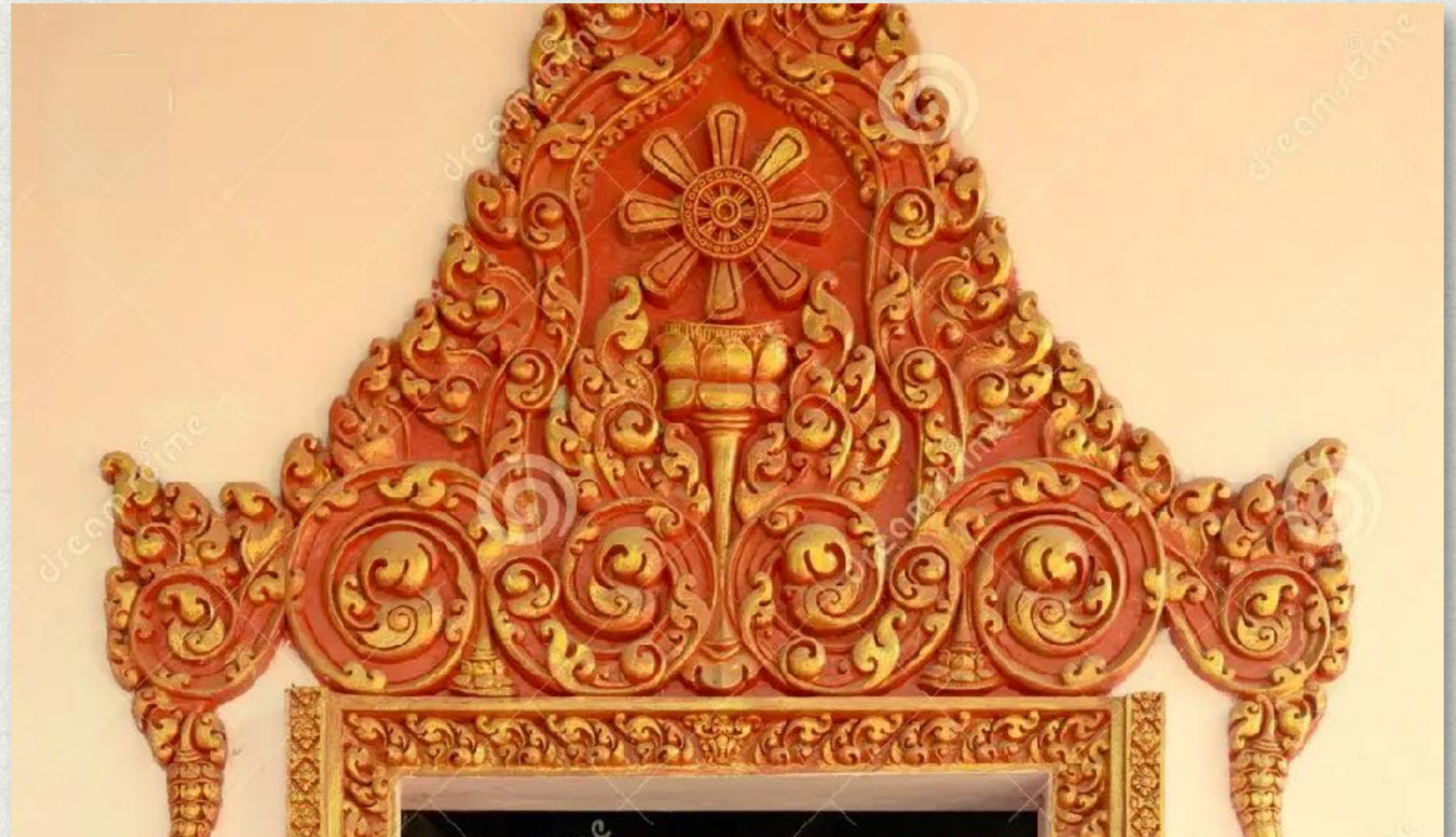
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A papal mask



Buddhist Temple doorway



Hindu priests with the Goddess Durga



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The Imperial crown of the Japanese emperor Kōmei (1831–1867).



The Seobongchong Golden Crown of Ancient Silla,



Pahlavi Crown from the Iran-Pahlavi dynasty



Ancient Greek Kritonios Crown

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CHRISTIANITY AND THE SUN

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Among other allegories borrowed by Christianity from pagan antiquity is the story of the beautiful, blue-eyed Sun God, with His golden hair falling upon His shoulders, robed from head to foot in spotless white and carrying in His arms the Lamb of God, symbolic of the vernal equinox. This handsome youth is a composite of Apollo, Osiris, Orpheus, Mithras, and Bacchus, for He has certain characteristics in common with each of these pagan deities.

The philosophers of Greece and Egypt divided the life of the sun during the year into four parts; therefore they symbolized the Solar Man by four different figures. When He was born in the winter solstice, the Sun God was symbolized as a dependent infant who in some mysterious manner had managed to escape the Powers of Darkness seeking to destroy Him while He was still in the cradle of winter. The sun, being weak at this season of the year, had no golden rays (or locks of hair), but the survival of the light through

the darkness of winter was symbolized by one tiny hair which alone adorned the head of the Celestial Child. (As the birth of the sun took place in Capricorn, it was often represented as being suckled by a goat.)

At the vernal equinox, the sun had grown to be a beautiful youth. His golden hair hung in ringlets on his shoulders and his light, as Schiller said, extended to all parts of infinity. At the summer solstice, the sun became a strong man, heavily bearded, who, in the prime of maturity, symbolized the fact that Nature at this period of the year is strongest and most fecund. At the autumnal equinox, the sun was pictured as an aged man, shuffling along with beaded back and whitened locks into the oblivion of winter darkness. Thus, twelve months were assigned to the sun as the length of its life. During this period it circled the twelve signs of the zodiac in a magnificent triumphal march. When fall came, it entered, like Samson, into the house of Delilah (Virgo), where its rays were cut off and it lost its strength. In Masonry, the cruel winter months are symbolized by three murderers who sought to destroy the God of Light and Truth.

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Concerning this season of celebration, an anonymous Master of Arts of Balliol College, Oxford, in his scholarly treatise, *Manhood—Their Origin and Destiny*, says: "The Ro-

mans also had their solar festival, and their games of the circus in honor of the birth of the god of day. It took place the eighth day before the kalends of January—that is, on December 25. Servius, in his commentary on verse 720 of the seventh book of the *Aeneid*, in which Virgil speaks of the new sun, says that, properly speaking, the sun is new on the 8th of the Kalends of January—that is, December 25. In the time of Leo I. (Leo, Serm. xxi, De Nativ. Dom. p. 148), some of the Fathers of the Church said that 'what rendered the festival (of Christmas) venerable was less the birth of Jesus Christ than the return, and, as they expressed it, the new birth of the sun.' It was on the same day that the birth of the Invincible Sun (Natalis solis invicti), was celebrated at Rome, as can be seen in the Roman calendars, published in the reign of Constantine and of Julian (Hymn to the Sun, p. 155). This epithet 'Invictus' is the same as the Persians gave to this same god, whom they worshipped by the name of Mithra, and whom they caused to be born in a grotto (Justin. Dial. cum Tryph. p. 305), just as he is represented as being born in a stable, under the name of Christ, by the Christians."

Concerning the Catholic Feast of the Assumption and its parallel in astronomy, the same author adds: "At the end of eight months, when the sun-god, having increased, traverses the eighth sign, he absorbs the celestial Virgin in his fiery course, and she disappears in the midst of the luminous rays and the glory of her son. This phenomenon, which takes place every year about the middle of August, gave rise to a festival which still exists, and in which it is supposed that the mother of Christ, laying aside her earthly life, is associated with the glory of her son, and is placed at his side in the heavens. The Roman calendar of Columella (Col. 1. II. cap. II. p. 429) marks the death or disappearance of Virgo at this period. The sun, he says, passes into Virgo on the thirteenth day before the kalends of September. This is where the Catholics place the Feast of the Assumption, or the reunion of the Virgin to her Son. This feast



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The Thyrsus, a reed full of knots, was used in the Bacchic procession, as an apt symbol of the diffusion of the higher nature into the sensible world. And agreeable to this, *Olympiodorus* observes, "that the Thyrsus is a symbol of a forming anew of the material and parted substance from its scattered condition. This it was customary to extend before Bacchus; and through this they called him down into our partial nature. Indeed, the Titans are Thyrsus-bearers; and Prometheus concealed fire in a Thyrsus or reed; after which he is considered as bringing celestial light into generation, or leading the soul into the body, or calling forth the divine illumination, the whole being ungenerated, into generated existence. –*Eleusinian and Bacchic Mysteries*:204

A dancing maenad bearing a knotted Thyrsus



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Chinese Emperor, Ming Dynasty

