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According to the philosophers, she personified Nature, the mother of all productions. ACCORDING TO THE PHILOSOPHERS, SHE PERSONIFIED NATURE, THE MOTHER OF ALL PRODUCTIONS.

The statues of Isis were decorated with the sun, moon, and stars, and many

Modern science has proved that forms ranging in magnitude from solar systems to atoms are composed of positive, radiant nuclei surrounded by negative bodies that exist upon the emanations of the central life. From this allegory we have the story of Solomon and his wives, for Solomon is the sun and his wives and concubines are the planets, moons, asteroids, and other receptive bodies within his house—the solar mansion. Isis, represented in the Song of Solomon by the dark maid of Jerusalem, is symbolic of receptive Nature—the watery, maternal principle which creates all things out of herself after impregnation has been achieved by the virility of the sun. In the ancient world the year had 360 days. The five extra days were gathered together by the God of Cosmic Intelligence to serve as the birthdays of the five gods and goddesses who are called the sons and daughters of Ham. Upon the first of these special days Osiris was born and upon the fourth of them Isis. (The number four shows the relation that this goddess bears to the earth and its elements.) Typhon, the

OEDIPUS DECLARED THE ANSWER TO BE MAN HIMSELF, WHO IN CHILDHOOD CRAWLED UPON HIS HANDS AND KNEES, IN MANHOOD STOOD ERECT, AND IN OLD AGE SHUFFLED ALONG SUPPORTING HIMSELF BY A STAFF. DISCOVERING ONE WHO KNEW THE ANSWER TO HER RIDDLE, THE SPHINX CAST HERSELF FROM THE CLIFF WHICH BORDERED THE ROAD AND PERISHED. THERE IS STILL ANOTHER ANSWER TO THE RIDDLE OF THE SPHINX, AN ANSWER BEST REVEALED BY A CONSIDERATION OF THE PYTHAGOREAN VALUES OF NUMBERS. THE 4, THE 2 AND THE 3 PRODUCE THE SUM OF 9, WHICH IS THE NATURAL NUMBER OF MAN AND ALSO OF THE LOWER WORLDS. THE 4 REPRESENTS THE IGNORANT MAN, THE 2 THE INTELLECTUAL MAN, AND THE 3 THE SPIRITUAL MAN. INFANT HUMANITY WALKS ON FOUR LEGS, EVOLVING HUMANITY ON TWO

The Egyptian Sphinx is closely related to the Greek legend of Oedipus, who first solved the famous riddle propounded by the mysterious creature with the body of a winged lion and the head of a woman which frequented the highway leading to Thebes. To each who passed her lair the sphinx addressed the question, "What animal is it that in the morning goes on four feet, at noon on two feet, and in the evening on three feet?" These who failed to answer her riddle she destroyed. Oedipus declared the answer to

Secrecy & Fidelity

If the passage leading to the King's Chamber and the Queen's Chamber was sealed up thousands of years before the Christian Era, those later admitted into the Pyramid Mysteries must have received their initiations in subterranean galleries now unknown. Without such galleries there could have been no possible means of ingress or egress, since the single surface entrance was completely dosed with casing stones. If not blocked by the mass of the Sphinx or concealed

17/19
THERE IS AN ETERNAL SUN, WHICH IS THE SOURCE OF ALL WISDOM,
AND THOSE WHOSE SPIRITUAL SENSES HAVE AWAKENED TO LIFE
WILL SEE THAT SUN AND BE CONSCIOUS OF HIS EXISTENCE; BUT
THOSE WHO HAVE NOT ATTAINED SPIRITUAL CONSCIOUSNESS MAY

19/21
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

21/23
The Central Region he ascribes to the Solar powers
and the Planetary. In the middle we see above, the Sun,
marked Ops, and below it is a Solomon's Seal, above a
cross; a double triangle Hexapla, one light and one dark

23/25
Gold is the metal of the sun and has been considered by
many as crystallized sunlight. When gold is mentioned
in alchemical tracts, it may be either the metal itself or

25/27
WHAT THE SUN IS TO THE SOLAR SYSTEM,
THE SPIRIT IS TO THE BODIES OF MAN; FOR
HIS NATURES, ORGANS, AND FUNCTIONS ARE
AS PLANETS SURROUNDING THE CENTRAL
LIFE (OR SUN) AND LIVING UPON ITS EMANA-
TIONS. THE SOLAR POWER IN MAN IS DIVIDED

335
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16
Although the Great Pyramid, as Ignatius Donnelly has demonstrated
ALTHOUGH THE GREAT PYRAMID, AS IGNATIUS DONNELLY HAS

20
An anonymous Master of Arts of Balliol College, Oxford
AN ANONYMOUS MASTER OF ARTS OF BALLIOL COLLEGE

22
This Virgin mother, giving birth to the Sun God
THIS VIRGIN MOTHER, GIVING BIRTH TO THE SUN

6/8
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

7/9
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 an 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

9/11
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

70 THE PRIME CAUSE

10/12
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

12/14
At length Isis discovered that the chest had floated to the coast of Byblos. There it had lodged in the branches of a tree, which in a short time miraculously grew up around the box. This so amazed the king of that country that he ordered the tree to be cut down and a pillar made from its trunk to support the roof of his palace. Isis, visiting Byblos, recovered the body of her husband, but it was again stolen by Typhon, who cut it into fourteen parts, which he scattered all over the earth. Isis, in despair, began gathering up the severed remains of her husband, but found only thirteen pieces. The fourteenth part (the phallus) she repro-

13/15
The symbolic Virgin carries in her left hand a sistrum and a cymbal, or square frame of metal, which when struck gives the key-note 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

15/18
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. negation into the dim twilight of unfolding being. Silhouetted against the shadowy gateways of Eternity, the lonely figure of a mystic stranger

Böön

Plato writes that it is needful for the philosopher to know how the seven circles beneath the first one are arranged according to the



The Table demonstrates that all is in God and God is in all; that all is in all and each is in each. Spiritual counterparts

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13:45

