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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

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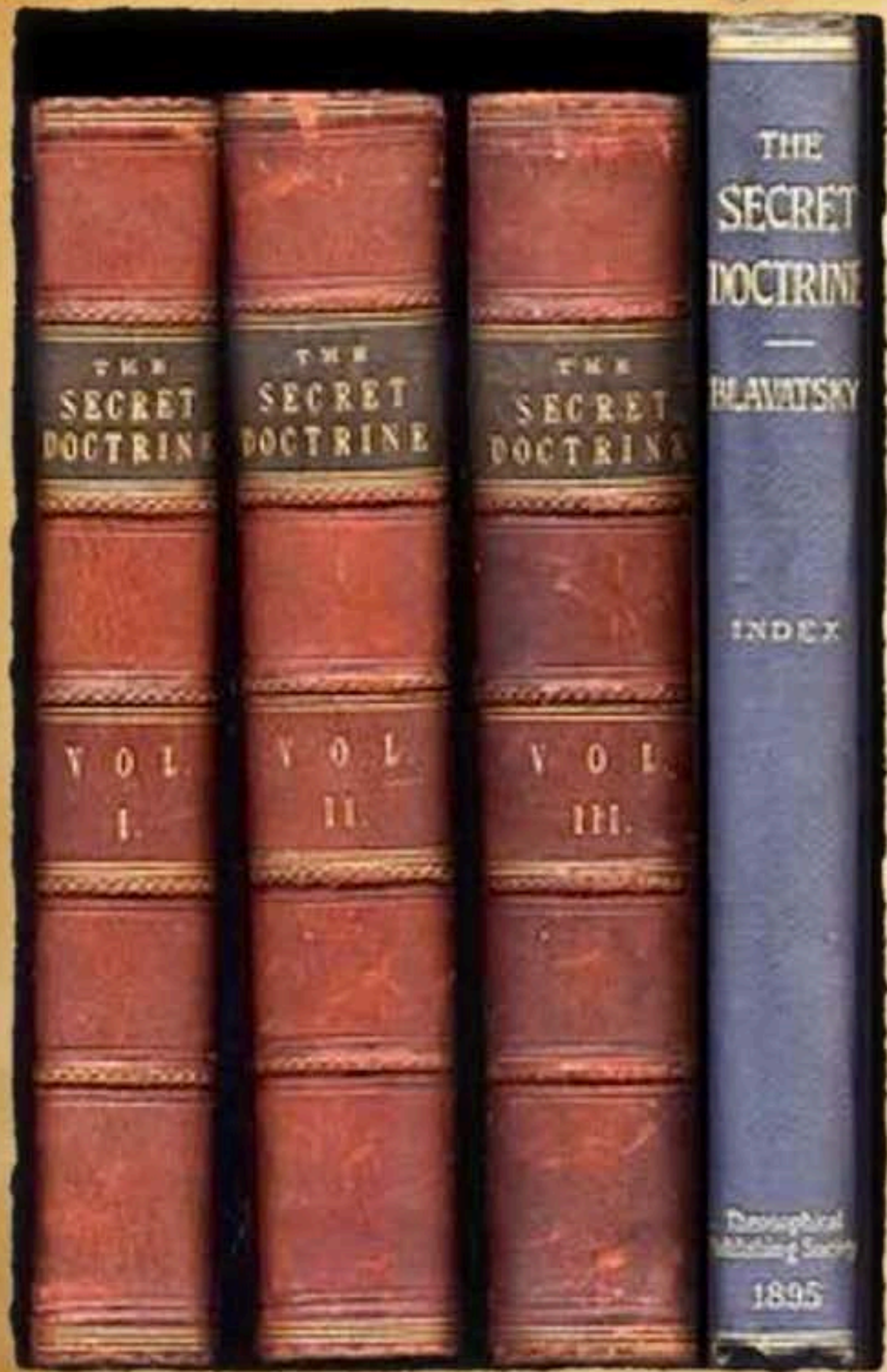
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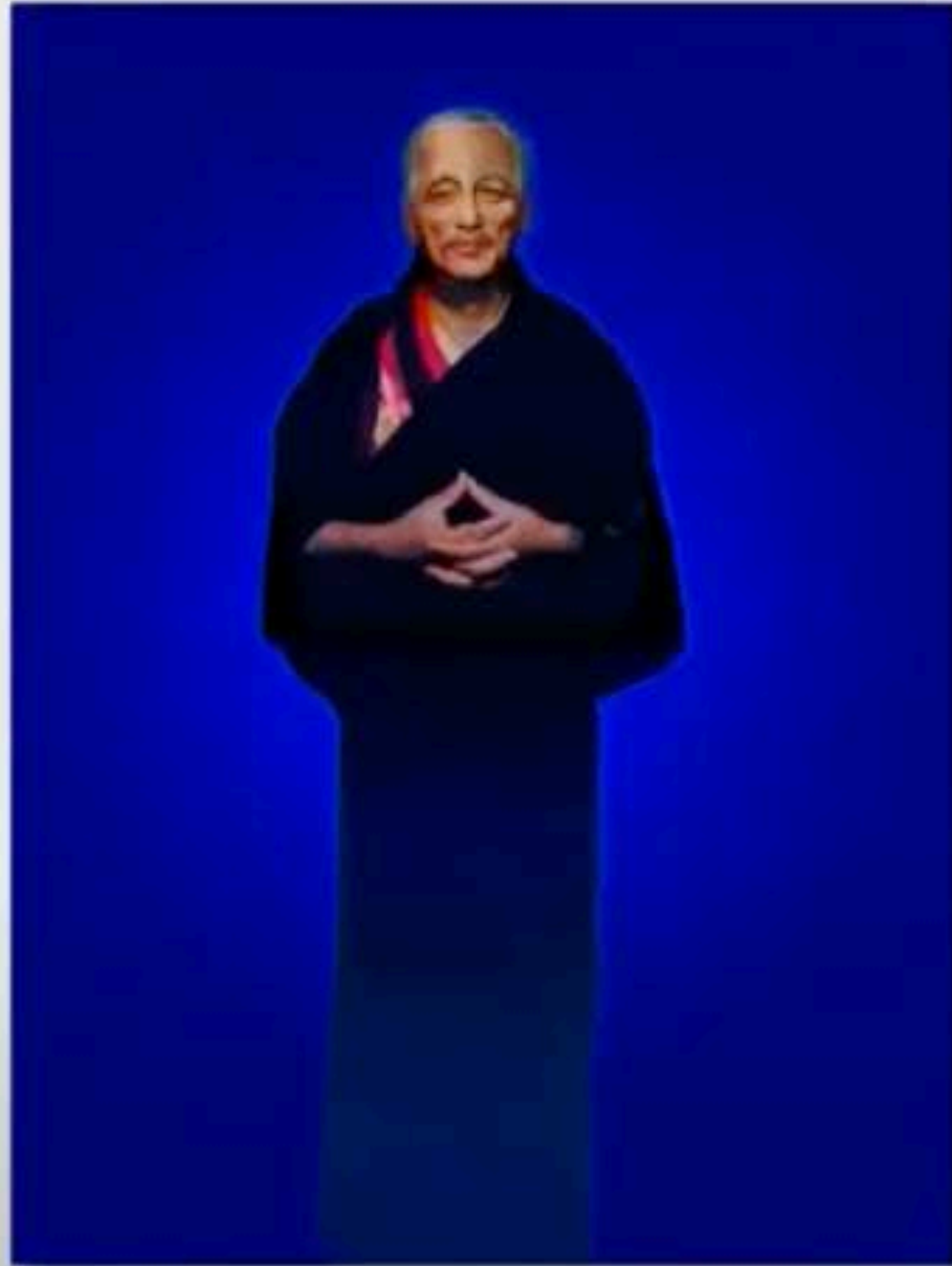
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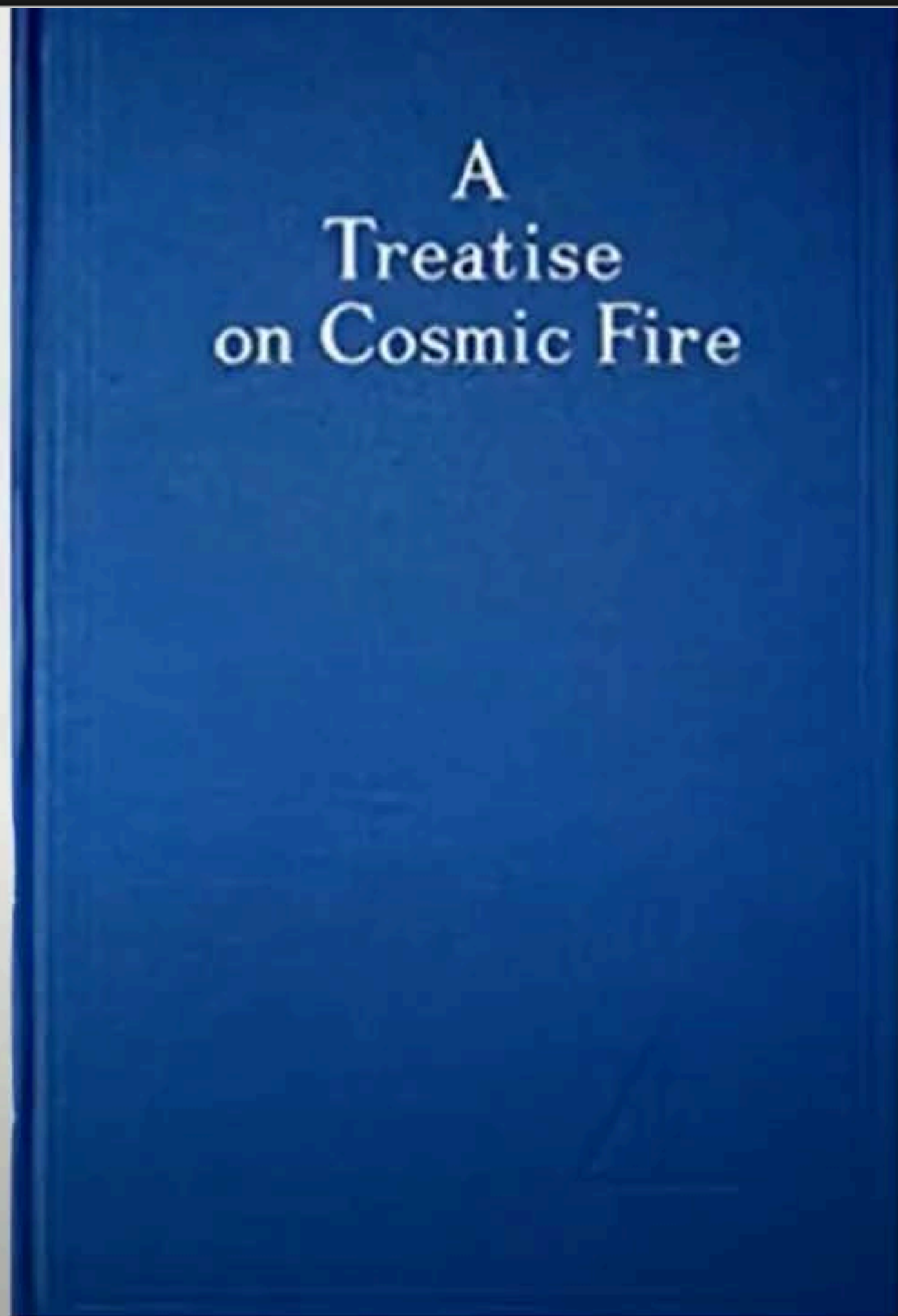
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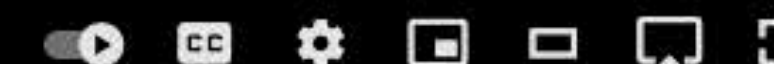
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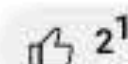


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sophical concept regarded the sun as a parent and the planets as embryos still connected to the solar body by means of ethereal umbilical cords which served as channels to convey life and nourishment to the planets.

Some secret orders have taught that the sun was inhabited by a race of creatures with bodies composed of a radiant, spiritual ether not unlike in its constituency the actual glowing ball of the sun itself. The solar heat had no harmful effect upon them, because their organisms were sufficiently refined and sensitized to harmonize with the sun's tremendous vibratory rate. These creatures resemble miniature suns, being a little larger than a dinner plate in size, although some of the more powerful are considerably larger. Their color is the golden white light of the sun, and from them emanate four streamers of Vril. These streamers are often of great length and are in constant motion. A peculiar palpitation is to be noted throughout the structure of the globe and is communicated in the form of ripples to the emanating streamers. The greatest and most luminous of these spheres is the Archangel Michael; and the entire order of solar life, which resemble him and dwell upon the sun, are called by modern Christians "the archangels" or "the spirits of the light."

THE SUN IN ALCHEMICAL SYMBOLOGY

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 the celestial orb which is the source, or spirit, of gold. Sulphur because of its fiery nature was also associated with the sun.

As gold was the symbol of spirit and the base metals represented man's lower nature, certain alchemists were called "miners" and were pictured with picks and shovels digging into the earth in search of the precious metal—those finer traits of character buried in the earthiness of materiality and ignorance. The diamond concealed in the heart of the black carbon illustrated the same principle. The Illuminati used a pearl hidden in the shell of an oyster at the bottom of the sea to signify spiritual powers. Thus the seeker after truth became a pearl-fisher; he descended into the sea of material illusion in search of understanding, termed by the initiates "the Pearl of Great Price."

When the alchemists stated that every animate and inanimate thing in the universe contained the seeds of gold, they meant that even the grains of sand possessed a spiritual nature, for gold was the spirit of all things. Concerning these seeds of spiritual gold the following Rosicrucian axiom is significant: "A seed is useless and impotent unless it is put in its appropriate matrix." Franz Hartmann comments on this axiom with these illuminating words: "A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development." (See *In the Pronaos of the Temple of Wisdom*.)

The purpose of alchemy was not to make something out of nothing but rather to fertilize and nurture the seed which was already present. Its processes did not actually create gold but rather made the ever-present seed of gold grow and flourish. Everything which exists has a spirit—the seed of Divinity within itself—and regeneration is not the process of attempting to place something where it previously had not existed. Regeneration actually means the unfolding of the omnipresent Divinity in man, that this Divinity may shine forth as a sun and illumine all with whom it comes in contact.

THE MIDNIGHT SUN

Apuleius said when describing his initiation (*vide ante*): "At midnight I saw the sun shining with a splendid light." The midnight sun was also part of the mystery of alchemy. It symbolized the spirit in man shining through the darkness of his human organisms. It also referred to the *spiritual sun* in the solar system, which the mystic could see as well at midnight as at high noon, the material earth being powerless to obstruct the rays of this Divine orb. The mysterious lights which illuminated the temples of the Egyptian Mysteries during the nocturnal hours were said by some to be reflections of the *spiritual sun* gathered by the magical powers of the priests. The weird light seen ten miles below the surface of the earth by I-AM-THE-MAN in that remarkable Masonic allegory *Etidorkpa* (Aphrodite spelt backward) may well refer to the mysterious midnight sun of the ancient rites.

Primitive conceptions concerning the warfare between the principles of Good and Evil were often based upon the alternations of day and night. During the Middle Ages, the practices of black magic were confined to the nocturnal hours; and those who served the Spirit of Evil were called black magicians, while those who served the Spirit of Good were called white magicians. Black and white were

associated respectively with night and day, and the endless conflict of light and shadow is alluded to many times in the mythologies of various peoples.

The Egyptian Demon, Typhon, was symbolized as part crocodile and part hog because these animals are gross and earthy in both appearance and temperament. Since the world began, living things have feared the darkness; those few creatures who use it as a shield for their maneuvers were usually connected with the Spirit of Evil. Consequently cats, bats, toads, and owls are associated with witchcraft. In certain parts of Europe it is still believed that at night black magicians assume the bodies of wolves and roam around destroying. From this notion originated the stories of the werewolves. Serpents, because they lived in the earth, were associated with the Spirit of Darkness. As the battle between Good and Evil centers around the use of the generative forces of Nature, winged serpents represent the regeneration of the animal nature of man or those Great Ones in whom this regeneration is complete. Among the Egyptians the sun's rays are often shown ending in human hands. Masons will find a connection between these hands and the well-known *Paw of the Lion* which raises all things to life with its grip.



From Montfaucon's *Antiquities*.

THE SOLAR FACE.

The corona of the sun is here shown in the form of a lion's mane. This is a subtle reminder of the fact that at one time the summer solstice took place on the sign of Leo, the Celestial Lion.

SOLAR COLORS

The theory so long held of three primary and four secondary colors is purely exoteric, for since the earliest periods it has been known that there are seven, and not three, primary colors, the human eye being capable of estimating only three of them. Thus, although green can be made by combining blue and yellow, there is also a true or primary green which is not a compound. This can be proved by breaking up the spectrum with a prism. Helmholtz found that the so-called secondary colors of the spectrum could not be broken up into their supposed primary colors. Thus the orange of the spectrum, if passed through a second prism, does not break up into red and yellow but remains orange.

Consciousness, intelligence, and force are fittingly symbolized by the colors blue, yellow, and red. The therapeutic effects of the colors, moreover, are in harmony with this concept, for blue is a fine, soothing, electrical color; yellow, a vitalizing and refining color; and red, an agitating and heat-giving color. It has also been demonstrated that minerals and plants affect the human constitution according to their colors. Thus a yellow flower generally yields a medicine that affects the constitution in a manner similar to yellow light or the musical tone *mi*. An orange flower will influence in a manner similar to orange light and, being one of the so-called secondary colors, corresponds either to the tone *re* or to the chord of *do* and *mi*.

The ancients conceived the spirit of man to correspond with the color blue, the mind with yellow, and the body with red. Heaven is therefore blue, earth yellow, and hell—or the underworld—red. The fiery condition of the inferno merely symbolizes the nature of the sphere or plane of force of which it is composed. In the Greek Mysteries the irrational sphere was always considered as red, for it represented that condition in which the consciousness is enslaved by the lusts and passions of the lower nature. In India certain of the gods—usually attributes of Vishnu—are depicted with blue skin to signify their divine and supermundane constitution. According to esoteric philosophy, blue is the true and sacred color of the sun. The apparent orange-yellow shade of this orb is the result of its rays being immersed in the substances of the illusionary world.

In the original symbolism of the Christian Church, colors were of first importance and their use was regulated according to carefully prepared rules. Since the Middle Ages, however, the carelessness with which colors have been employed has resulted in the loss of their deeper emblematic meanings. In its primary aspect, white or silver signified life, purity, innocence, joy, and light; red, the suffering and death of Christ and His saints, and also divine love, blood, and warfare or suffering; blue, the heavenly sphere and the states of godliness and contemplation; yellow or gold, glory, fruitfulness, and goodness; green, fecundity, youthfulness, and prosperity; violet, humility, deep affection, and sorrow; black, death, destruction, and humiliation. In early church art the colors of robes and ornaments also revealed whether a saint had been martyred, as well as the character of the work that he had done to deserve canonization.

In addition to the colors of the spectrum there are a vast number of vibratory color waves, some too low and others too high to be registered by the human optical apparatus. It is appalling to contemplate man's colossal ignorance concerning these vistas of abstract space. As in the past man explored unknown continents, so in the future, armed with curious implements fashioned for the purpose, he will explore these little known fastnesses of light, color, sound, and consciousness.

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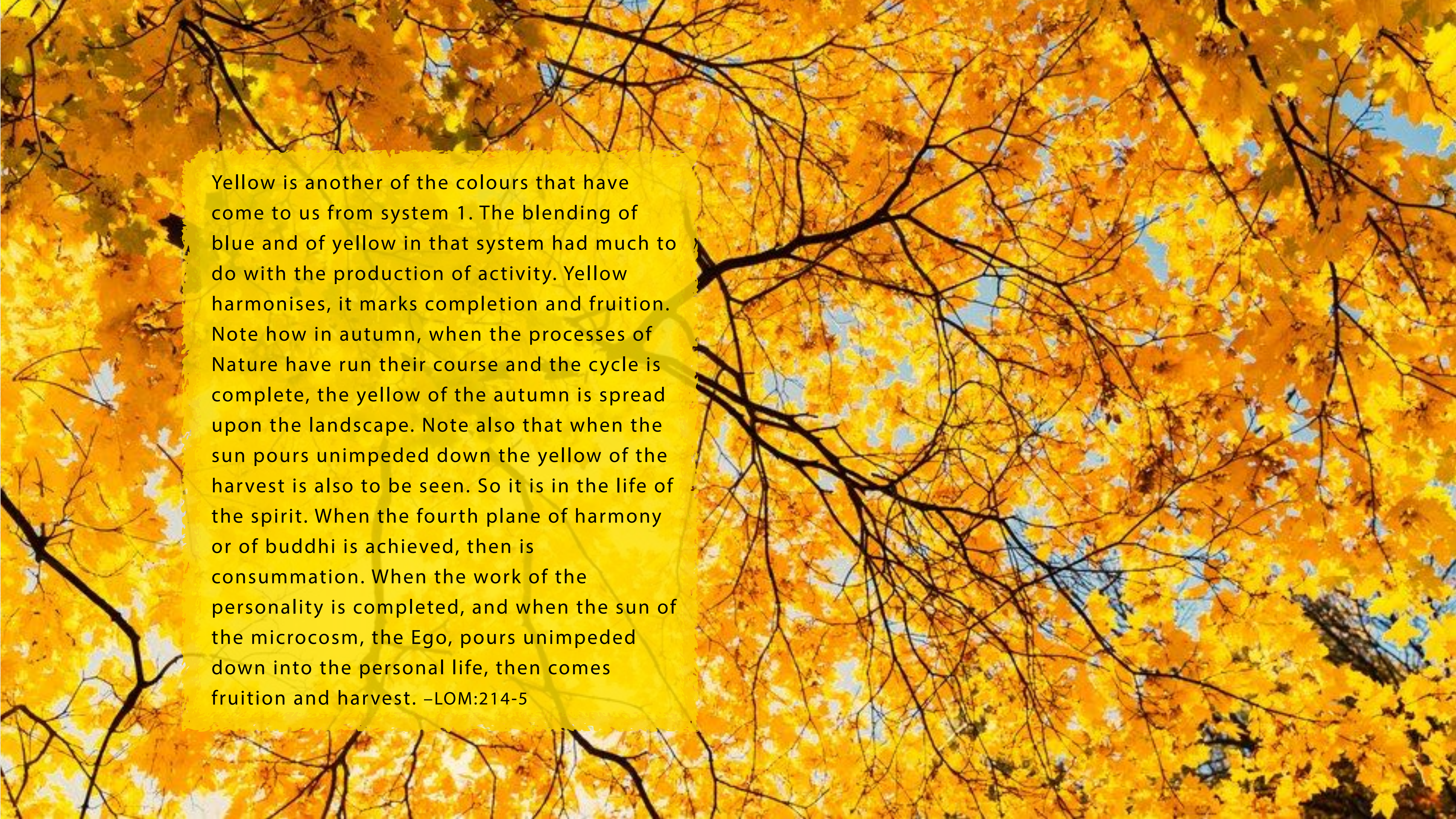
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Yellow is another of the colours that have come to us from system 1. The blending of blue and of yellow in that system had much to do with the production of activity. Yellow harmonises, it marks completion and fruition. Note how in autumn, when the processes of Nature have run their course and the cycle is complete, the yellow of the autumn is spread upon the landscape. Note also that when the sun pours unimpeded down the yellow of the harvest is also to be seen. So it is in the life of the spirit. When the fourth plane of harmony or of buddhi is achieved, then is consummation. When the work of the personality is completed, and when the sun of the microcosm, the Ego, pours unimpeded down into the personal life, then comes fruition and harvest. -LOM:214-5



Stained glass window depicting the life of St. Francis of Assisi in the Basilica of St. Francis of Assisi in Florence, Italy



St George, St Catherine,
St Margaret and St Andre



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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 theories, 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 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, behind 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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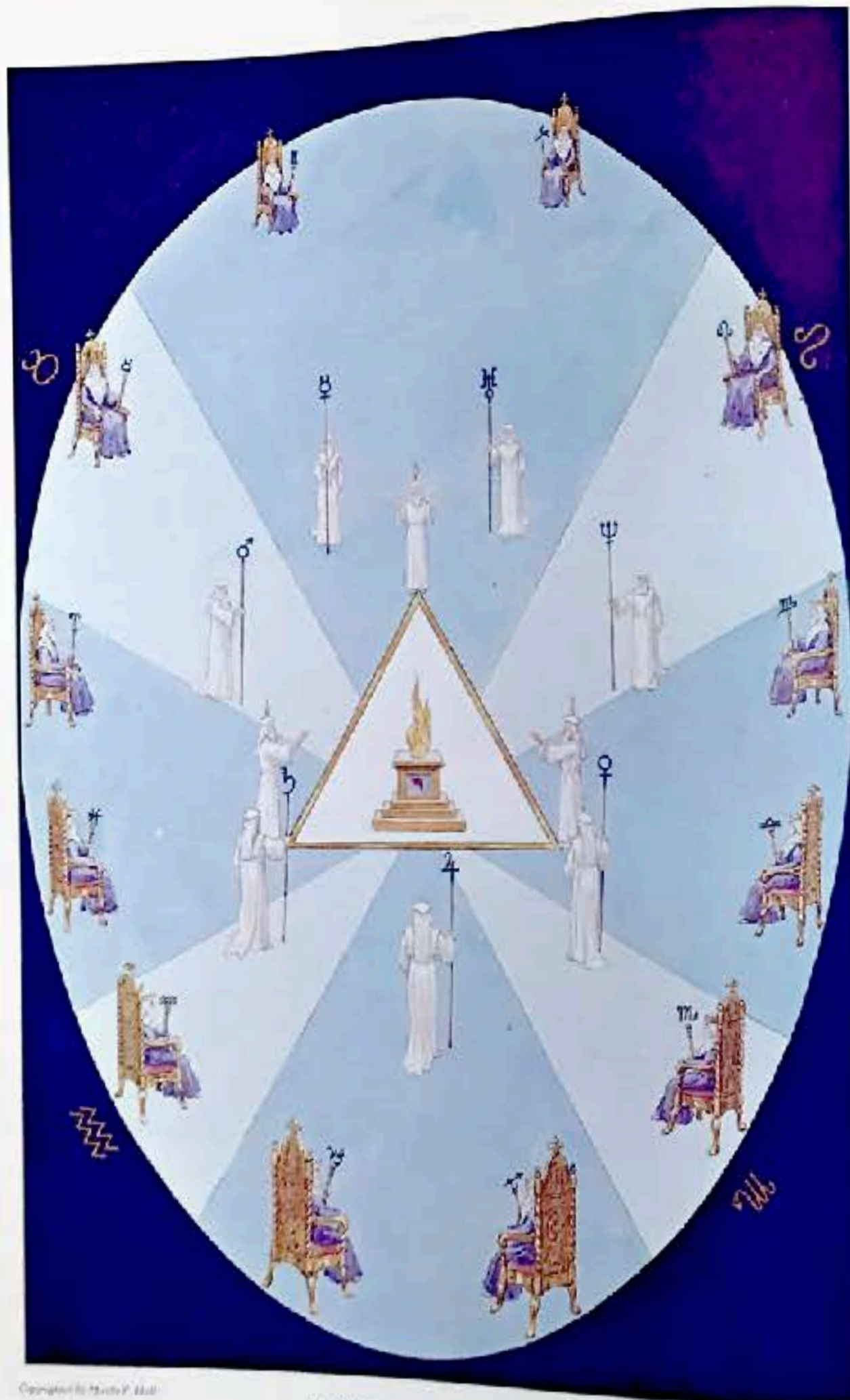
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THE WINGED GLOBE OF EGYPT

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.



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THE CONTENTS OF THE ZODIAC, ETC.

In the middle of the zodiac stands the figure of the Sun, which is the center of the zodiac. The zodiac is divided into twelve signs, each of which is represented by a figure. The figures are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. The figures are arranged in a circle around the Sun. The Sun is the center of the zodiac, and the figures are arranged in a circle around it. The zodiac is divided into twelve signs, each of which is represented by a figure. The figures are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. The figures are arranged in a circle around the Sun. The Sun is the center of the zodiac, and the figures are arranged in a circle around it.

LIII

The Zodiac and Its Signs



It is difficult for this age to estimate correctly the profound effect produced upon the religions, philosophies, and sciences of antiquity by the study of the planets, luminaries, and constellations. Notwithstanding the fact that the Magi of Persia called the Star Gazers, the Egyptians were honored with a special appellation because of their proficiency in computing the power and motion of the heavenly bodies and their effect upon the destinies of nations and individuals.

Ruins of primitive astronomical observatories have been discovered in all parts of the world, although in many cases modern architects are unaware of the true purpose for which these structures were erected. While the telescope was unknown to ancient astronomers, they made many remarkable calculations with instruments cut from blocks of granite or pounded from sheets of brass and copper. In India such instruments are still in use, and they possess a high degree of accuracy. In Jajpur, Rajputana, India, an observatory consisting largely of immense stone sundials is still in operation. The famous Chinese observatory on the wall of Peking consists of immense bronze instruments, including a telescope in the form of a hollow tube without lenses.

The pagans looked upon the stars as living things, capable of influencing the destinies of individuals, nations, and races. That the early Jewish patriarchs believed that the celestial bodies participated in the affairs of men is evident to any student of Biblical literature, as, for example, in the Book of Judges: "They fought from heaven, even the stars in their courses fought against Sisera." The Chaldeans, Phoenicians, Egyptians, Persians, Hindus, and Chinese all had zodiacs that were much alike in general character, and different authorities have credited each of these nations with being the cradle of astrology and astronomy. The Central and North American Indians also had an understanding of the zodiac, but the patterns and numbers of the signs differed in many details from those of the Eastern Hemisphere.

The word zodiac is derived from the Greek *zōōiōs* (zōōiōs), which means "a circle of animals," or, as some believe, "like animals." It is the name given by the old pagan astronomers to a band of medians about sixteen degrees wide, apparently encircling the earth. Robert Hewitt Brown, 32, states that the Greek word *zōōiōs* comes from *zōō*, meaning "an animal." He adds: "This latter word is compounded directly from the primitive Egyptian radicals, *zō*, life, and *ō*, a being."

The Greeks, and later other peoples influenced by their culture, divided the band of the zodiac into twelve sections, each being sixteen degrees in width and thirty degrees in length. These divisions were called the Houses of the Zodiac. The sun during its annual pilgrimage passed through each of these in turn. Imaginary creatures were traced in the star groups bounded by these rectangles; and because most of them were animal—or part animal—in form, they later became known as the Constellations, or Signs, of the Zodiac.

There is a popular theory concerning the origin of the zodiacal creatures to the effect that they were produced of the imagination of shepherds, who, watching their flocks at night, occupied their minds by tracing the forms of

animals and birds in the heavens. This theory is untenable, unless the "shepherd" be regarded as the shepherd priests of antiquity. It is unlikely that the zodiacal signs were derived from the star groups which they now represent. It is far more probable that the creatures assigned to the twelve houses are symbolic of the qualities and intensity of the sun's power while it occupies different parts of the zodiacal belt.

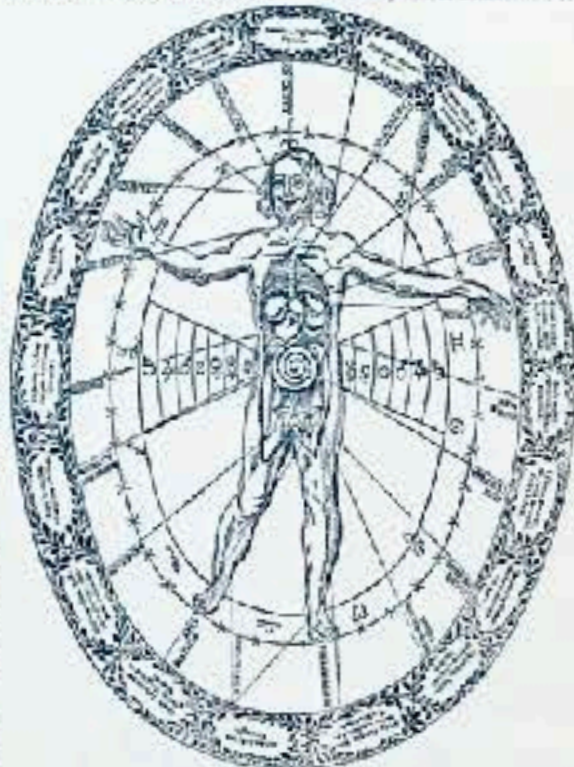
On this subject Richard Payne Knight writes: "The emblematical meaning, which certain animals were employed to signify, was only some particular property generalized; and, therefore, might easily be invented or discovered by the casual operation of the mind; but the collections of stars, named after certain animals, have no resemblance whatever to these animals, which are therefore merely signs of convention adopted to distinguish certain portions of the heavens, which were probably consecrated to those particular personified attributes, which they respectively represented." (*The Symbolical Language of Ancient Art and Mythology*).

Some authorities are of the opinion that the zodiac was originally divided into ten (instead of twelve) houses, or "solar mansions." In early times there were two separate standards—one solar and the other lunar—used for the measurement of the months, years, and seasons. The solar year was composed of ten months of thirty-six days each, and five days sacred to the gods. The lunar year consisted of thirteen months of twenty-eight days each, with one day left over. The solar zodiac at that time consisted of ten houses of thirty-six degrees each.

The first six signs of the zodiac were regarded as benevolent, because the sun occupied them while traversing the Northern Hemisphere. The 6,000 years during which, according to the Persians, Ahura-Mazda ruled His universe in harmony and peace, were symbolic of these six signs. The second six were considered malevolent, because while the sun was traveling the Southern Hemisphere it was winter with the Greeks, Egyptians, and Persians. Therefore these six months were symbolic of the 6,000 years of misery and suffering caused by the evil genius of the Persians, Ahrimaan, who sought to overthrow the power of Ahura-Mazda.

Those who hold the opinion that before its revision by the Greeks the zodiac consisted of only ten signs adduce evidence to show that Libra (the Scales) was inserted into the zodiac by dividing the constellation of Virgo-Scorpio (at that time one sign) into two parts, thus establishing "the balance" at the point of equilibrium between the ascending northern and the descending southern signs. (See *The Rosicrucians, Their Rites and Mysteries*, by Hargrave Jennings.) On this subject Isaac Myer states: "We think that the Zodiacal constellations were first ten and represented an immense androgynic man or deity, subsequently this was changed, resulting in Scorpio and Virgo and making eleven; after this from Scorpio, Libra, the Balance, was taken, making the present twelve." (*The Qabbalah*).

Each year the sun passes entirely around the zodiac and returns to the point from which it started—the vernal equinox—and each year it falls just a little short of making the complete circle of the heavens in the allotted period of time. As a result, it crosses the equator just a little behind the spot, in the zodiacal sign where it crossed the previous year. Each sign of the zodiac consists of thirty degrees, and as the sun loses about one degree every seventy-two years, it regresses through one entire constellation (or sign) in approximately 2,160 years, and through the entire zodiac in about

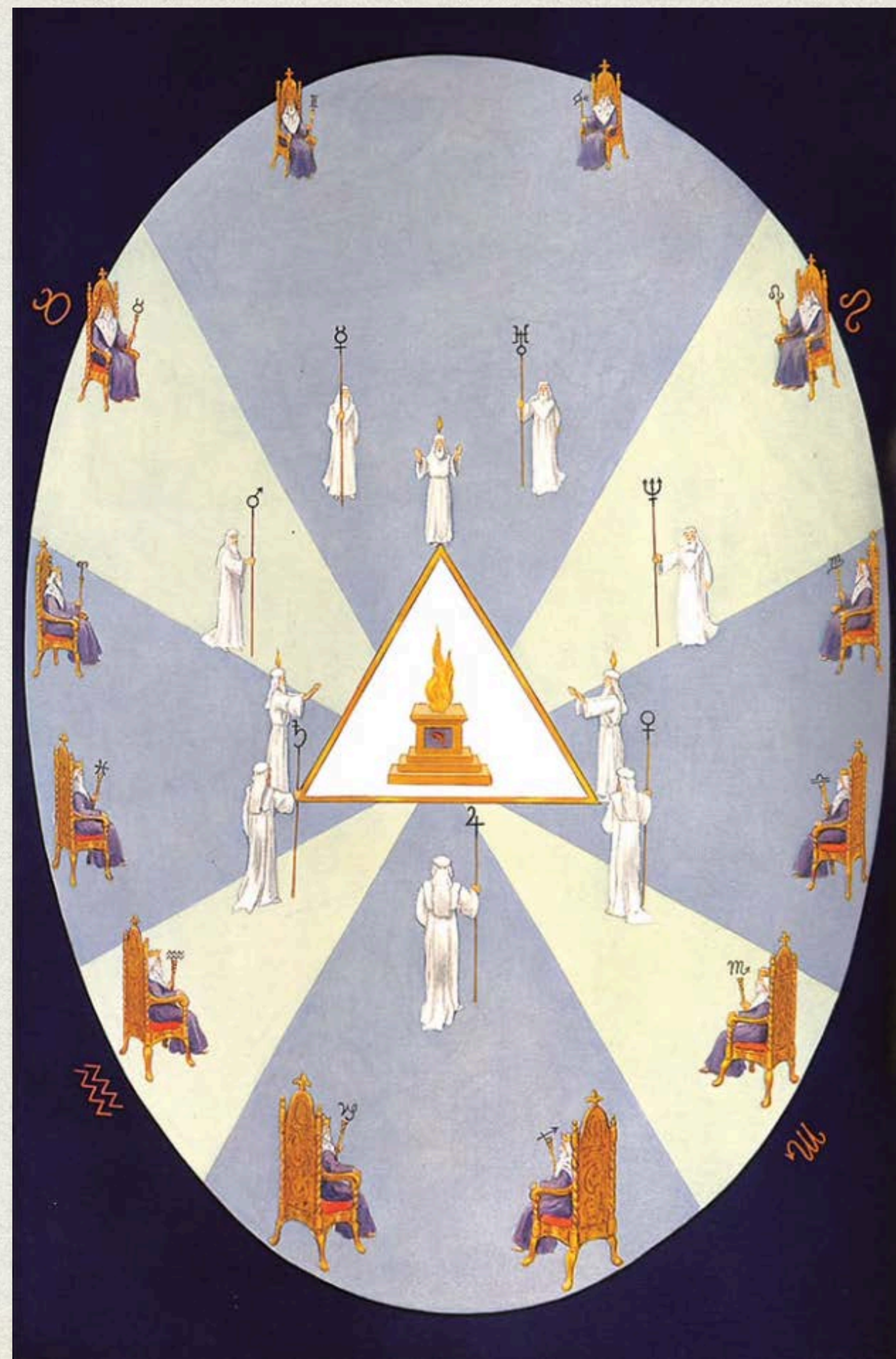


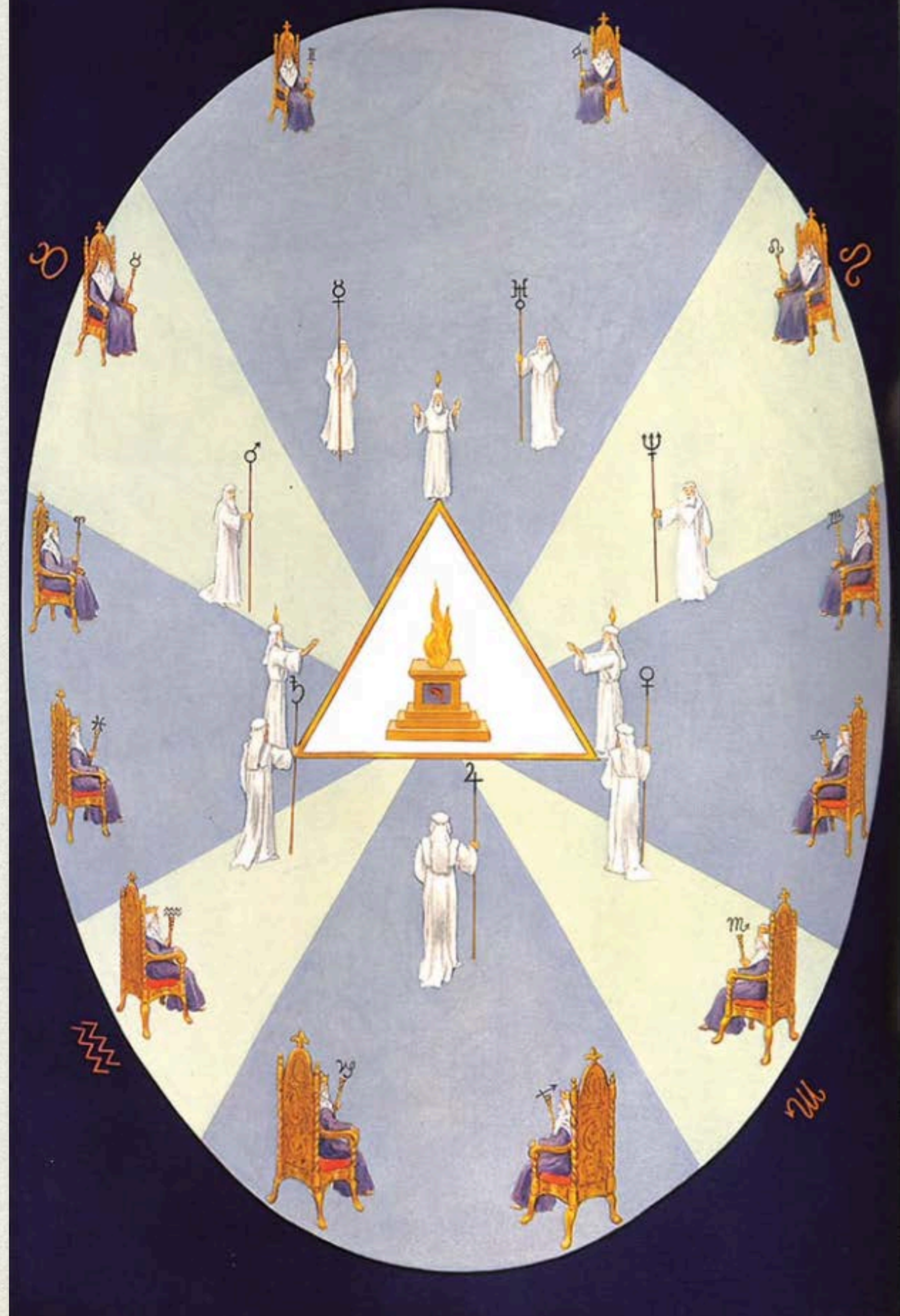
From Kircher's *Edipus Aegyptiacus*. CHART SHOWING THE RELATIONSHIP BETWEEN THE HUMAN BODY AND THE EXTERIOR UNIVERSE.

The zodiacal signs are placed around the human body, and the lines represent the zodiacal signs. The human body is shown in the center, and the zodiacal signs are placed around it. The lines represent the zodiacal signs, and the human body is shown in the center.



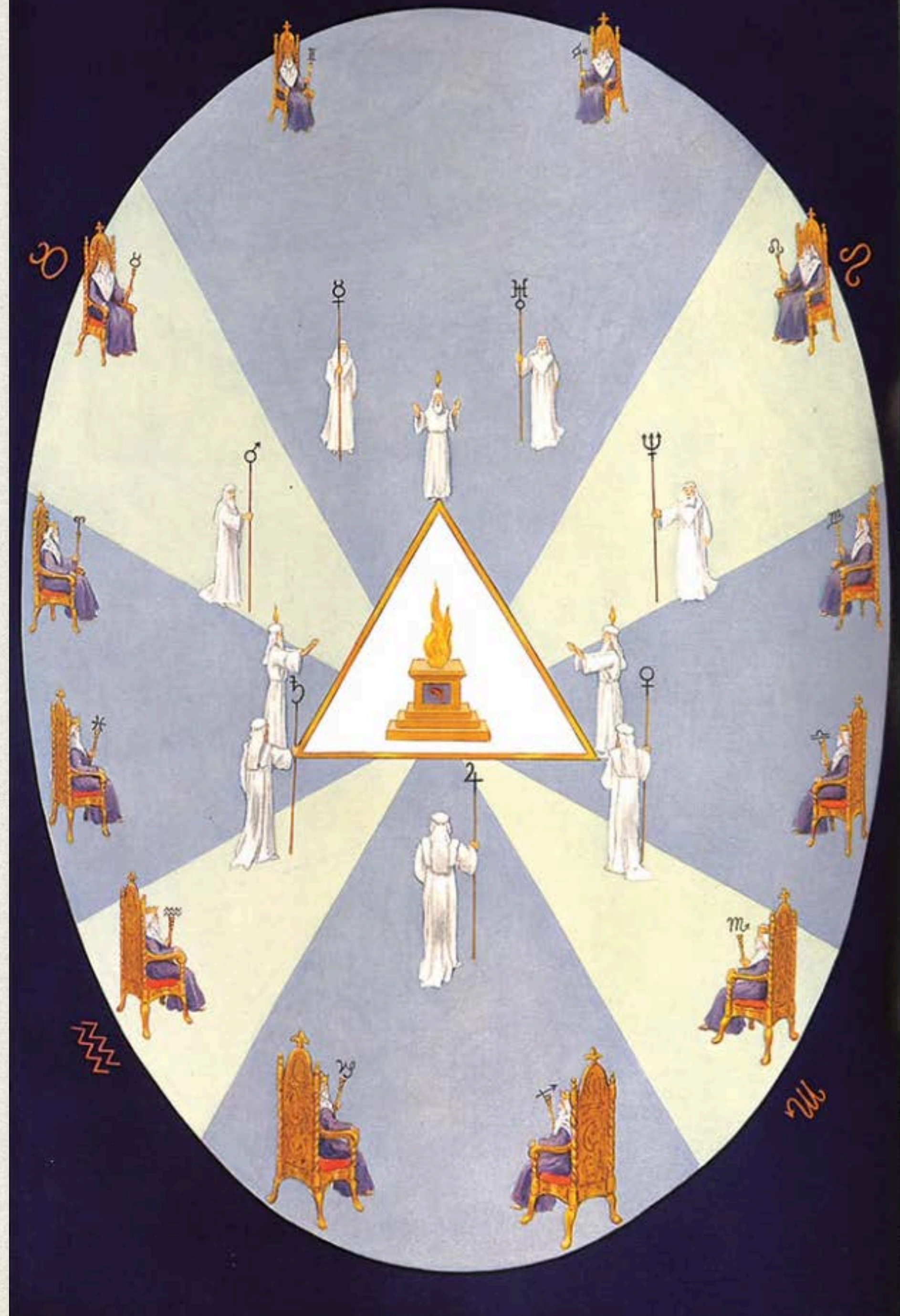
THE EQUINOXES AND SOLSTICES. The plane of the zodiac intersects the celestial equator at an angle of ninety degrees. At the two points of intersection (A and B) are called the equinoxes.





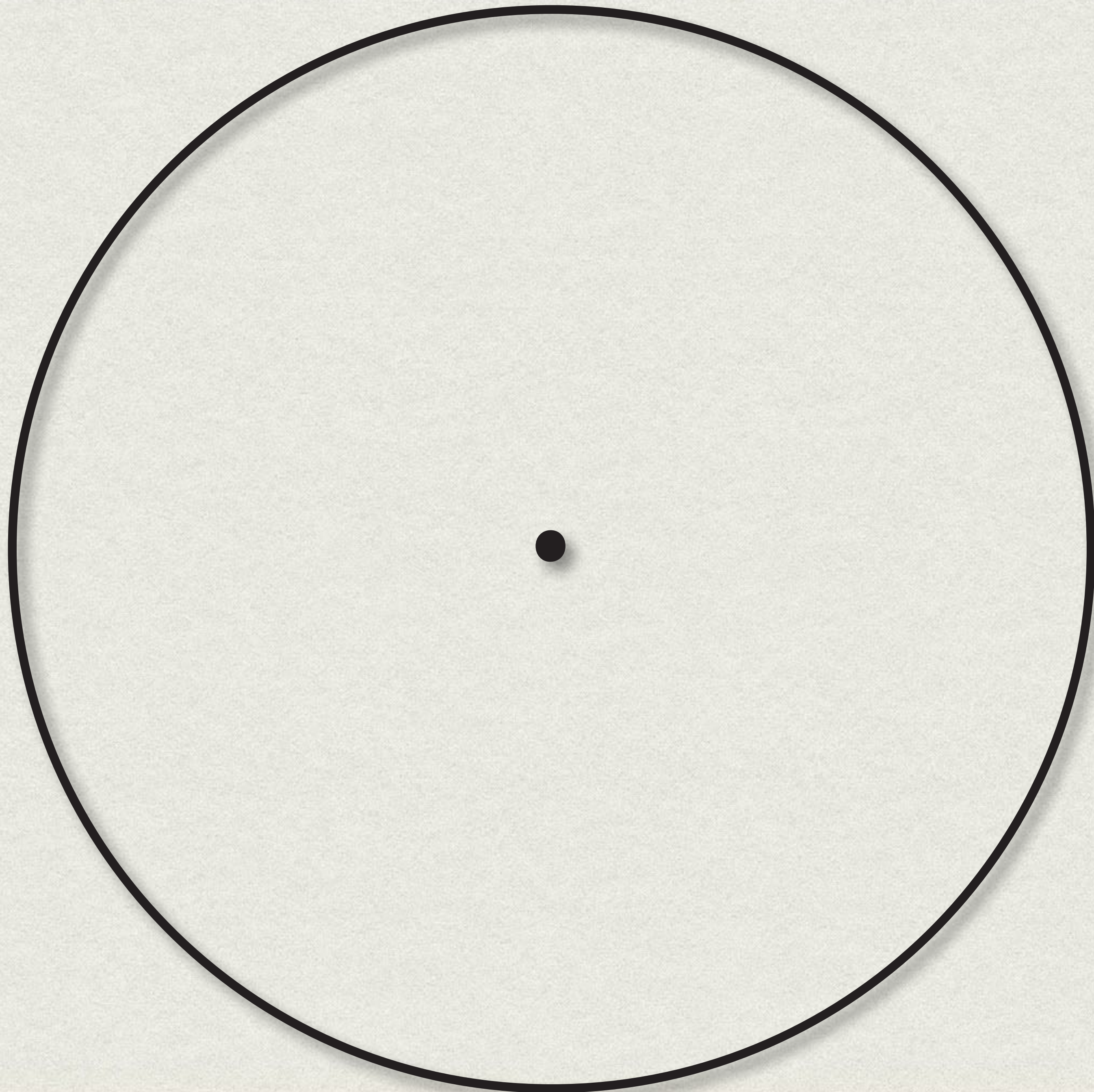
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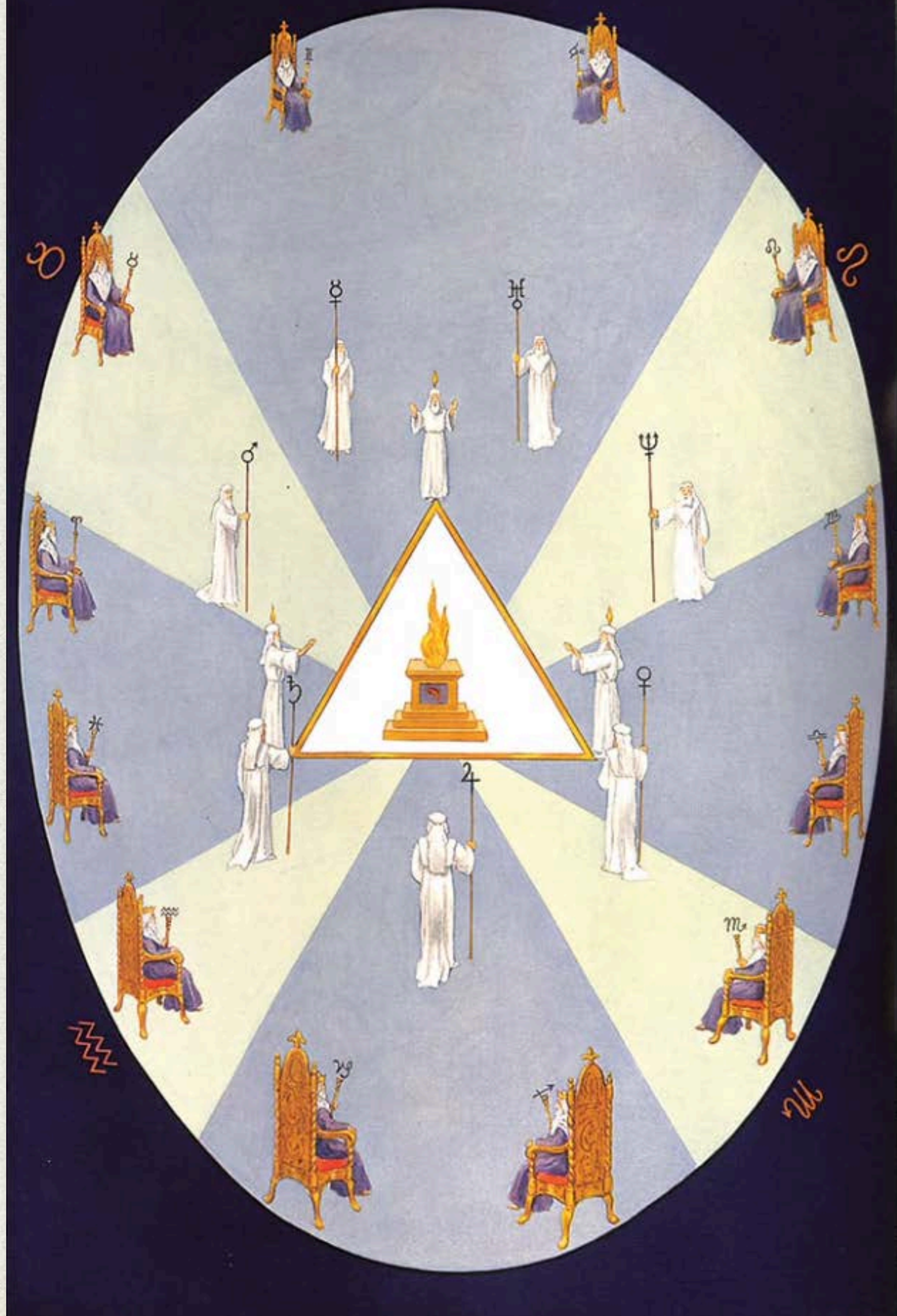


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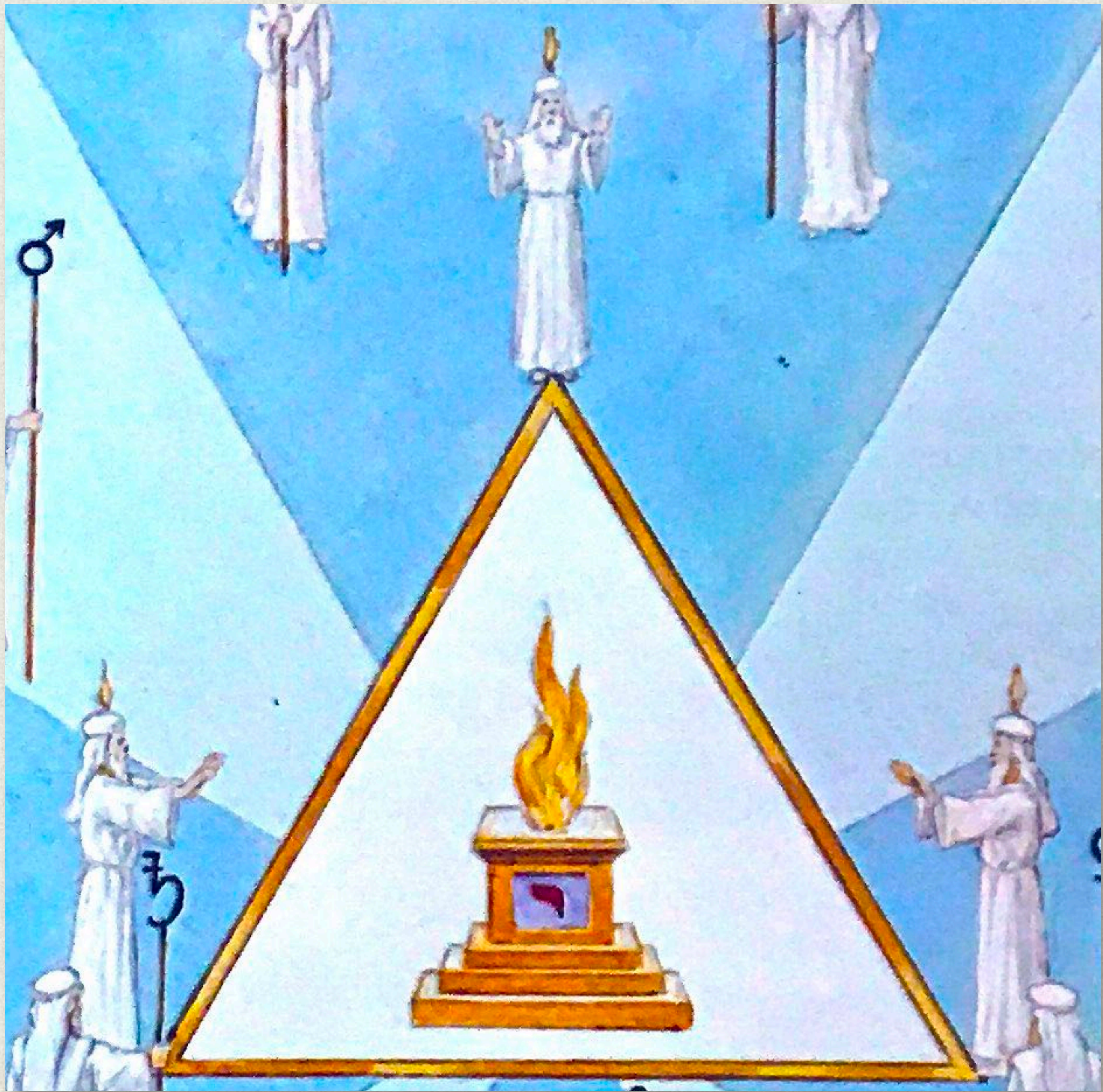


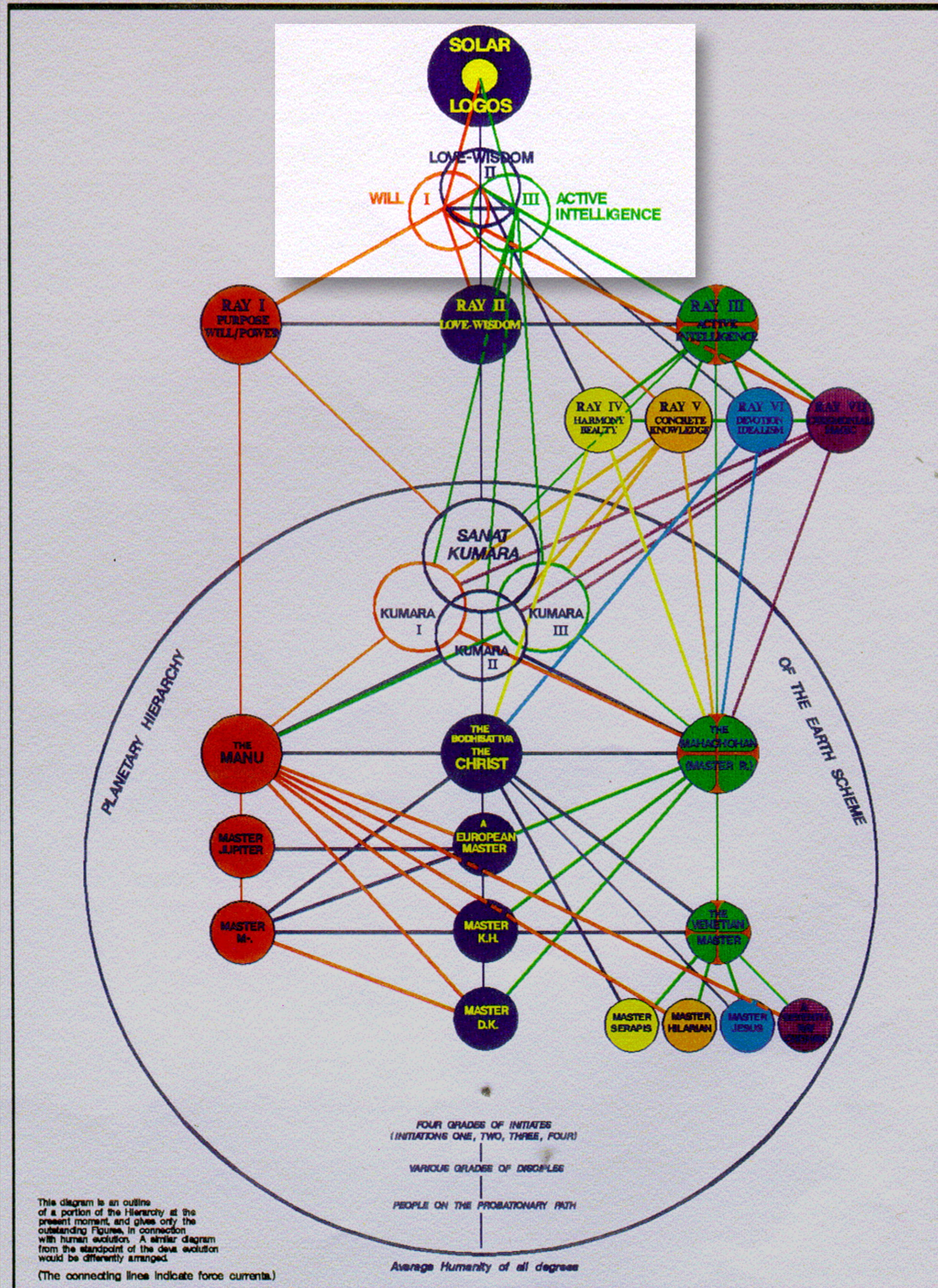
The point in the hitherto immaculate Disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg, the germ within the latter which will become the Universe, the all, the boundless, periodical Kosmos, this germ being latent and active, periodically and by turns. The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference — a forcibly limited symbol, in view of the limitation of the human mind — indicates the abstract, ever incognisable presence, and its plane, the Universal Soul, although the two are one. —SD1:1



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The Solar Logos
The Solar Trinity or Logoi

- I The Father Will.
- II The Son Love-Wisdom.
- III The Holy Spirit Active Intelligence.

Three Rays or Aspect.
Four Rays of Attribute.
I. Will or Power....II. Love-Wisdom....III. Active Intelligence
4. Harmony or Beauty.
5. Concrete Knowledge.
6. Devotion or Idealism.
7. Ceremonial Magic

THE PLANETARY HIERARCHY
Sanat Kumara, the Lord of the World.
(The Ancient of Days.
The One Initiator).

The Three Kumaras
(The Buddhas of Activity.)
1 2 3

The reflections of the 3 major and 4 minor Rays.

The 3 Departmental Heads.

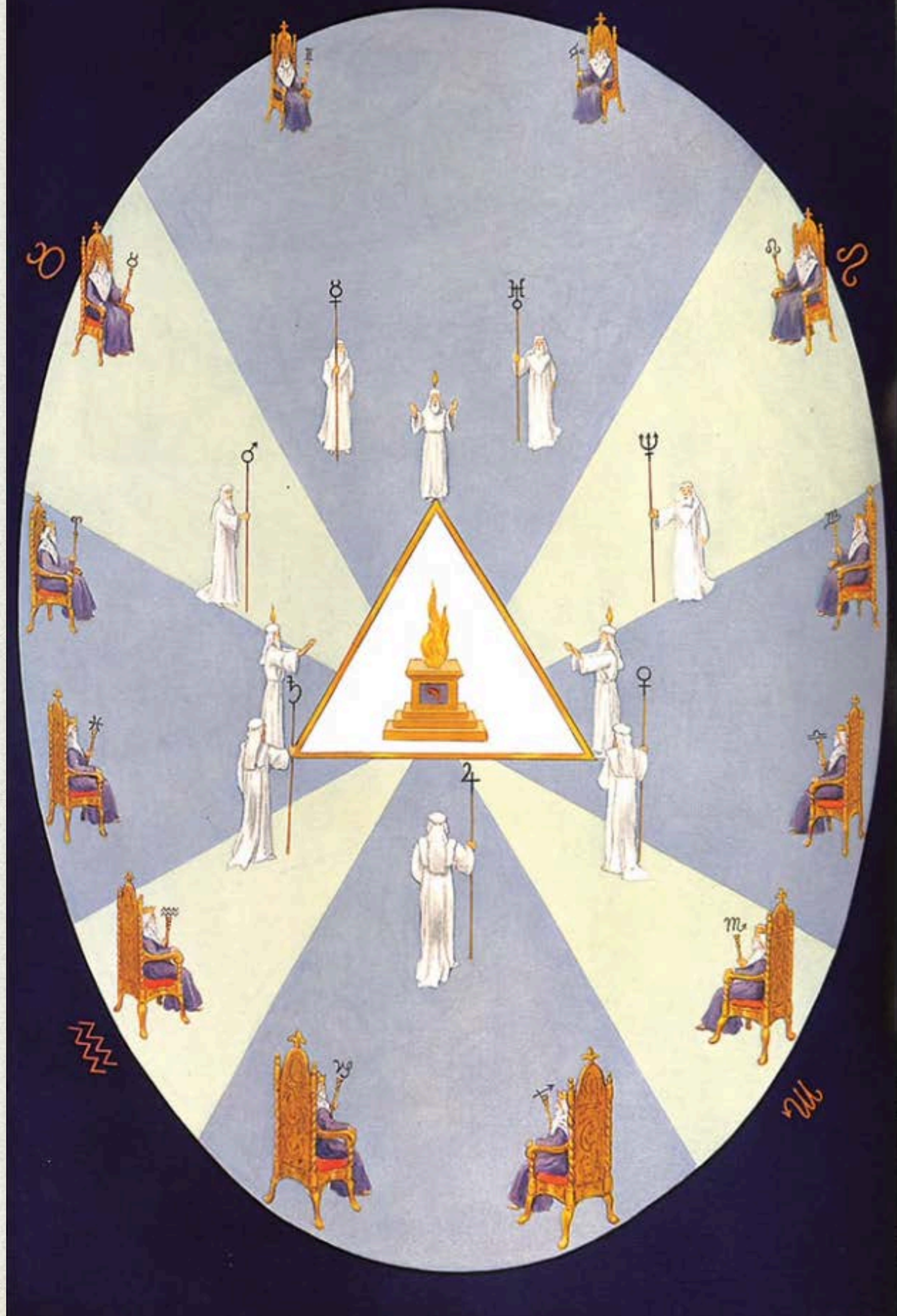
- I. The Will Aspect
 - A. The Manu.
 - b. Master Jupiter.
 - c. Master M -.
- II. The Love-Wisdom Aspect
 - B. The Bodhisattva
(The Christ.
The World Teacher.)
 - b. A European Master.
 - c. Master K.H.
 - d. Master D.K.
- III. Intelligence Aspect.
 - C. The Mahachohan.
(Lord of Civilisation)
 - c. The Venetian Master.
 - 4. The Master Serapis.
 - 5. Master Hilarion.
 - 6. Master Jesus.
 - 7. Master R.

Four grades of initiates.

Various grades of disciples.

People on the Probationary Path.

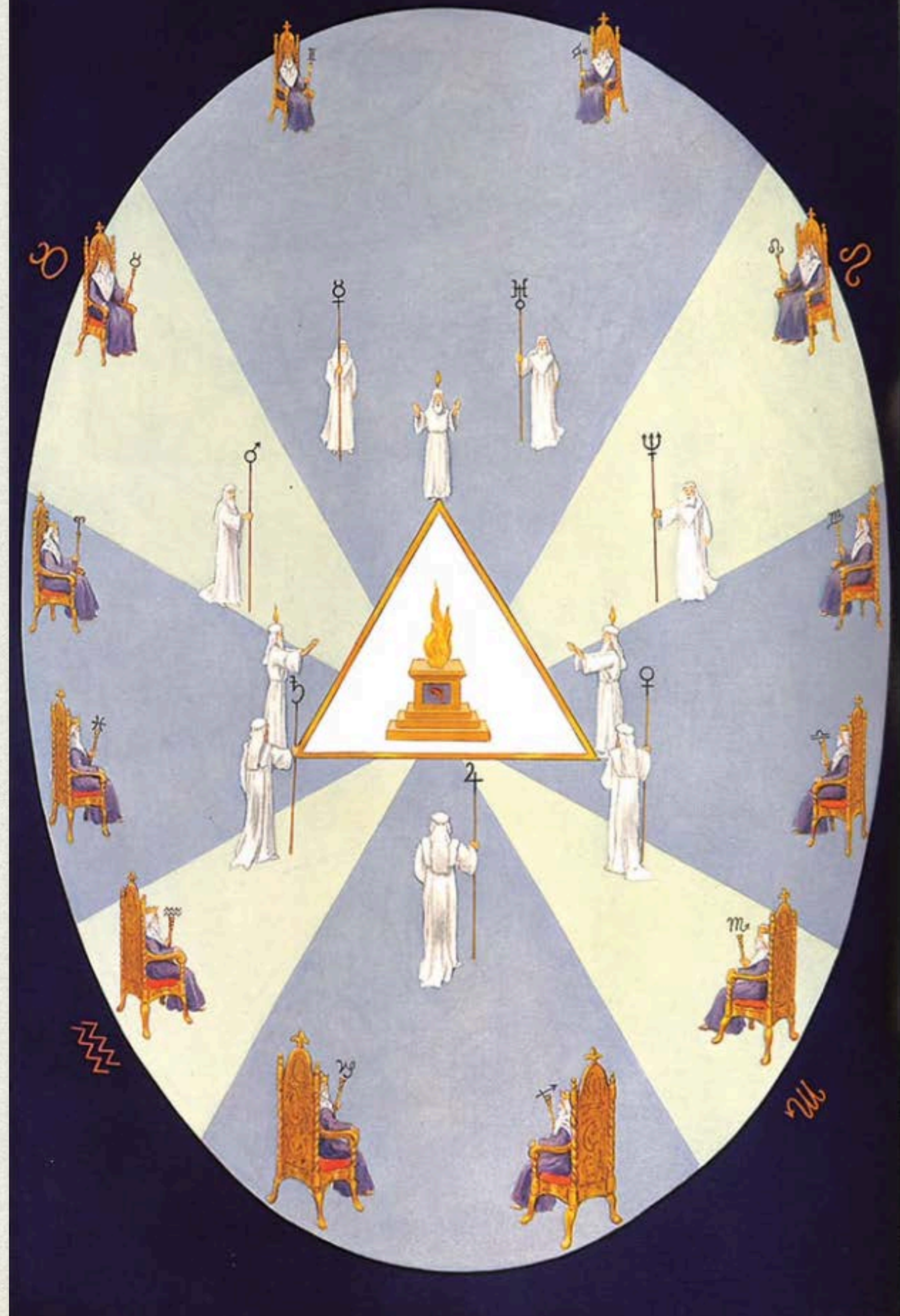
Average humanity of all degrees.



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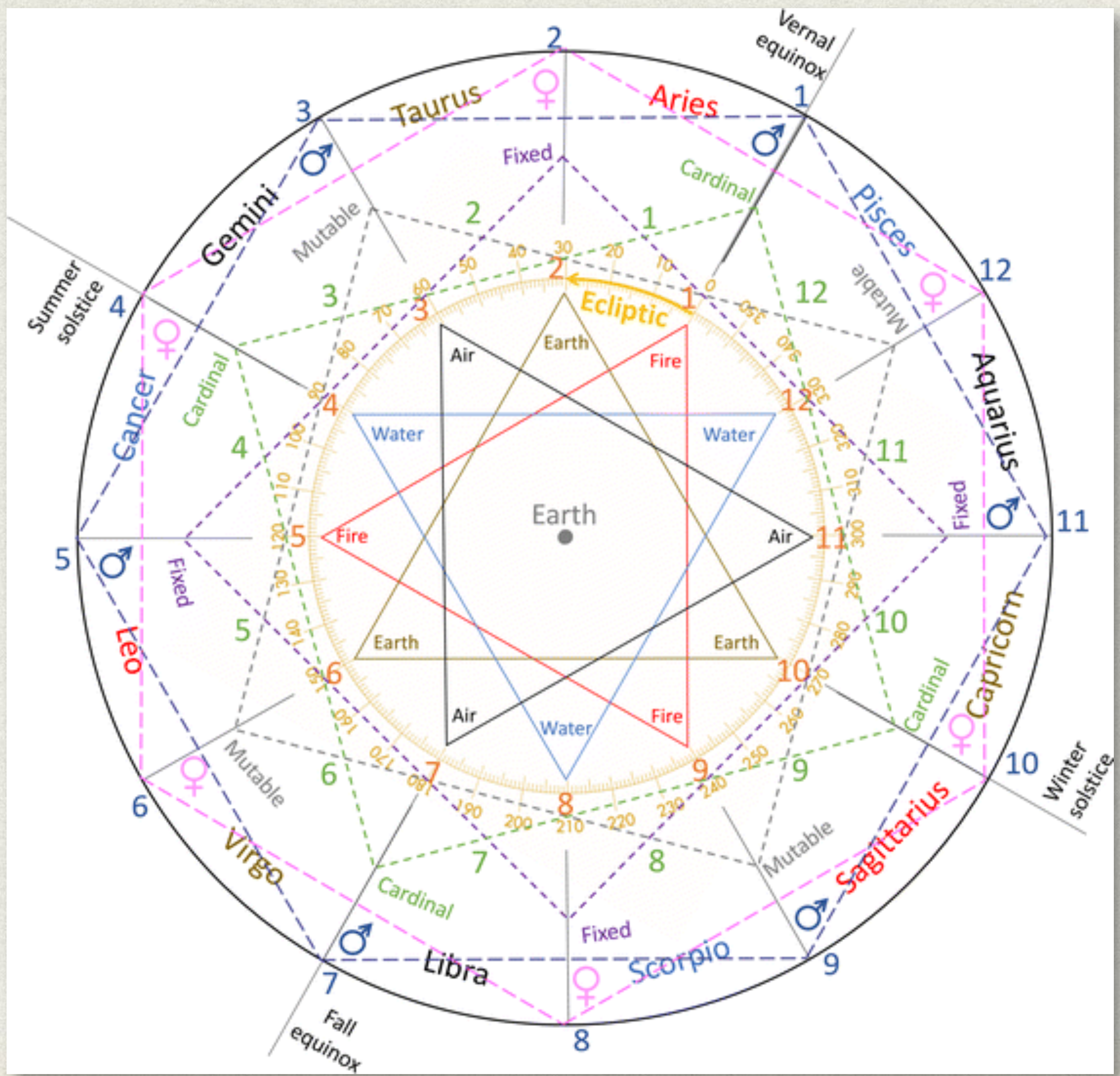
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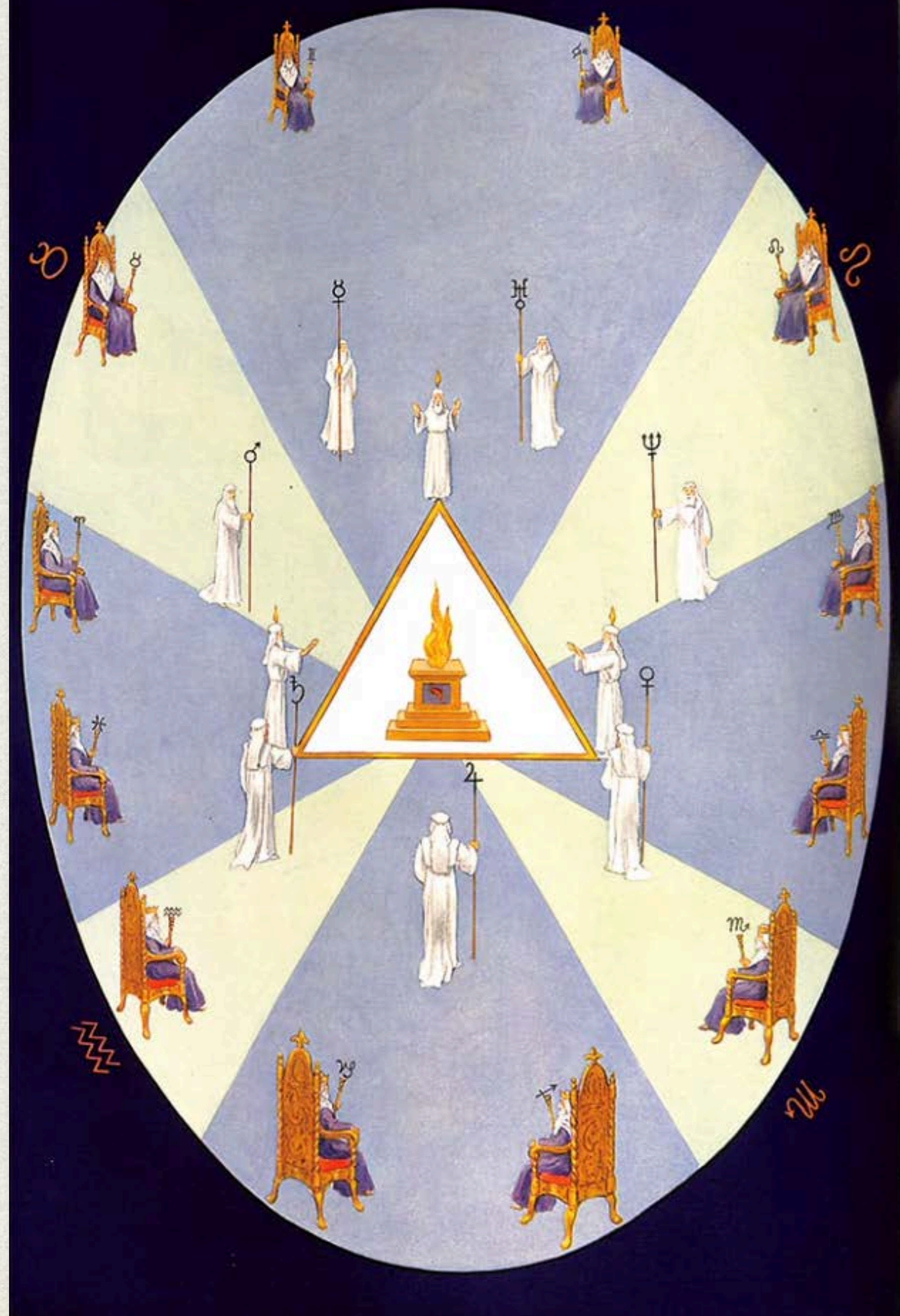




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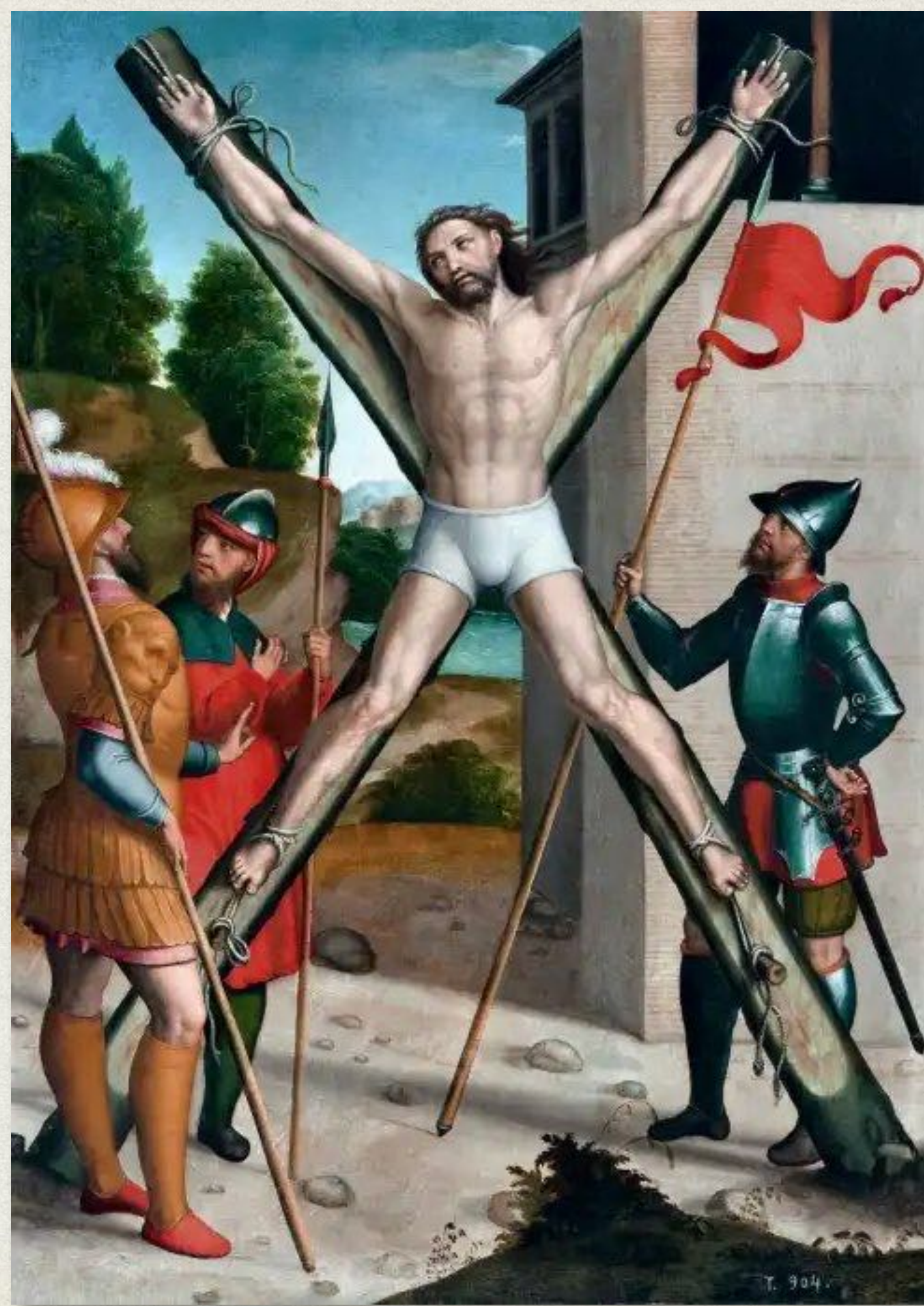
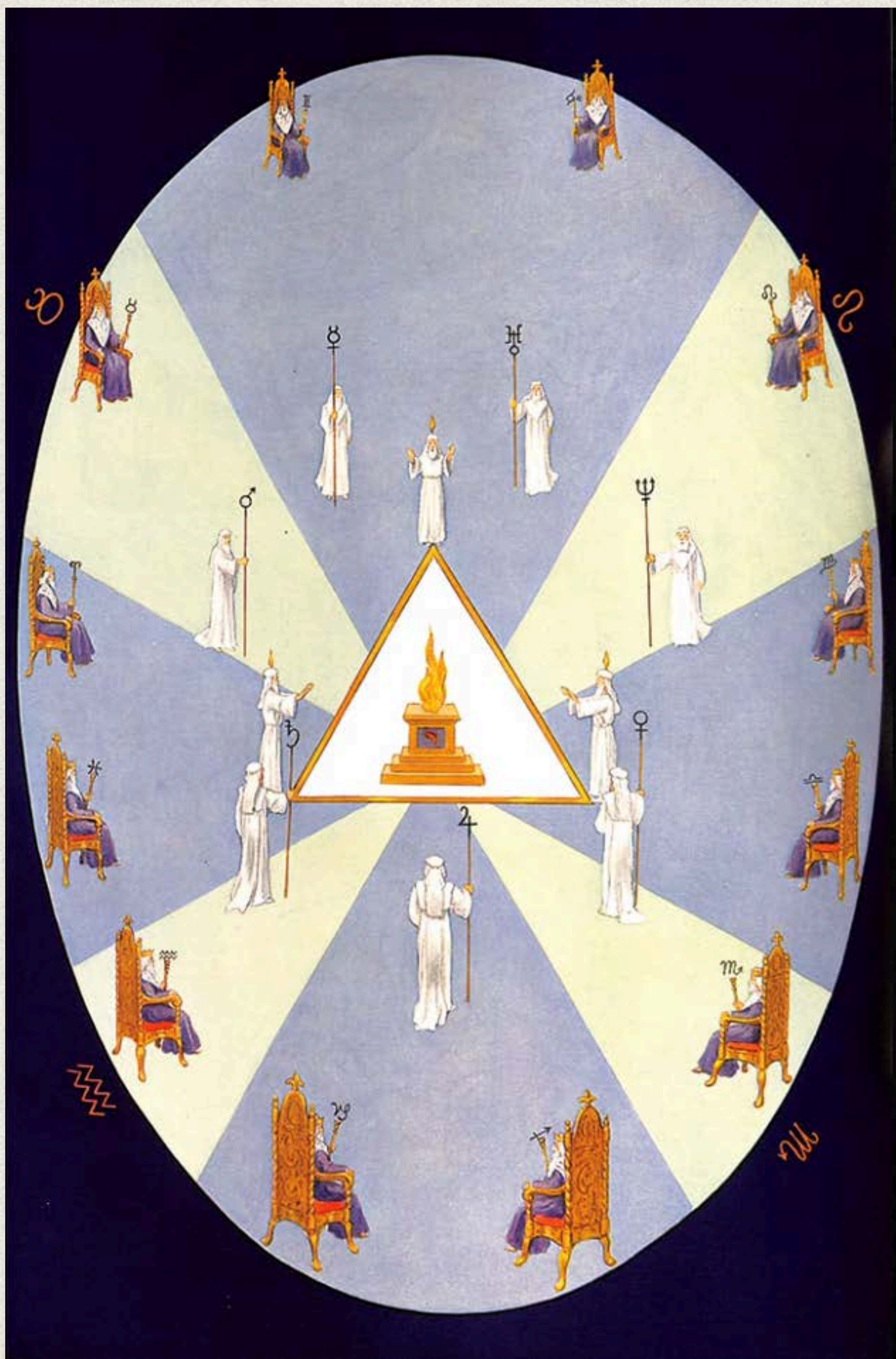
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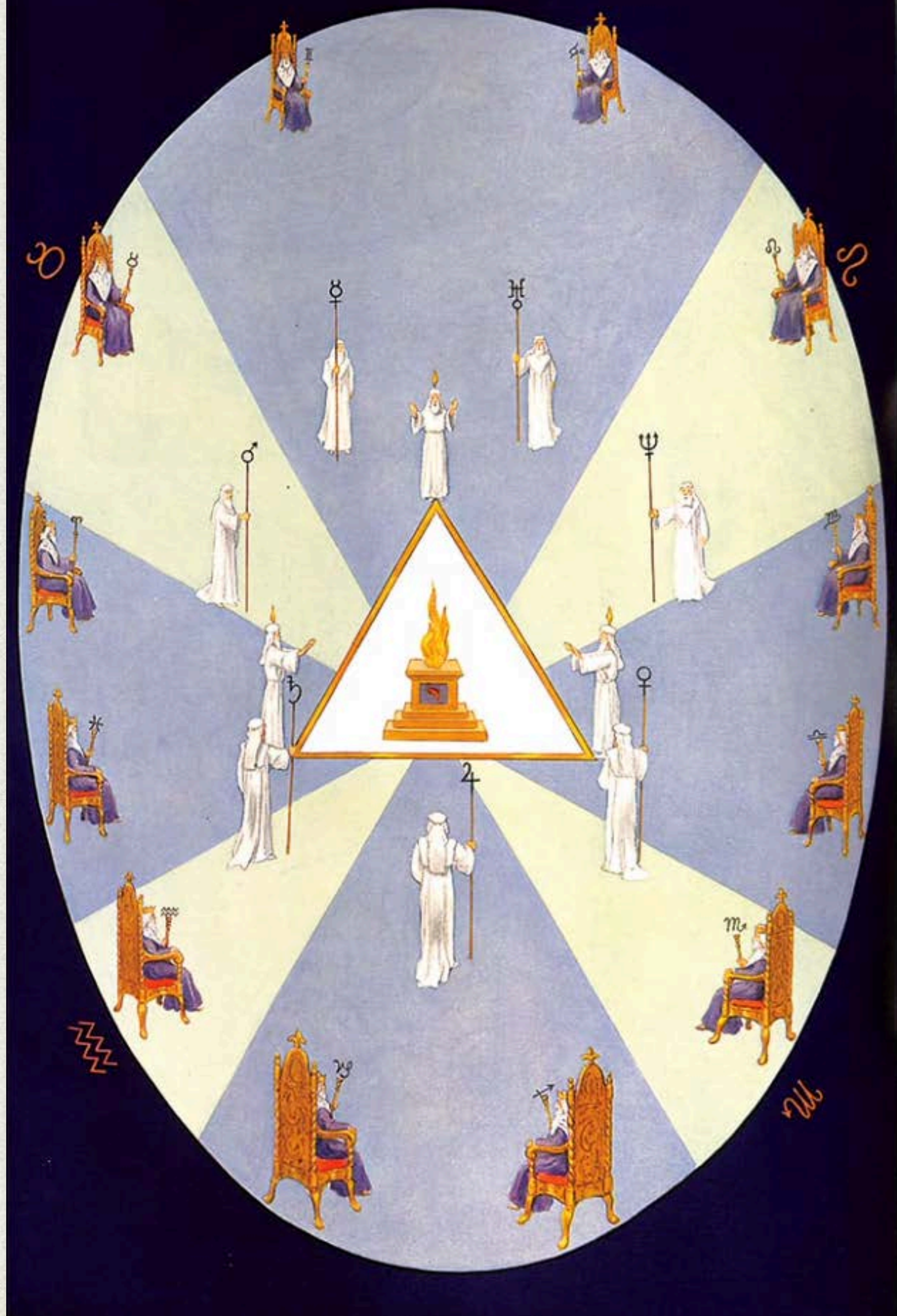




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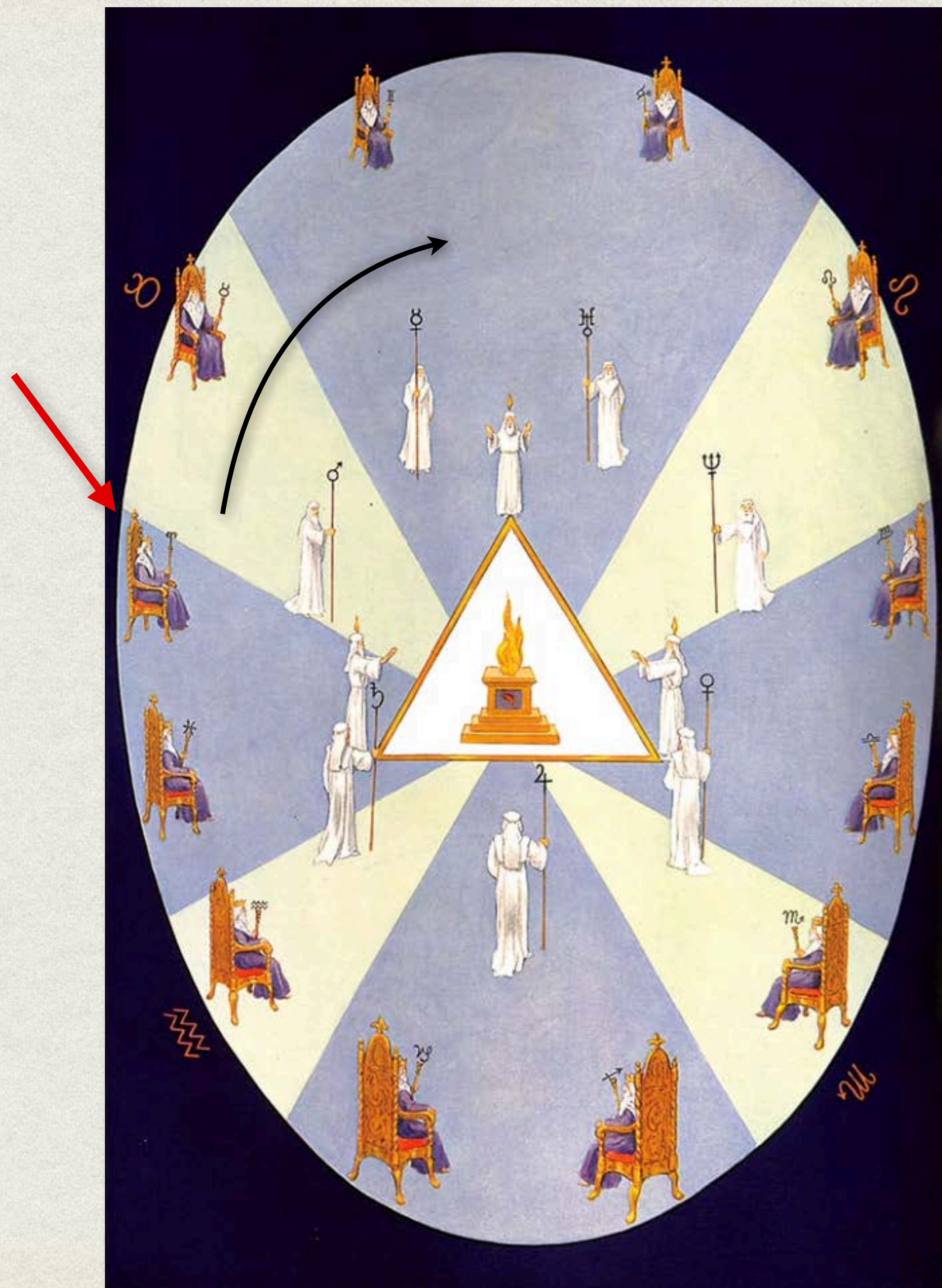
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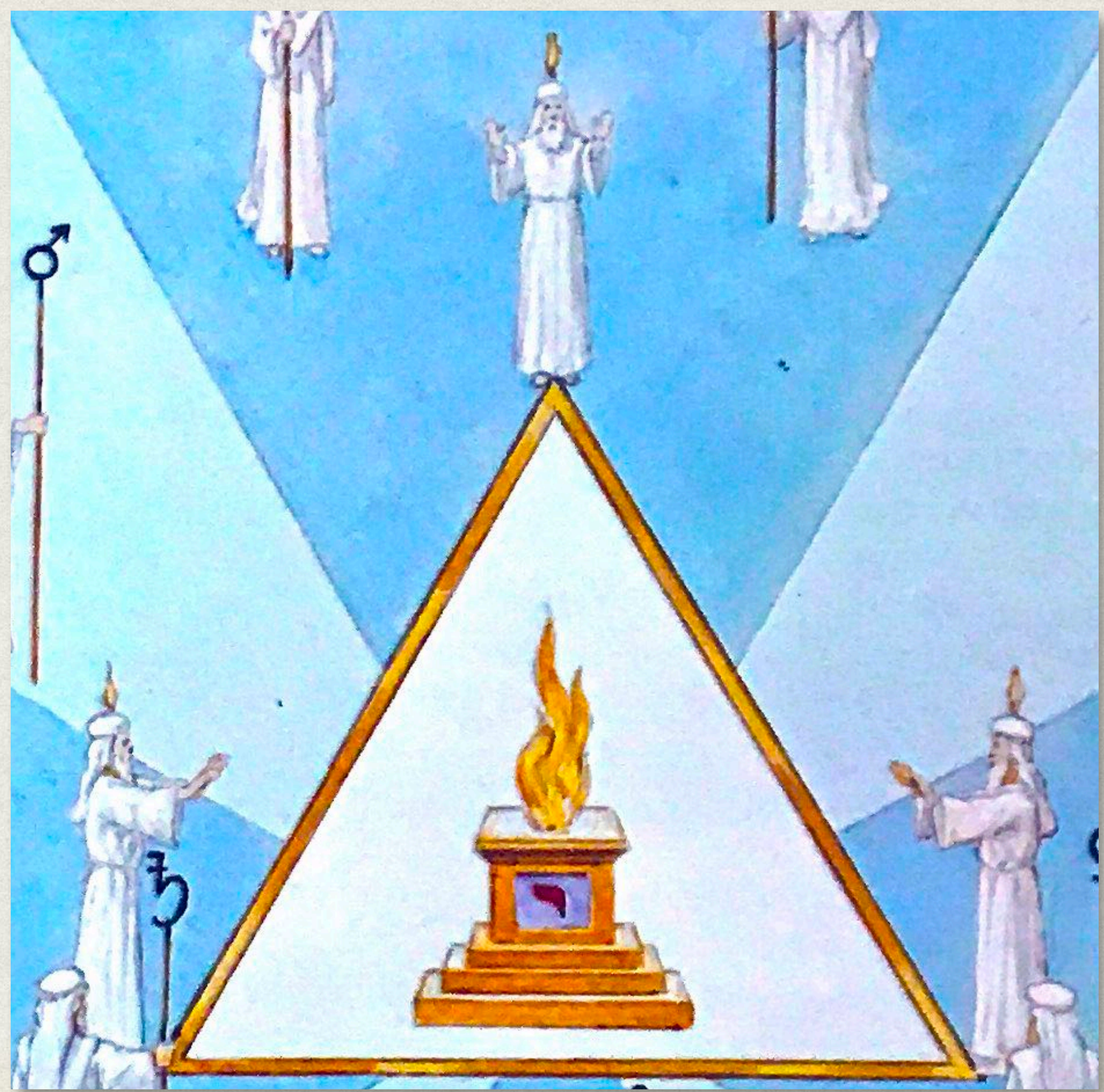
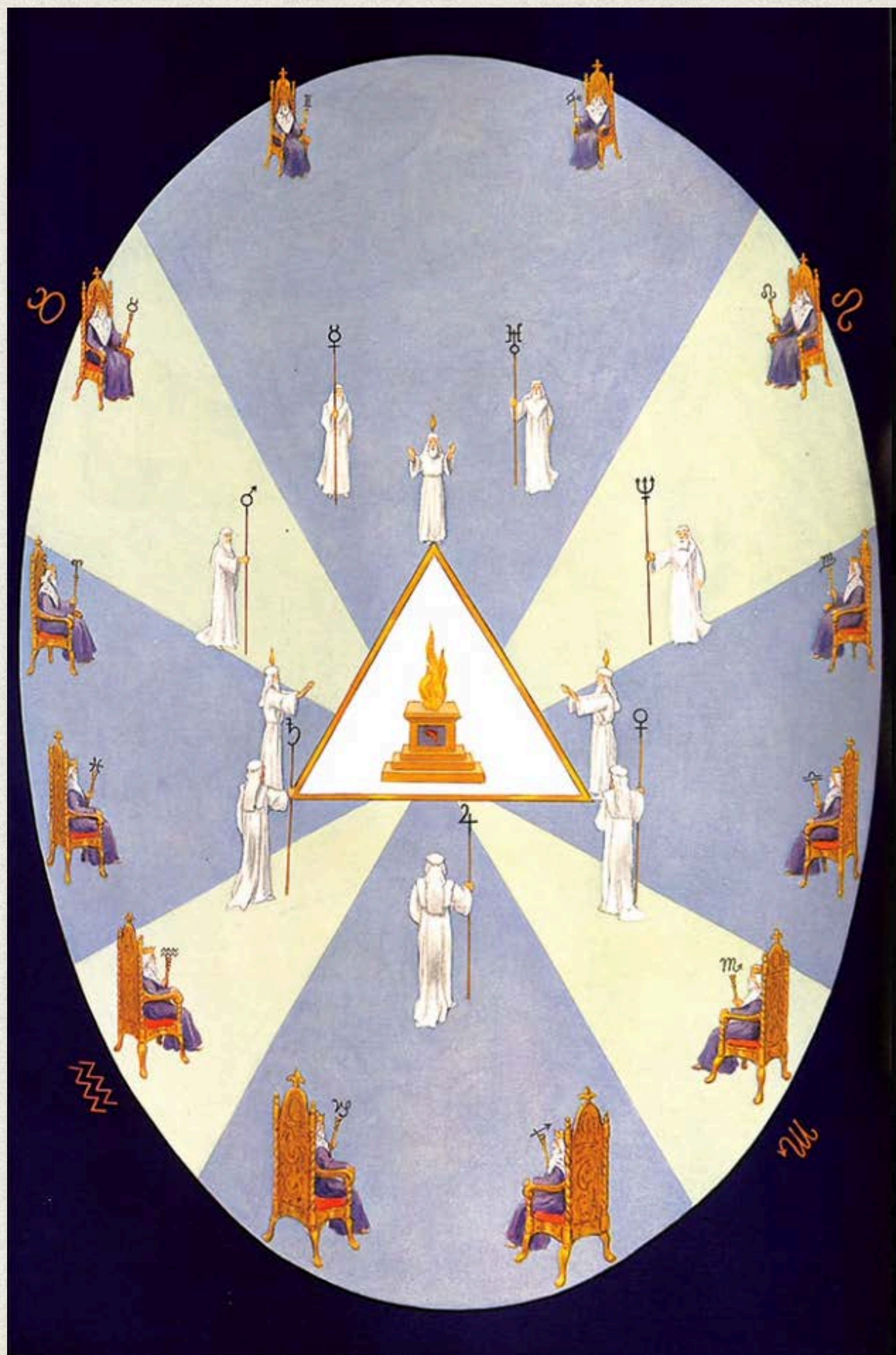


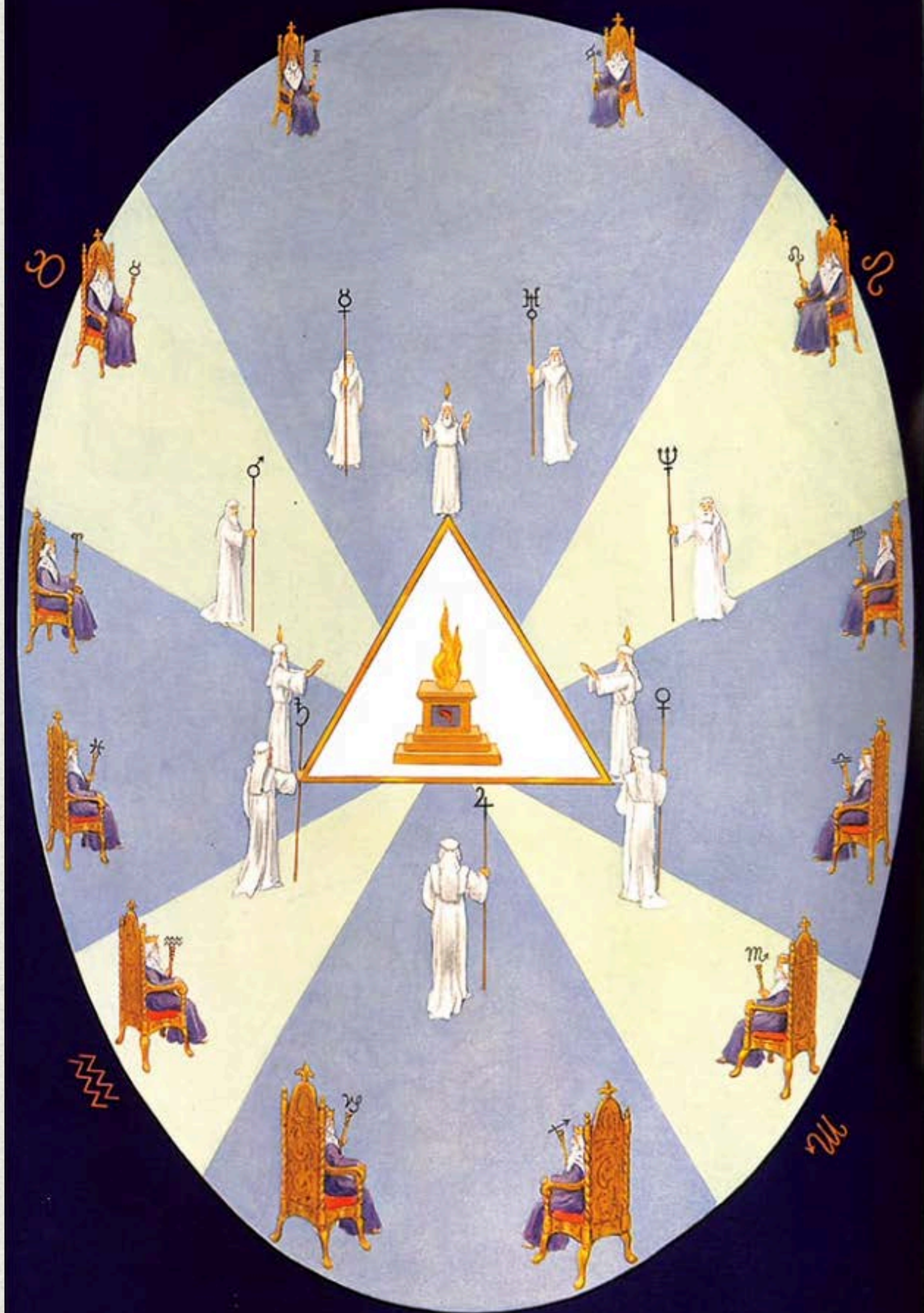


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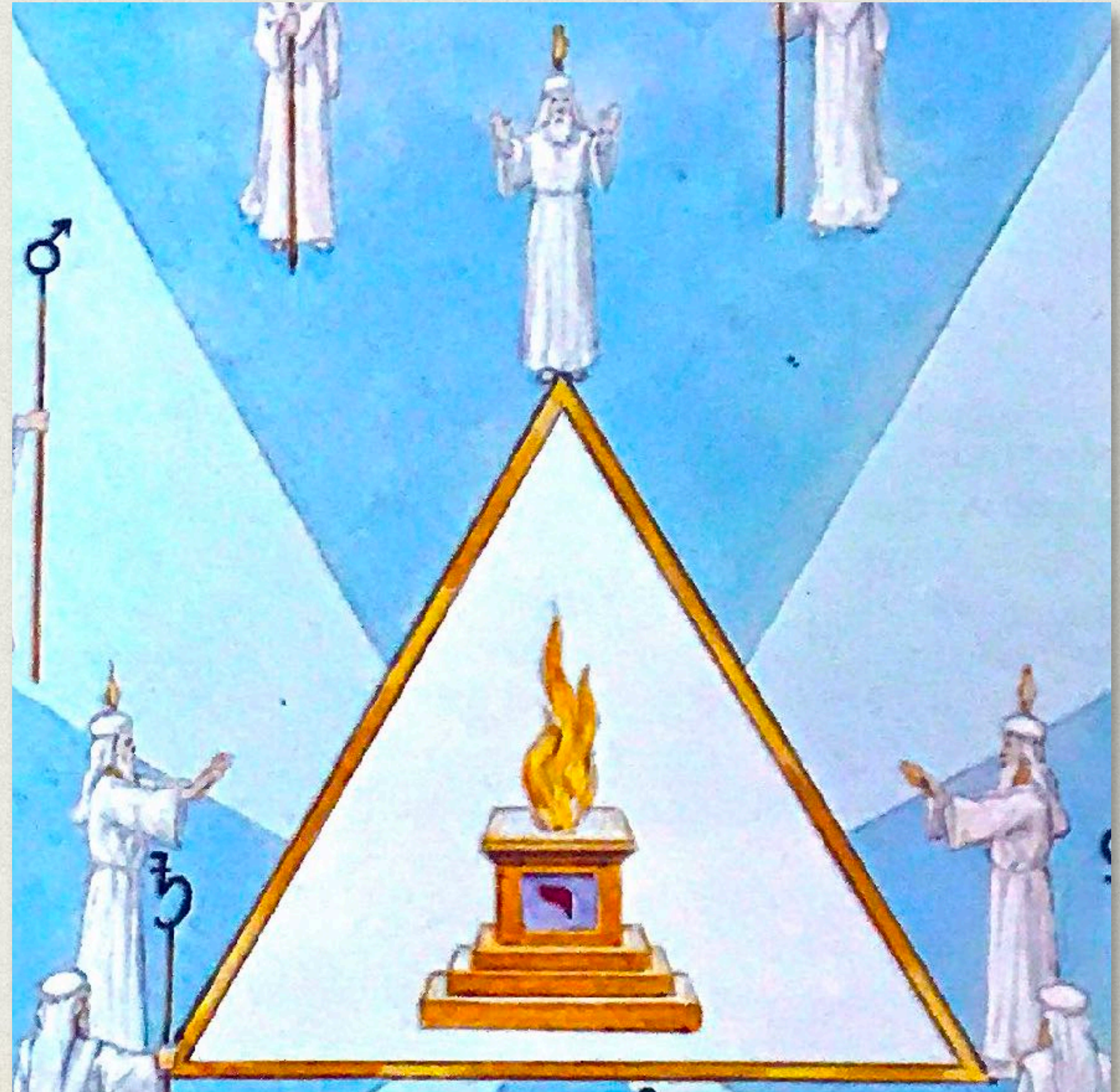
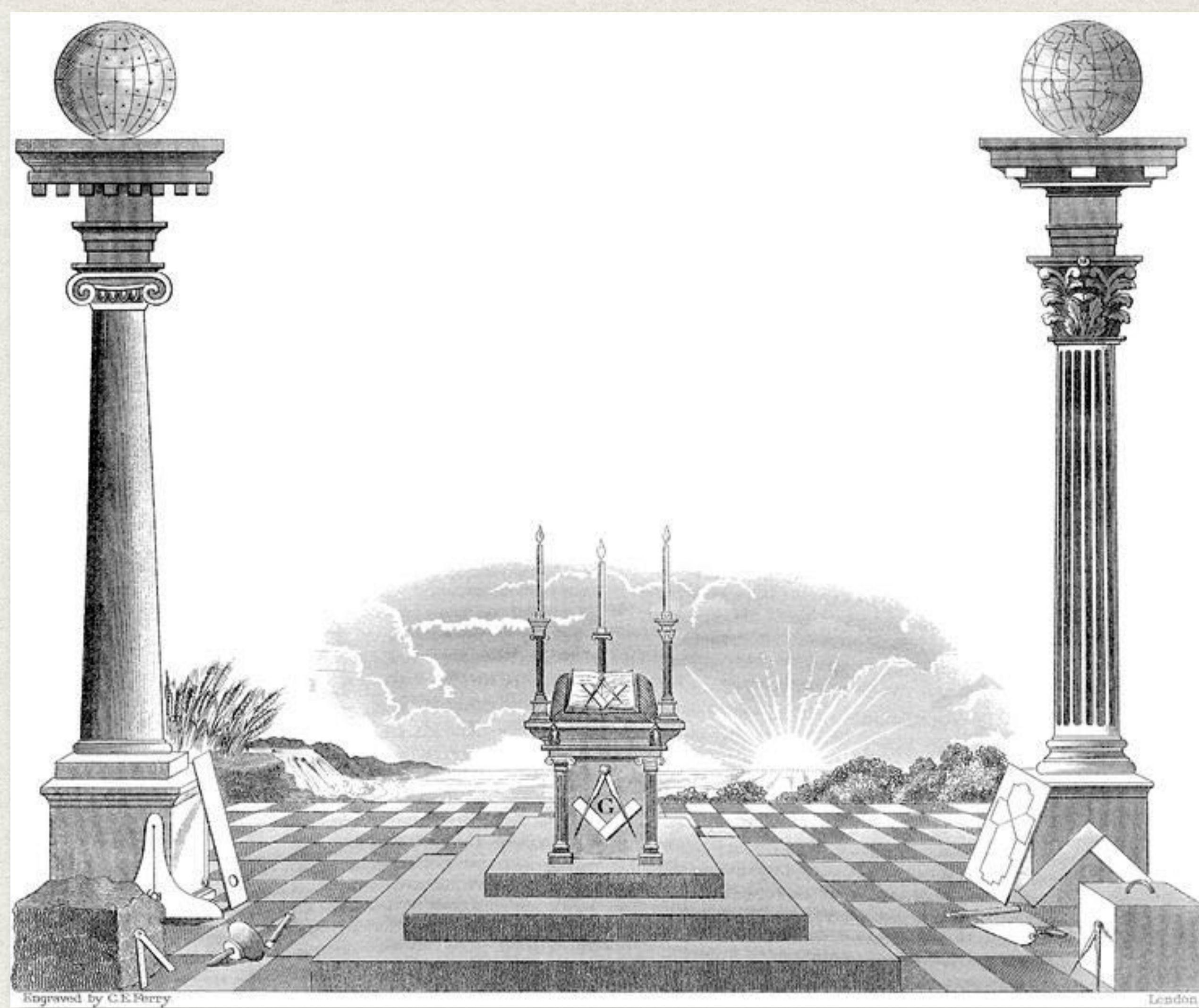


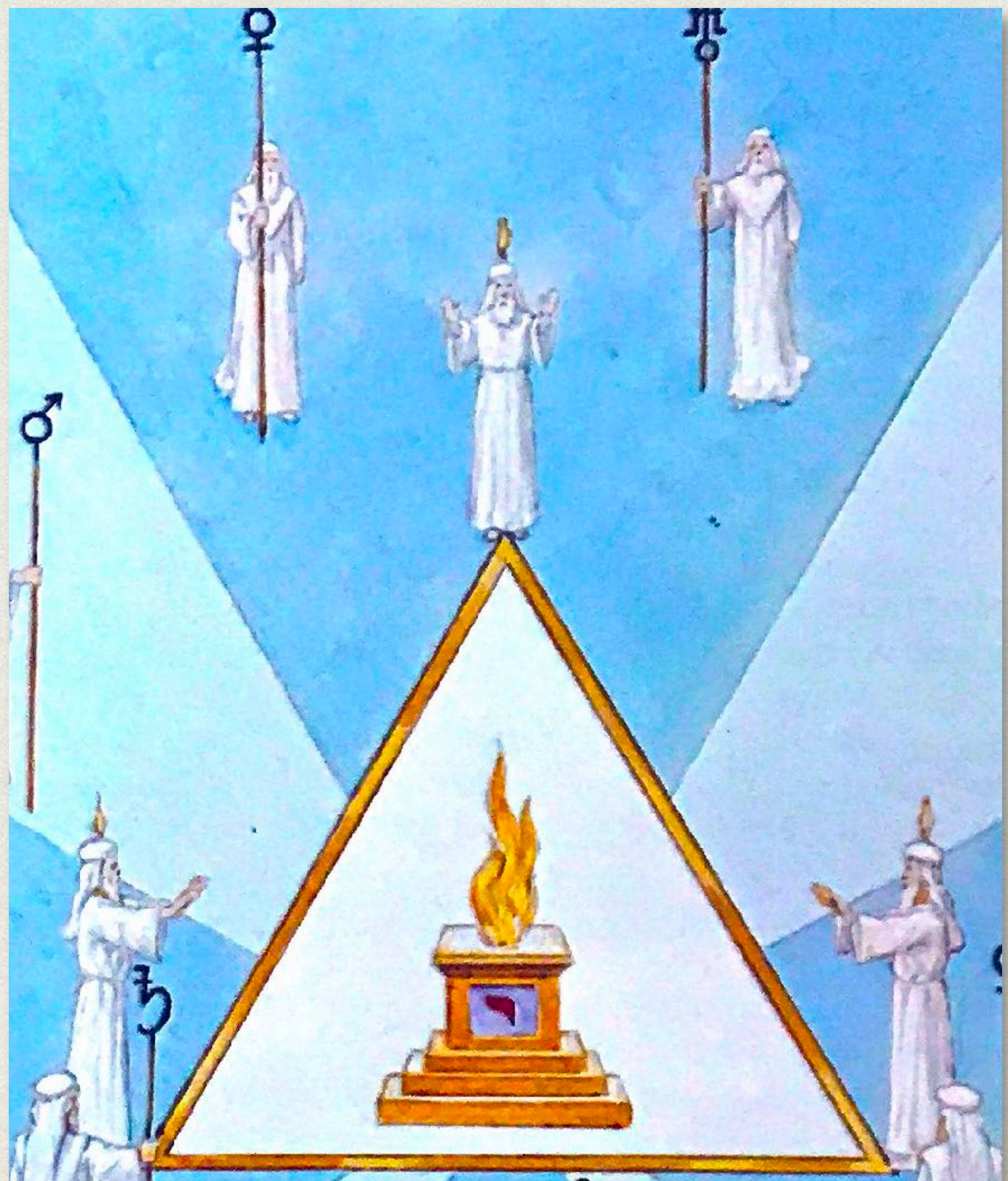
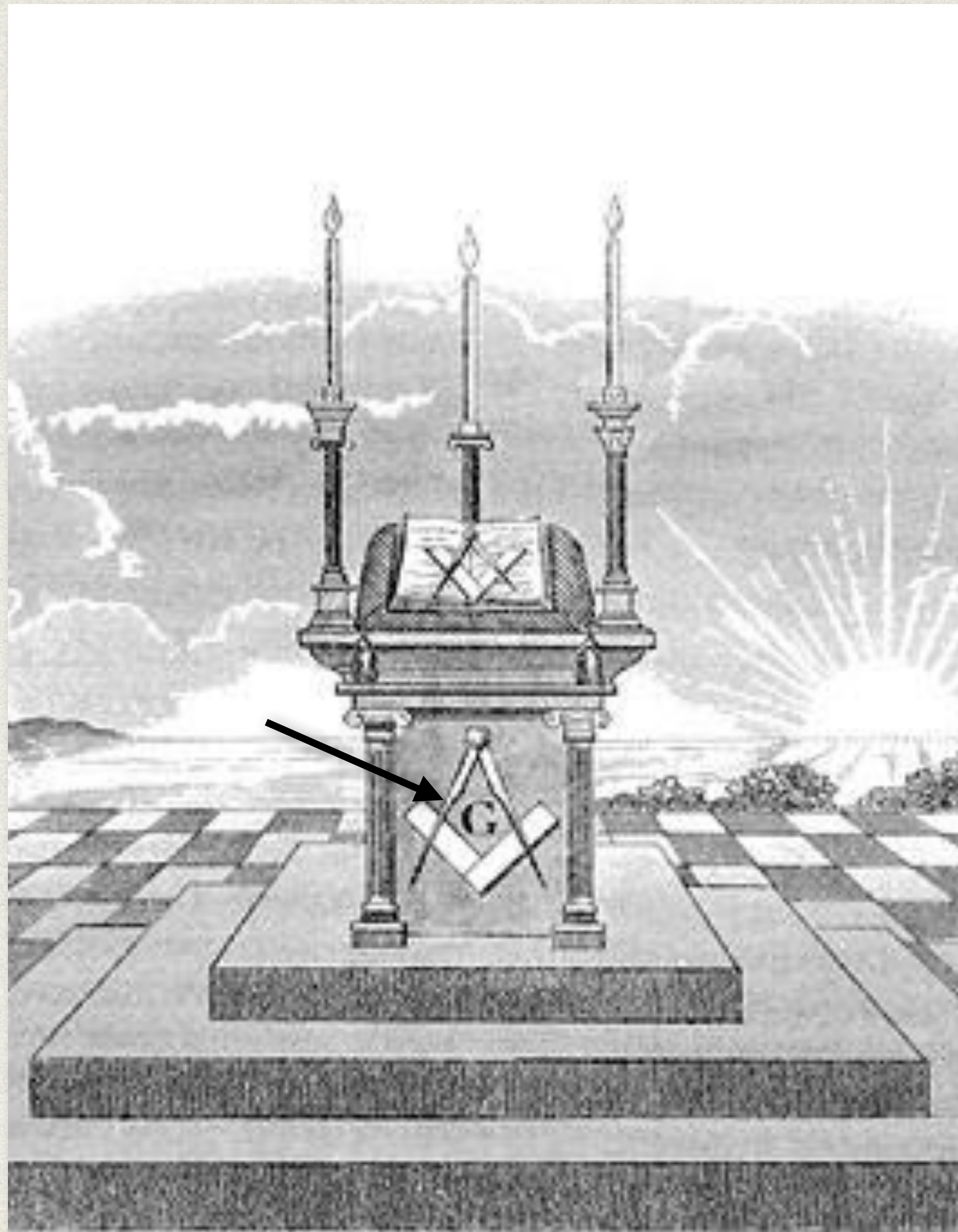


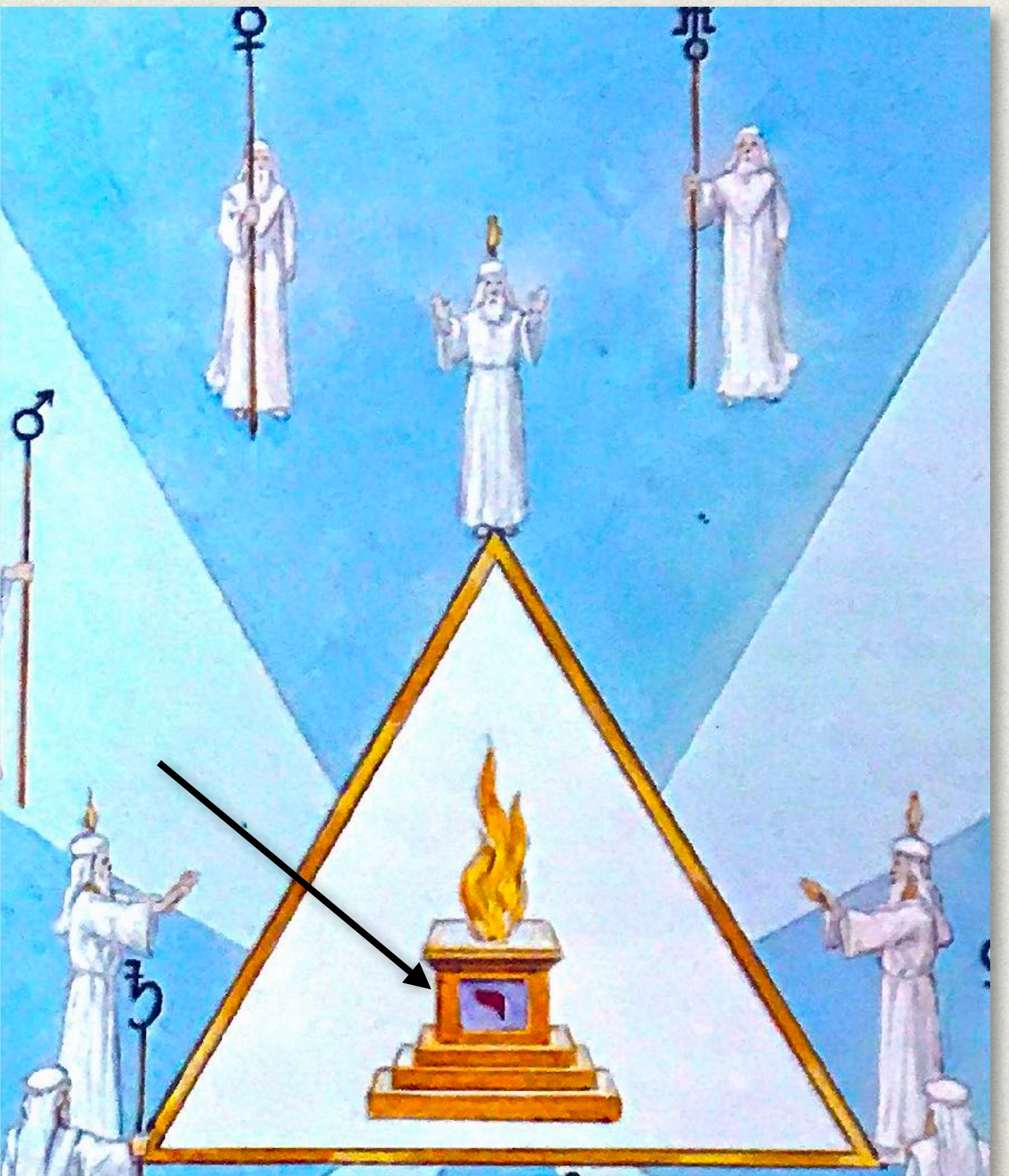
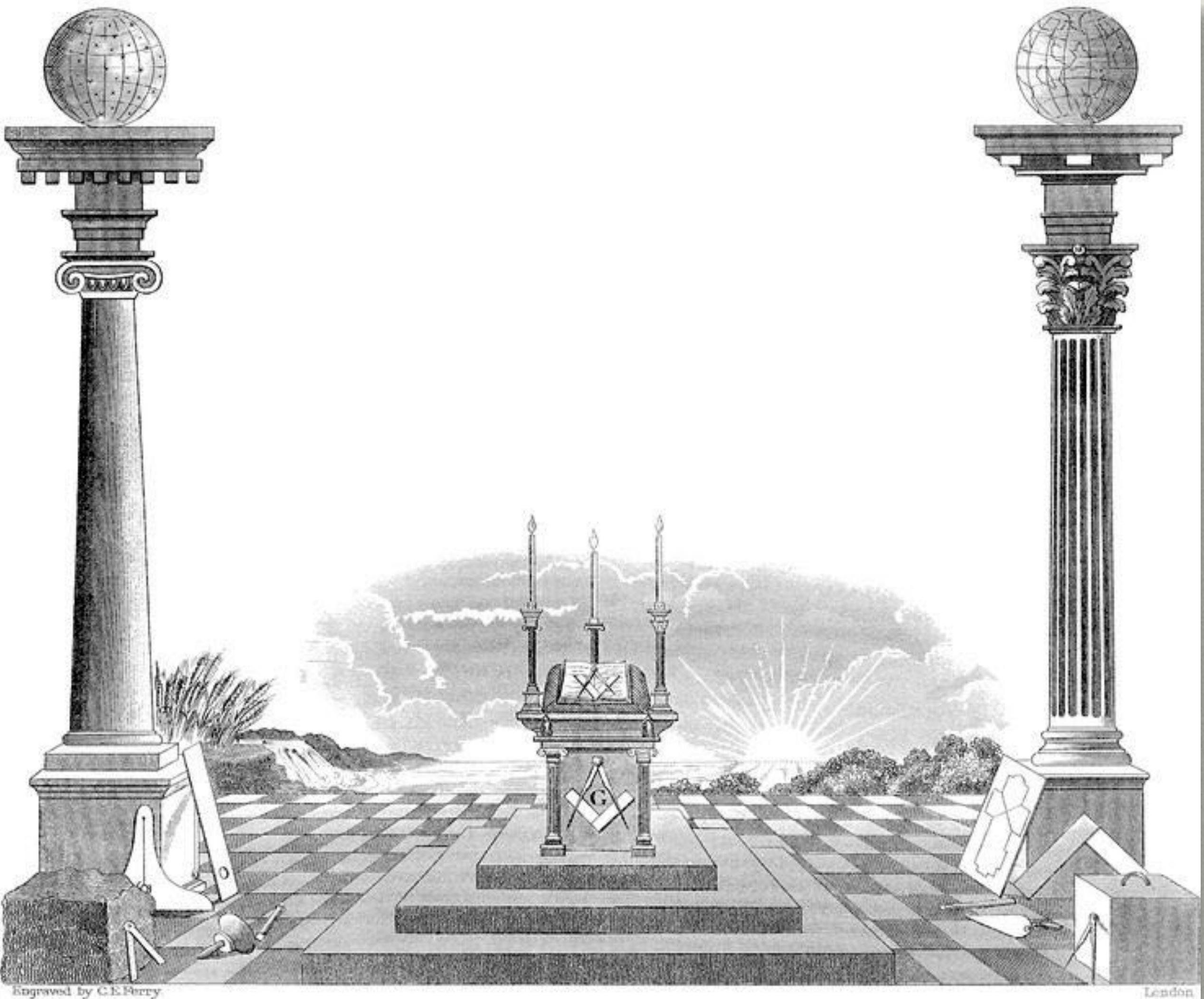


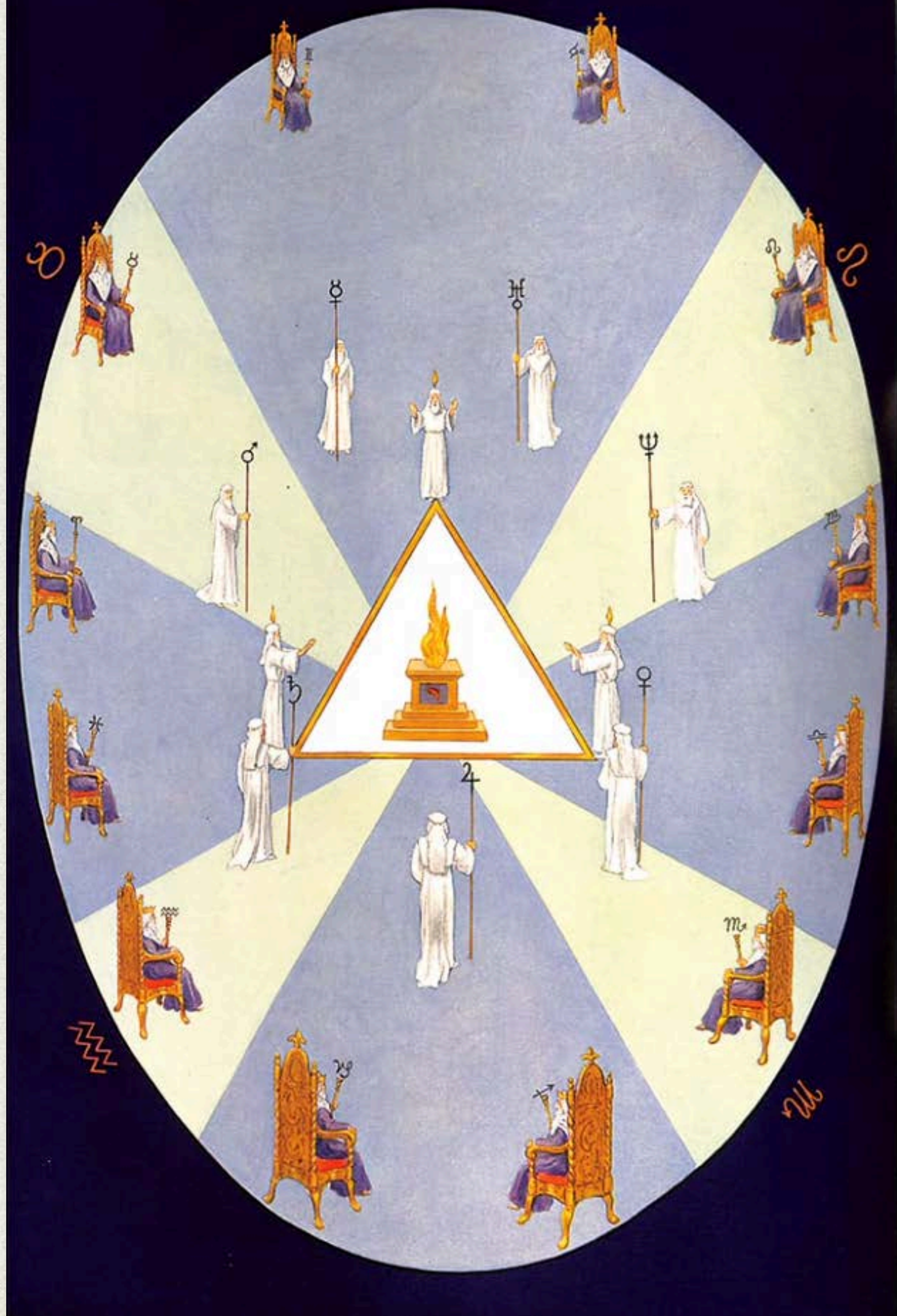
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The Three Mother Letters



Aleph, Mem, Shin



Macrocosmos God Microcosmos

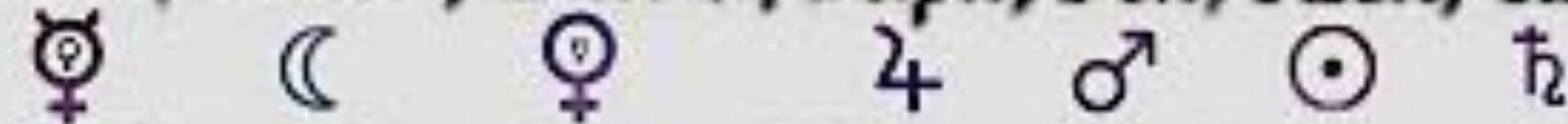


Spirit Soul Body

The Seven Double Letters



Beth, Gimel, Daleth, Kaph, Peh, Resh, Tau



The Twelve Simple Letters



Heh, Vav, Zayin, Cheth, Teth, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi, Qoph



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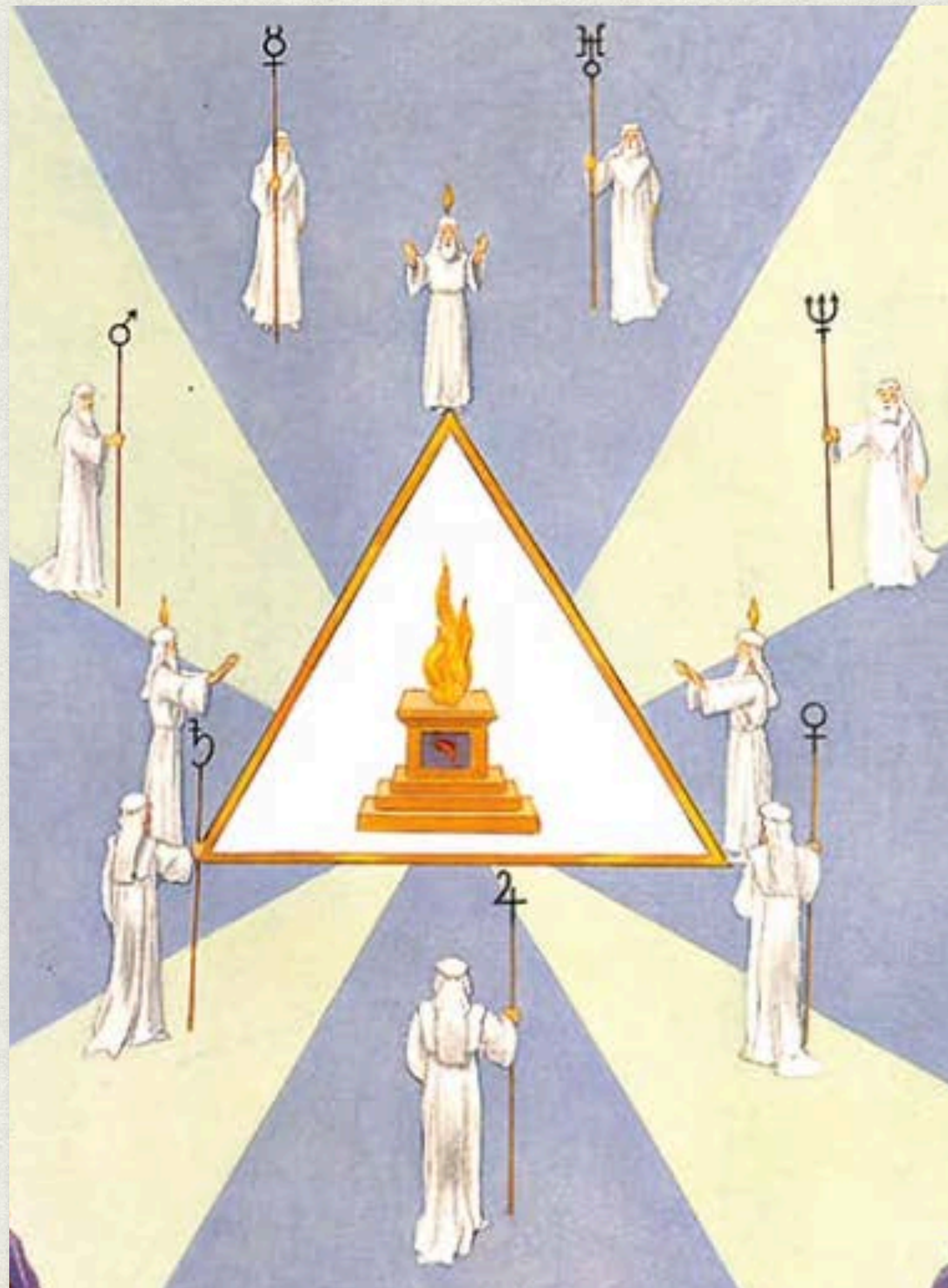


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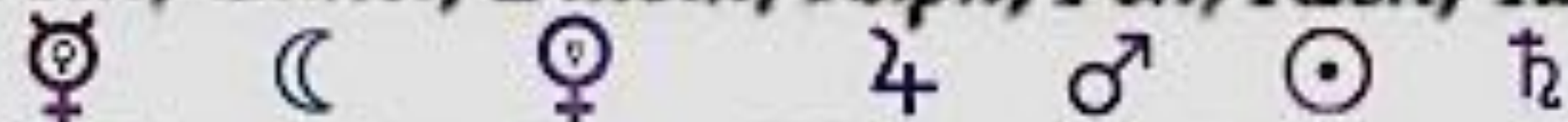


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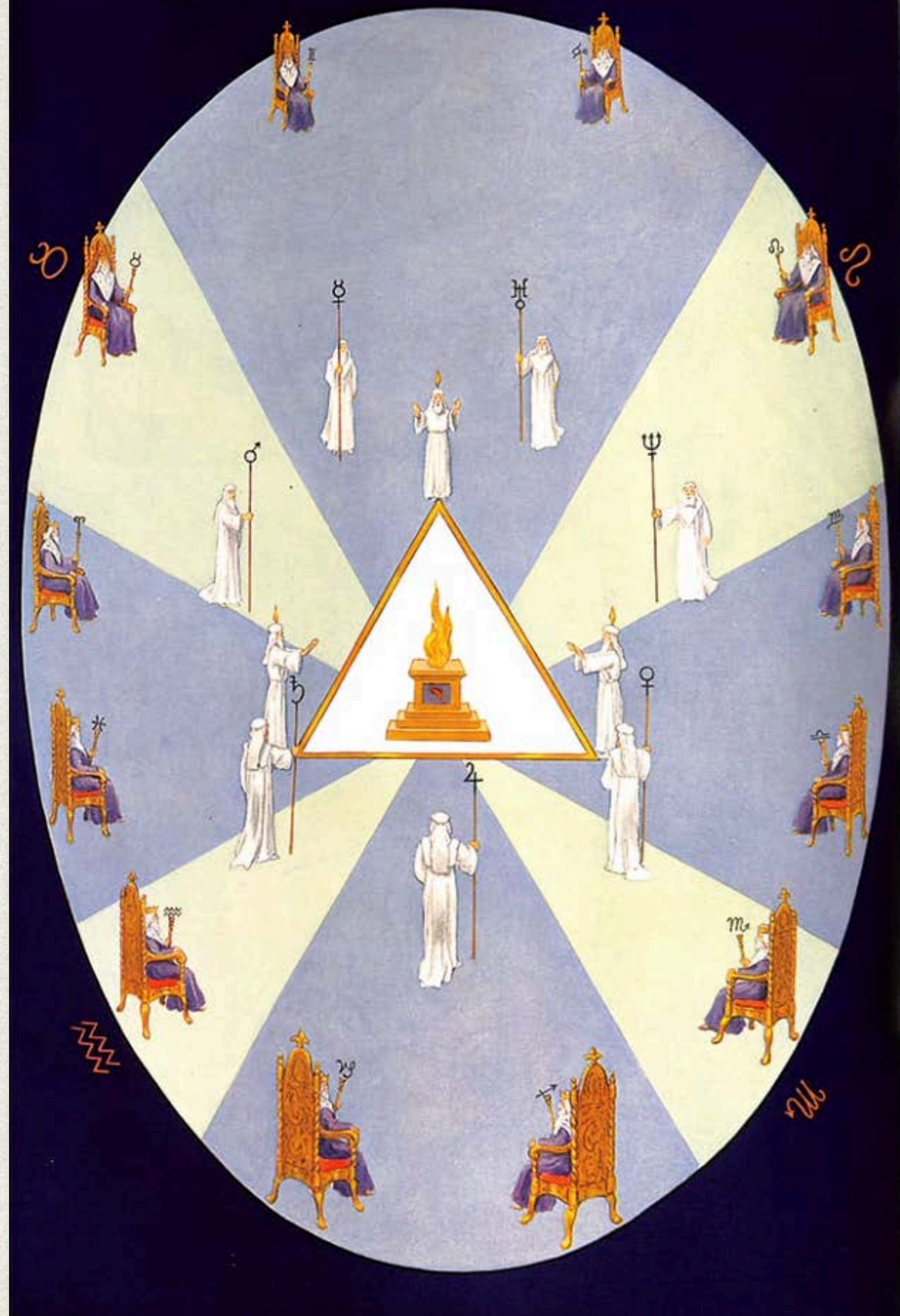


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annually crucified, and by his death enters the grave of creation, that he may thereby redeem the creatures dwelling within the shell of the world egg. The signs of the zodiac are shown according to the mystic arrangement of Jakob Bohme. The fiery altar is elevated upon three steps to signify that the third world is the proper dwelling place of the First Cause. The three figures with the flames upon their heads may be likened to the mother letters of the Hebrew alphabet, the seven figures holding staves to the double letters, and the twelve seated kings to the simple letters. Herein is set forth the ancient concept of the hierarchies governing the destiny of the world egg and its contents and various figures being personifications of universal agencies.

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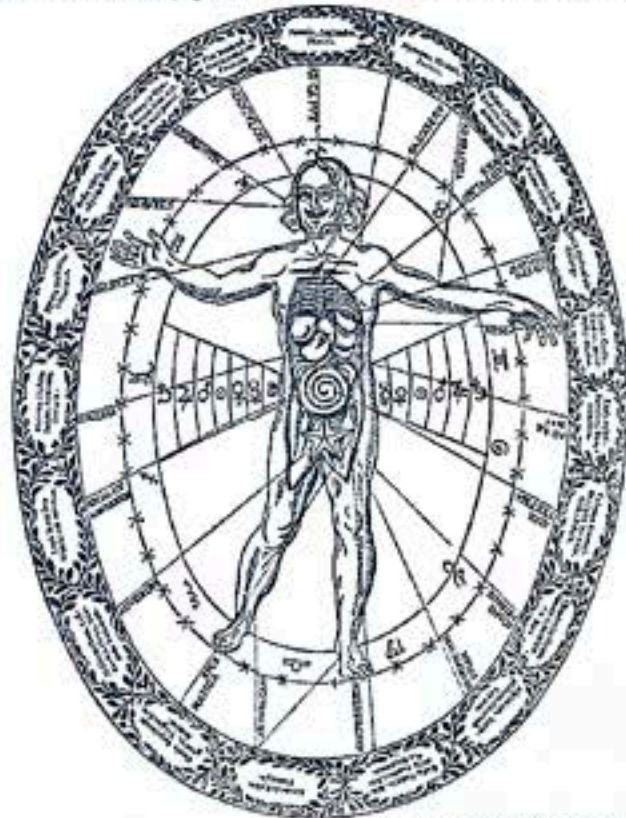
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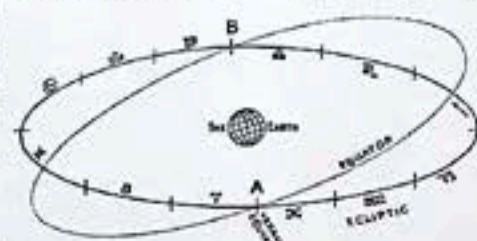
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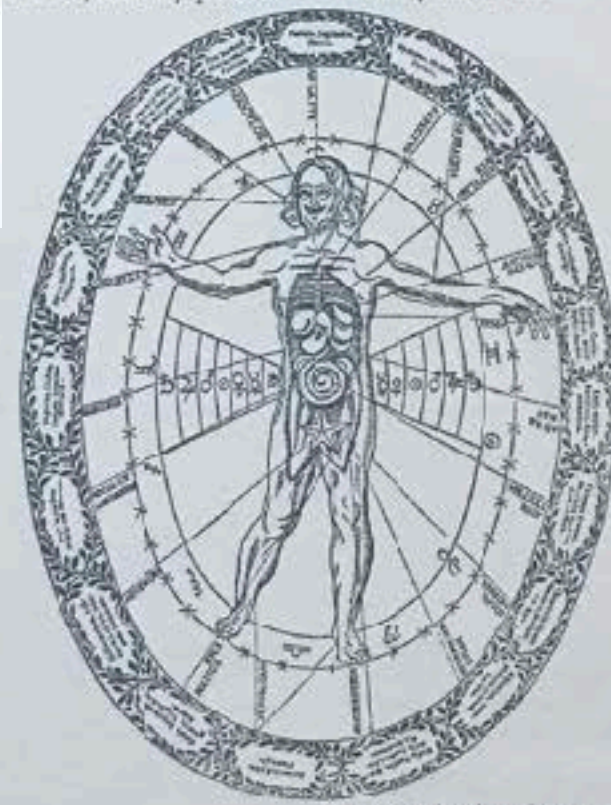
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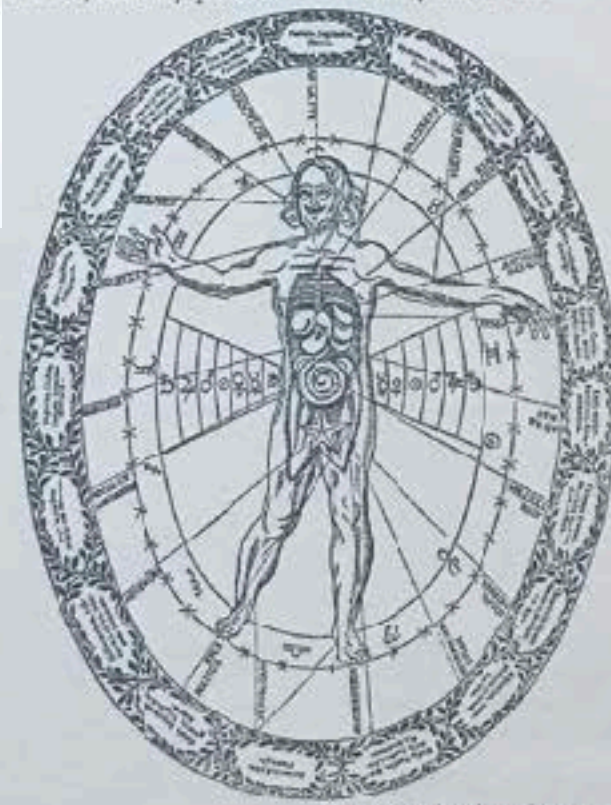
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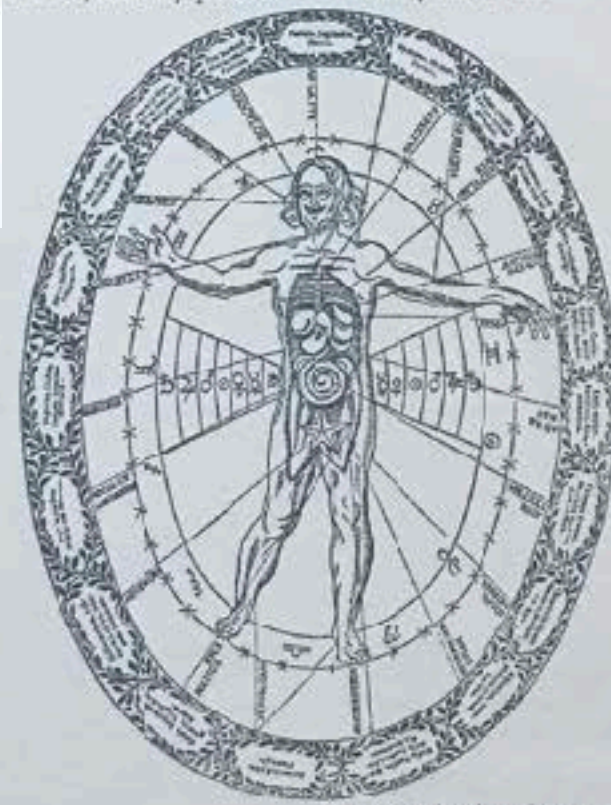
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Persian Magi

Nor should any objections be raised because we say that Alchemy is intimately allied with magic and astrology. The word magic is an old Persian term which means knowledge, and embraces all the sciences, both physical and metaphysical, studied in those days. The sacerdotal and learned classes of the Chaldeans taught magic, from which came magism and gnosticism. Was not Abraham called a "Chaldean"? And it is Joseph, a pious Jew, who, speaking of the patriarch, says that he taught mathematics, or the esoteric science, in Egypt, including the science of the stars, a professor of magism being of necessity an astrologer. –HPB's Collected Writings, v.XI, p.539-40

The Zodiac and Its Signs



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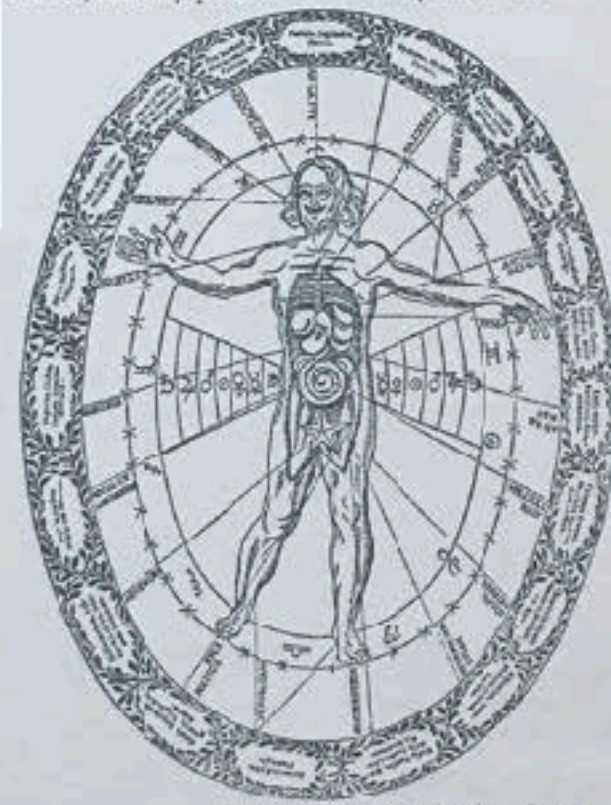
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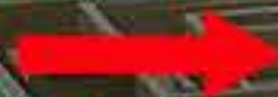
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Festival
Temple of Thutmose III



obelisk



Sacred Lake

pylon

pylon

South to the Temple of Luxor

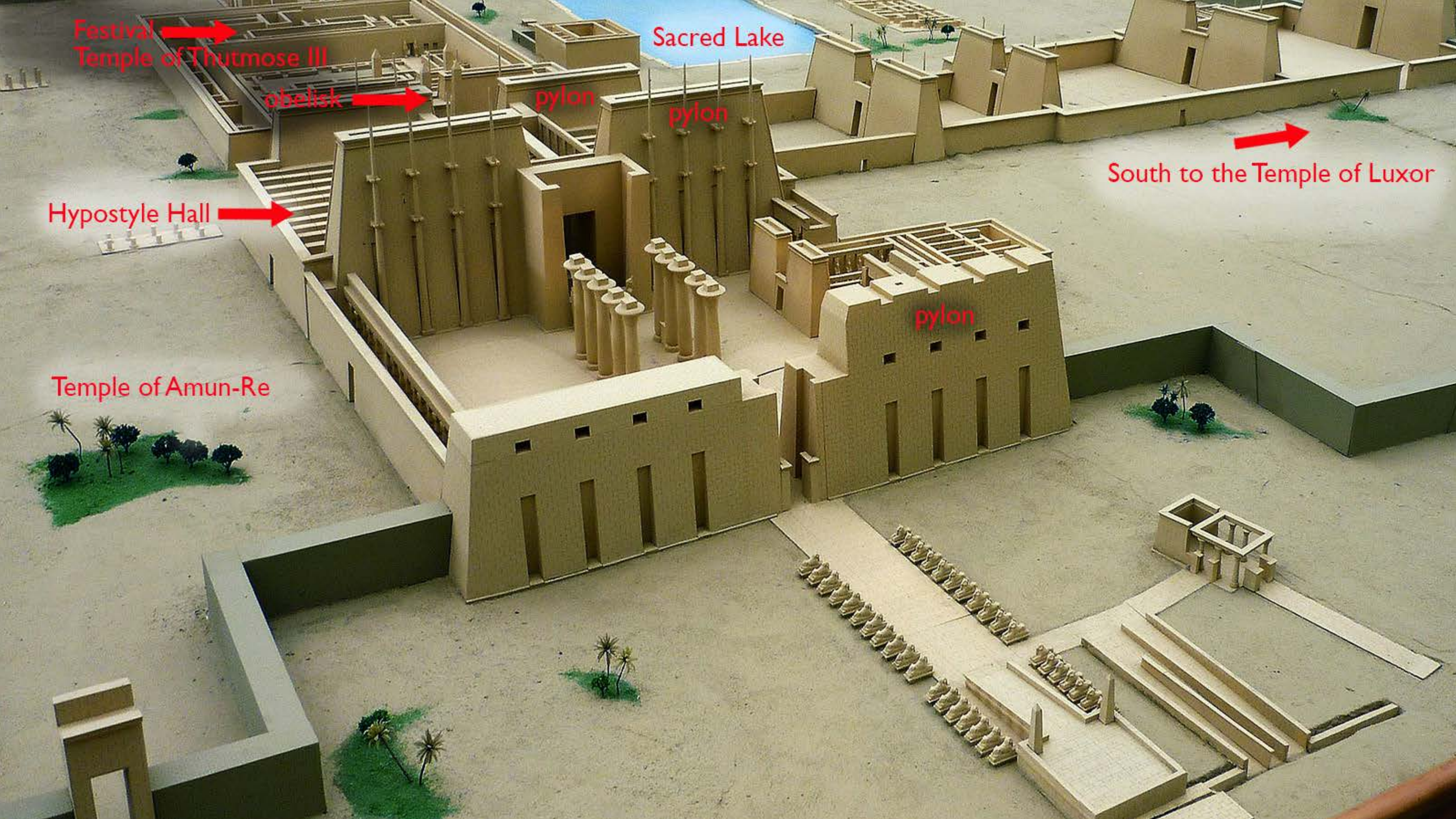


Hypostyle Hall



pylon

Temple of Amun-Re





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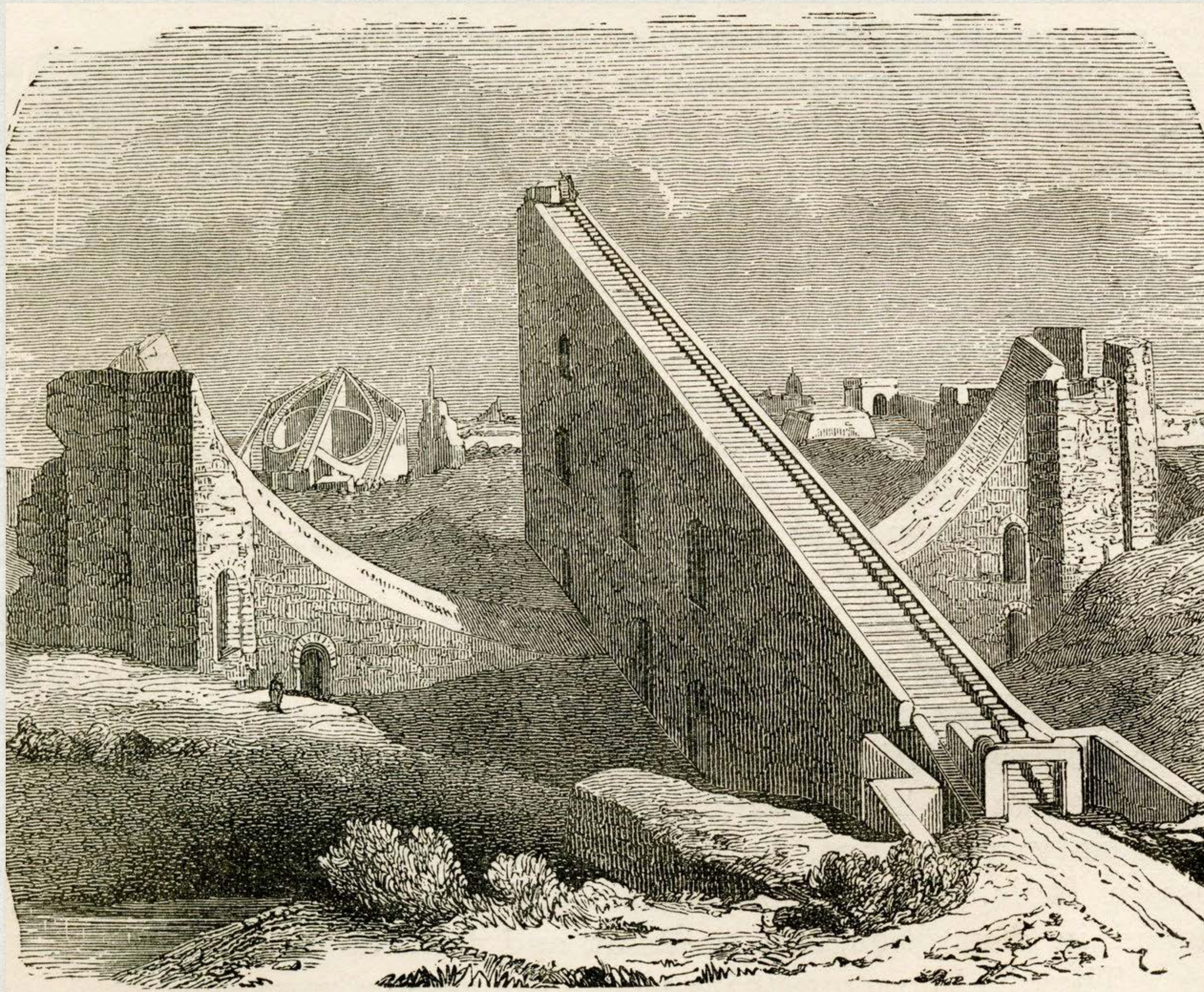
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Jantar Mantar



Raja Jai Singh's Astronomical Observatory



Gaocheng Astronomical Observatory, 1276 AD

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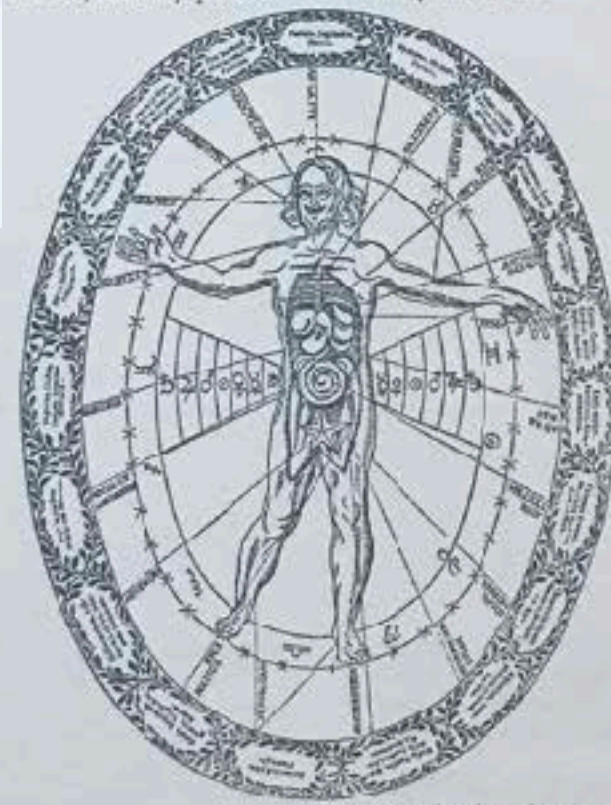
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Al-Khujandi's Mural Sextant

The "mural" was built on a 60-degree arc between two interior walls of a building. Measuring about 43 meters (140 ft) in diameter, the arc was sliced into degrees. Each degree was then divided into 360 parts, making the mural not only an incredibly precise solar calendar but also the first device capable of accurate measurement on such a small scale. Between the summer and winter solstices, the Sun moves 47 degrees in the sky. Al-Khujandi's arc room was topped with a domed ceiling that had a hole to allow the Sun's rays to strike the arc. His calculations then allowed him to trace the movement of the Sun and to determine the latitude. -listverse.com



Al-Khujandi's Mural Sextant



El Caracol at
Chichen Itza



El Caracol at
Chichen Itza

Chichen Itza was settled sometime between 415 AD and 455 AD. Its strangely shaped observatory is something of an oddity. While most astronomical instruments were attuned to the movement of the stars or the worship of the Sun, El Caracol (“the snail”) was focused on the movements of Venus.

The planet’s pattern of appearance and disappearance caused problems for astronomers for a long time. For the Maya, Venus was sacred. Everything, from festivals to sacrifices, was scheduled around the movement of the planet. Wars were even planned to start at the same time that Venus rose in the sky. The planet was a sign of good fortune, with coronations held as Venus made its appearance. Even games were scheduled according to Venus.

El Caracol was built in part as a temple to the god Quetzalcoatl and in part to track the movements of the mysterious planet Venus. Platforms and windows were constructed in positions specific to the movement of Venus, thought to tie into the worship of Quetzalcoatl and the changing of the seasons. Even the massive staircase that leads to the observatory was built with Venus in mind, as the staircase traces the planet’s northernmost position.

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Chankillo Astronomical Complex

The Chankillo astronomical site in Peru is so complex that we only discovered its true function in 2007 with the help of a computer program designed to align solar panels. Stretching 300 meters (980 ft) along the hilltop, the site is made up of 13 towers arranged in a straight line.

As a fort, it was an incredibly poor choice of location, without defensive benefits, access to running water, or a food source. When archaeologists realized that one of the towers lined up with the sunrise on the summer

solstice and another with the sunrise on the winter solstice, they began to suspect its true purpose.

Built about 2,300 years ago, the towers are the oldest solar observatory in the Americas. There are also separate viewing positions to the east and west of the towers that let someone see where the Sun is rising or setting along the complex. Even though the Sun's path has shifted a fraction of a degree since the observatory was in use, this

calendar can still determine the day of the year within a two-day margin of error.

Sadly, the massive solar calendar of Chankillo is the only trace of its builders' civilization. Although it appears that they passed their astronomical knowledge to the Inca, we know nothing else about this South American culture that predated the Inca by more than 1,000 years. A similar site, attributed to the Inca, has been found near Lake Titicaca and has helped archaeologists trace the evolution of centuries of Sun worship. –listverse.com



Chankillo Astronomical Complex

The Zodiac and Its Signs



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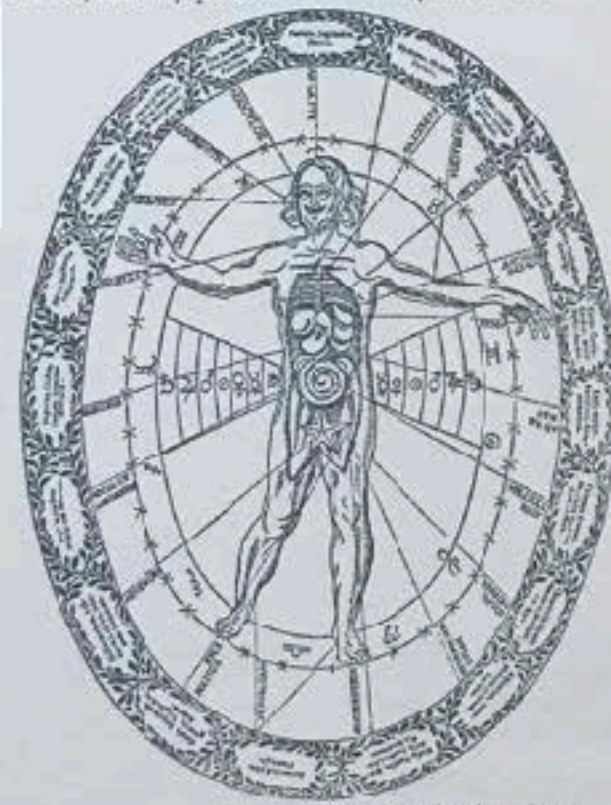
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Janta Mantar Astrological Observatory



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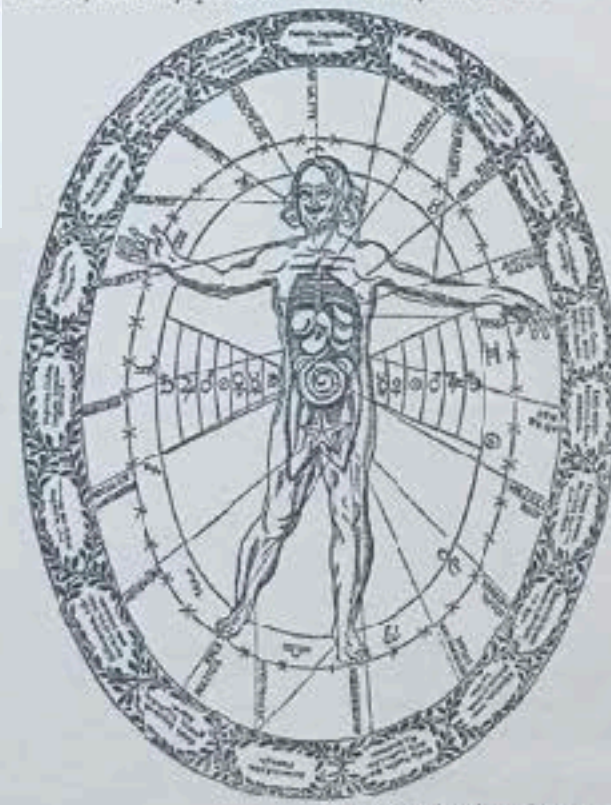
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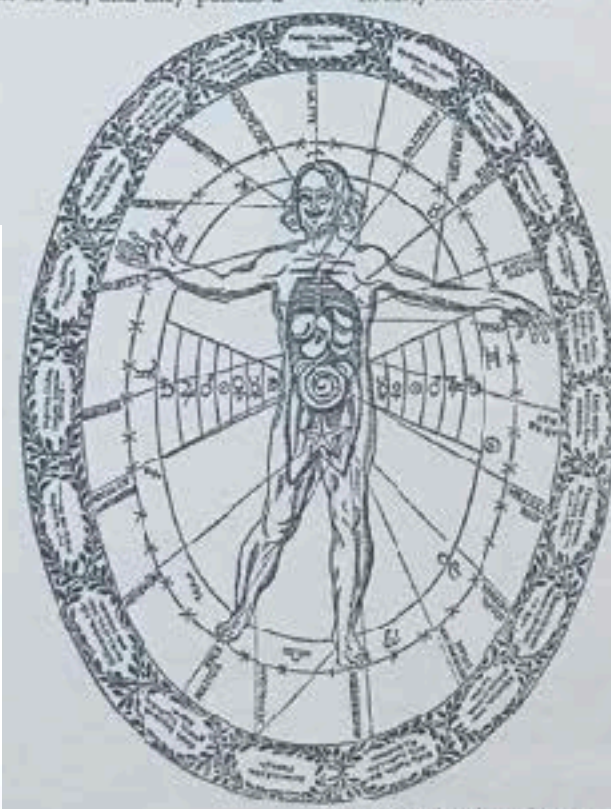
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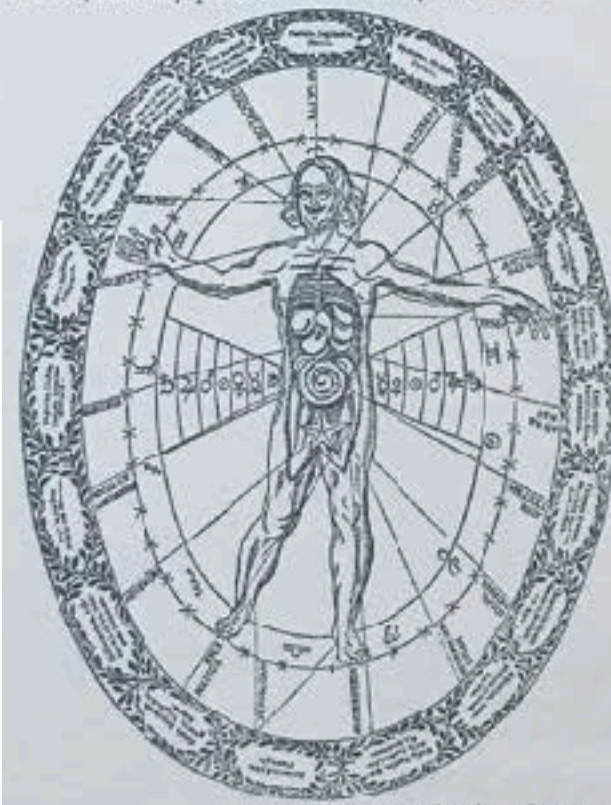
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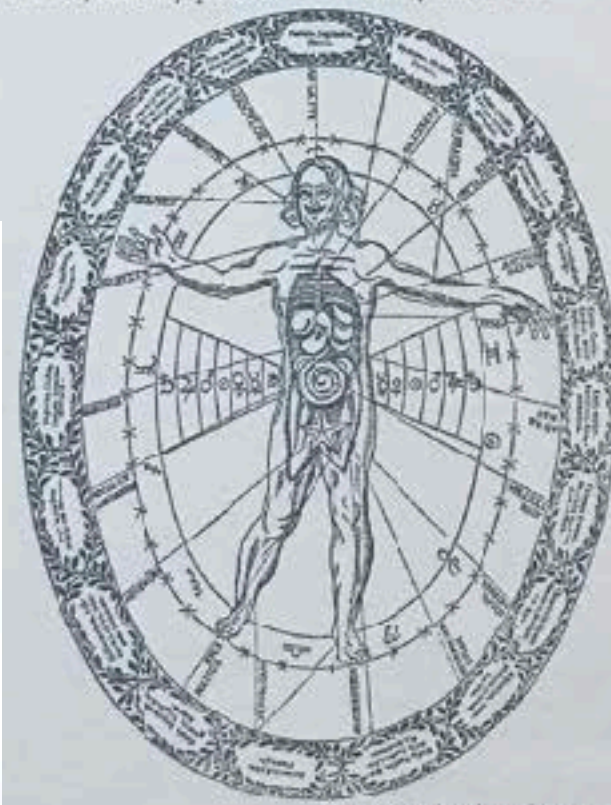
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The Defeat of Sisera, by Luca Giordano, c. 1692



Joshua Commanding the Sun to Stand Still Upon Gibeon,
by John Martin, c.1840



12 On the day the LORD gave the Amorites over to Israel, Joshua said to the LORD in the presence of Israel: "Sun, stand still over Gibeon, and you, moon, over the Valley of Aijalon."

13 So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar.

–Joshua 10:12-13

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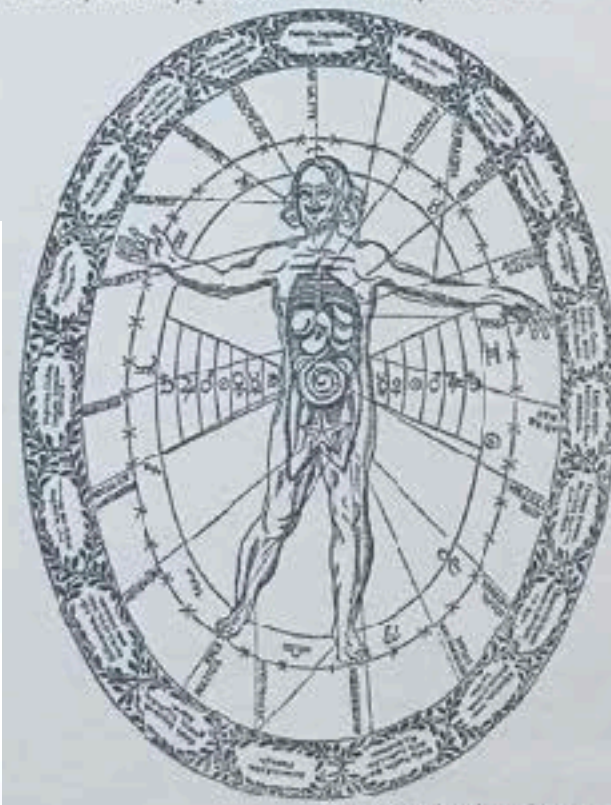
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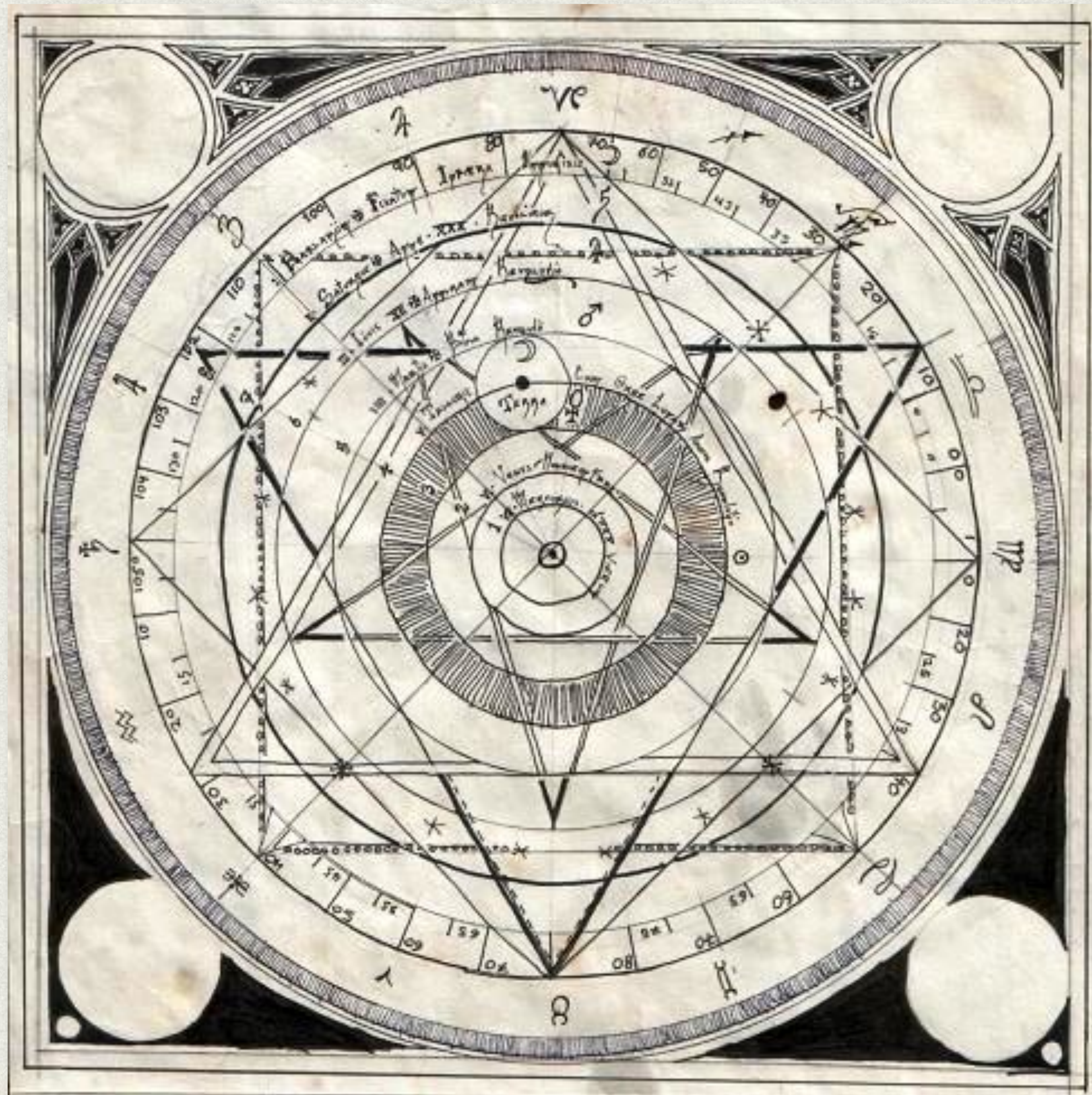
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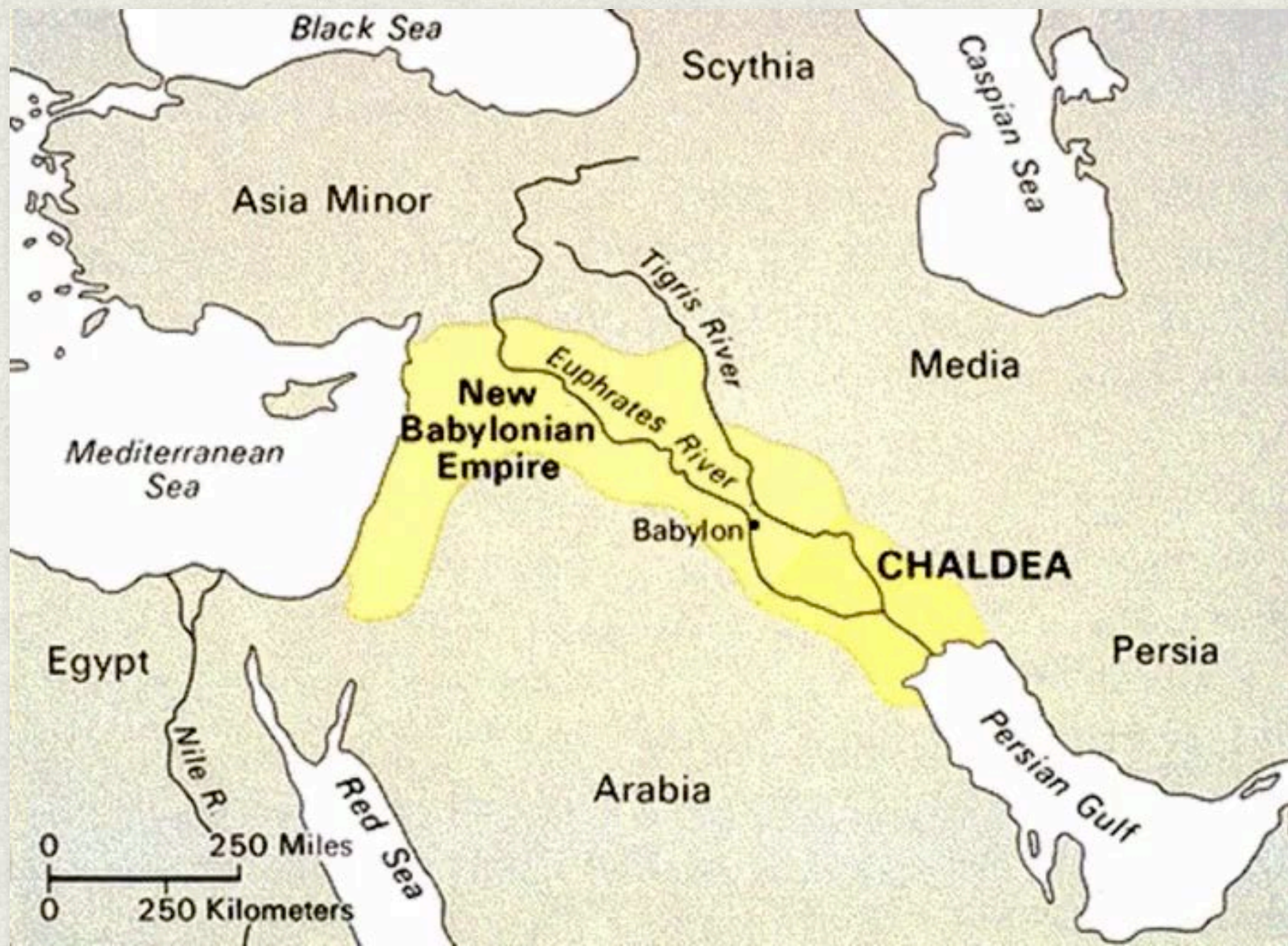


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Jan 1-7 & Jun 19-28
Sep 1-7 & Nov 18-26



Amon-Ra

Jan 8-21
&
Feb 1-11



Mut

Jan 22-31
&
Sep 8-22



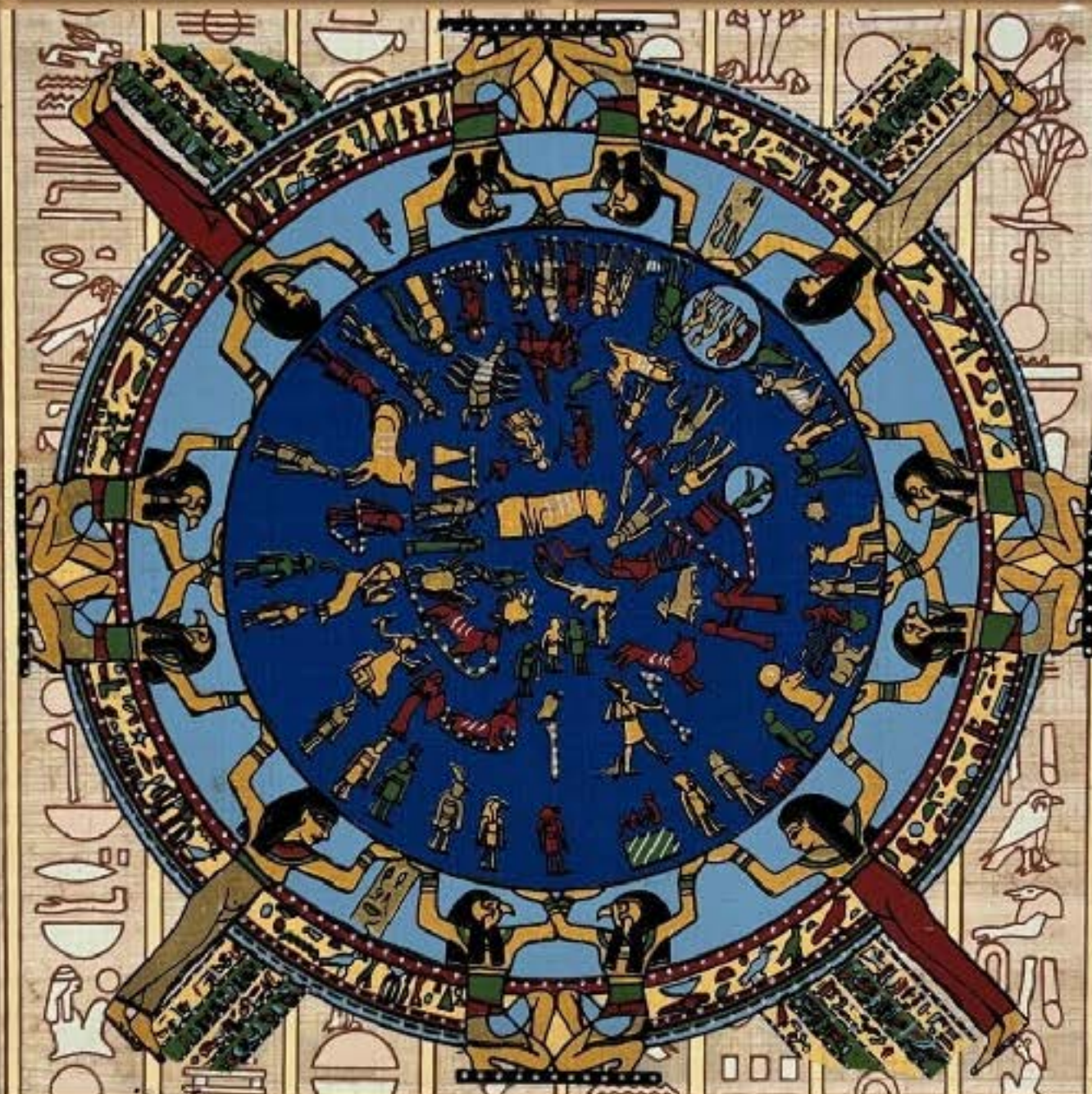
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Sekhmet

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&
Oct 30-Nov 7



Osiris

Mar 1-10
&
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Bastet

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&
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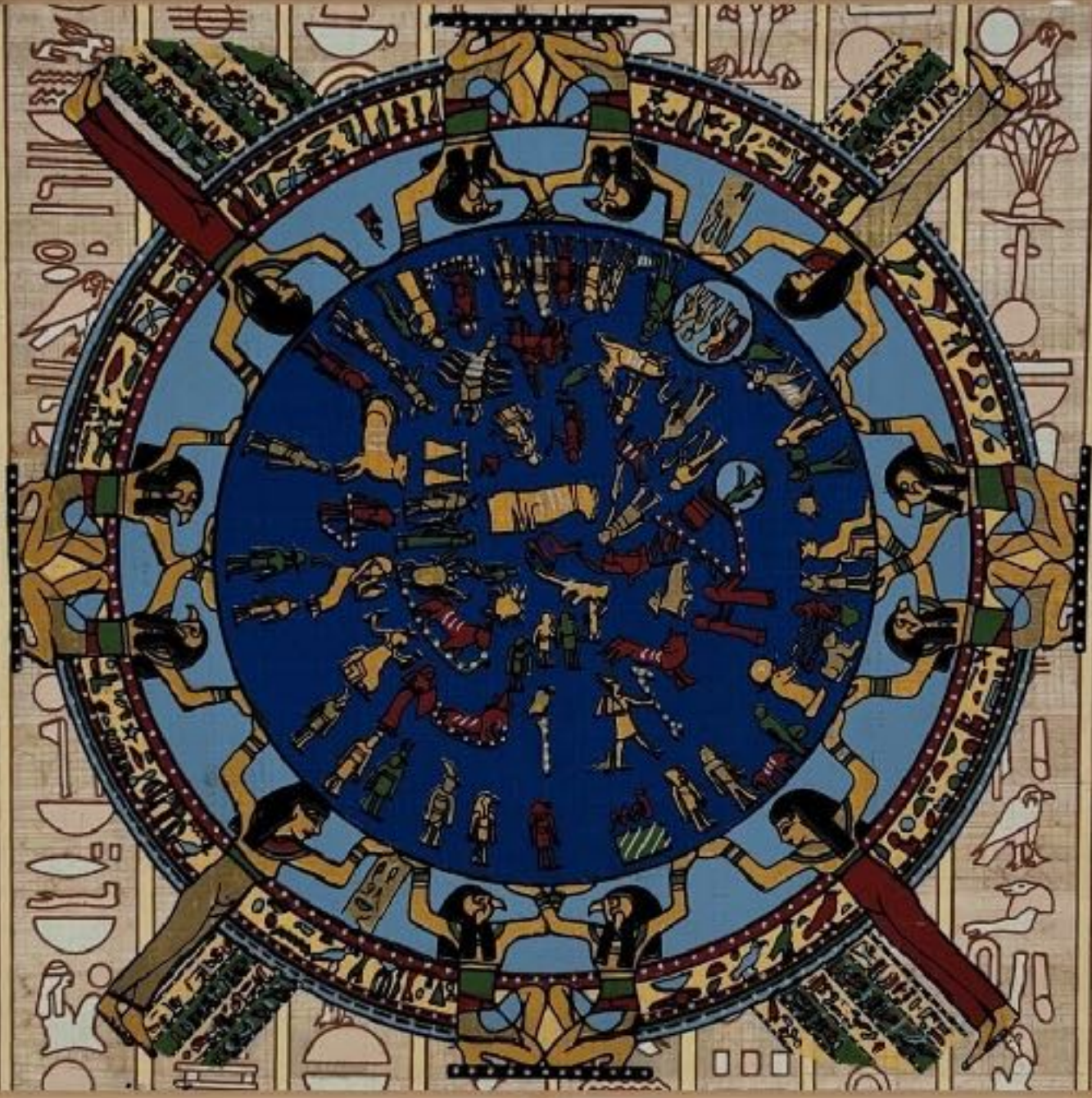
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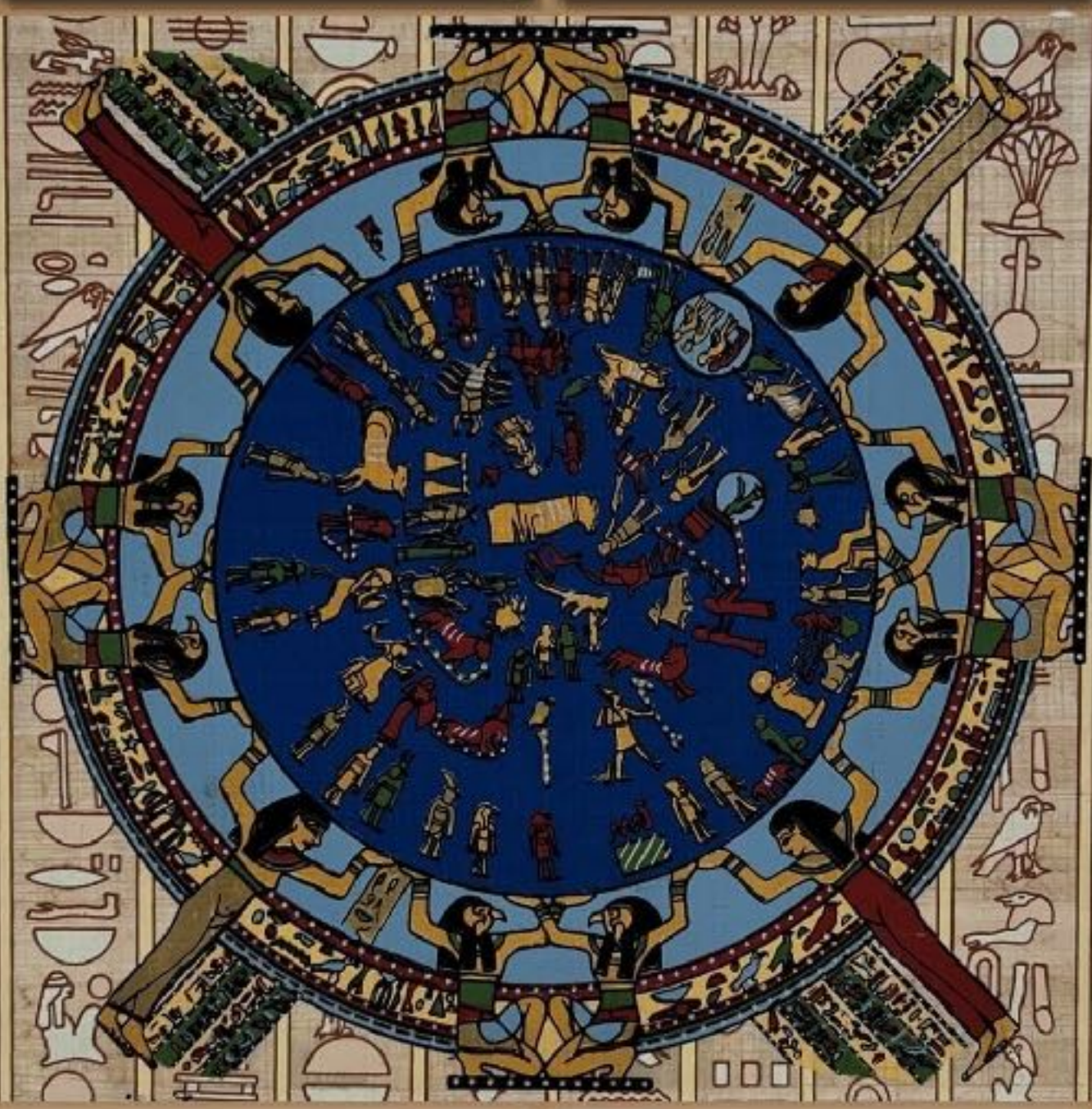
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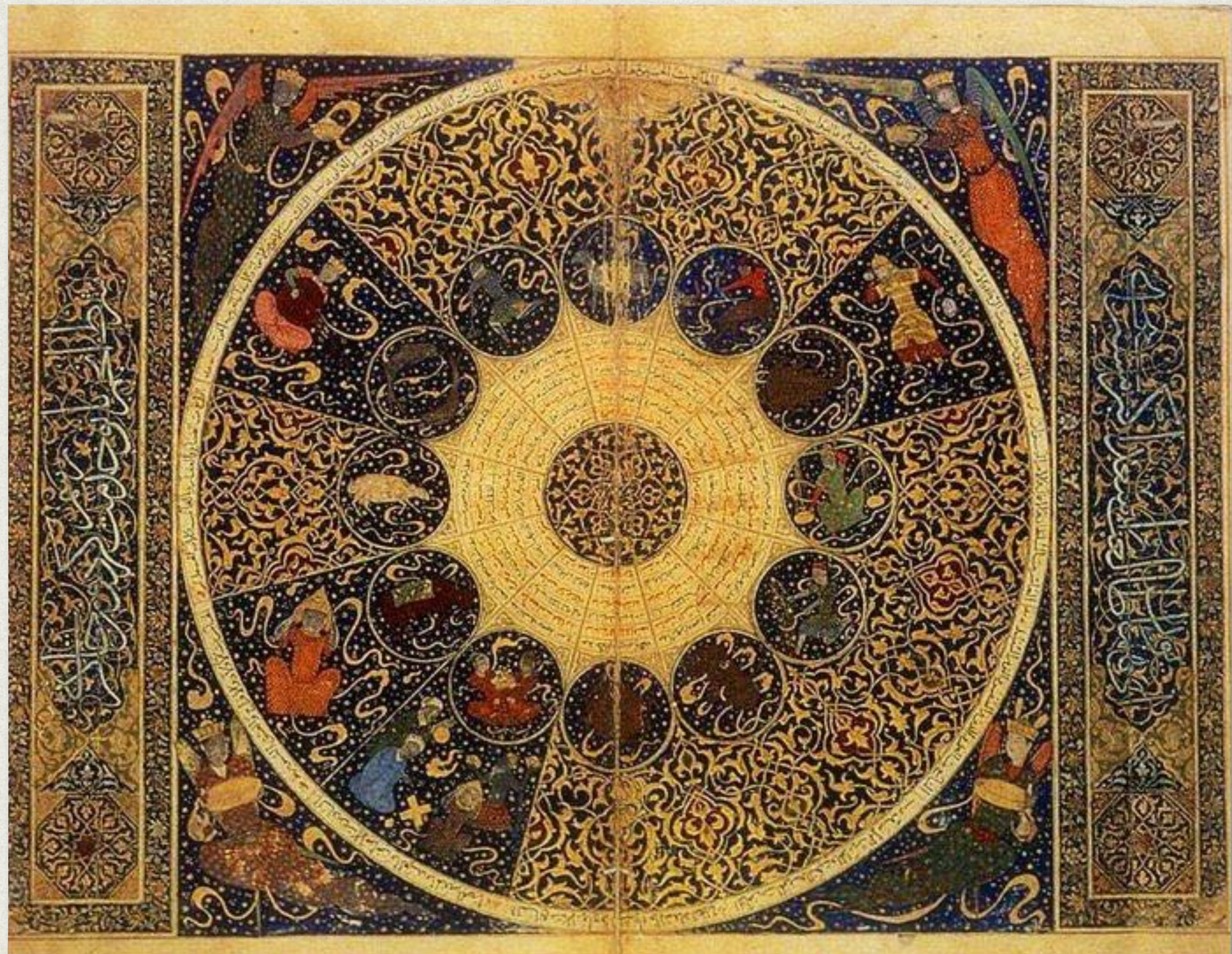
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Martanda Temple, Kashmir

THE
KASHI SANSKRIT SERIES

144.

(Jyautis'a Section No. 9)

॥ श्रीः ॥

श्रीसूर्यमयासुरसंवादरूपः—
(आर्षः)

सूर्यसिद्धान्तः

श्रीतत्त्वामृतभाष्योपपात्ति-टिप्पणीभिर्भिभूषितः



प्रकाशकः—

जयकृष्णदास-हरिदास गुप्तः—

बोम्बेया संस्कृत सीरिज आफिस,

बनारस सिटी ।

मूल्य रु० ४

十二生肖

SHI ER SHENG XIAO

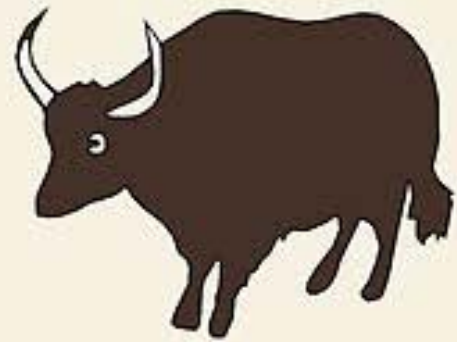
老鼠

LAO SHU



牛

NIU



老虎

LAO HU



兔

TU



龙

LONG



蛇

SHE



马

MA



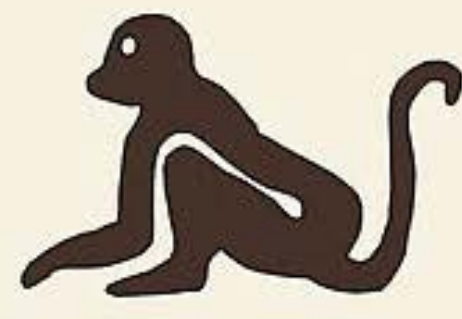
羊

YANG



猴

HOU



鸡

JI



狗

GOU



猪

ZHU



A rare set of painted red pottery zodiac figures (shi-er shengxiao) Tang Dynasty

THE 5 ELEMENTS
Wu Xing Circle



wood



fire



earth



metal



water



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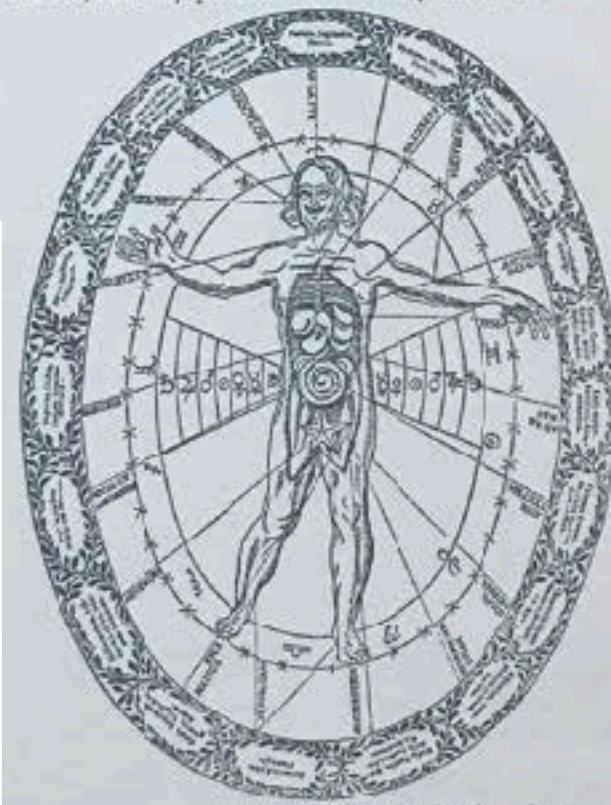
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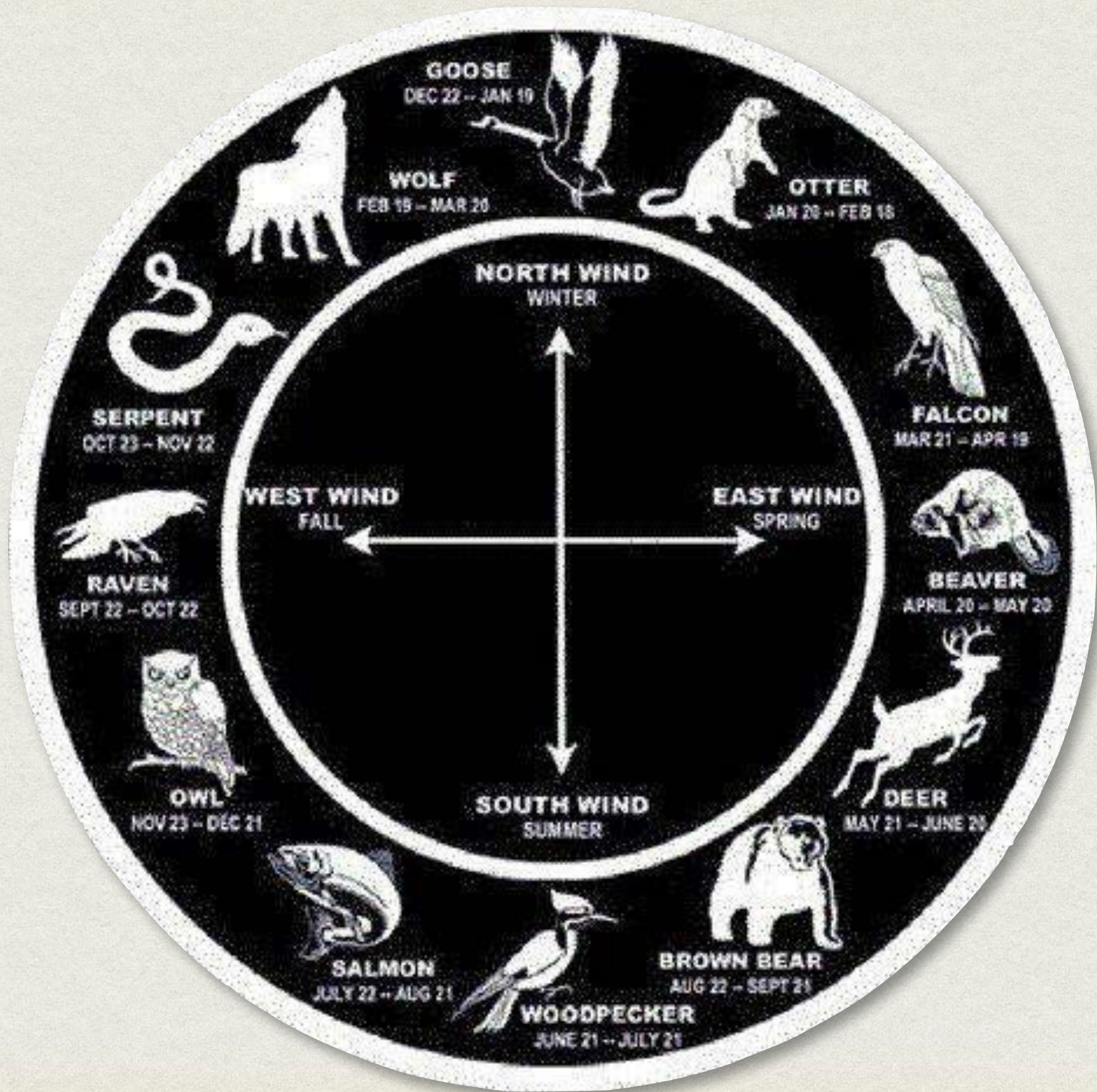
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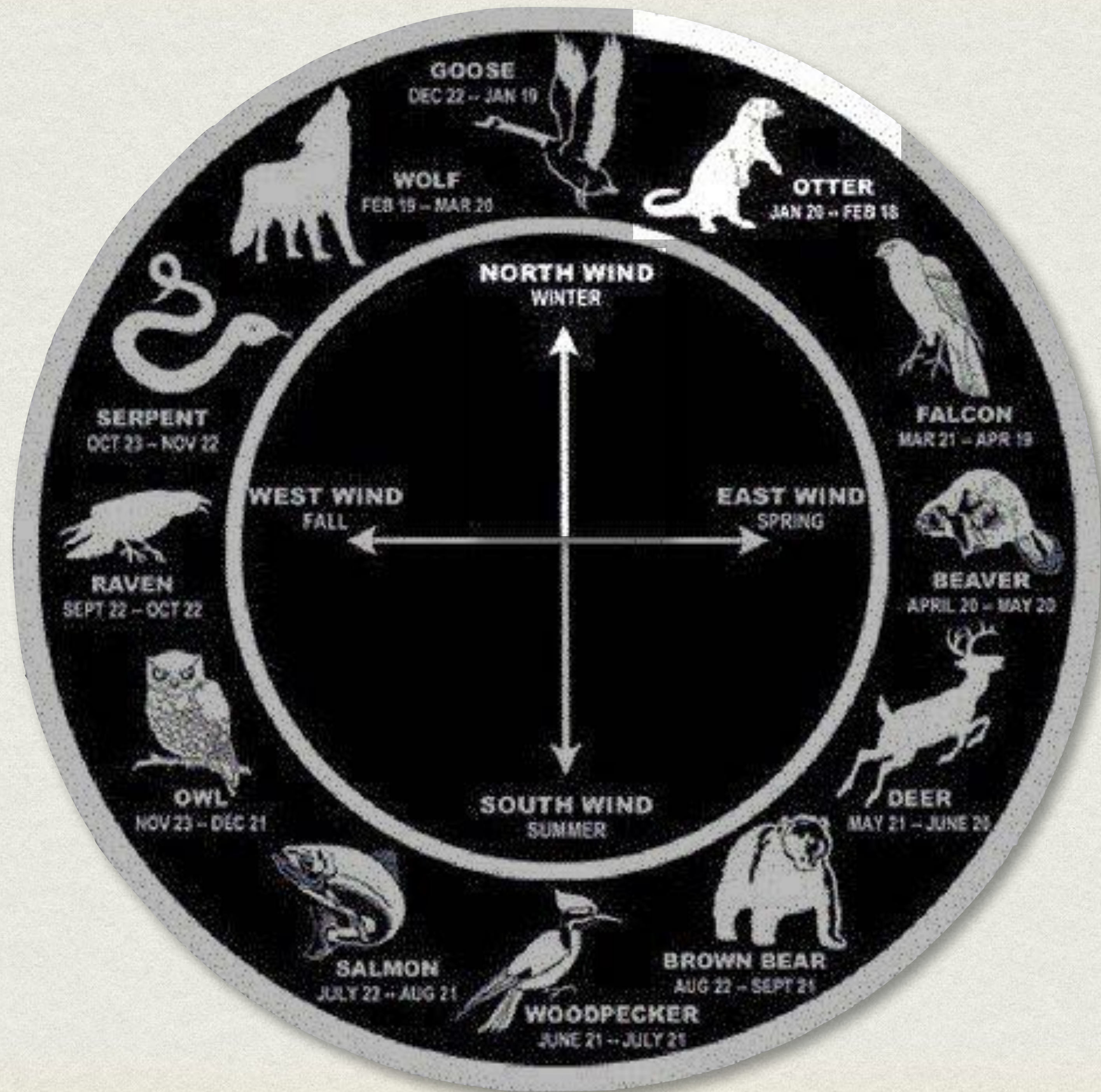
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Tzolk'in





The Zodiac and Its Signs



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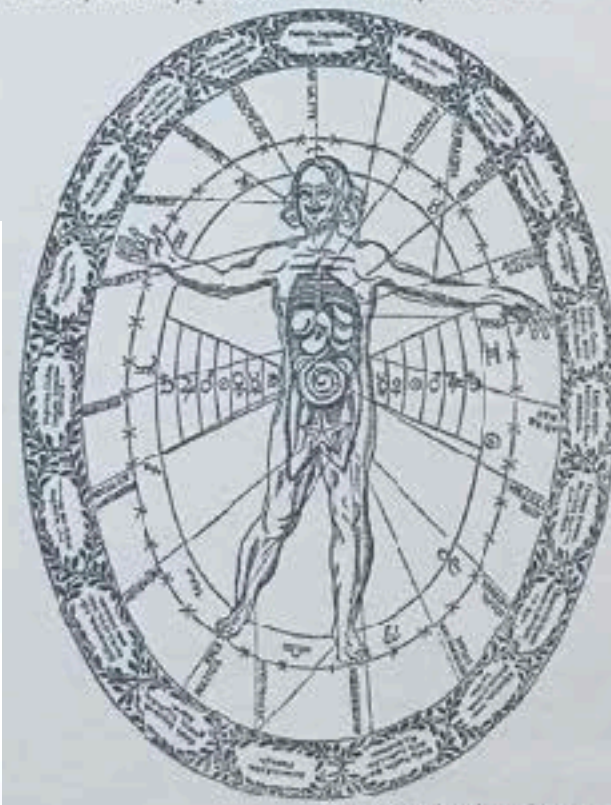
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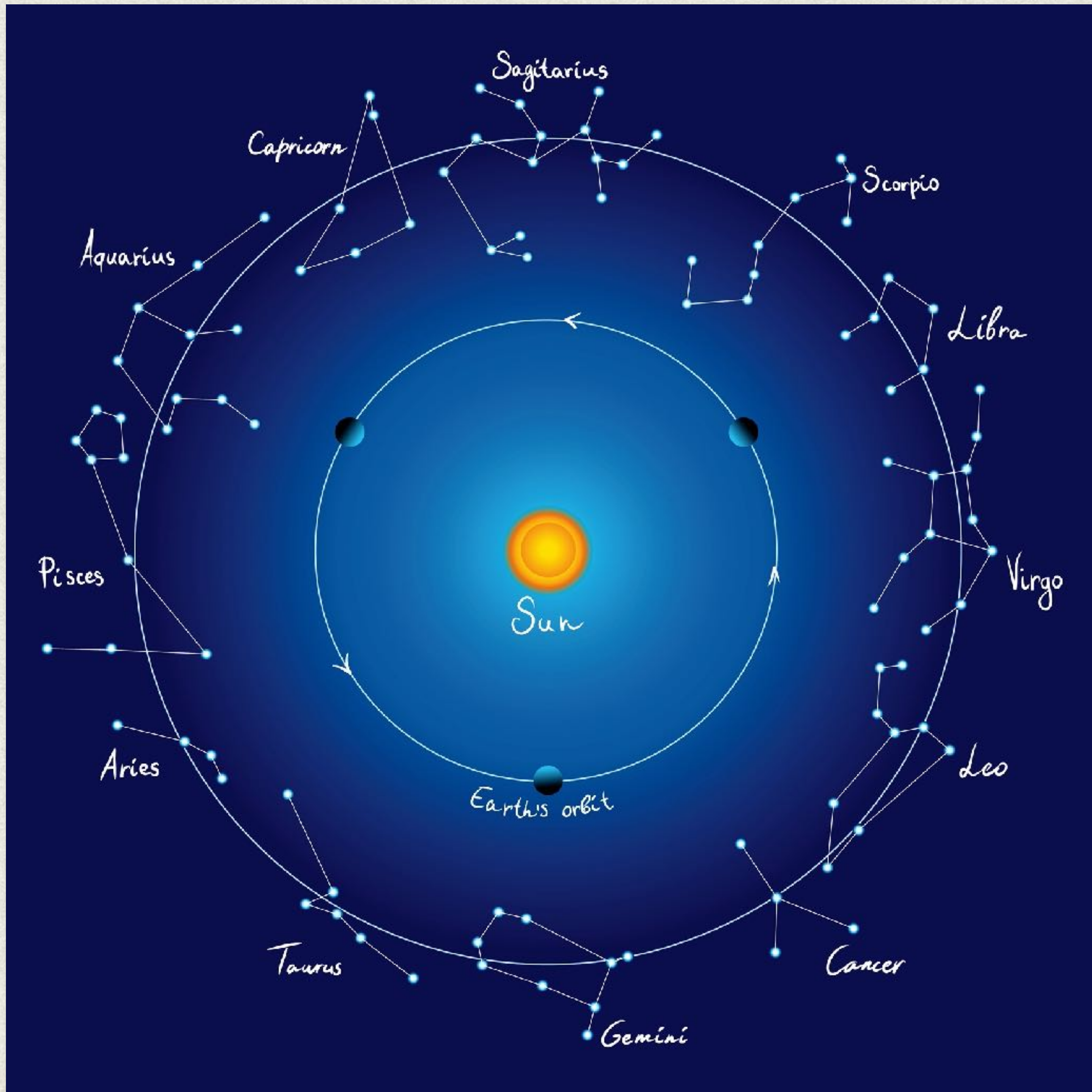
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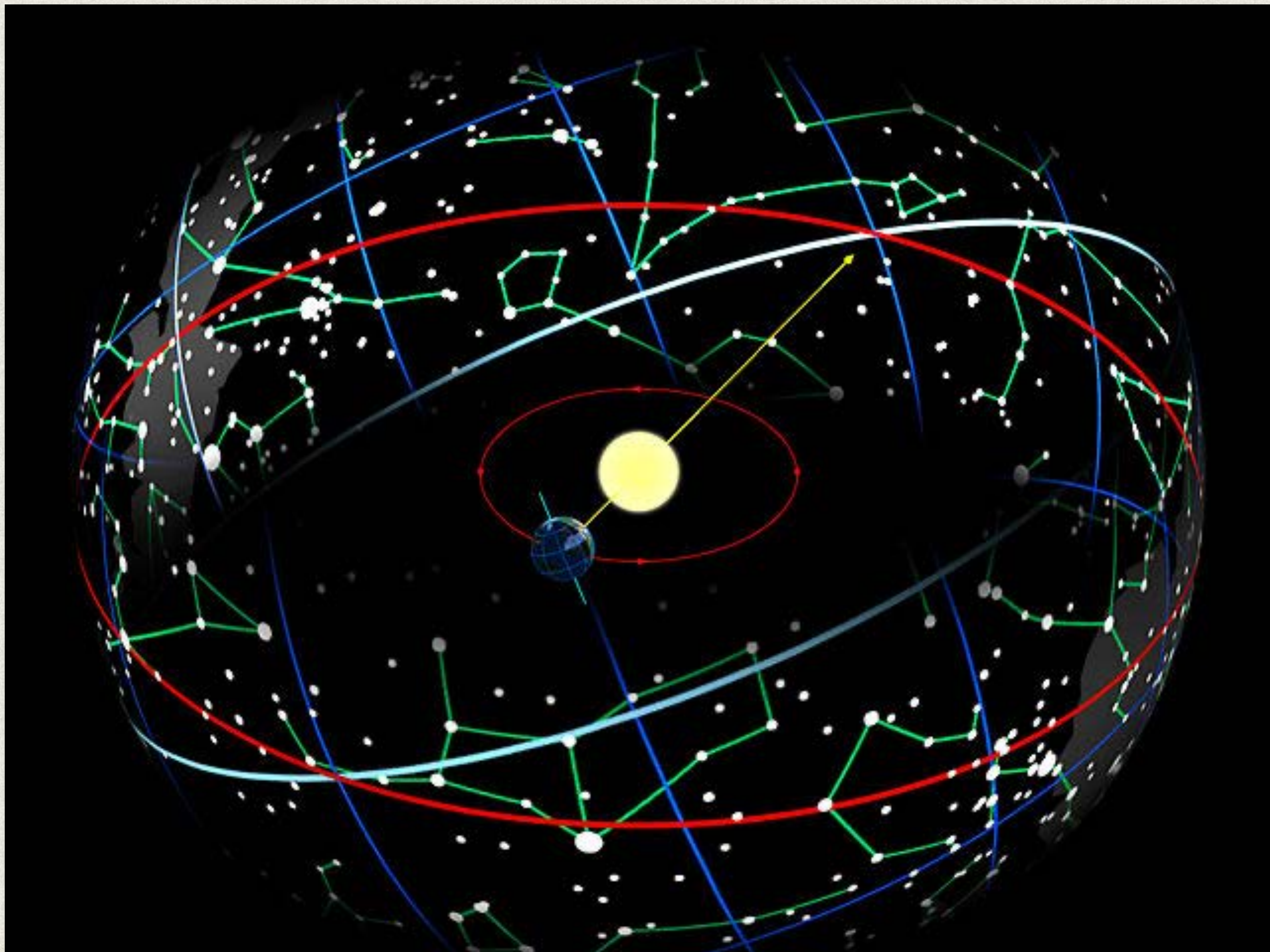
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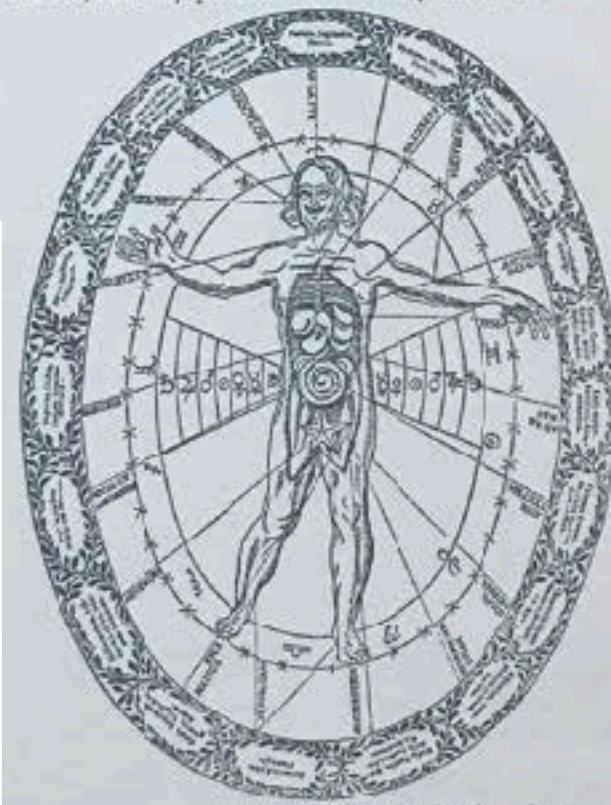
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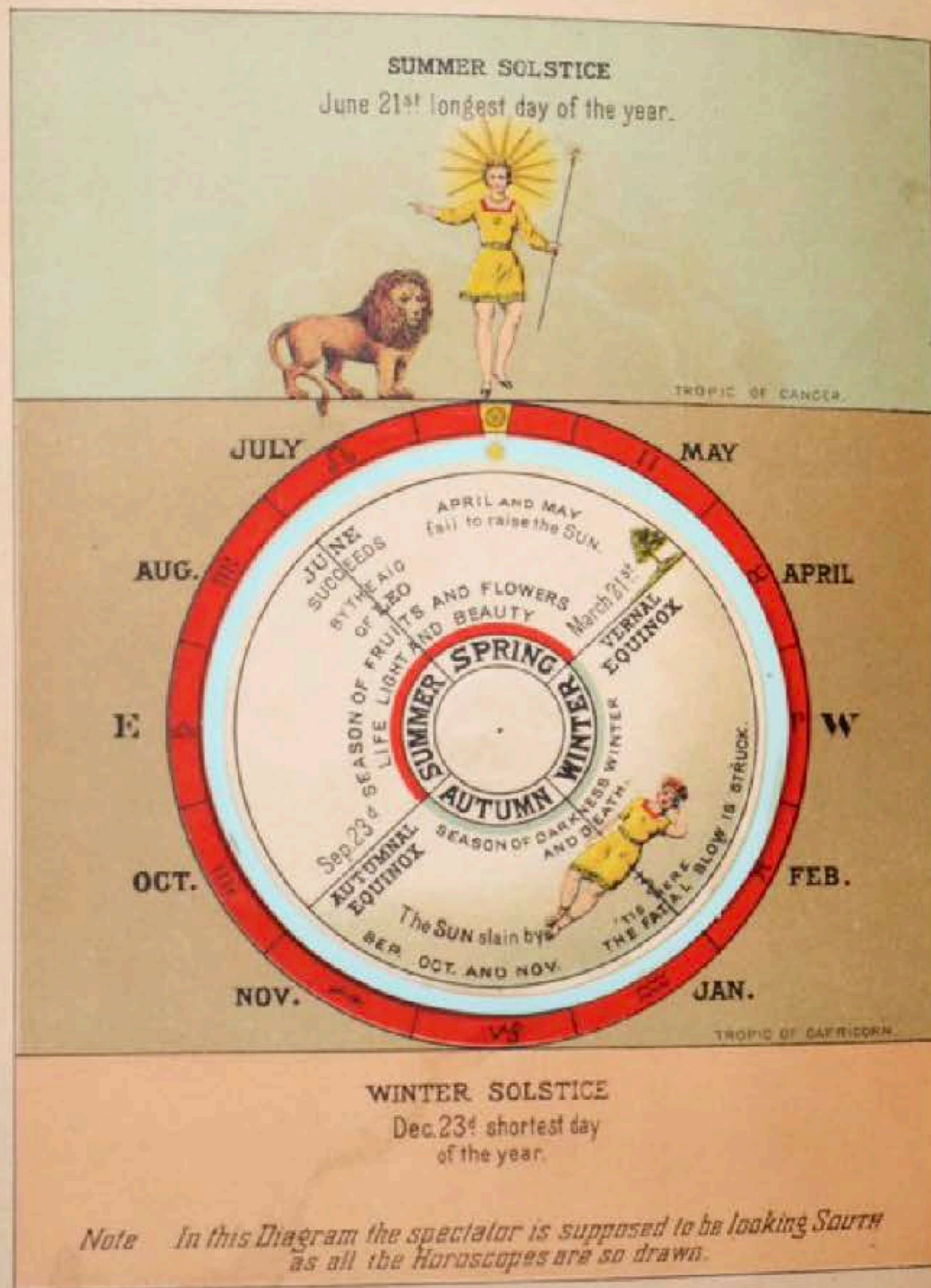
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personified sun-god, at the top of the *red* circle; then slowly turn the *blue* circle toward the autumnal equinox, so that the image of the sun in the *blue* circle will pass successively by the constellations from *Leo* to the winter solstice at the bottom of the *red* circle. This closes the first part of the allegory. Continue to turn the blue circle until the vernal equinox is reached, and then on through Taurus, Gemini, and Cancer (♉, ♊, and ♋), until the point of the sun's exaltation is once more attained. This will give a correct representation of the annual passage of the sun among the twelve signs of the zodiac as it actually appears in nature, and also illustrate the whole course of the solar allegory.

The following is a poetic version of the second part of the solar allegory:

A MASONIC ALLEGORY.

Part II.—The Resurrection of the Sun.

In silence with averted head
By night the "evil three" have fled,
And cold and stiff the body lies
Beneath the gloomy winter skies.

Yet, had you been a watcher there,
That dismal night beside the dead,
Had you that night been kneeling there,
Beside the dead in tears and prayer,
You might have seen, amid the air,
A flickering, dim, auroral light,
Which hovered on the midnight air,
And, seeing in the gloomy sky
This mystic, strange, celestial light
Contenting with the powers of night,
You might have taken hope thereby.

There was, alas! no watcher there
To mark this radiance in the air,
To gaze with earnest, tearful eye
Upon this radiance in the sky.
There was no watcher there, alas!
To ask in anxious whispers low,
"Will not this light still brighter grow,
Or will it from the heavens pass
And leave me plunged in deeper gloom
Beside this cold and lonely tomb?"

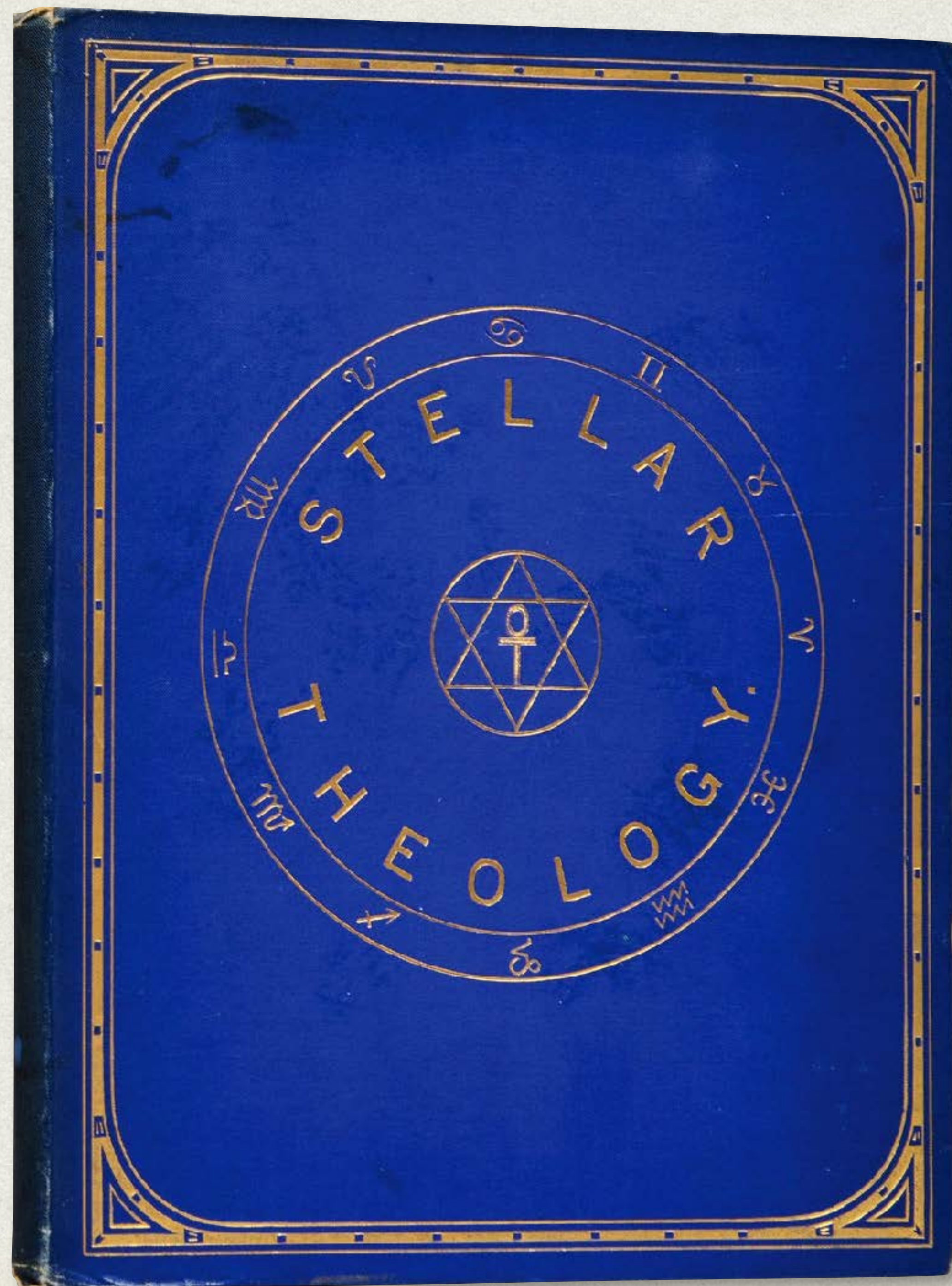
Meanwhile the light increased—although
Beside the grave no mourner stood
Amid the lonesome solitude—
And as with tints of blue and gold,
And flashes of prismatic flame,

It lighted up the midnight cold,
Along the plain in beauty came
A shining and majestic form,
And as it came the winter's storm,
As if abashed, its fury checked.
No more above and round the path,
Beneath the wind's tempestuous wrath,
The snowy billows heave and toss:
A sacred calm as he draws nigh
Pervades at once the earth and sky.
His robe was blue, its borders decked
With evergreen and scarlet moss:
His hands upon each other rest,
Due north and south, due east and west:
The open palms together pressed
As if engaged in silent prayer.
He thus had formed, with pious care
The holy symbol of the cross.

A lamb doth close beside him go,
Whose whiter fleece rebukes the snow:
These things sufficiently proclaim
His mystic office and his name.
Beside the grave he comes and stands,
Still praying there with folded hands;
And, while he prays, see drawing near
Another shining form appear,
His right hand on his bosom pressed,
As if by bitter grief distressed,
The other pointing to the skies,
And, as he weeps, each radiant tear,
That from his sad and earnest eyes
Falls on the earth, is transformed there
To violets blue and blossoms fair,
That sweetly perfume all the air.*
A third one now appears in sight,
Arrayed in royal robes of light,
More glorious far; and at his side
A "lordly lion" walks in pride.
And he who came in glory last
Between the others gently passed,
And, looking down upon the dead,
With level, open palms outspread,
A holy benediction said.

This done, the first one, by command,
The dead god taketh by the hand:
At once through all the body flies
The same warm flush that marks the skies.
The shrunken features, cold and white,
A moment shine with life and light.
A moment only—'tis in vain:
Unconquered Death resumes his reign.

* Ebers, the German Egyptologist, informs us that the Egyptians believed the tears of the Immortals had this creative power.



The work delves into the interpretation of celestial symbols and their influence on the history of human civilization, focusing on the symbolism of the sun and its journey through the zodiac. It discusses how ancient astronomical systems were incorporated into religious concepts and belief systems, forming the basis for many of today's religious ideas. -D. Appleton, publisher

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From Knicker's *Edipus Aegyptiacus*.

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THE EQUINOXES AND SOLSTICES.

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The Zodiac and Its Signs



It is difficult for this age to estimate correctly the profound effect produced upon the religions, philosophies, and sciences of antiquity by the study of the planets, luminaries, and constellations. Not without adequate reason were the Magi of Persia called the Star Gazers. The Egyptians were honored with a special appellation because of their proficiency in computing the power and motion of the heavenly bodies

and their effect upon the destinies of nations and individuals. Ruins of primitive astronomical observatories have been discovered in all parts of the world, although in many cases modern archaeologists are unaware of the true purpose for which these structures were erected. While the telescope was unknown to ancient astronomers, they made many remarkable calculations with instruments cut from blocks of granite or pounded from sheets of brass and copper. In India such instruments are still in use, and they possess a high degree of accuracy. In Jaipur, Rajputana, India, an observatory consisting largely of immense stone sundials is still in operation. The famous Chinese observatory on the wall of Peking consists of immense bronze instruments, including a telescope in the form of a hollow tube without lenses.

The pagans looked upon the stars as living things, capable of influencing the destinies of individuals, nations, and races. That the early Jewish patriarchs believed that the celestial bodies participated in the affairs of men is evident to any student of Biblical literature, as, for example, in the Book of Judges: "They fought from heaven, even the stars in their courses fought against Sennacherib." The Chaldeans, Phoenicians, Egyptians, Persians, Hindus, and Chinese all had zodiacs that were much alike in general character, and different authorities have credited each of these nations with being the cradle of astrology and astronomy. The Central and North American Indians also had an understanding of the zodiac, but the patterns and numbers of the signs differed in many details from those of the Eastern Hemisphere.

The word *zodiac* is derived from the Greek *zōdiakos* (*zōdiakos*), which means "circle of animals," or, as some believe, "little animals." It is the name given by the old pagan astronomers to a band of fixed stars about sixteen degrees wide, apparently encircling the earth. Robert Hewitt Brown, 32, states that the Greek word *zōdiakos* comes from *zōon*, meaning "an animal." He adds: "This latter word is compounded directly from the primitive Egyptian radicals, *zō*, life, and *on*, a being."

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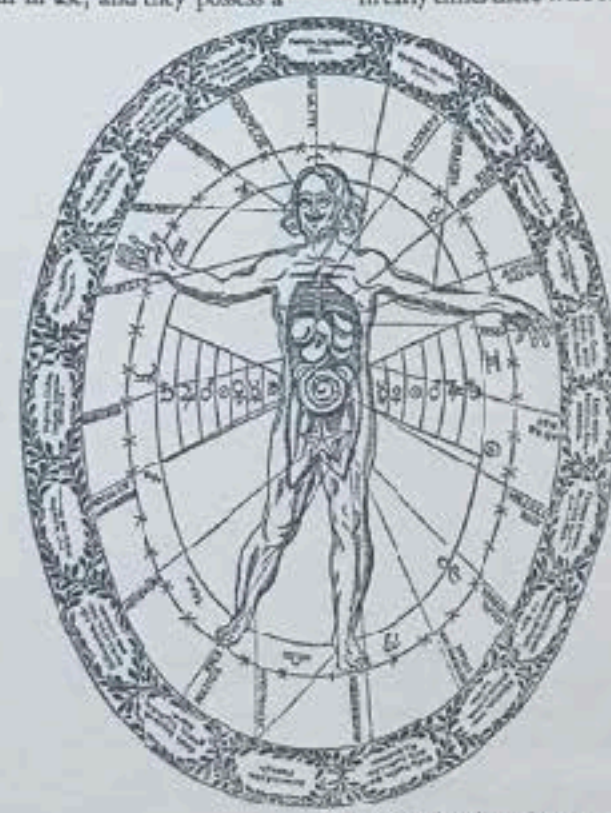
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From Kitcher's *Edipus Aegyptiacus*.
CHART SHOWING THE RELATIONSHIP BETWEEN THE HUMAN BODY AND THE EXTERIOR UNIVERSE.

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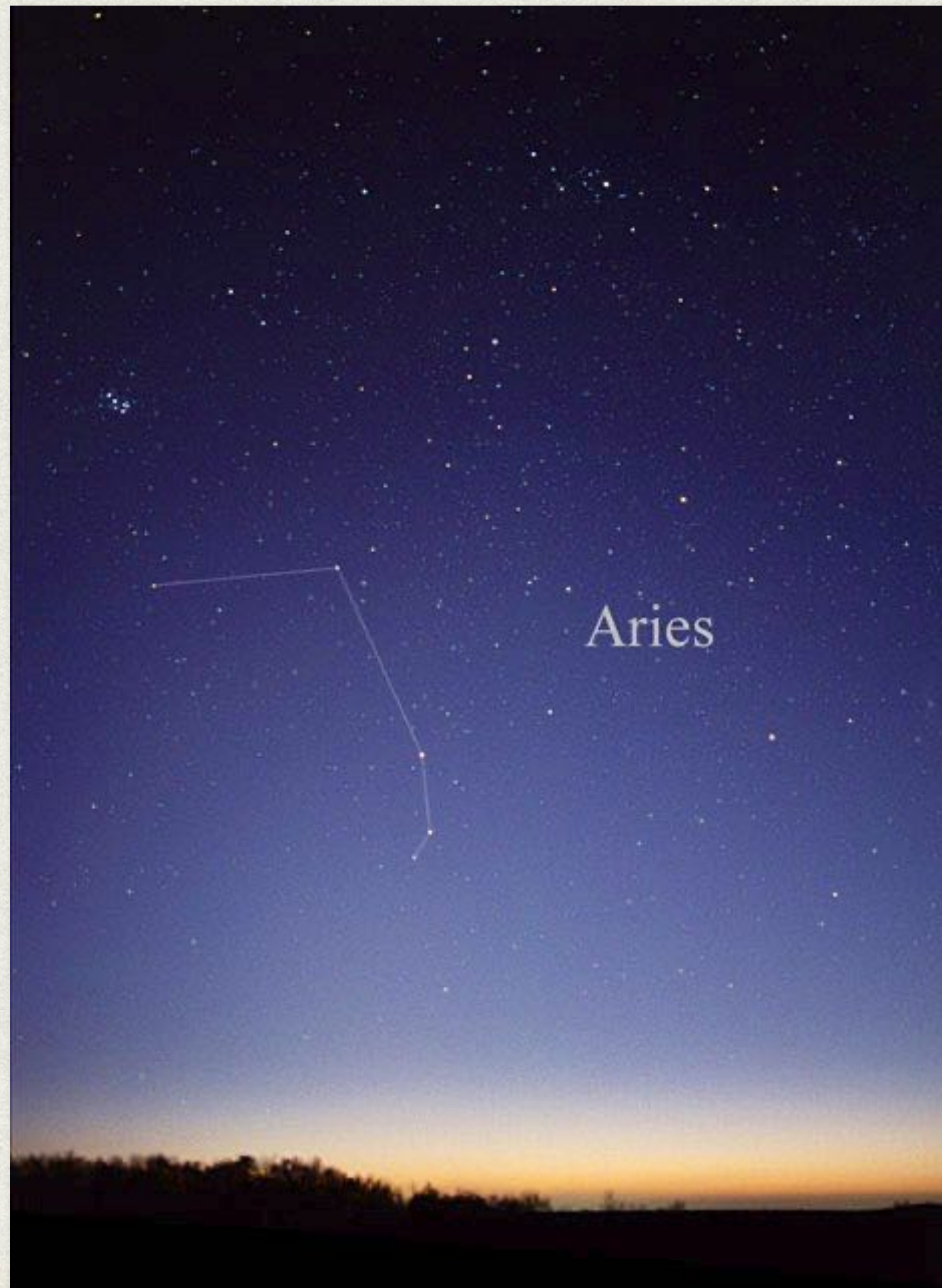
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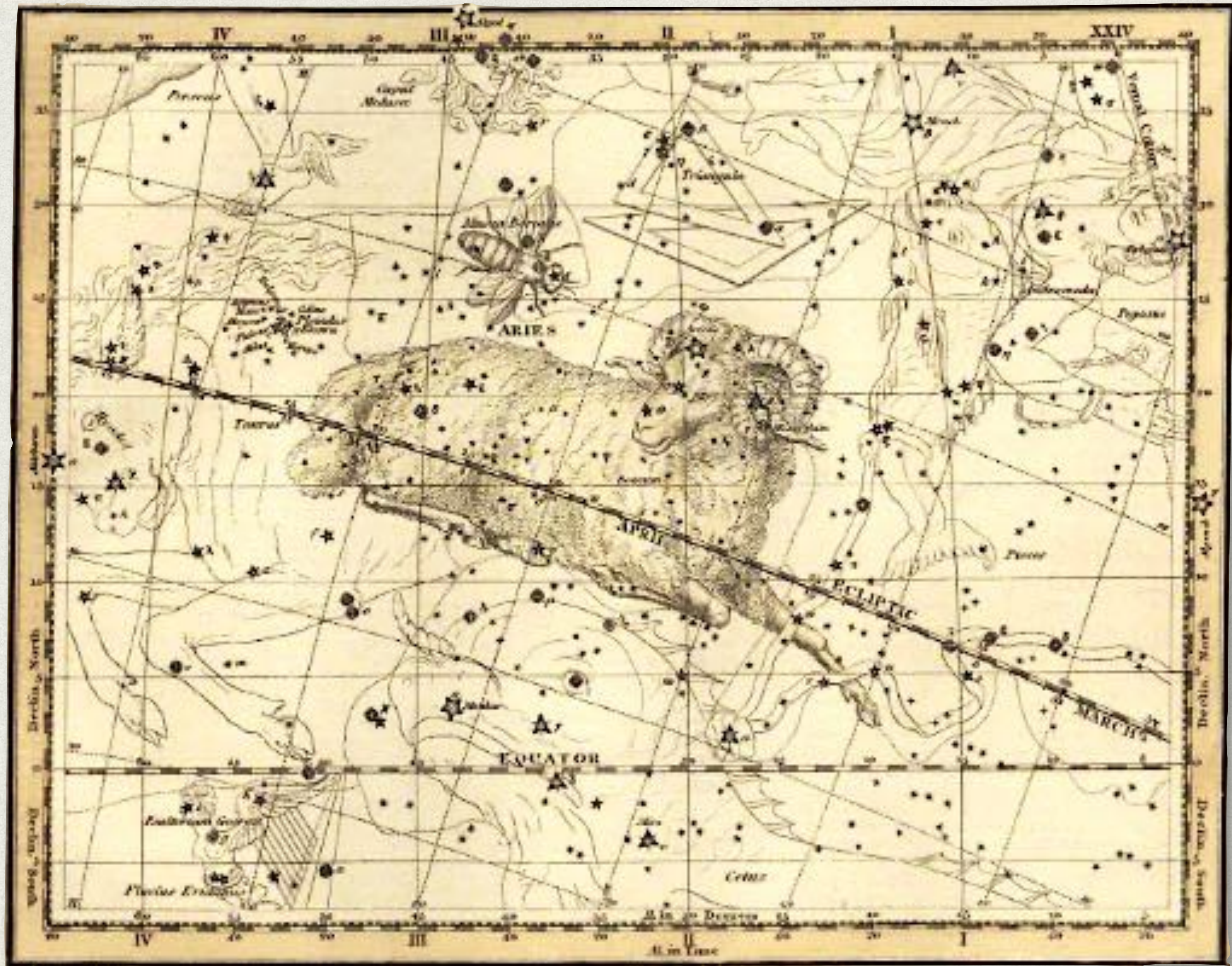
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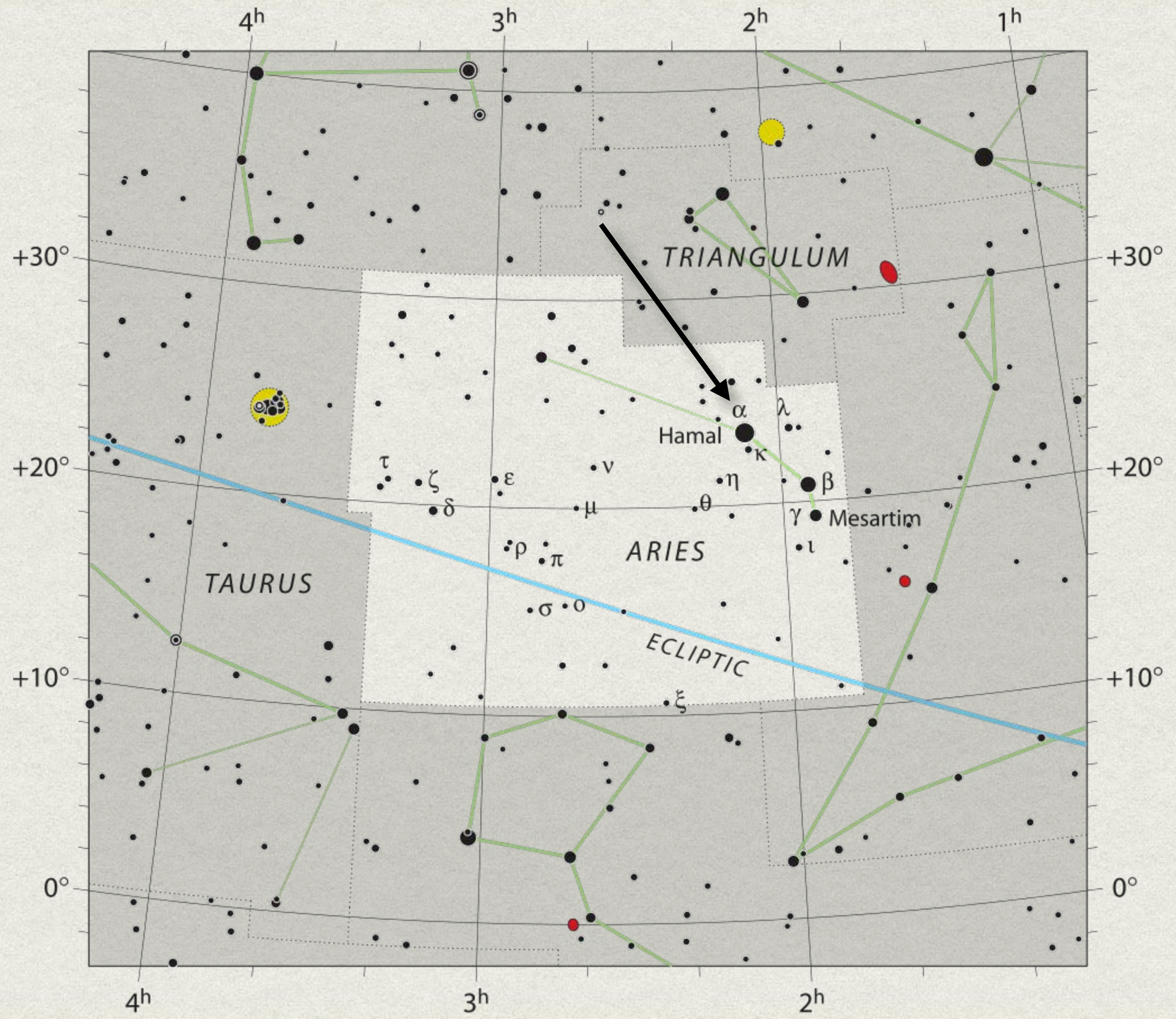
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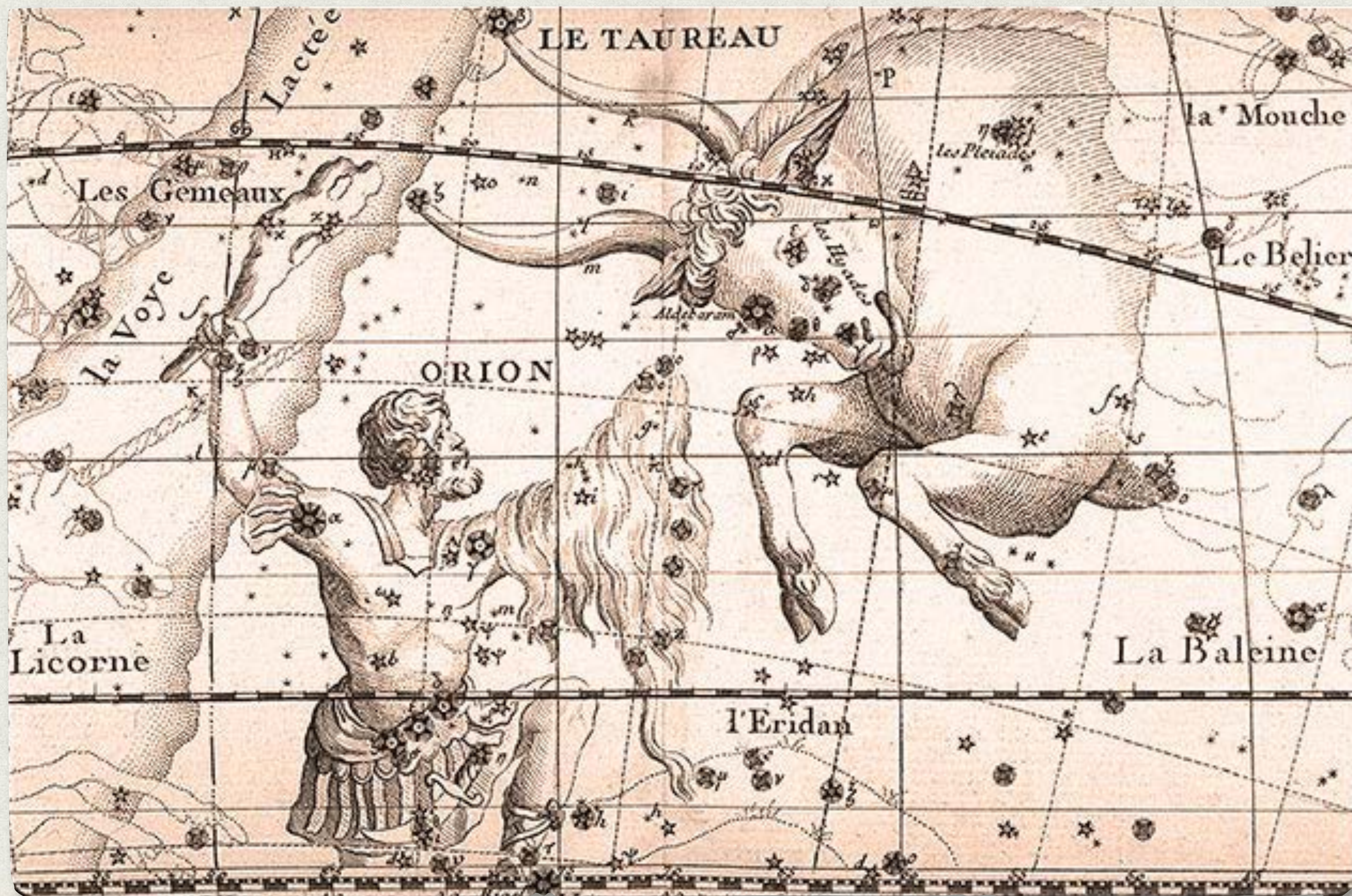






Taurus





LE TAUREAU

Les Gemeaux

la Voie

ORION

la * Mouche

Le Belier

La Licorne

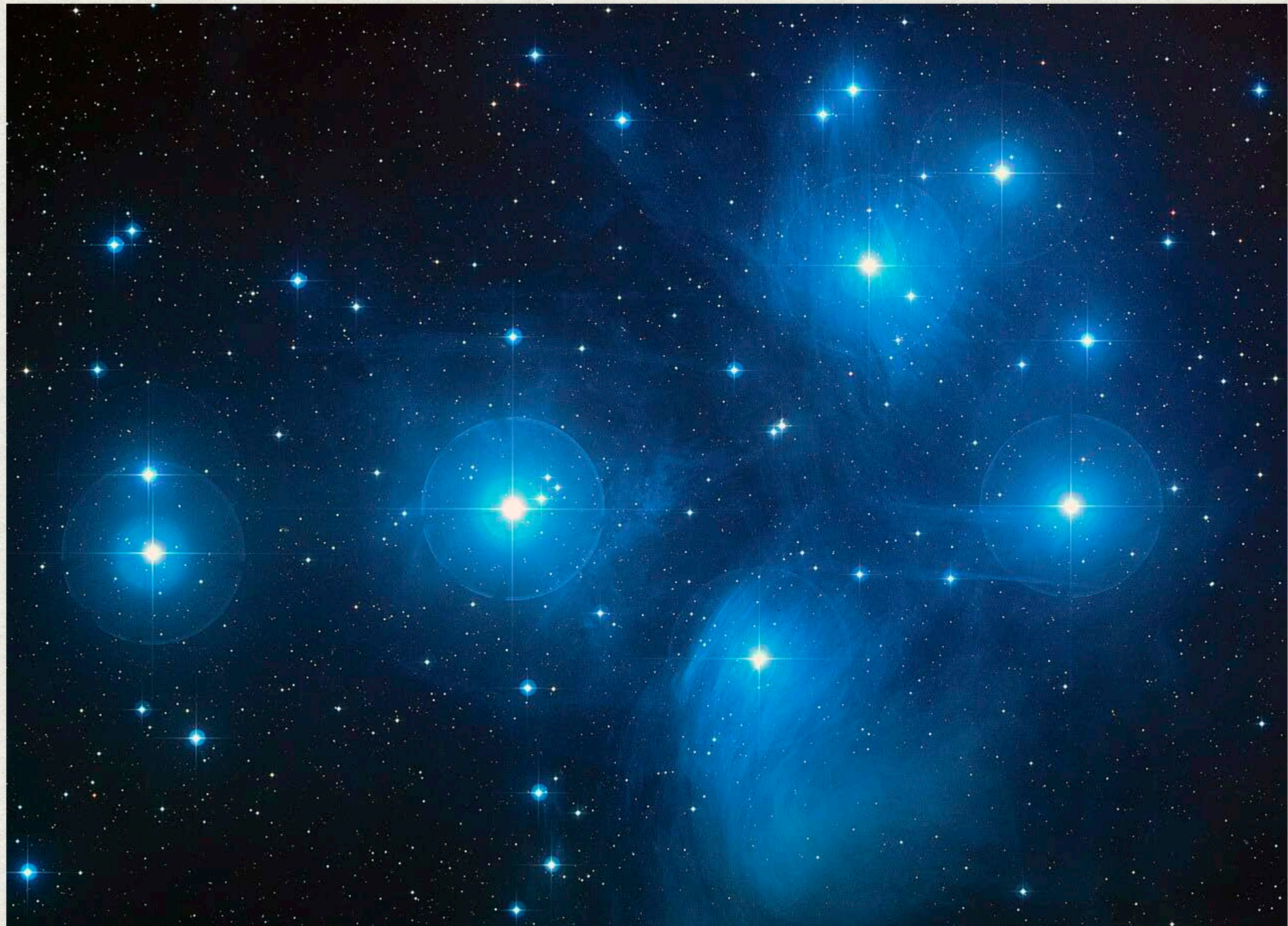
La Baleine

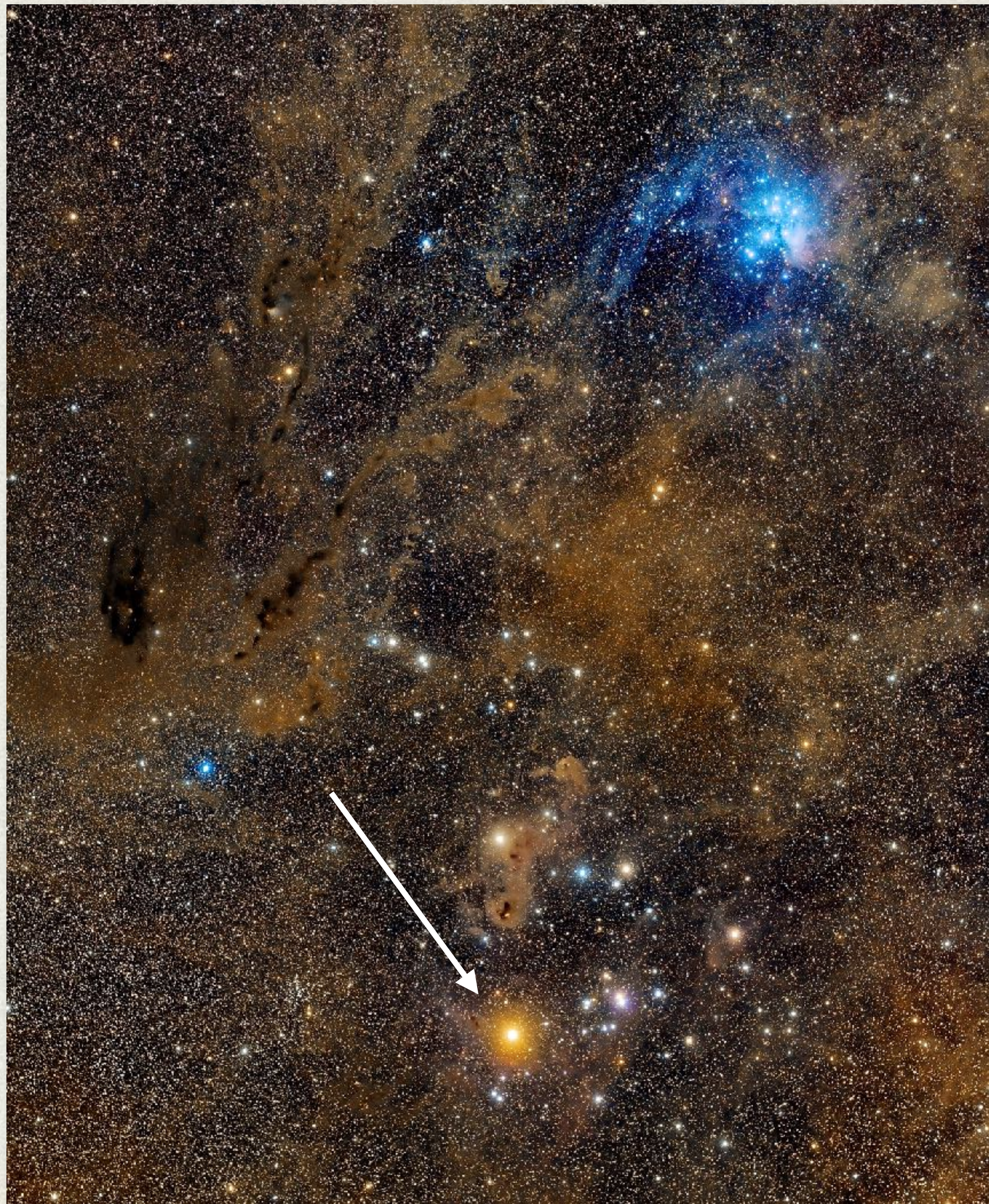
l'Eridan

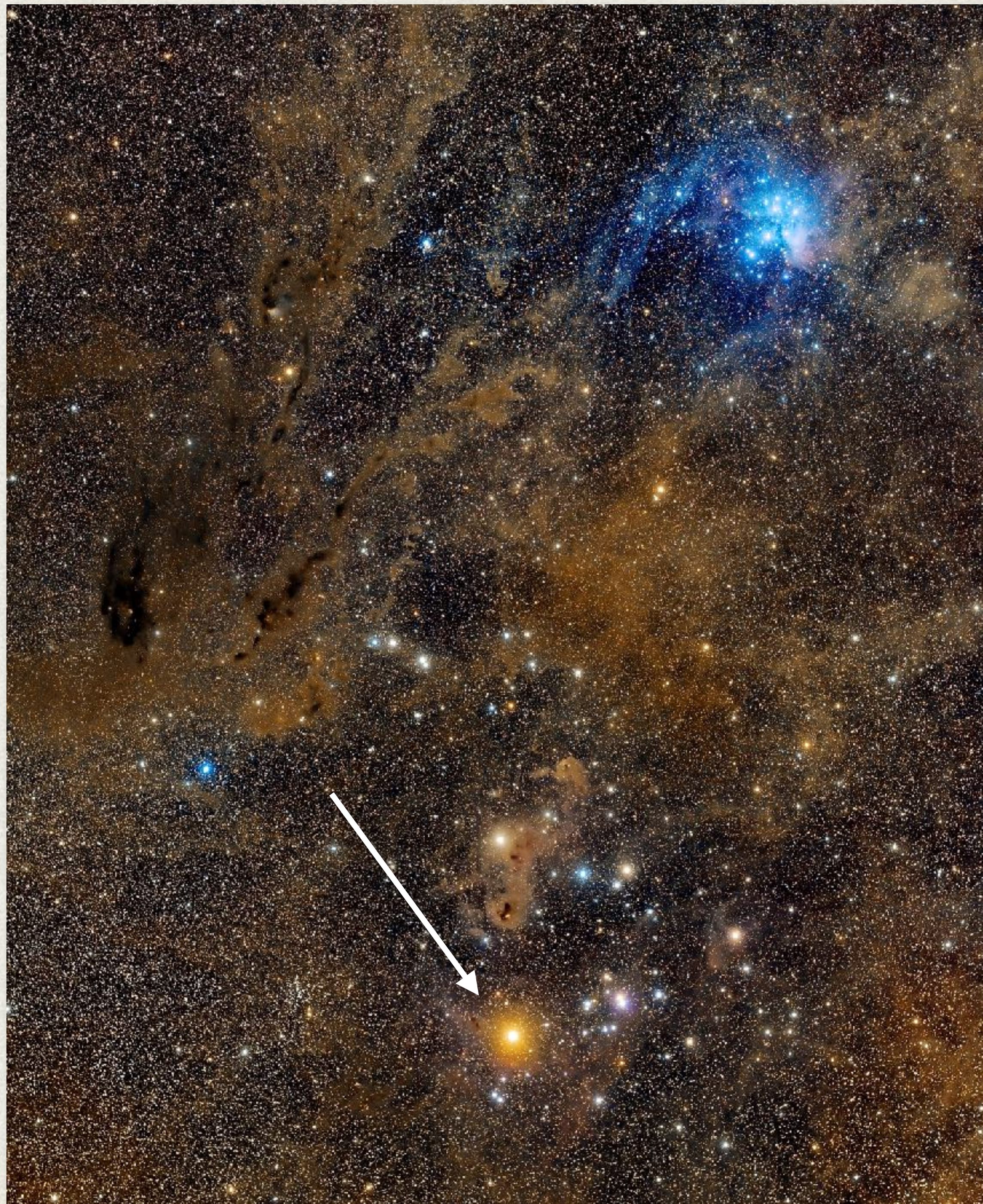
les Pleiades

Aldabaram

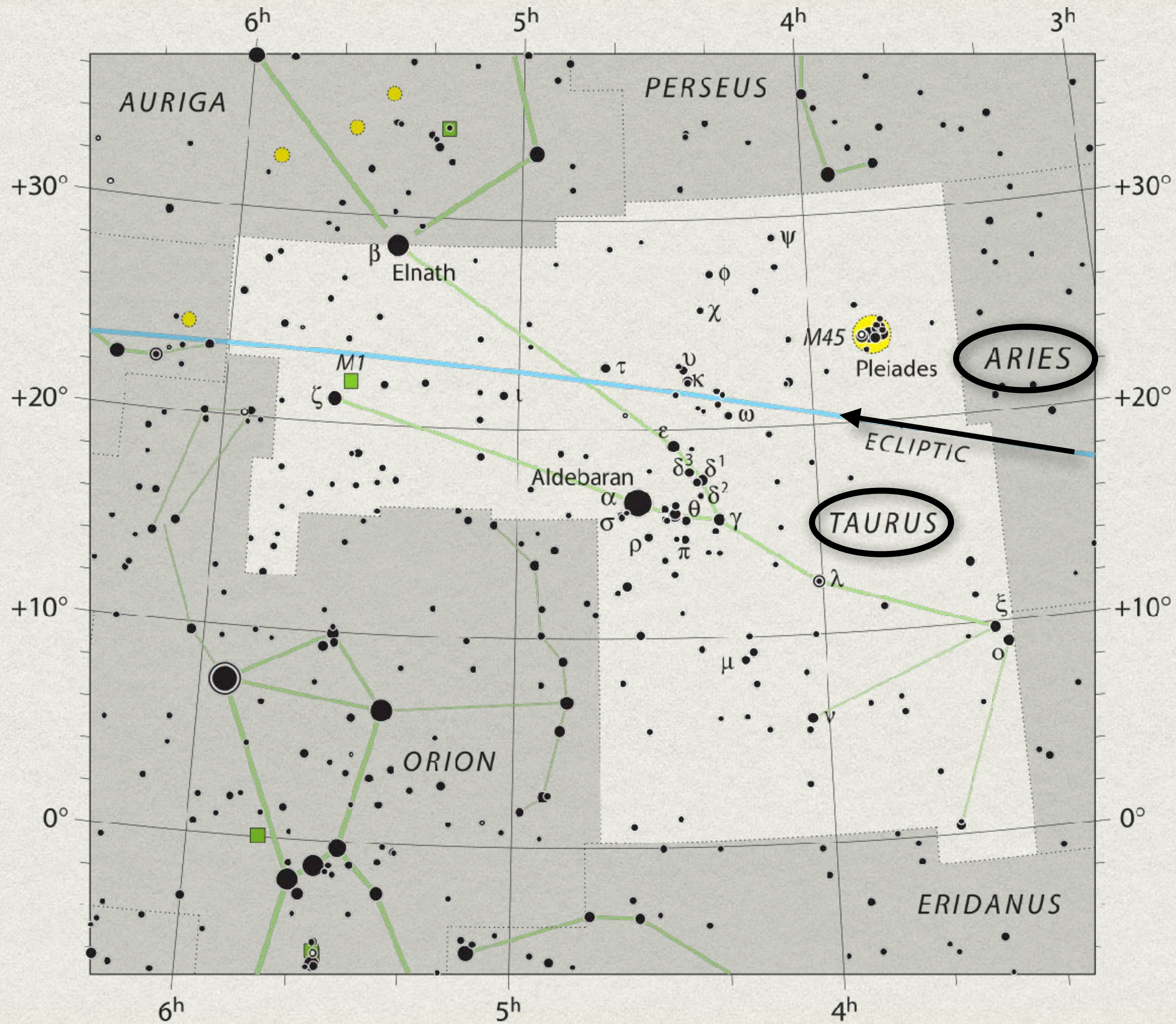
les Hyades



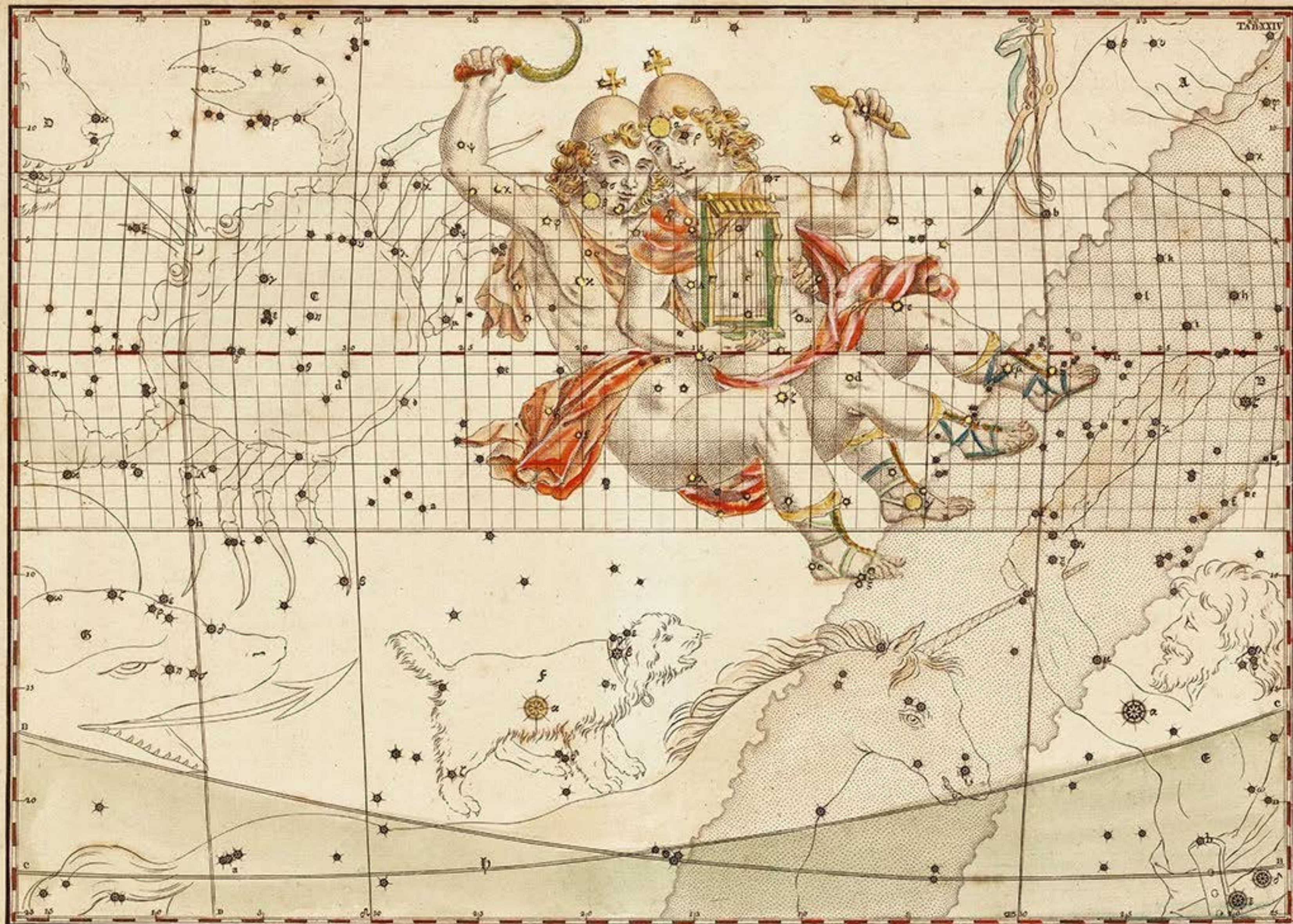




The "eye of the bull" in Taurus, the magnificent fixed star, Aldebaran, is one of the reasons why this constellation is regarded as conferring illumination. In ancient days it was called the leading star of the heavens, and Taurus has always been connected with light and, therefore, with Christ, who proclaimed himself as the Light of the World. -Labour's of Hercules:44



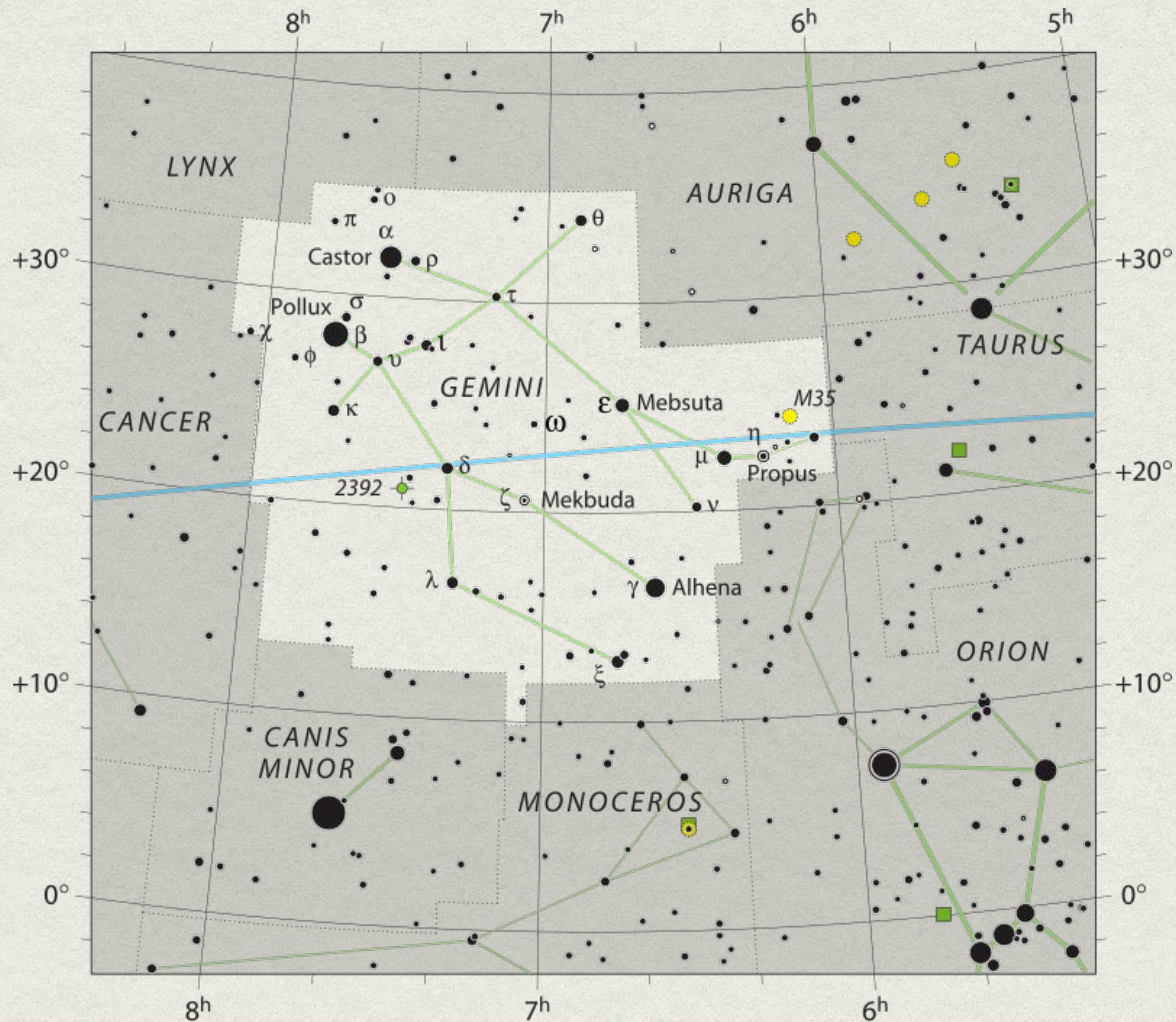




To the Reverend
Rector of S^t. Georges
This Table is most



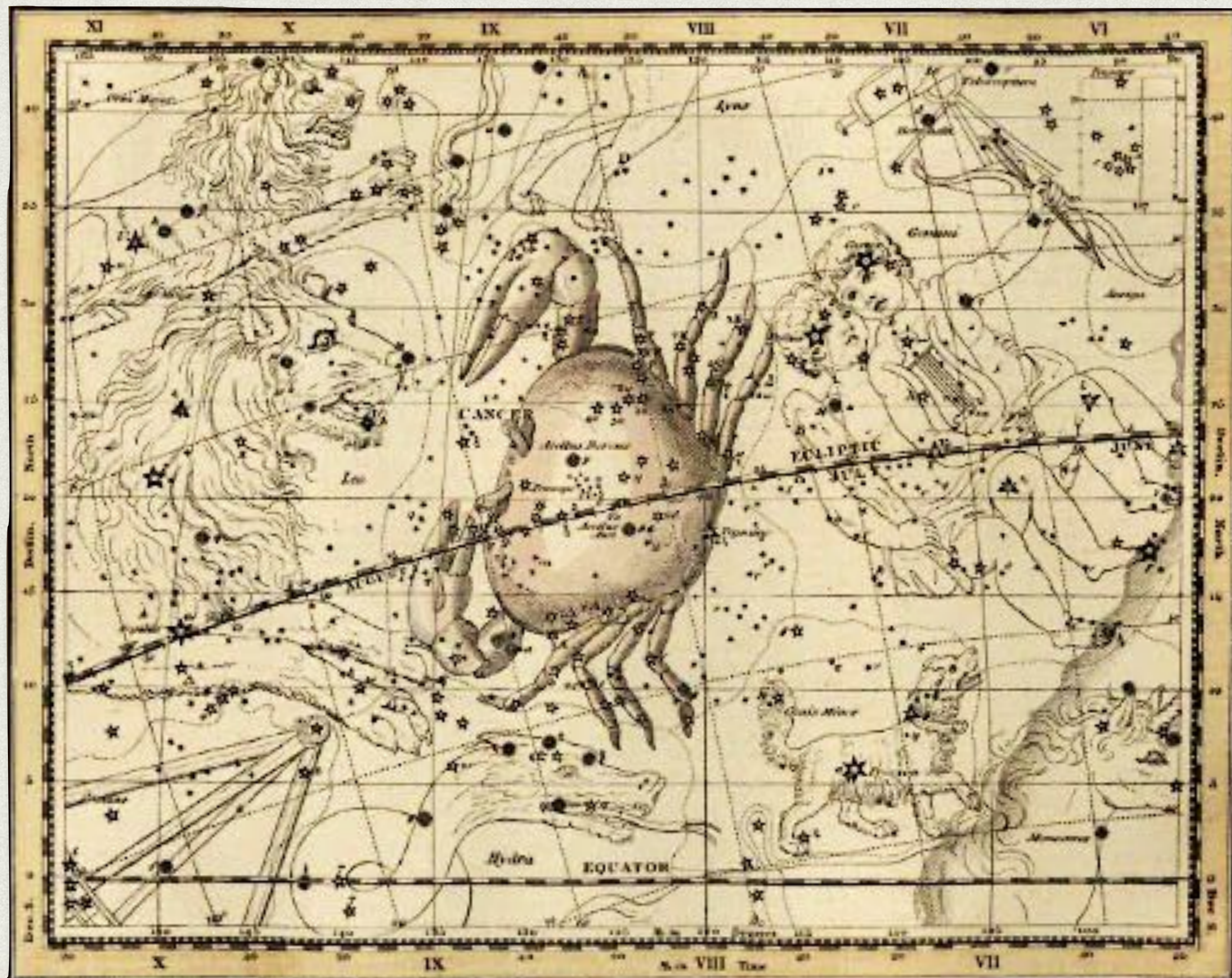
D^r. William Stukeley
Queen's Square and F.R.S.
humbly inscrib'd.

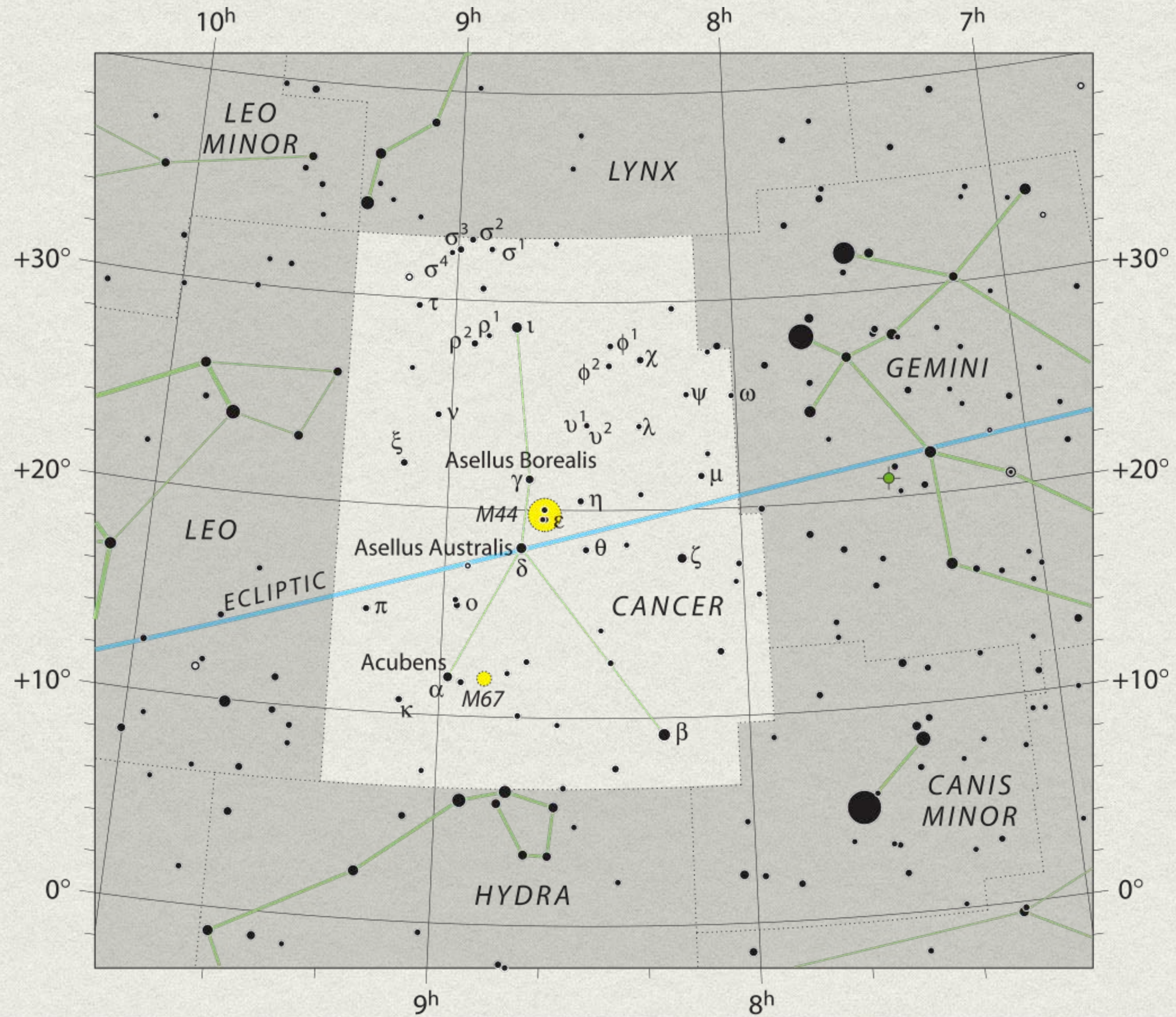


"The legend of Castor and Pollux is concerned with the mortal half of man, the personality, and the immortal part, the ego or spiritual individual. The personality has nothing in itself to survive and the other half which becomes immortal in its individuality by reason of its fifth principle being called to life by the Informing Gods, thus connecting the Monad with this Earth. This is Pollux, while Castor represents the personal, mortal man an animal of not even a superior kind, when unlinked from the divine Individuality. Pollux sacrifices himself to Castor." -SD2:130

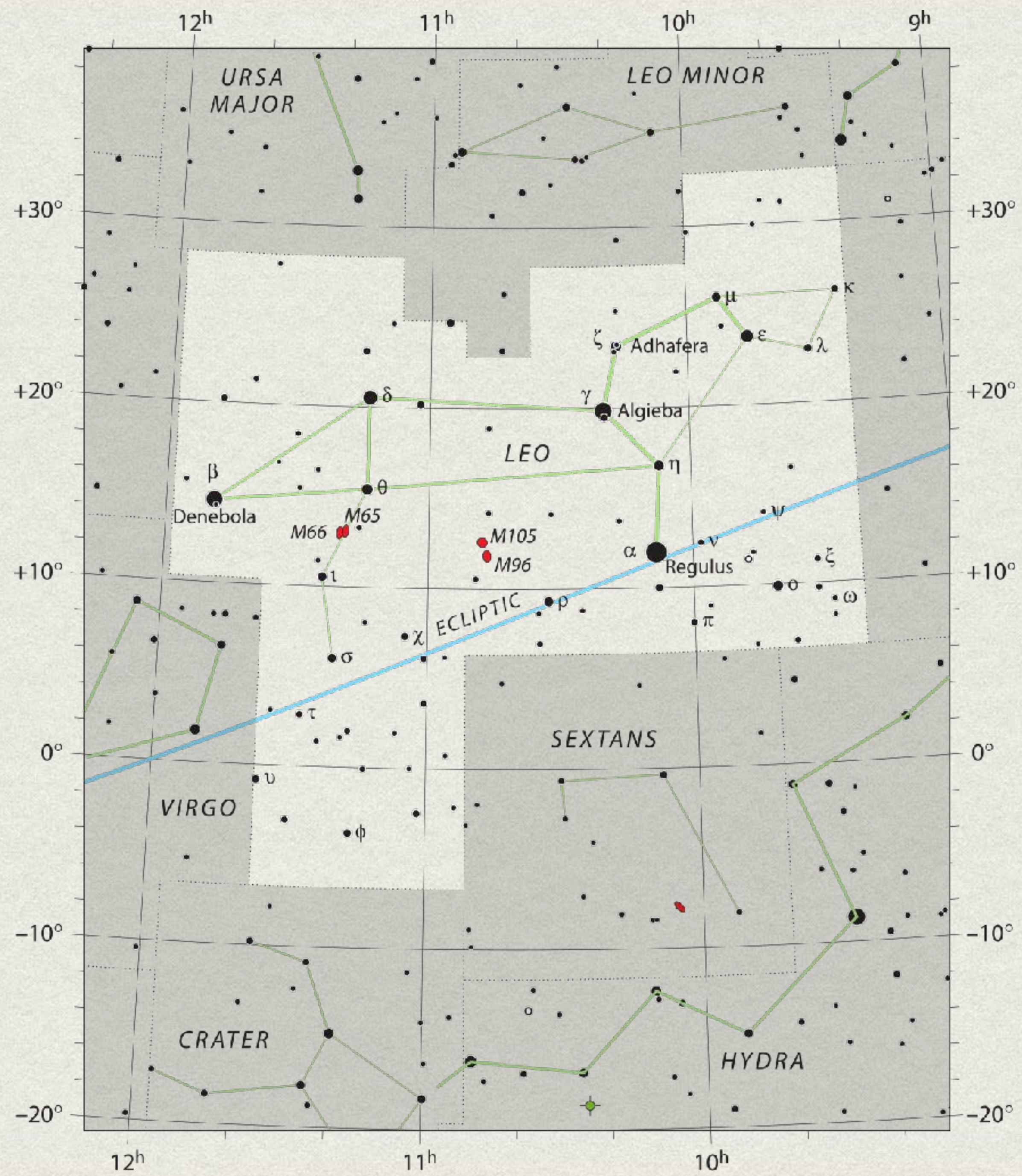
Cancer








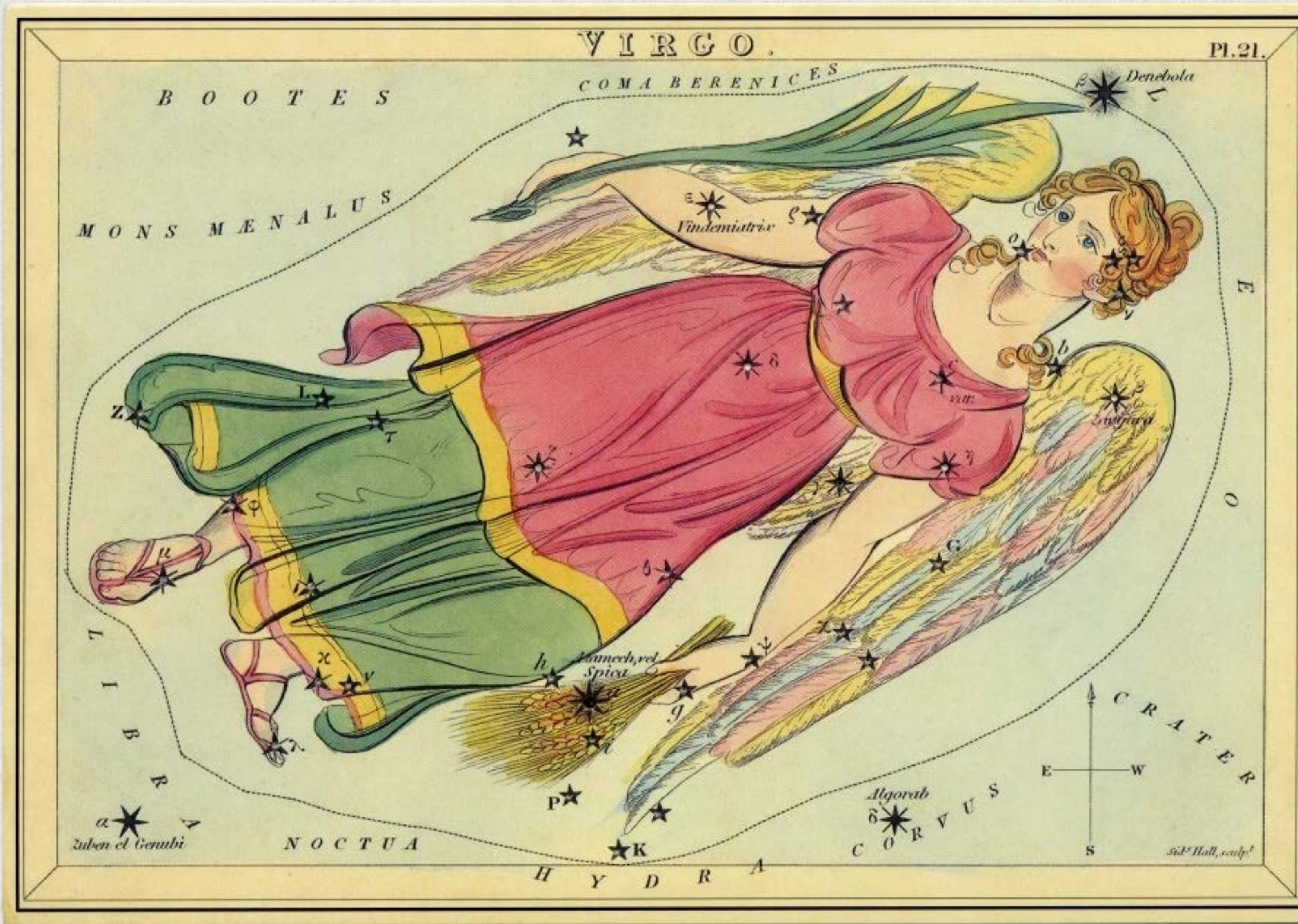




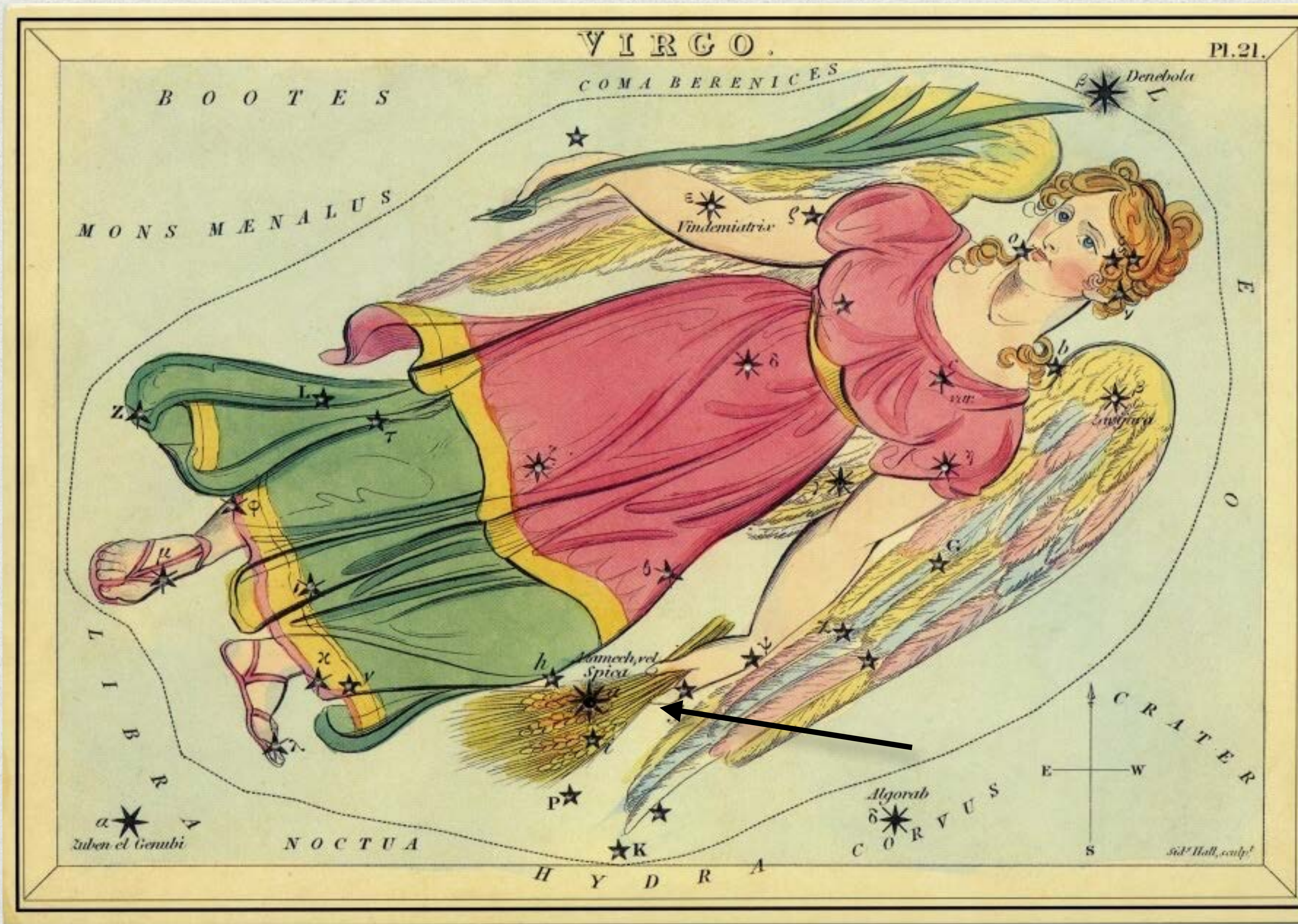


The influences of Sirius, three in number, are focussed in Regulus, which is, as you know, a star of the first magnitude and which is frequently called "the heart of the Lion." There is more real occultism hidden in the names given to the various stars by astronomers down the ages than has yet been realised, and here you have a case in point. -EA:300

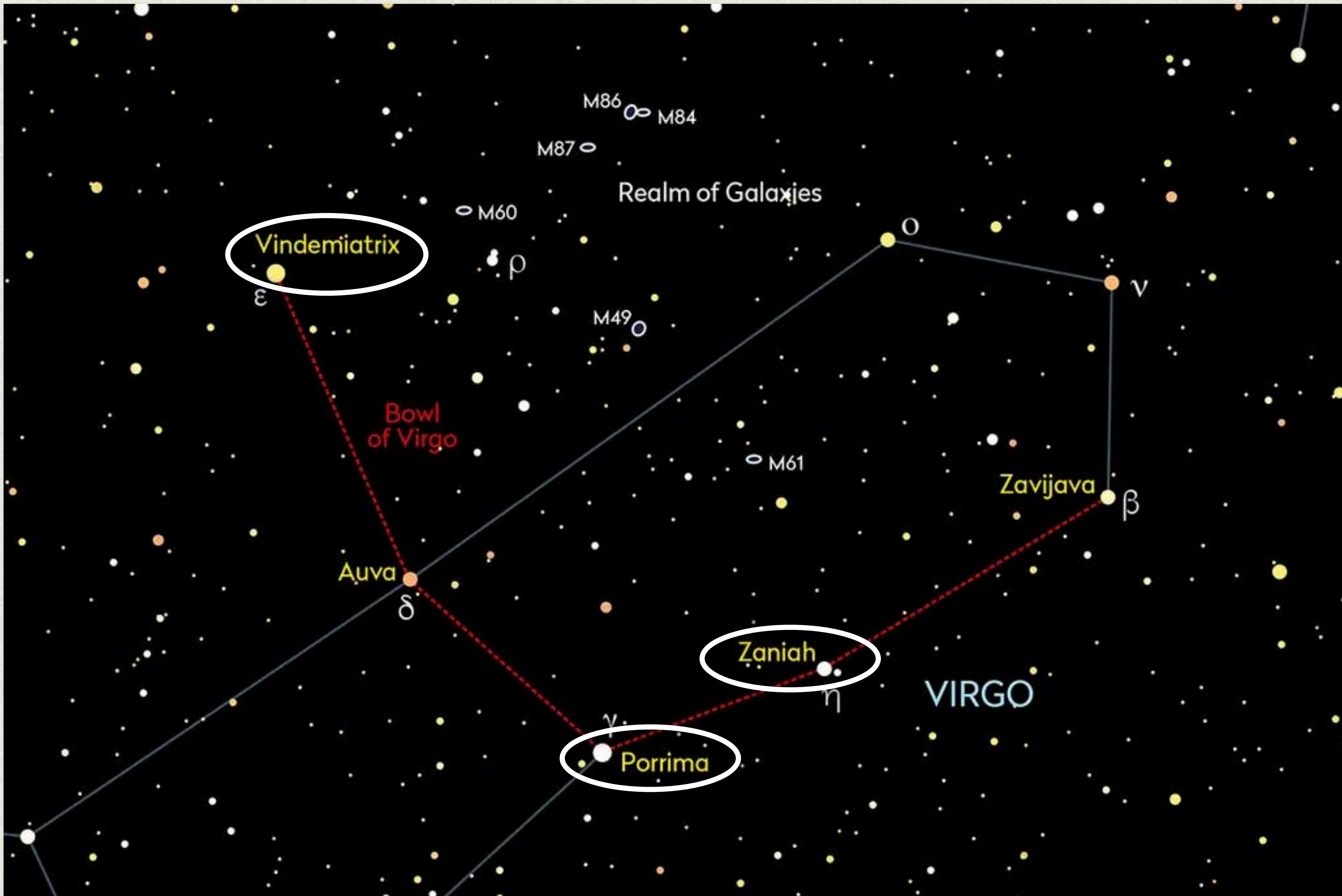




It is interesting also to note that the brightest and largest star in the constellation Virgo is called Spica; it is to be found in the "ear of corn" (sign of fertility) which the Virgin holds. Bethlehem means the "house of bread," and there is therefore an obvious connection between these two words. This constellation is also composed of three stars in the shape of a cup. This is the true Holy Grail, that which contains the life blood, the repository of the sacred and the holy, and that which conceals divinity. -From Bethlehem to Calvary:63



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Vindemiatrix

Bowl of Virgo

Realm of Galaxies

Zavijava

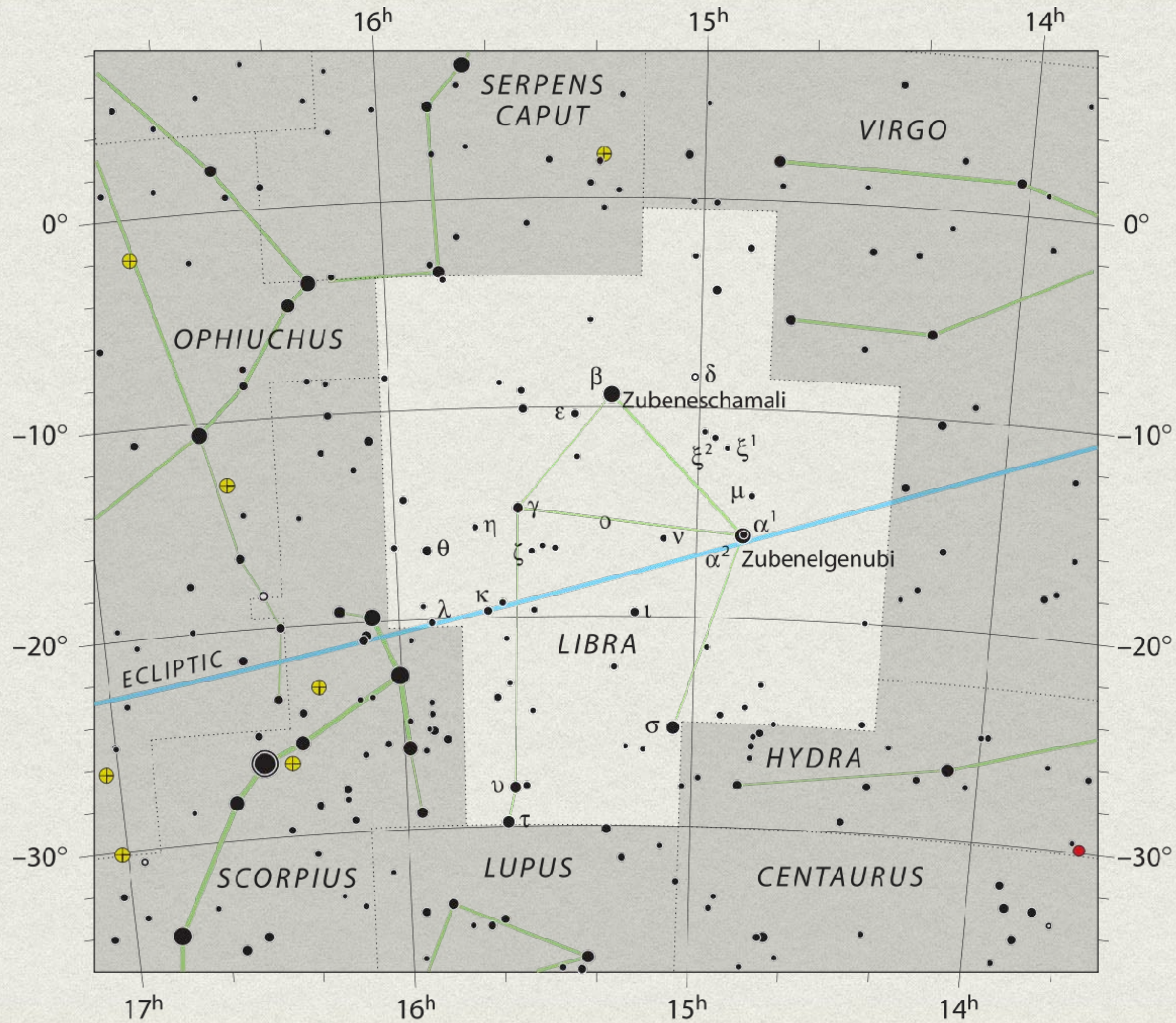
Auva

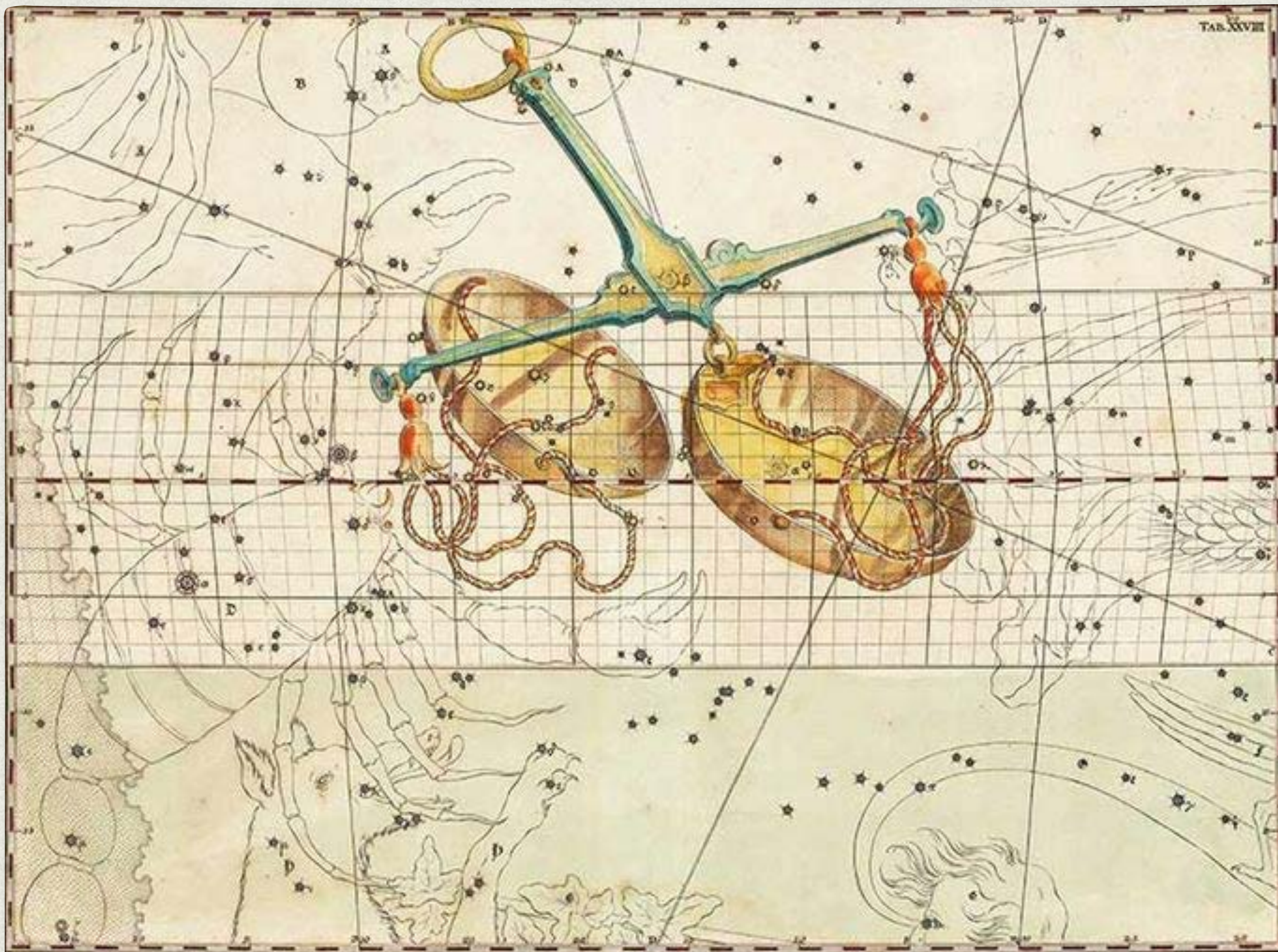
Zaniah

Porrima

VIRGO







To the Reverend
Dean of Christ Church
This Table is most D



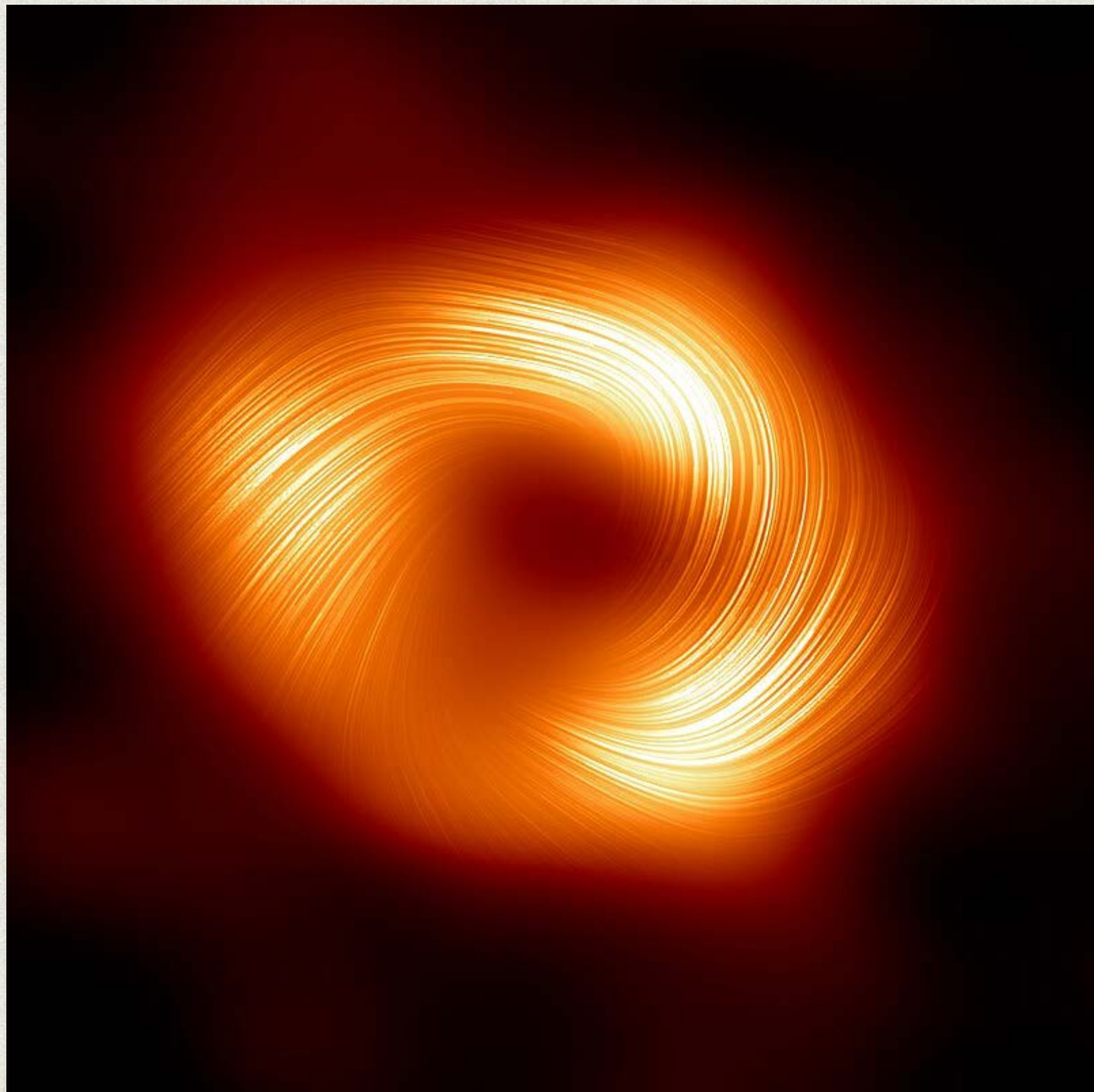
John Conybear, D. D.
Colledge Oxford.
Humblly Inscrib'd.

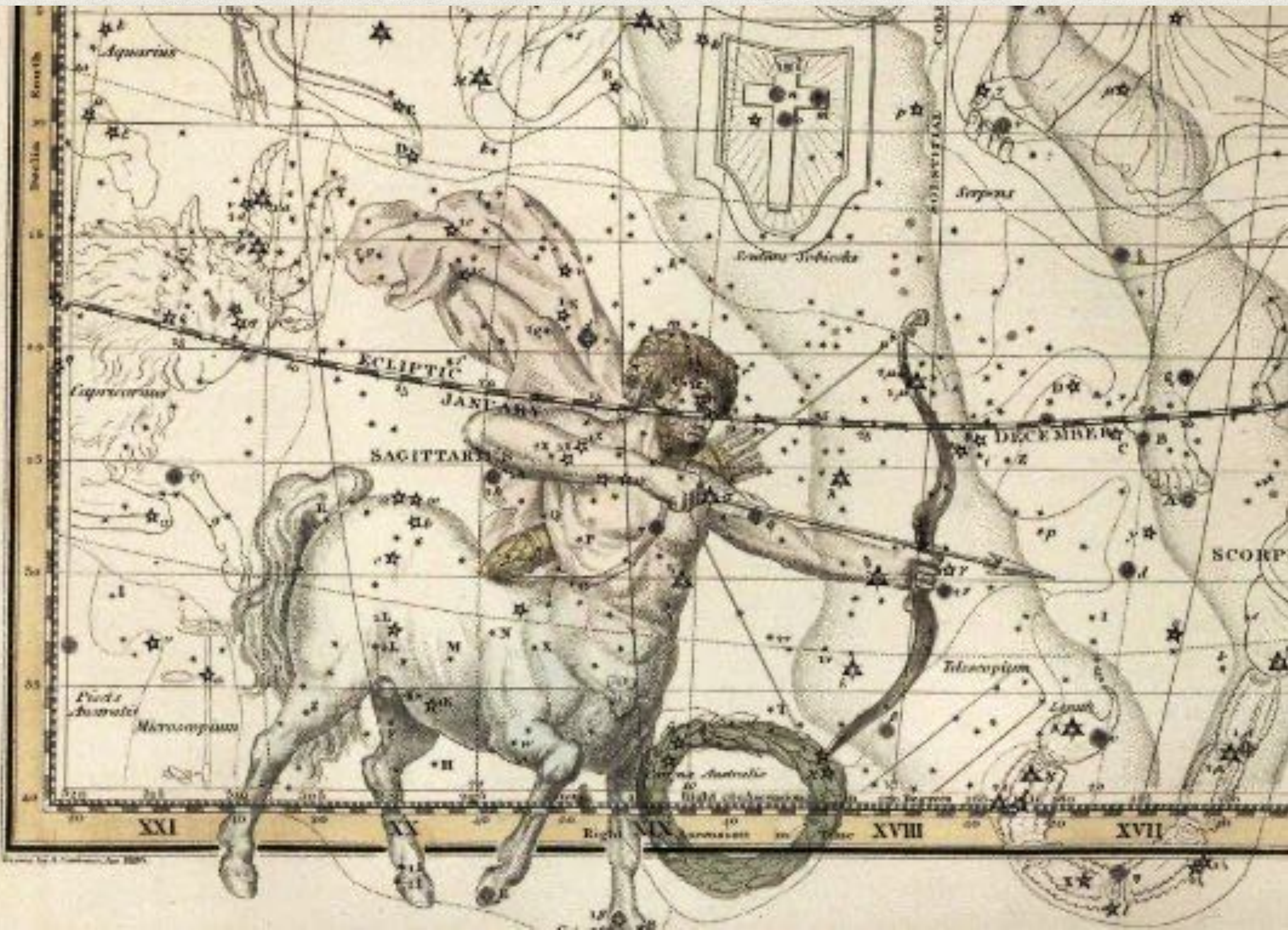




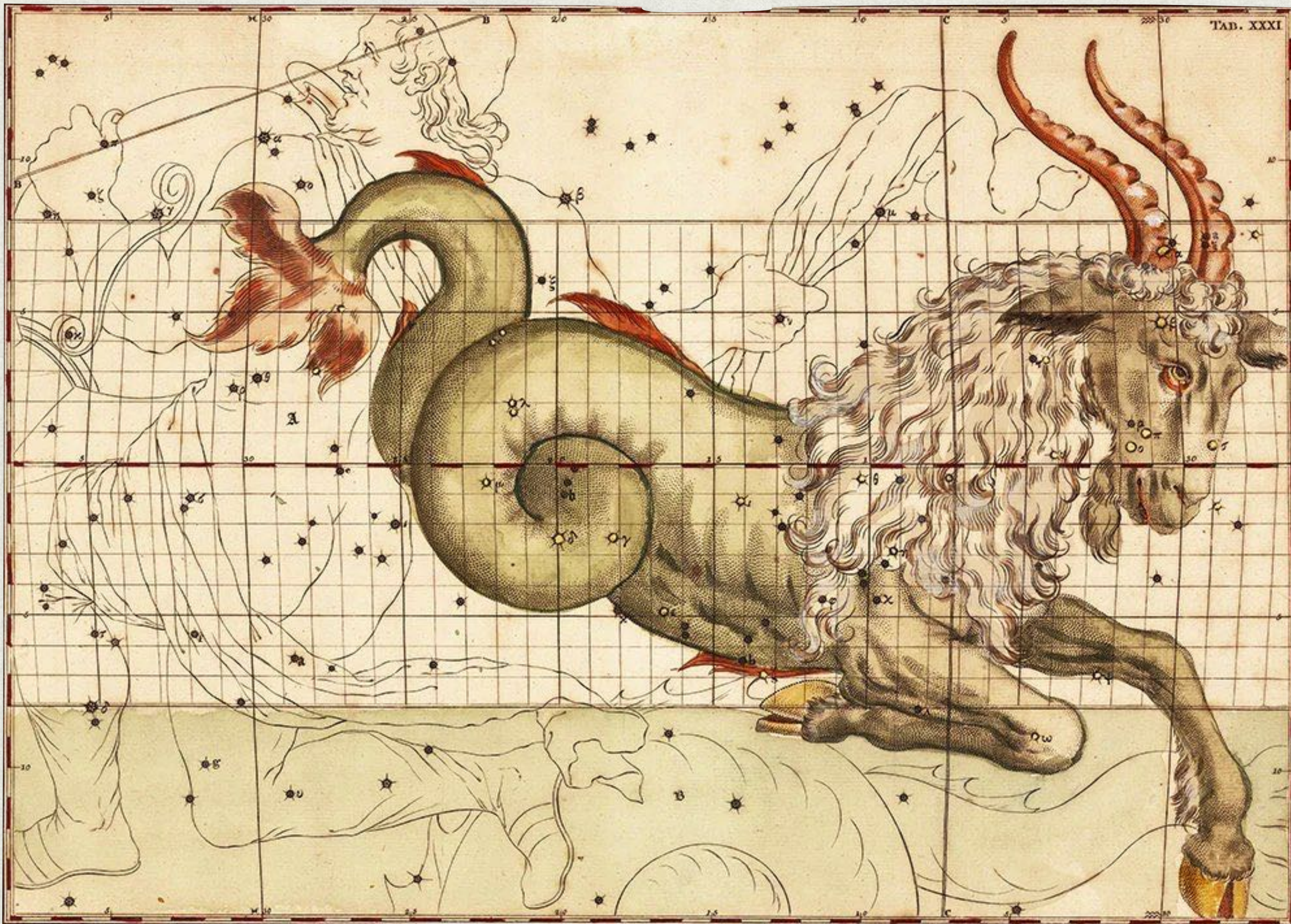
At the heart of Scorpio we find Antares, one of the four royal stars, a red star. Red is the colour of desire and this is the reddest star in the heavens; it symbolizes that red of desire that underlies every manifestation of divine life. -LoH:153











♄ ♄ ♄

The symbol for the sign Capricorn is most mysterious. It conceals the mystery of the Crocodiles, or Makara. It is constructed in an inaccurate and definitely misleading manner and should be regarded as a mystery and therefore not to be defined. -EA:57

To His
Thomas Duke of
This Table is most



GRACE
Newcastle &c. &c. &c.
humbly Inscrīb'd.





