



[Home](#) »



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[Esoteric Healing Services and Global Sharing Group \(Nicole Resciniti\)](#)

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Prior Webinar Series

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AN ENCYCLOPEDIA OUTLINE OF
**Masonic, Hermetic,
Qabbalistic and Rosierucian
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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Secret Teachings of All Ages ~ with Francis Donald - Program 01



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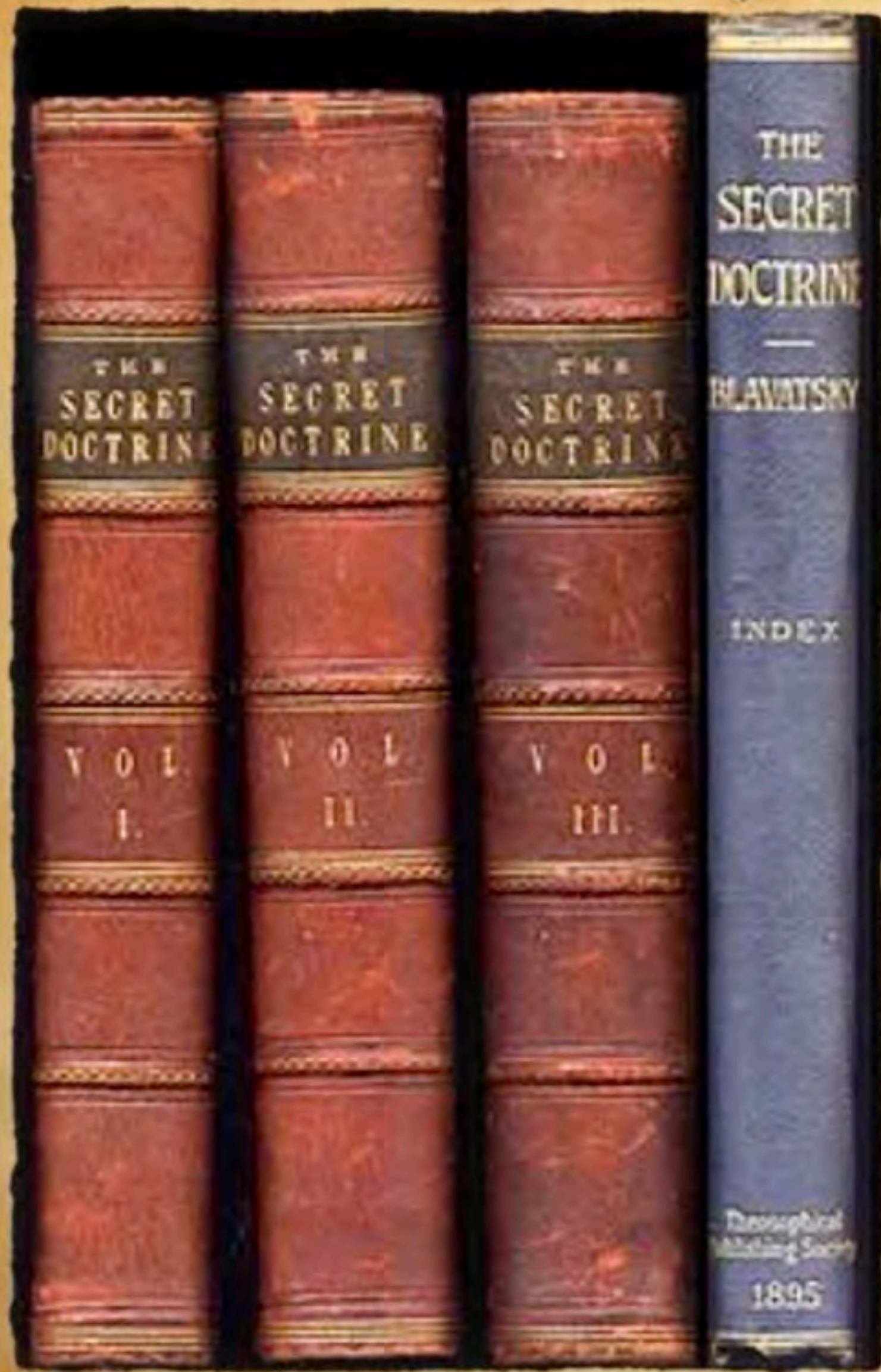
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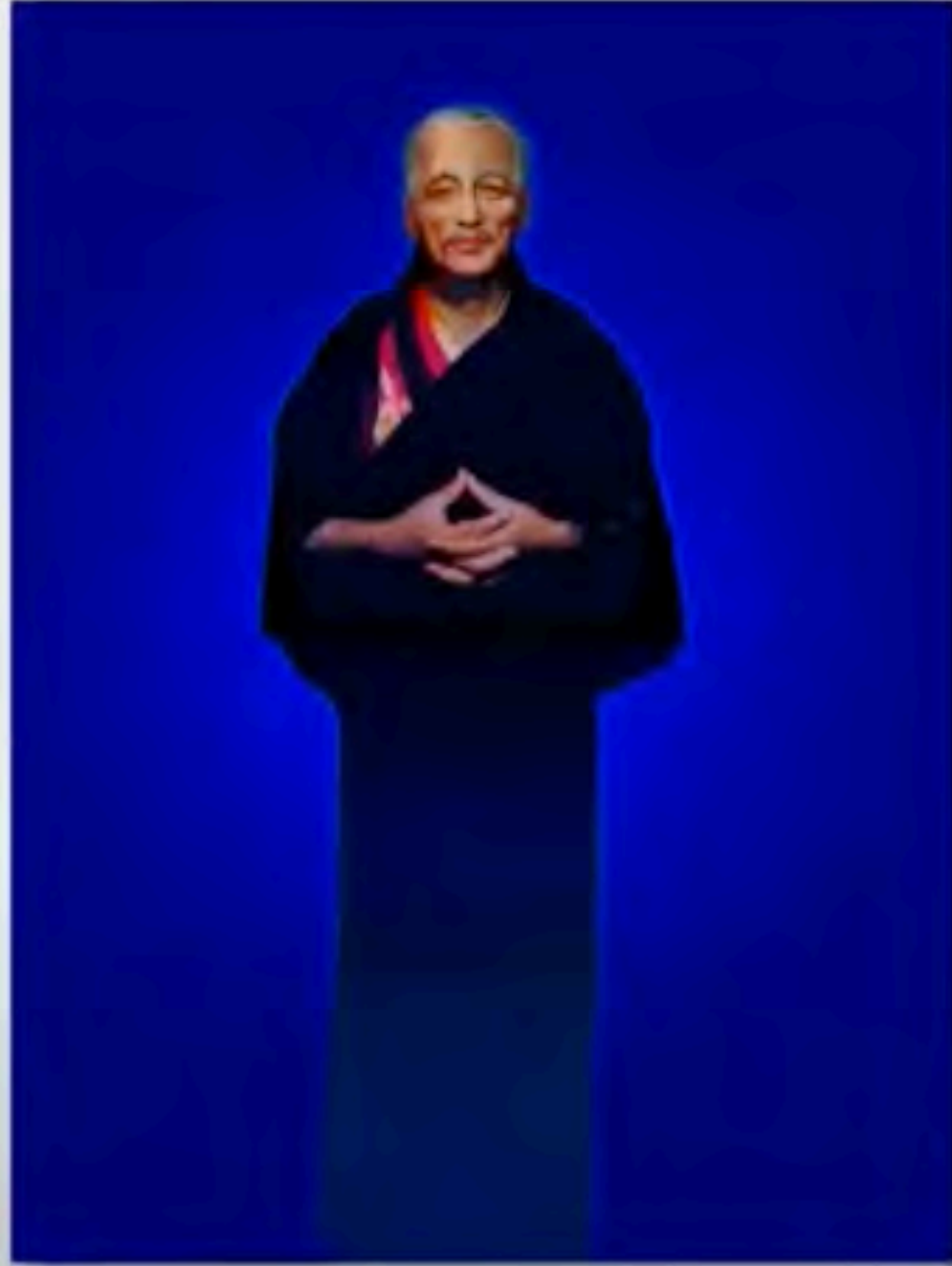


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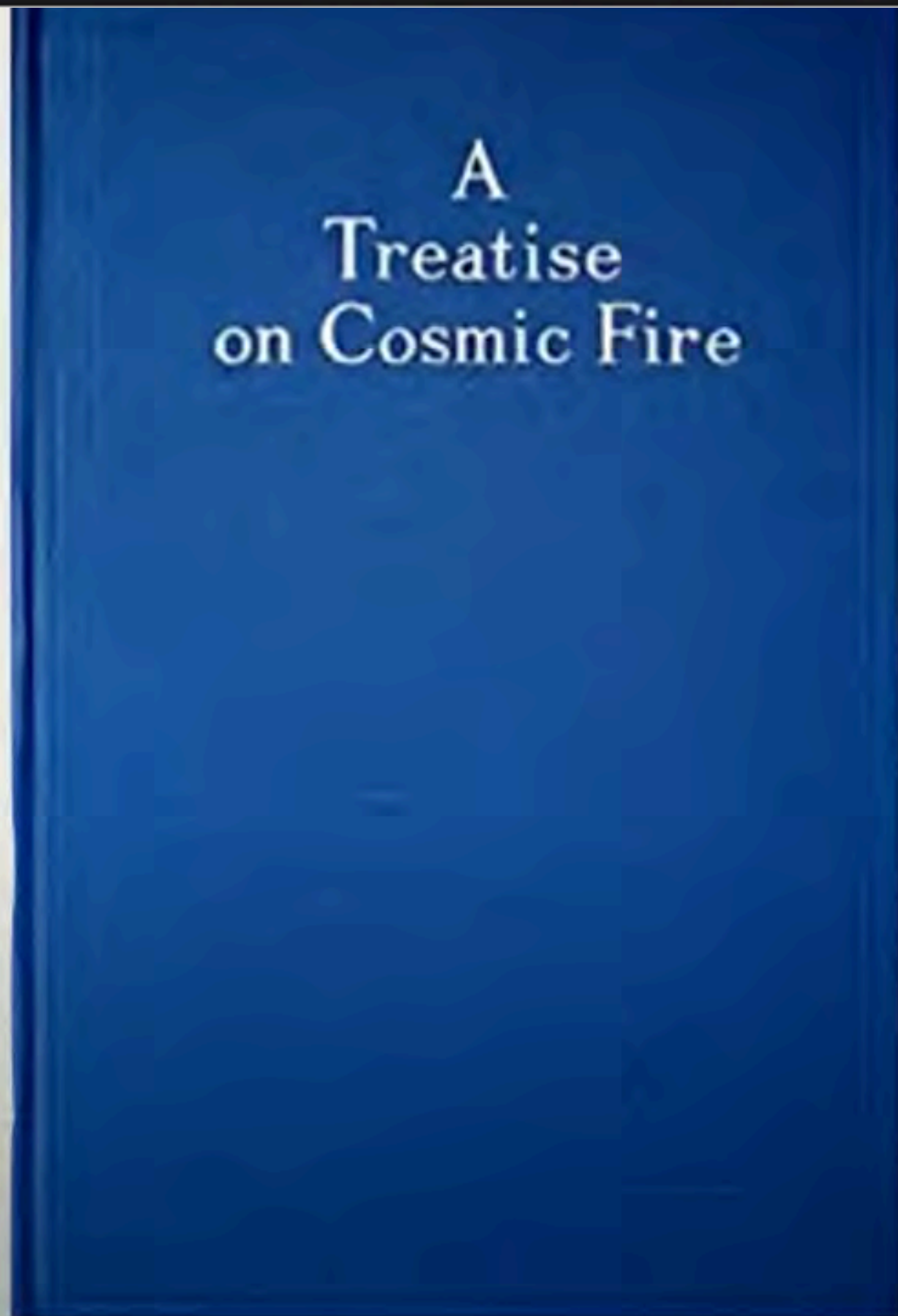
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- [Service](#)
- [Educational Programs](#)
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[Webinar: The Secret Teachings of All Ages, December 3, 2023](#)

[Webinar: Awakening the Higher Mind, December 10th, 2023](#)

[Webinar: The Secret Doctrine, 17 Dec, 2023](#)

[New Fellowship of Cosmic Fire Group, 8 December 2023, 8:00pm GMT](#)

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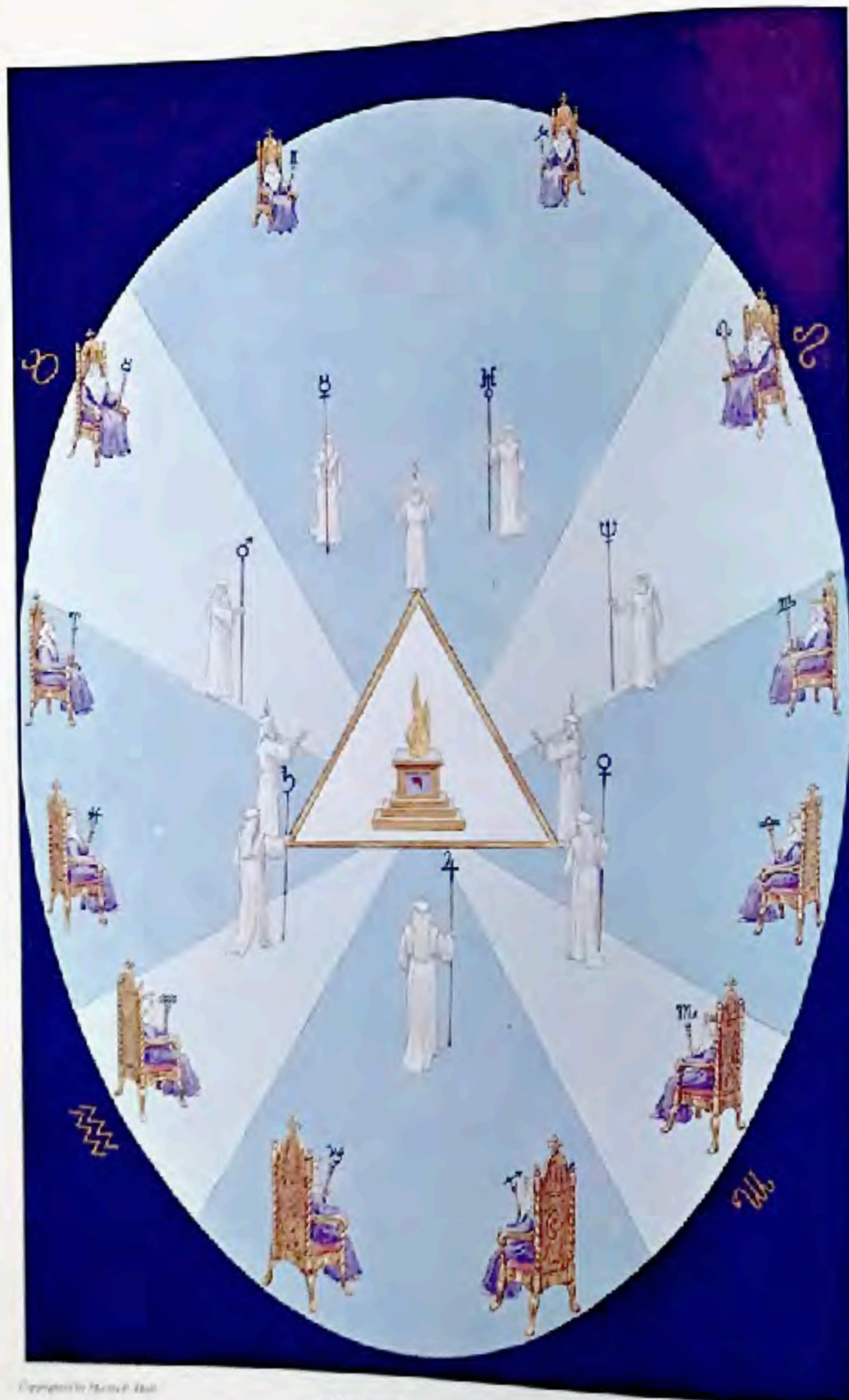
Welcome!

The Morya Federation is an international [Esoteric](#) School whose faculty members and students represent more than 25 countries in North and South America, Africa, Europe, Southeast Asia, Australia and New Zealand.

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.

All individuals who are drawn to spiritual teachings and to a comprehensive program of esoteric [Meditation](#), [Study](#) and [Service](#) are welcome.

Our goal is to help create soul-illuminated servers of humanity—servers inspired by love, spiritual will and spiritual intelligence—who can cooperate in establishing the new culture and civilization of the long-awaited [Age of Aquarius](#).



THE CONTENTS OF THE ZODIACAL EGG.
 The twelve signs of the zodiac are arranged in a circle, the center being the golden triangle. The signs are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. Each sign is represented by a figure in a specific pose, holding various symbols like scepters, scales, and animals. The background is a light blue gradient with a dark blue outer border.

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 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 shreds 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 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 ζῳδιακός (zōdiakos), which means "a circle of animals," or, as some believe, "lick 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 zō-on, meaning "an animal." He adds: "This latter word is compounded directly from the primitive Egyptian radicals, zō, life, and on, 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 stars. Imaginary caucuses 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 products 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 "shepherds" 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 those 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



CHART SHOWING THE RELATIONSHIP BETWEEN THE HUMAN BODY AND THE EXTERIOR UNIVERSE.

The zodiacal signs are arranged in a circle, the center being the golden triangle. The signs are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. Each sign is represented by a figure in a specific pose, holding various symbols like scepters, scales, and animals. The background is a light blue gradient with a dark blue outer border.

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 of twelve signs 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, Ahimasa, 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 Hurgrove 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 Balancer, was taken, making the present twelve." (*The Qabalah*.)

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



THE EQUINOXES AND SOLSTICES.
 The plane of the zodiac intersects the celestial equator at an angle of approximately 23.5°. The two points of intersection (A and B) are called the equinoxes.





in the Northern Hemisphere, and after passing through this constellation it immediately begins to increase. Hence the Greeks said that Jupiter (a name of the Sun God) was suckled by a goat. A new and different sidelight on zodiacal symbolism is supplied by John Cole, in *A Treatise on the Circular Zodiac of Tenetyra, in Egypt*: "The symbol therefore of the Goat rising from the body of a fish [Capricorn], represents with the greatest propriety the mountainous buildings of Babylon rising out of its low and marshy situation; the two horns of the Goat being emblematical of the two towns, Nineveh and Babylon, the former built on the Tigris, the latter on the Euphrates, but both subjected to one sovereignty."

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From Cole's *Treatise on the Circular Zodiac of Tenetyra, in Egypt*.
THE CIRCULAR ZODIAC OF TENETYRA.
The oldest circular zodiac known is the one found at Tenetyra, in Egypt, and was in the possession of the French astronomer Mr. Jean Cole. It is described in the *Annuaire de l'Observatoire de Paris*. The diameter of the zodiac is 12 inches. The circumference is 37 inches. It is surrounded by another circle of much larger circumference, containing hieroglyphic characters; this second circle is not shown in the diagram, which only are shown between the two circles. The characters, according to the zodiacal cosmology, represent such things as are mentioned in the text. The arrangement of the signs, after the zodiacal, are Leo and Cancer. Leo is no doubt of the sun. It appears to be brought to a serpent, and its tail is held by a woman. Immediately after the Lion comes the Urge, which is a pair of oxen. Further on we perceive two scales of a balance, above which, in a medallion, is the figure of Harpocrates. This follows the Scorpion, and Sagittarius, is named the serpent and the lion, and has faces. After Sagittarius are mentioned the signs Capricornus, Aquarius, Pegasus, the Sun, the Bull, and the Fish. This zodiacal cosmology is, as we have already stated, derived from the book of Cosmo, the Chaldean.

writings of the great occultists and a study of their diagrams reveal the fact that many of them were acquainted with another method of arranging the heavenly bodies.

The other system of astrological philosophy is called the heliocentric. This posits the sun in the center of the solar system, where it naturally belongs, with the planets and their moons revolving about it. The great difficulty, however, with the heliocentric system is that, being comparatively new, there has not been sufficient time to experiment successfully and to log the effects of its various aspects and relationships. Geocentric astrology, as its name implies, is confined to the earthy side of nature, while heliocentric astrology may be used to analyze the higher intellectual and spiritual faculties of man.

The important point to be remembered is that when the sun was said to be in a certain sign of the zodiac, the ancients really meant that the sun occupied the opposite sign and cast its long ray into the house in which they entoped it. Therefore, when it is said that the sun is in Taurus, it means (astronomically) that the sun is in the sign opposite to Taurus, which is Scorpio. This resulted in two distinct schools of philosophy: one geocentric and exoteric, the other heliocentric and esoteric. While the ignorant multitudes worshiped the house of the sun's reflection, which in the case described would be the Bull, the wise revered the house of the sun's actual dwelling, which would be the Scorpion, or the Serpent, the symbol of the concealed spiritual mystery. This sign has three different symbols. The most common is that of a Scorpion, who was called by the ancients the backbiter, being the symbol of deceit and perversion; the second (and less common) form of the sign is a Serpent, often used by the ancients to symbolize wisdom.

Probably the rarest form of Scorpio is that of an Eagle. The arrangement of the stars of the constellation bears as much resemblance to a flying bird as to a scorpion. Scorpio, being the sign of occult initiation, the flying eagle—the king of birds—represents the highest and most spiritual type of Scorpio, in which it transcends the venomous insect of the earth. As Scorpio and Taurus are opposite each other in the zodiac, their symbolism is often closely intermingled. The Hon. E. M. Planket, in *Ancient Calendars and Constellations*, says: "The Scorpion (the constellation Scorpio of the Zodiac opposite to Taurus) joins with Mithras in his attack upon the Bull, and always the gent of the spring and autumn equinoxes are present in joyous and mournful coincidences."

The Egyptians, the Assyrians, and the Babylonians, who knew the sun as a Bull, called the zodiac a series of furrows, through which the great celestial Ox dragged the plow of the sun. Hence the populace offered up sacrifices and led through the streets magnificent steers, bedecked with flowers and surrounded with priests, dancing girls of the temple, and musicians. The philosophic elect did not participate in these idolatrous ceremonies, but advocated them as most suitable for the types of mind composing the mass of the population. These few possessed a far deeper understanding, as the Serpent of Scorpio upon their foreheads—the *Uroboros*—bore witness.

The sun is often symbolized with its rays in the form of a shaggy mane. Concerning the Masonic significance of Leo, Robert Hewitt Brown, 32°, has written: "On the 21st of June, when the sun arrives at the summer solstice, the constellation Leo—being but 30° in advance of the sun—appears to be leading the way, and to aid by his powerful paw in lifting the sun up to the summit of the zodiacal arch. * * * This visible connection between the constellation Leo and the return of the sun to his place of power and glory, at the summit of the Royal Arch of heaven, was the principal reason why that constellation was held in such high esteem and reverence by the ancients. The astrologers distinguished Leo as the 'sole house of the sun,' and taught that the world was created when the sun was in that sign. The lion was adored in the East and the West by the Egyptians and the Mexicans. The chief Druid of Britain was styled a lion.'" (*Stellar Theology and Masonic Astronomy*.) When the Aquarian Age is thoroughly established, the sun will be in Leo, as will be noted from the explanation previously given in this chapter regarding the distinction between geocentric and heliocentric astrology. Then, indeed, will the secret religions of the world include once more the raising to initiation by the Grip of the Lion's Paw. (Lazarus will come forth.)

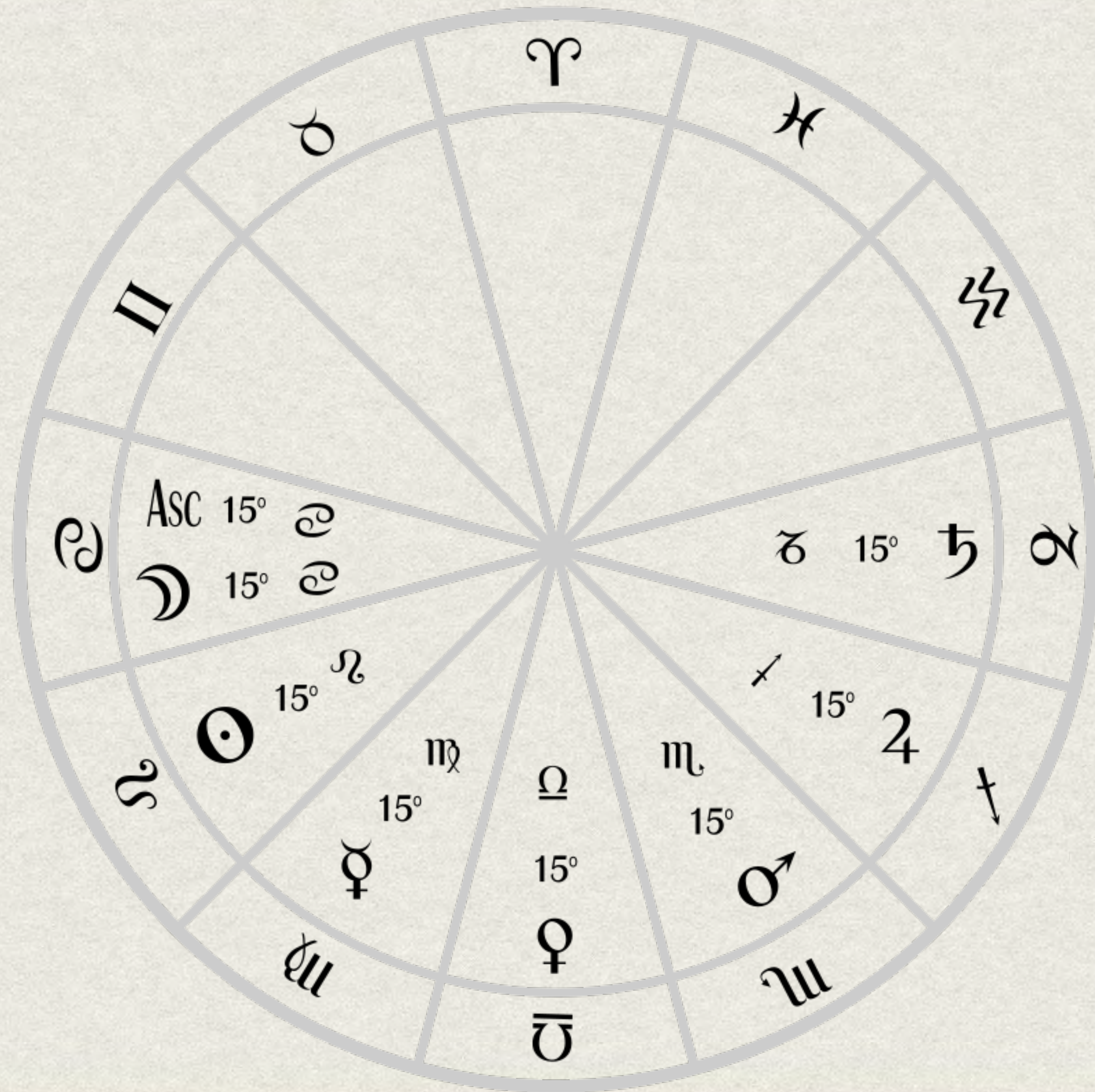
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in the Northern Hemisphere, and after passing through this constellation it immediately begins to increase. Hence the Greeks said that Jupiter (a name of the Sun God) was suckled by a goat. A new and different sidelight on zodiacal symbolism is supplied by John Cole, in *A Treatise on the Circular Zodiac of Tentyra, in Egypt*. "The symbol therefore of the Goat rising from the body of a fish [Capricorn], represents with the greatest propriety the mountainous buildings of Babylon rising out of its low and marshy situation; the two horns of the Goat being emblematical of the two towns, Nineveh and Babylon, the former built on the Tigris, the latter on the Euphrates, but both subjected to one sovereignty."

The period of 2,160 years required for the regression of the sun through one of the zodiacal constellations is often termed an age. According to this system, the age secured its name from the sign through which the sun passes year after year as it crosses the equator at the vernal equinox. From this arrangement are derived the terms *The Taurian Age, The Aryan Age, The Piscean Age, and The Aquarian Age*. During these periods, or ages, religious worship takes the form of the appropriate celestial sign—that which the sun is said to assume as a personality in the same manner that a spirit assumes a body. These twelve signs are the jewels of his breastplate and his light shines forth from them, one after the other.

From a consideration of this system, it is readily understood why certain religious symbols were adopted during different ages of the earth's history; for during the 2,160 years the sun was in the constellation of Taurus, it is said that the Solar Deity assumed the body of Apis, and the Bull became sacred to Osiris. (For details concerning the astrological ages as related to Biblical symbolism, see *The Message of the Stars* by Max and Augusta Foss Heindel.) During the Aryan Age the Lamb was held sacred and the priests were called shepherds. Sheep and goats were sacrificed upon the altars, and a scapegoat was appointed to bear the sins of Israel.

During the Age of Pisces, the Fish was the symbol of divinity and the Sun God led the multitude with two small fishes. The frontispiece of Inman's *Ancient Faiths* shows the goddess Isis with a fish on her head; and the Indian Savior God, Christa, in one of his incarnations was cast from the mouth of a fish.

Not only is Jesus often referred to as the Fisher of Men, but as John P. Lundy writes: "The word Fish is an abbreviation of this whole title, Jesus Christ, Son of God, Savior, and Cross; or as St. Augustine expresses it, 'If you join together the initial letters of the five Greek words, Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτῆρ, which mean Jesus Christ, Son of God, Savior, they will make ΙΧΘΥΣ, Fish, in which word Christ is mystically understood, because

He was able to live in the abyss of this mortality as in the depth of waters, that is, without sin.'" (*Messengers of Christianity*.) Many Christians observe Friday, which is sacred to the Virgin (Venus), upon which day they shall eat fish and not meat. The sign of the fish was one of the earliest symbols of Christianity; and when drawn upon the sand, it informed our Christian that another of the same faith was near.

Aquarius is called the *Sign of the Water Bearer*, or the man with a jug of water on his shoulder mentioned in the New Testament. This is sometimes shown as an angelic figure, supposedly androgynous, either pouring water from an urn or carrying the vessel upon his shoulder. Among Oriental peoples, a water vessel alone is often used. Edward Upham, in his *History and Doctrine of Buddhism*, describes Aquarius as being "in the shape of a pot and of a color between blue and yellow; this Sign is the single house of Saturn." When Herschel discovered the planet Uranus (sometimes called by the name of its discoverer), the second half of the sign of Aquarius was allotted to this added member of the planetary family. The water pouring from the urn of Aquarius under the name of "the waters of eternal life" appears many times in symbolism. So it is with all the signs. Thus the sun in its path controls whatever form of worship man offers to the Supreme Deity.

There are two distinct systems of astrological philosophy. One of them, the Ptolemaic, is geocentric: the earth is considered the center of the solar system, around which the sun, moon, and planets revolve. Astronomically, the geocentric system is incorrect, but for thousands of years it has proved its accuracy when applied to the material nature of earthly things. A careful consideration of the

writings of the great occultists and a study of their diagrams reveal the fact that many of them were acquainted with another method of arranging the heavenly bodies.

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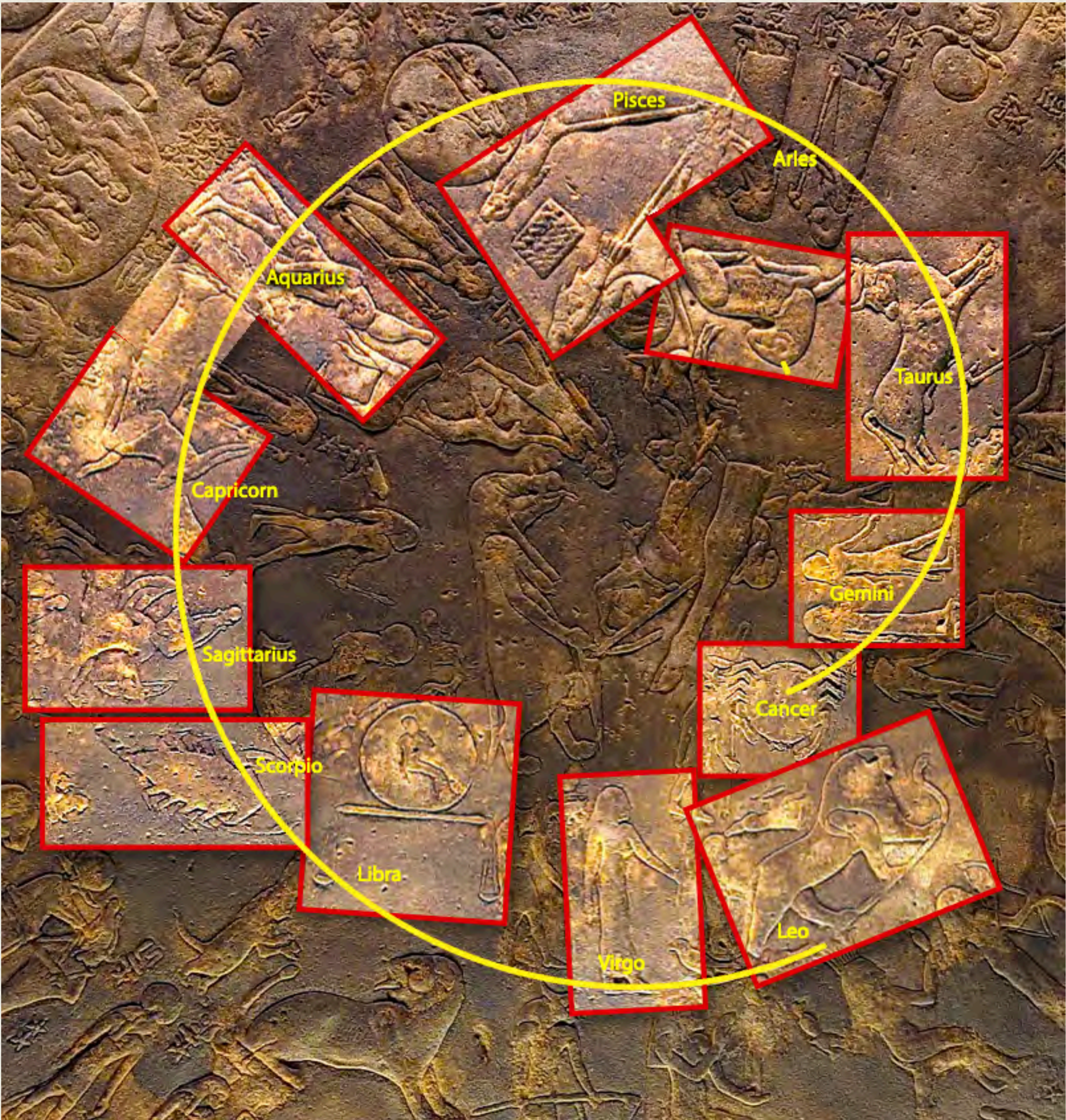


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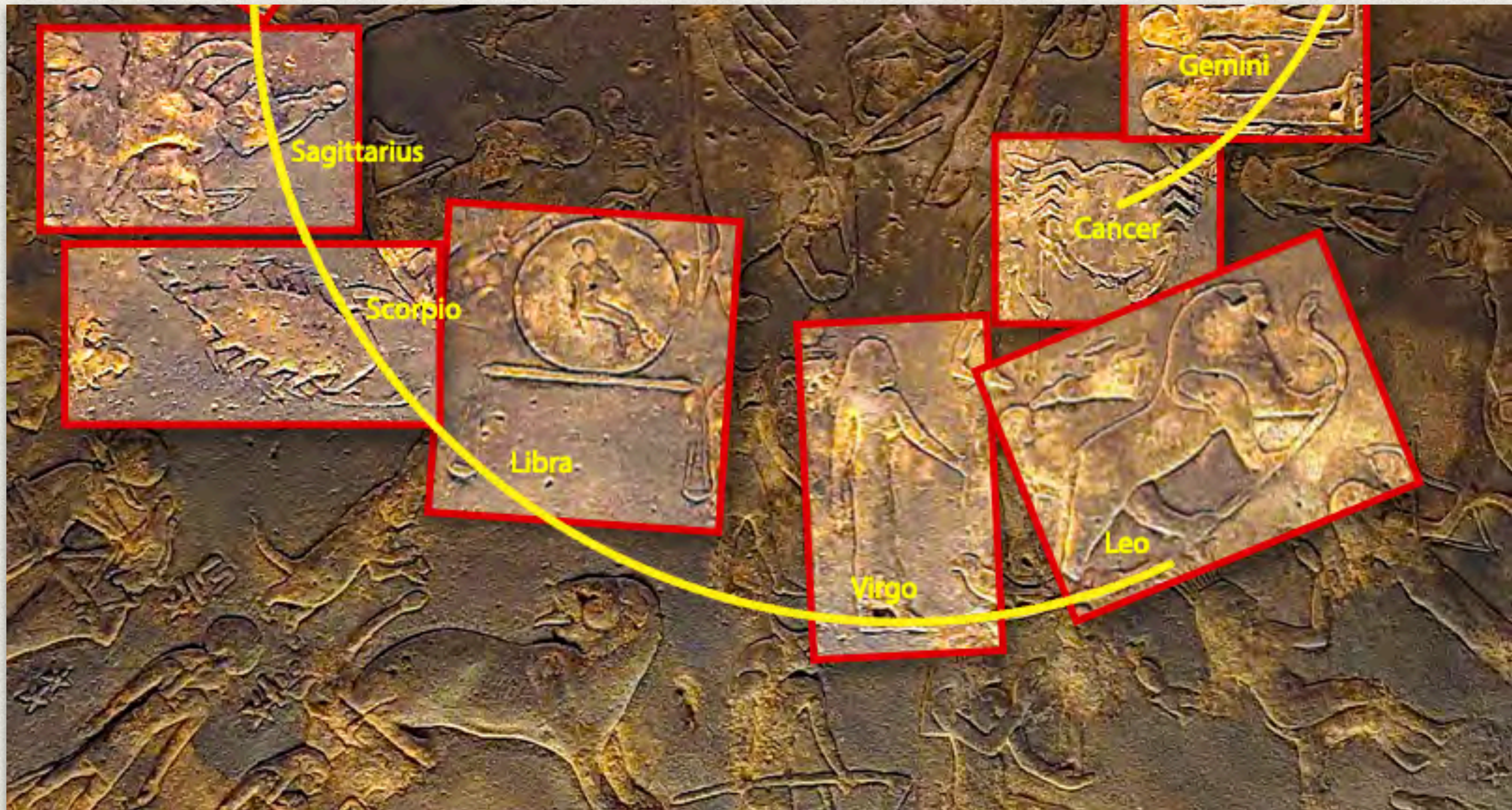
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Sagittarius

Gemini

Cancer

Scorpio

Libra

Virgo

Leo

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its age in tens of thousands of years; occultism, in tens of millions. There is an old saying that "Mother Earth has shaken many civilizations from her back," and it is not beyond reason that the principles of astrology and astronomy were evolved millions of years before the first white man appeared.

The occultists of the ancient world had a most remarkable understanding of the principle of evolution. They recognized all life as being in various stages of becoming. They believed that grains of sand were in the process of becoming human in consciousness but not necessarily in form; that human creatures were in the process of becoming planets; that planets were in the process of becoming solar systems; and that solar systems were in the process of becoming cosmic chains; and so on *ad infinitum*. One of the stages between the solar system and the cosmic chain was called the *zodiac*; therefore they taught that at a certain time a solar system breaks up into a zodiac. The houses of the zodiac become the thrones for twelve Celestial Hierarchies, or as certain of the ancients state, ten Divine Orders. Pythagoras taught that 10, or the unit of the decimal system, was the most perfect of all numbers, and he symbolized the number ten by the *lesser tetractys*, an arrangement of ten dots in the form of an upright triangle.

The early star gazers, after dividing the zodiac into its houses, appointed the three brightest stars in each constellation to be the joint rulers of that house. Then they divided the house into three sections of ten degrees each, which they called *decans*. These, in turn, were divided in half, resulting in the breaking up of the zodiac into seventy-two duodecans of five degrees each. Over each of these duodecans the Hebrews placed a celestial intelligence, or angel, and from this system has resulted the Qabbalistic arrangement of the seventy-two sacred names, which correspond to the seventy-two flowers, knobs, and almonds upon the seven-branched Candlestick of the Tabernacle, and the seventy-two men who were chosen from the Twelve Tribes to represent Israel.

The only two signs not already mentioned are Gemini and Sagittarius. The constellation of Gemini is generally represented as two small children, who, according to the ancients, were born out of eggs, possibly the ones that the Bull broke with his horns. The stories concerning Castor and Pollux, and Romulus and Remus, may be the result of amplifying the myths of these celestial Twins. The symbols of Gemini have passed through many modifications. The one used by the Arabians was the peacock. Two of the important stars in the constellation of Gemini still bear the names of Castor and Pollux. The sign of Gemini is supposed to have been the patron of phallic worship, and the two obelisks, or pillars, in front of temples and churches convey the same symbolism as the Twins. The sign of Sagittarius consists of what the ancient Greeks called

a centaur—a composite creature, the lower half of whose body was in the form of a horse, while the upper half was human. The centaur is generally shown with a bow and arrow in his hands, aiming a shaft far off into the stars. Hence Sagittarius stands for two distinct principles: first, it represents the spiritual evolution of man, for the human form is rising from the body of the beast; secondly, it is the symbol of aspiration and ambition, for as the centaur aims his arrow at the stars, so every human creature aims at a higher mark than he can reach.

Albert Churchward, in *The Signs and Symbols of Primordial Man*, sums up the influence of the zodiac upon religious symbolism in the following words: "The division here [is] in twelve parts, the twelve signs of the Zodiac, twelve tribes of Israel, twelve gates of heaven mentioned in Revelation, and twelve entrances or portals to be passed through in the Great Pyramid, before finally reaching the highest degree, and twelve Apostles in the Christian doctrines, and the twelve original and perfect points in Masonry."

The ancients believed that the theory of man's being made in the image of God was to be understood literally. They maintained that the universe was a great organism not unlike the human body, and that every phase and function of the Universal Body had a correspondence in man. The most precious Key to Wisdom that the priests communicated to the new initiates was what they termed the *law of analogy*. Therefore, to the ancients, the study of the stars was a sacred science, for they saw in the movements of the celestial bodies the ever-present activity of the Infinite Father.

The Pythagoreans were often undeservedly criticized for promulgating the so-called doctrine of metempsychosis, or the transmigration of souls. This concept as circulated among the uninitiated was merely a blind, however, to conceal a sacred truth. Greek mystics believed that the spiritual nature of man descended into material existence from the Milky Way—the seed ground of souls—through one of the twelve gates of the great zodiacal band. The spiritual nature was therefore said to incarnate in the form of the symbolic creature created by Magian star gazers to represent the various zodiacal constellations. If the spirit incarnated through the sign of Aries, it was said to be born in the body of a ram; if in Taurus, in the body of the celestial bull. All human beings were thus symbolized by twelve mysterious creatures

through the natures of which they were able to incarnate into the material world. The theory of transmigration was not applicable to the visible material body of man, but rather to the invisible immaterial spirit wandering along the pathway of the stars and sequentially assuming in the course of evolution the forms of the sacred zodiacal animals.

In the Third Book of the *Mathesis* of Julius Firmicus Maternus appears the following extract concerning the positions of the heavenly bodies at the time of the establishment of the inferior universe: "According to Æsculapius, therefore, and Anubius, to whom especially the divinity Mercury committed the secrets of the astrological science, the geniture of the world is as follows: They constituted the Sun in the 15th part of Leo, the Moon in the 15th part of Cancer, Saturn in the 15th part of Capricorn, Jupiter in the 15th part of Sagittary, Mars in the 15th part of Scorpio, Venus in the 15th part of Libra, Mercury in the 15th part of Virgo, and the Horoscope in the 15th part of Cancer. Conformably to this geniture, therefore, to these conditions of the stars, and the testimonies which they adduce in confirmation of this geniture, they are of opinion that the destinies of men, also, are disposed in accordance with the above arrangement, as may be learnt from that book of Æsculapius which is called *Μετρωσεως*, (i.e. Ten Thousand, or an innumerable multitude of Genitures,) in order that nothing in the several genitures of men may be found to be discordant with the above-mentioned geniture of the world." The seven ages of man are under the control of the planets in the following order: infancy, the moon; childhood, Mercury; adolescence, Venus; maturity, the sun; middle age, Mars; advanced age, Jupiter; and decrepitude and dissolution, Saturn.



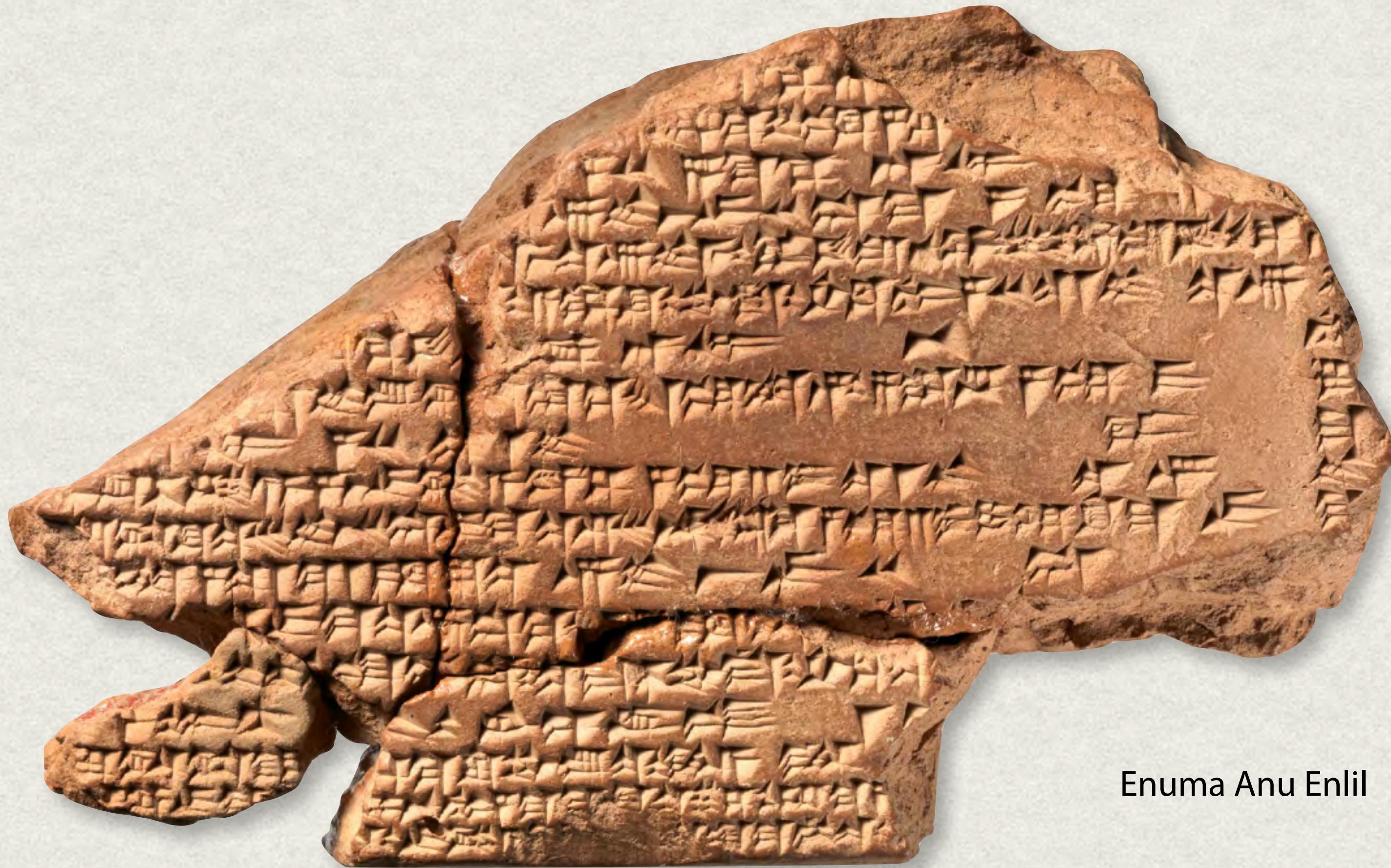
From Kircher's *Œdipus Ægyptiacus*.
HERMOGYPHIC PLAN, BY HERMES, OF THE ANCIENT ZODIAC.
The inner circle contains the hieroglyph of Hesperia, the triform and pantomorphic deity. In the six concentric bands surrounding the inner circle are (from within outward): (1) the numbers of the zodiacal houses in figures and also in words; (2) the modern names of the houses; (3) the Greek or the Egyptian names of the Egyptian deities assigned to the houses; (4) the complete figures of these deities; (5) the ancient or the modern zodiacal signs, sometimes both; (6) the number of decans or subdivisions of the houses.

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The Venus tablet of Ammisaduqa



Enuma Anu Enlil

५३

तद्यमाने रसमग्नौ रसमुल्लेखने रससंभवेति अरुपुं च वल विभवा च दना कुशलाः तेषां पूर्वापूर्वागरीश्वरः । तद्यथाः ॥ कृदने रोदनं च वरशि
 मर्दं तथैव च । अपतद्य प्रकृतां च चतुर्धा मुद्रमुच्यते ॥ तथा च कश्चिदपि ॥ सर्वत्रोत्पत्तः शीघ्रं दुक्तं तत्तत्तद्यववाचकः भागवते रवितो सेव इति मन्वः इनेः
 चरः ॥ उषिद्युत्तमं दमाश्चिते काले विवृता गान्तिः तत्रोयोगो भवे देषा यत्तुं वा ज्ञेयं भाशितः उपसुपरितं स्थान्ते ह्यभ्यते सुगम तिष्ठतः । नेवात्त्रे वा सुमंदि
 चाप्स्यत्तथापरः चतुष्पुकाः संयोगो युद्धे तु दिवि वारिणा मिति । रचन्तो वापि दमापतद्युच्यते ॥ अथ च तदुष्कारस्य युद्धस्य प्रत्येकफल
 चतुष्टयं तत् ॥ भेदेष्टु विनाशो भेदः सुखदा म्हाकुलानां च । उच्चैः शस्त्रभयं तं विविरोधः क्रियते ॥ असुनिरोधे युद्धानि ह्युत्तमांशत्क
 दा विमर्दीः युद्धे चाप्यपतद्ये भवति युद्धानि भुपानात् ॥ भेदसंज्ञिते युद्धेष्टु विनाशो वर्धमानं सुखदां । निशां म्हाकुलानां च प्रधाना नादर
 स्था भेदो भवति ॥ उच्चैः शस्त्रभयं तं विविरोधः क्रियते ॥ असुनिरोधे युद्धानि ह्युत्तमांशत्क
 तेषु युद्धे शस्त्राणां युद्धानि भवति । तथा शस्त्राणां कादं विमर्दीः अवर्द्धः शस्त्रं प्रत्येकं भागं संवर्धते । शस्त्रेण भागिभ्युत्कथं चावर्द्धा भवति तत्रोत्त
 उपहास्यं तं अत्र मर्दं मदी वरी डमि स्थर्धः युद्धे चाप्यपतद्ये इति तके पत्तमं सुविरोधे युद्धानि ह्युत्तमांशत्कं भवति । चावदपतद्येन अरुपुं युद्धे श्पानां युद्धात्पे
 व भवति नात्र पतद्ये तं युद्धे तदतिरिच्यते यत्तमादे दो आवयोः यदन्त्यं तं सुवर्द्धं म्हाकुलानां च प्रधाना नादरं विरोधा अवगच्छते तस्मा
 त्विष्ये युद्धे भेदावत्तथाः दुष्यते च्यते । अस्माद्भूत्तयदीकाणदिकं स्थितता फलं प्रताकं पनं विषागिता विहृताता अधिहृतात्तस्मात्प्रतिनिष्ठतताति
 मत्तमवालिं गानि उत्तर दिक्स्थिता स्त्रियता वे पुन्यादी विडा यन्मिमानि दहाणादि स्थितोपि यदा वे पुन्या विथता दिभिर्विज्यलिं गे युत्तं भवति
 ब्रह्मसत्तेना कन्त्यते यदा दहाणा विकथे जेता भवति तदा किं युत्तं दिक्स्थिते अरु डेता रिते सुक्ते ह्युत्तमपति जिहो यदाने हो विनाशं पुपयतीत्येवमा
 दिक्ते देव फलं उत्तवं अरु समा गता जेता शशानि फलं मुद कं स्पेय्यं सुखं न्वाति तदपसद्ये सर्वमेव जतेपं यत्तस्येनार्थं संवर्धो ह्युत्तमापित
 त्यतदिपनेन च्चा । येन फलं वे परीत्ये कल्पसदं द्वापमहा मस्थाने वा प्रकृत्तं युद्धे स्थापतद्ये तं जेते स्फुलं कल्पसदं इति आचार्यार्थं भेदेन चावृत्तं इति
 तिल्लाचार्यार्थं भेदो पनिल

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तिल्लाचार्यार्थं भेदो पनिल

५१२ ५१३ ५१४

परोक्षवाचकनाम इत्युत्तराणां पवित्रमोक्ष

The antiquity of the zodiac is much in dispute. To contend that it originated but a mere few thousand years before the Christian Era is a colossal mistake on the part of those who have sought to compile data concerning its origin. The zodiac necessarily must be ancient enough to go backward to that period when its signs and symbols coincided exactly with the positions of the constellations whose various creatures in their natural functions exemplified the outstanding features of the sun's activity during each of the twelve months. One author, after many years of deep study on the subject, believed man's concept of the zodiac to be at least five million years old. In all probability it is one of the many things for which the modern world is indebted to the Atlantean or the Lemurian civilizations. About ten thousand years before the Christian Era there was a period of many ages when knowledge of every kind was suppressed, tablets destroyed, monuments torn down, and every vestige of available material concerning previous civilizations completely obliterated. Only a few copper knives, some arrowheads, and crude carvings on the walls of caves bear mute witness of those civilizations which preceded this age of destruction. Here and there a few gigantic structures have remained which, like the strange monoliths on Easter Island, are evidence of lost arts and sciences and lost races. The human race is exceedingly old. Modern science counts

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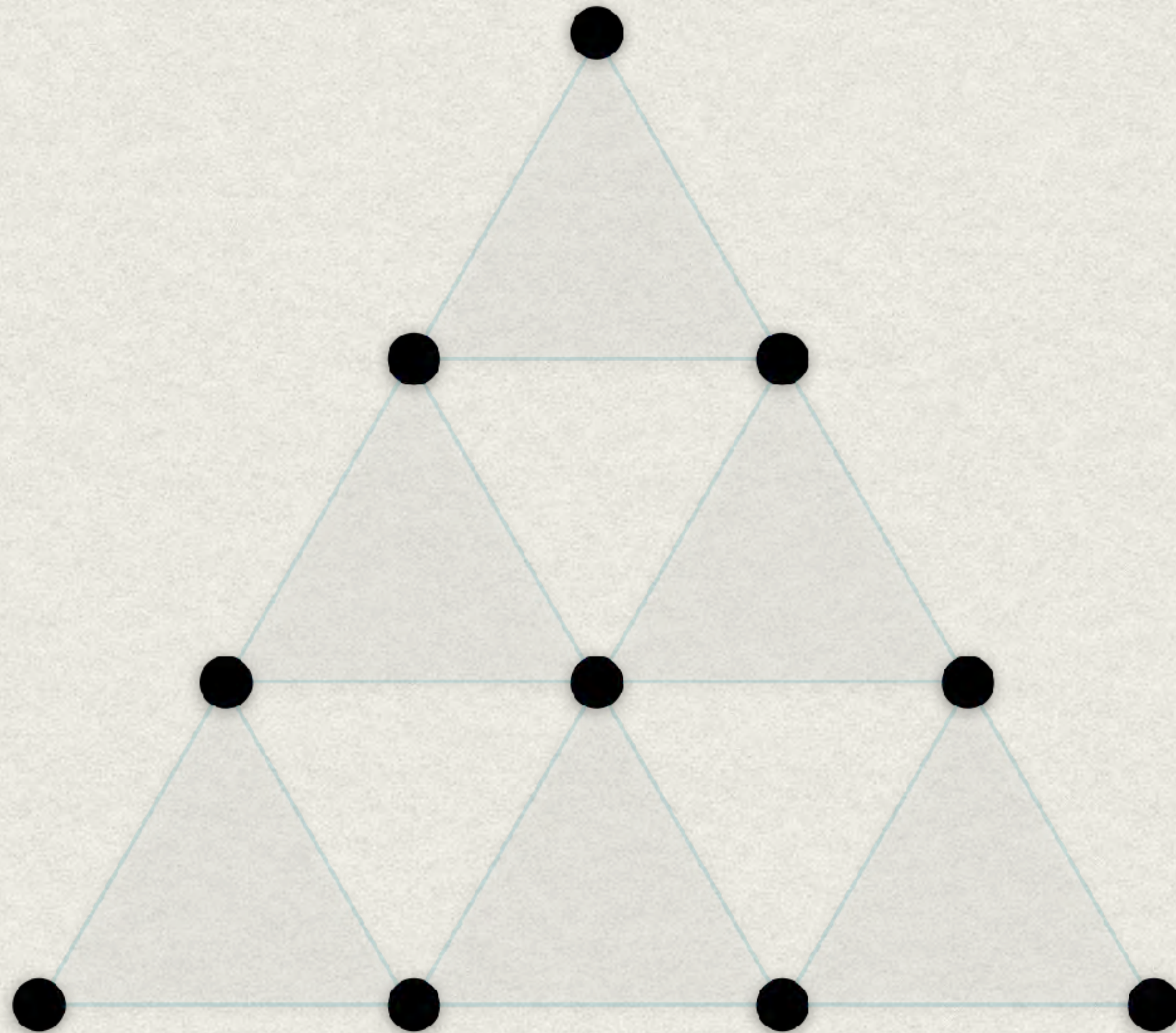


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1. The Monad: Unity, the source of all things.

2. The Dyad: Duality, representing balance and opposition.

3. The Triad: Harmony, the interaction of unity and duality.

4. The Tetrad: The four elements and the structure of the physical world.

5. The Pentad: Life and health, symbolizing the human microcosm.

6. The Hexad: Order and structure, often linked to the harmony of the spheres.

7. The Heptad: Spirit and mysticism, associated with the seven classical planets.

8. The Ogdoad: Cosmic balance and justice.

9. The Ennead: Completion and fulfillment, often linked to the nine celestial bodies.

10. The Decad: Perfection and the return to unity, symbolizing the entire cosmos

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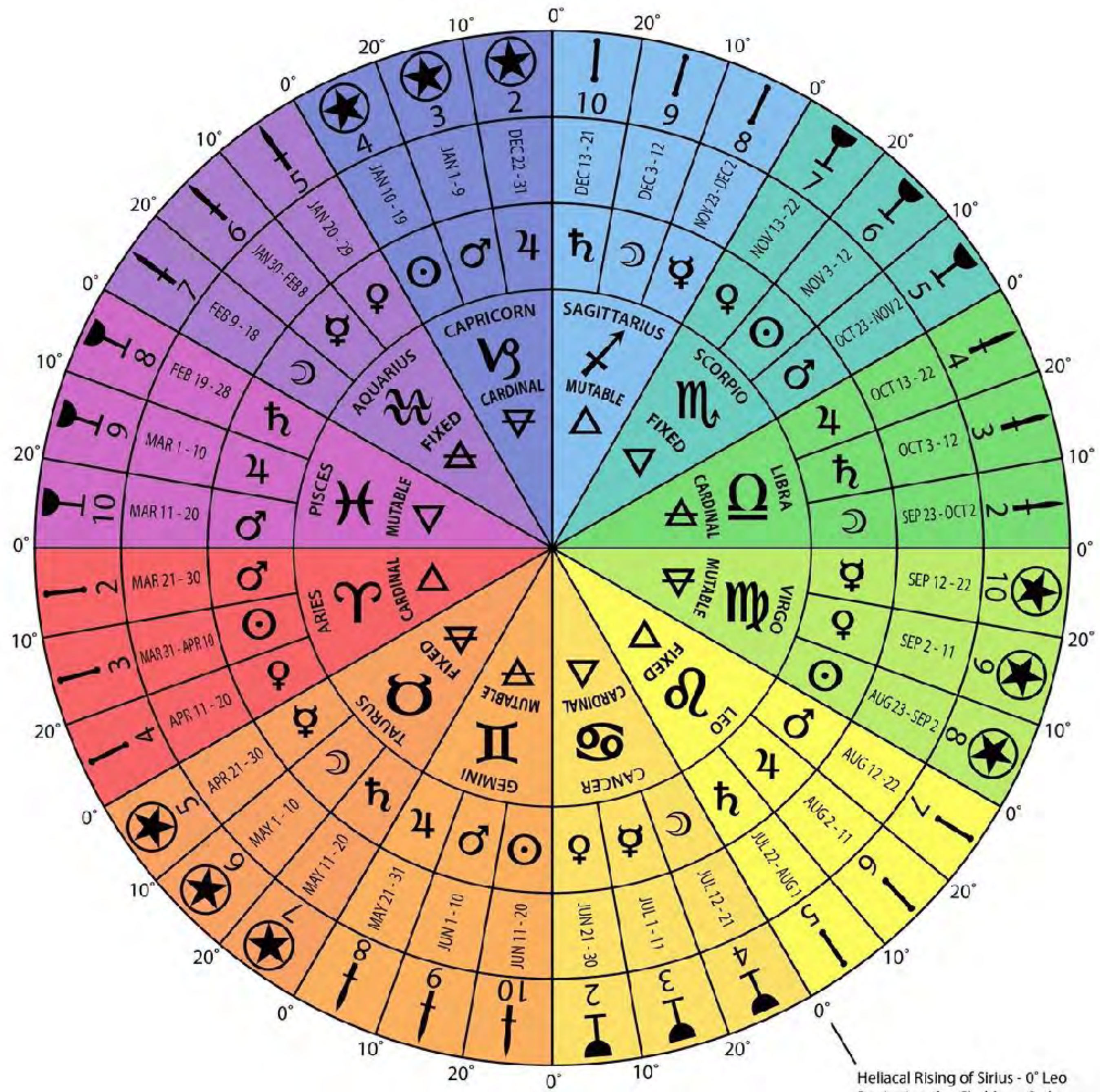
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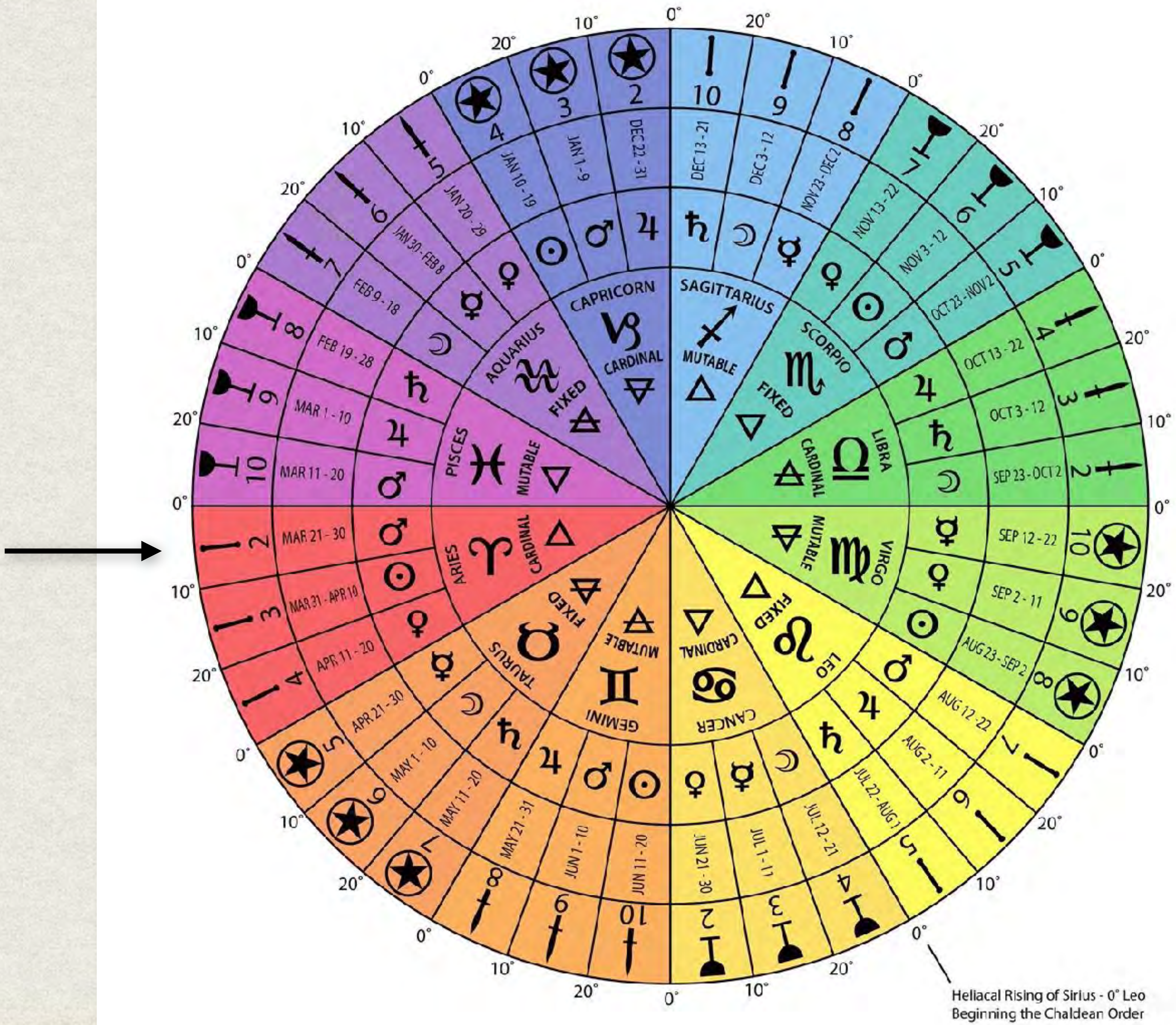
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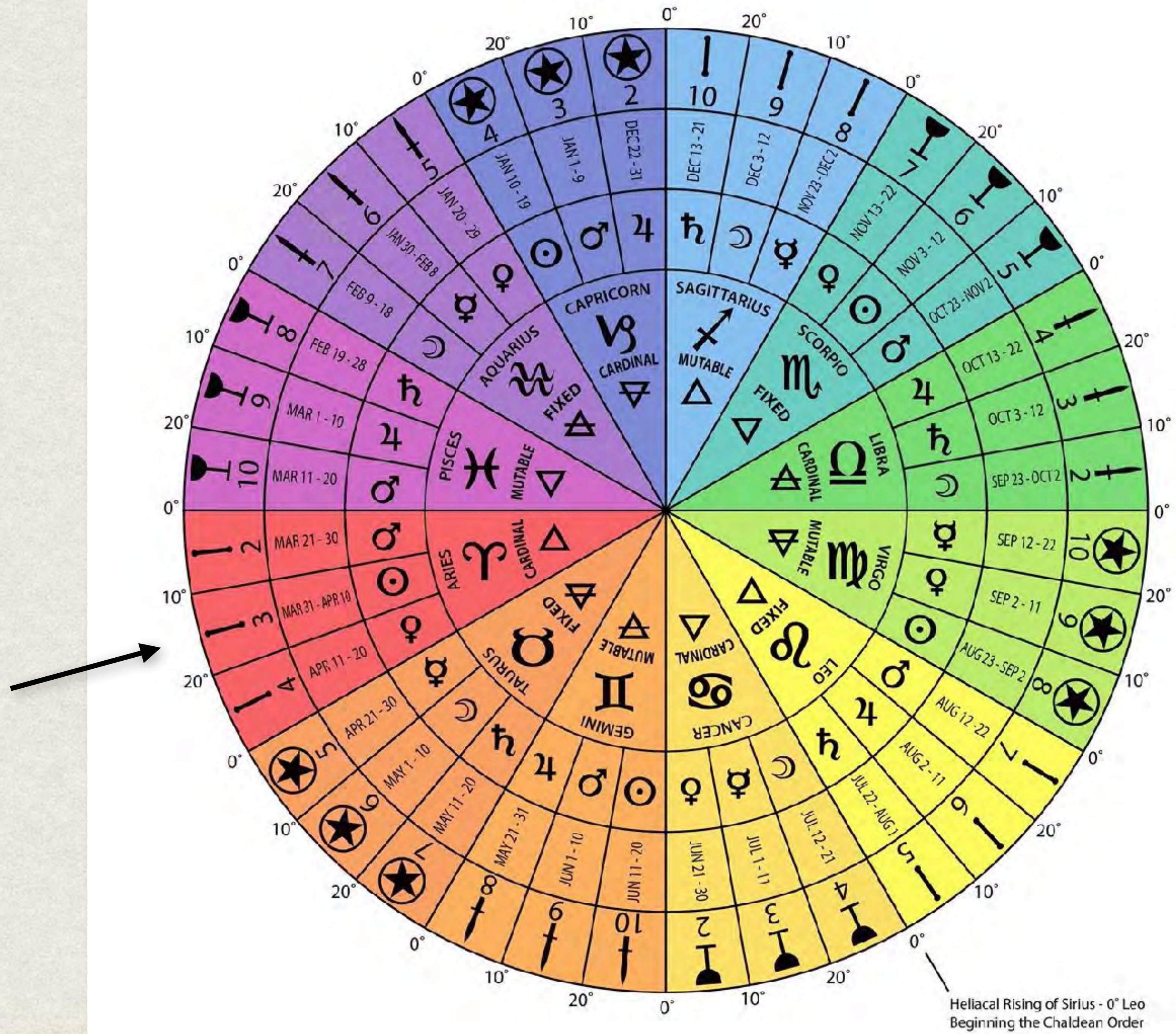
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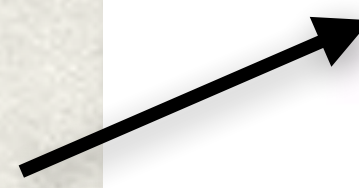
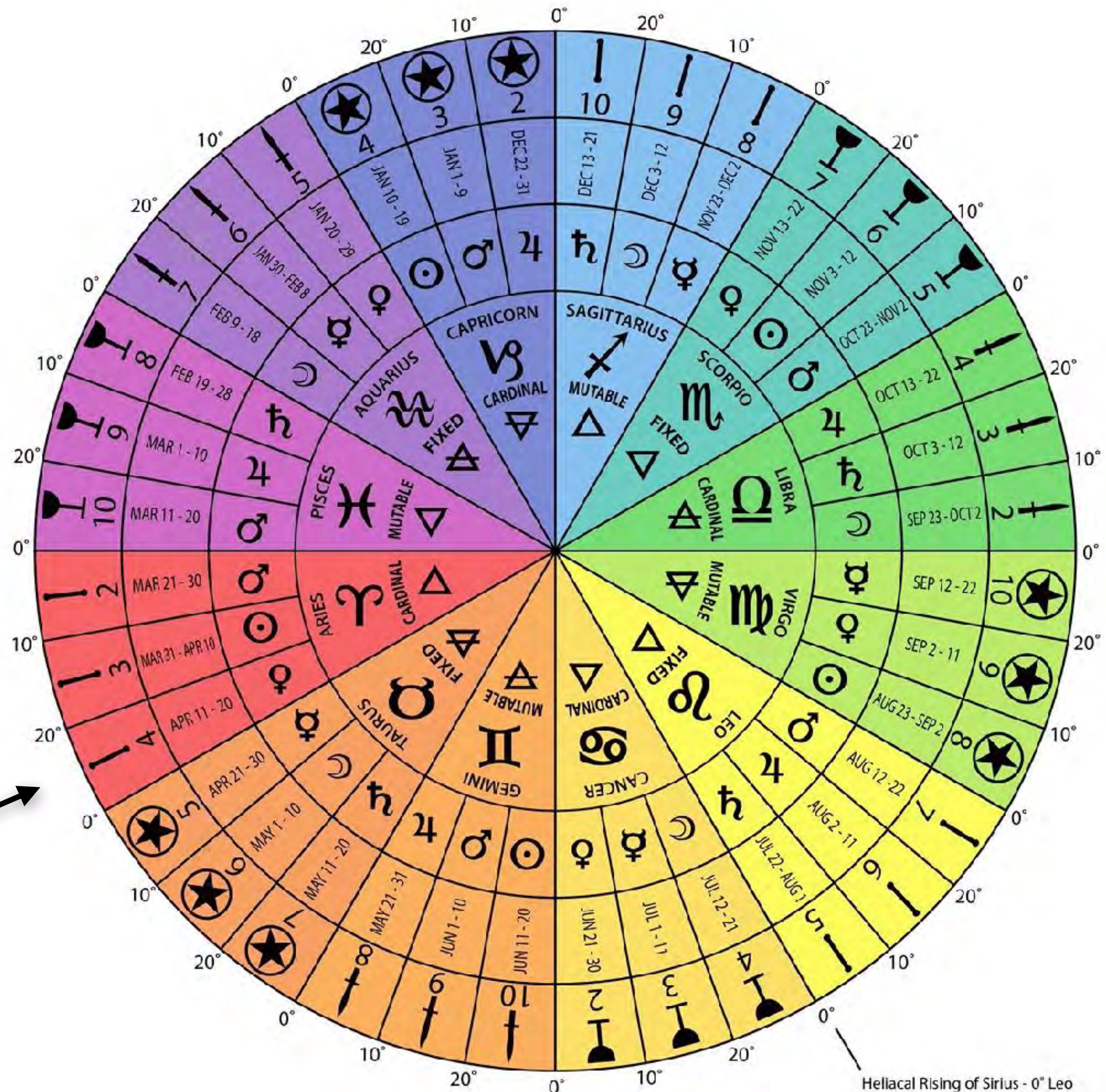
Heliacal Rising of Sirius - 0° Leo
Beginning the Chaldean Order



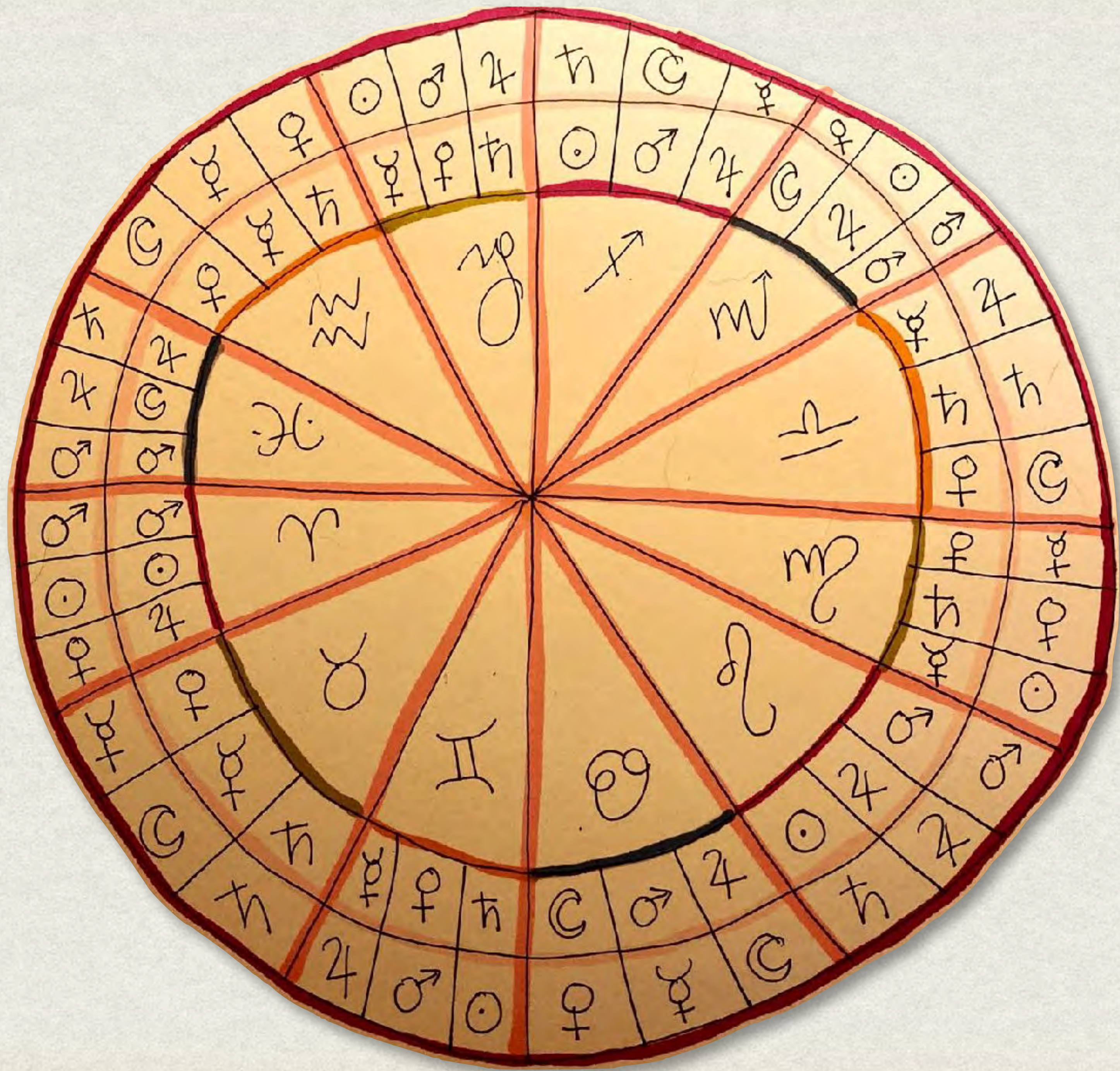
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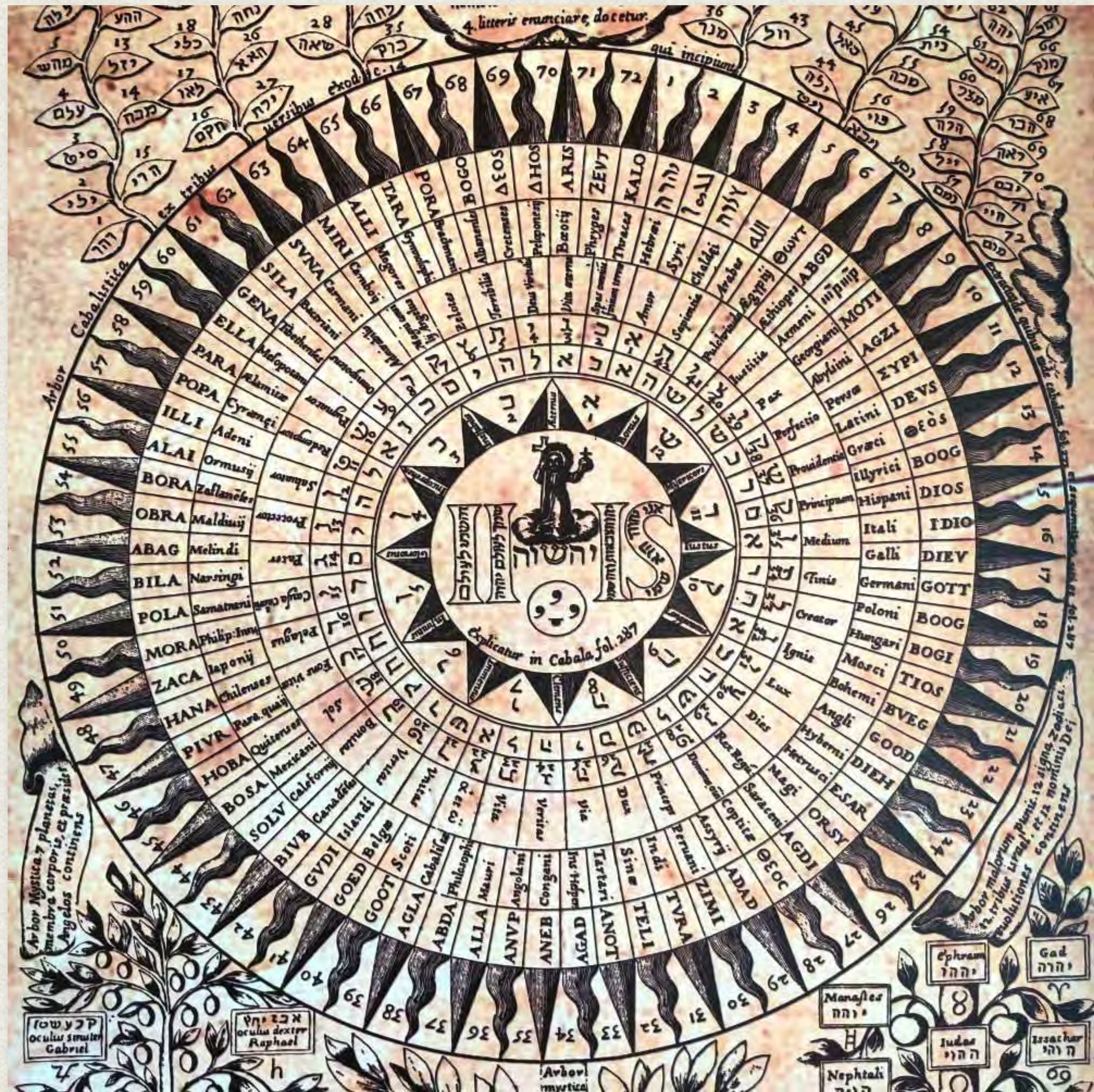


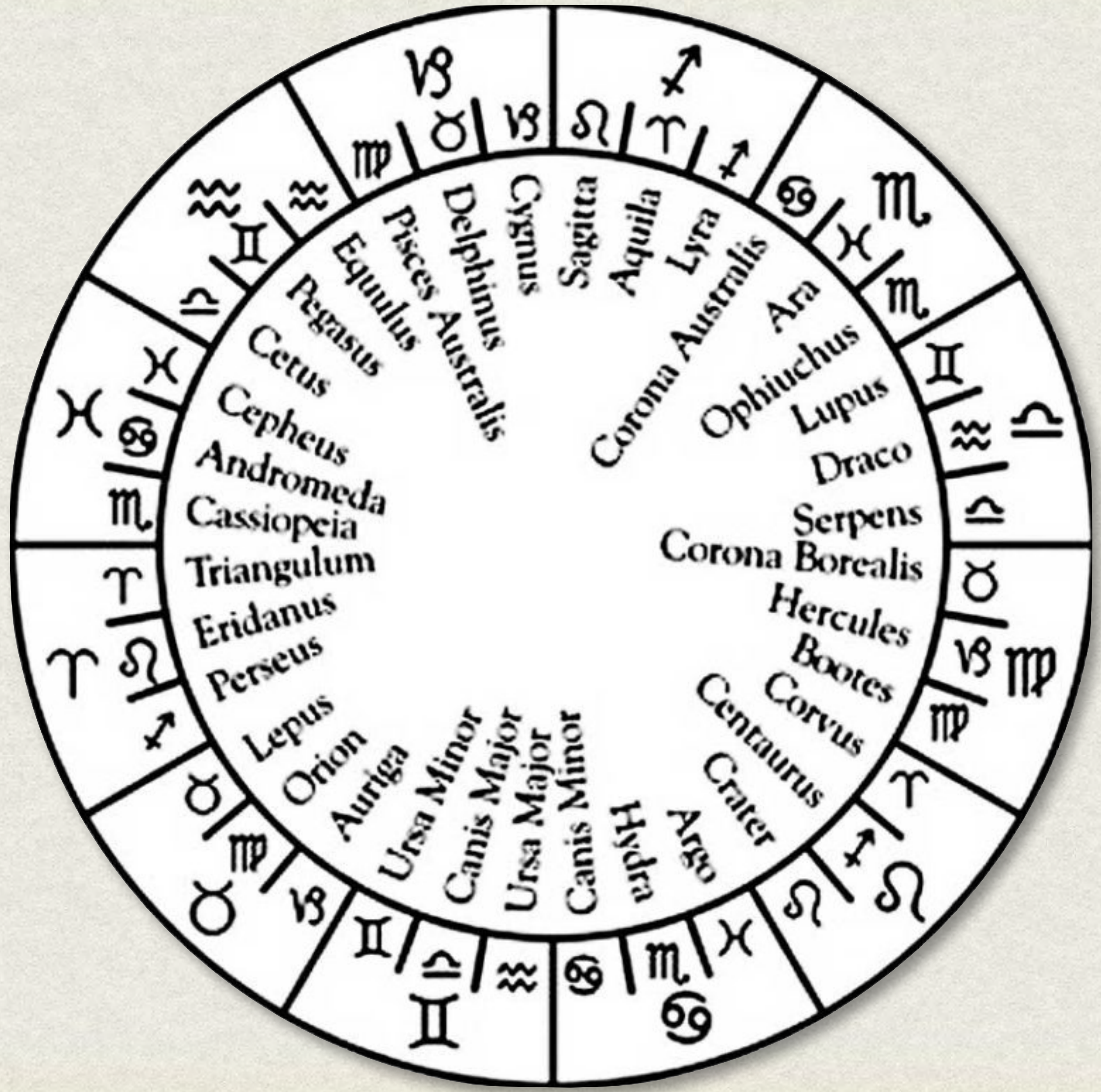
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BOOK OF
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NAME

MAGICK
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Exodus 14:19:

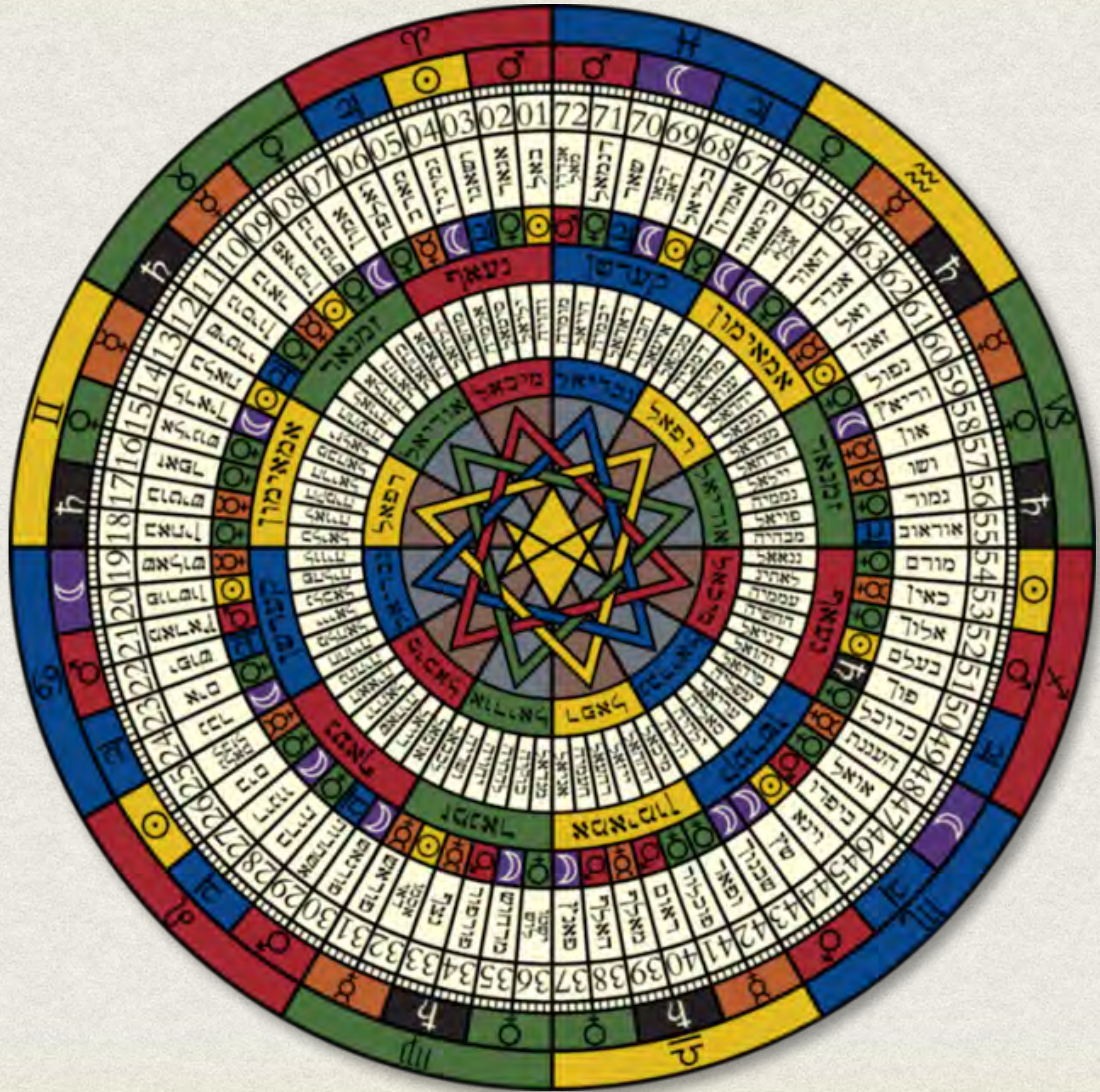
וַיִּסַּע מִלֶּאךָ הָאֱלֹהִים הַהַלֵּל לְפָנָי מִחֲנֵה יִשְׂרָאֵל וַיִּלְךְ מֵאַחֲרֵיהֶם וַיִּעַמֵּד מֵאַחֲרֵיהֶם:

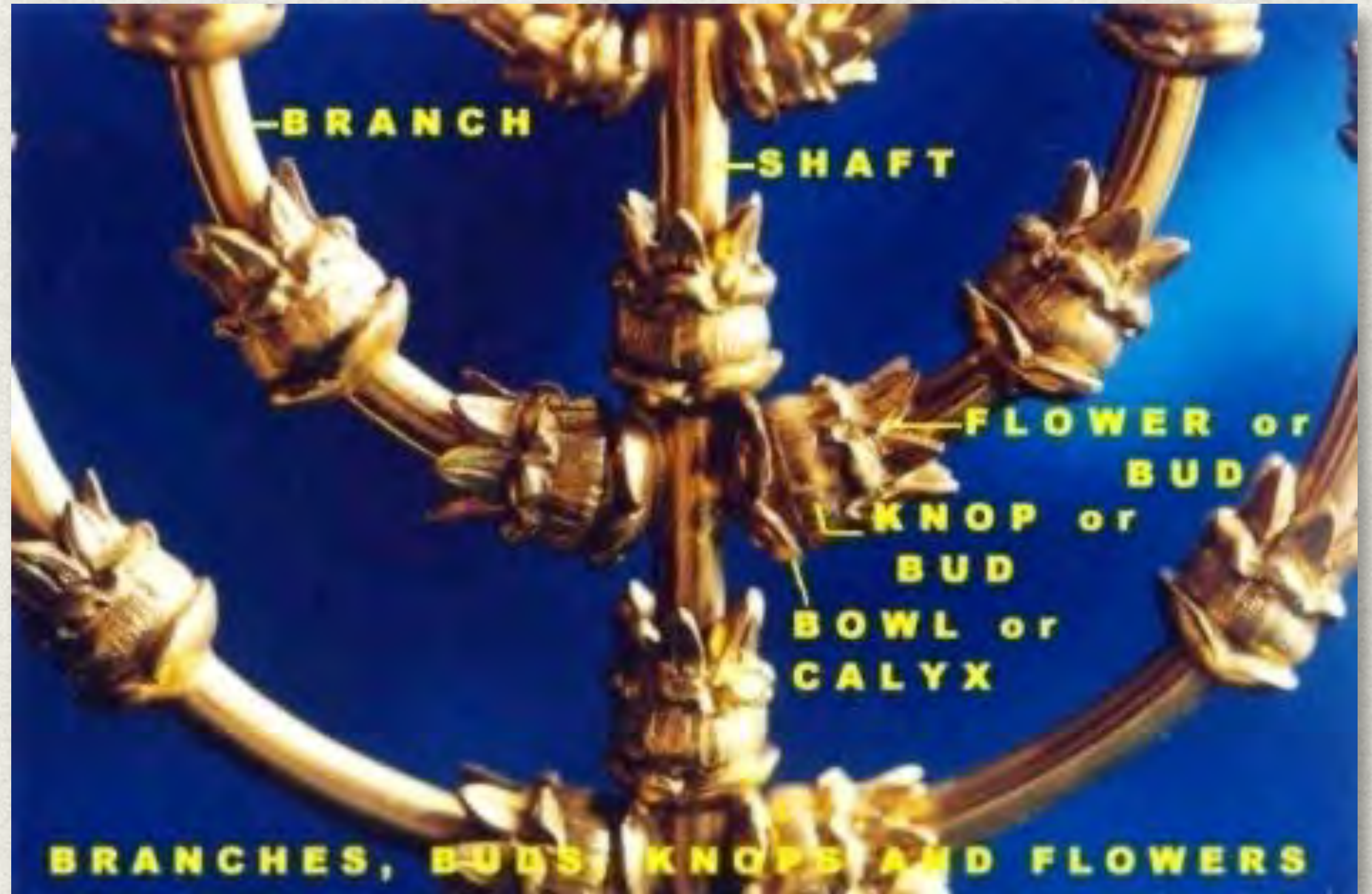
Exodus 14:20:

וַיָּבֹא בֵּין־מִחֲנֵה מִצְרַיִם וּבֵין מִחֲנֵה יִשְׂרָאֵל וַיְהִי הָעָנָן וְהַחֹשֶׁךְ וַיֹּאֲרֶה אֶת־הַלְּיָלָה וְלֹא־קָרַב יָזָה אֶל־הַלְּיָלָה:

Exodus 14:21:

וַיִּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ יְהוָה אֶת־הַיָּם בְּרוּחַ קָדִים עֲזָה כָּל־הַלְּיָלָה וַיִּשָּׂם אֶת־הַיָּם לְחַרְבָּה וַיִּבְקְעוּ הַמַּיִם:





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Leda and Jupiter as a Swan.



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*Nutricis naturam auide Lactisque gemellos
Promere fatale cur voluere Deæ?*



*Nobilissimo Clarissimoque viro D. D. Alphonse de Lapez Reo
Mónumentum. D. D. et Conservat. Iustus d' Egmont pictor Regius*

*Totus ut insatires faceret quos subditus orbis
Insaturis caperent ubera sola Lupæ.*

*à Consijs et secretis hanc Tabellam in perpetui Obsequij
Cum privilegio Reg. Chrij.*

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The early star gazers, after dividing the zodiac into its houses, appointed the three brightest stars in each constellation to be the joint rulers of that house. Then they divided the house into three sections of ten degrees each, which they called *decans*. These, in turn, were divided in half, resulting in the breaking up of the zodiac into seventy-two duodecans of five degrees each. Over each of these duodecans the Hebrews placed a celestial intelligence, or angel, and from this system has resulted the Qabbalistic arrangement of the seventy-two sacred names, which correspond to the seventy-two flowers, knops, and almonds upon the seven-branched Candlestick of the Tabernacle, and the seventy-two men who were chosen from the Twelve Tribes to represent Israel.

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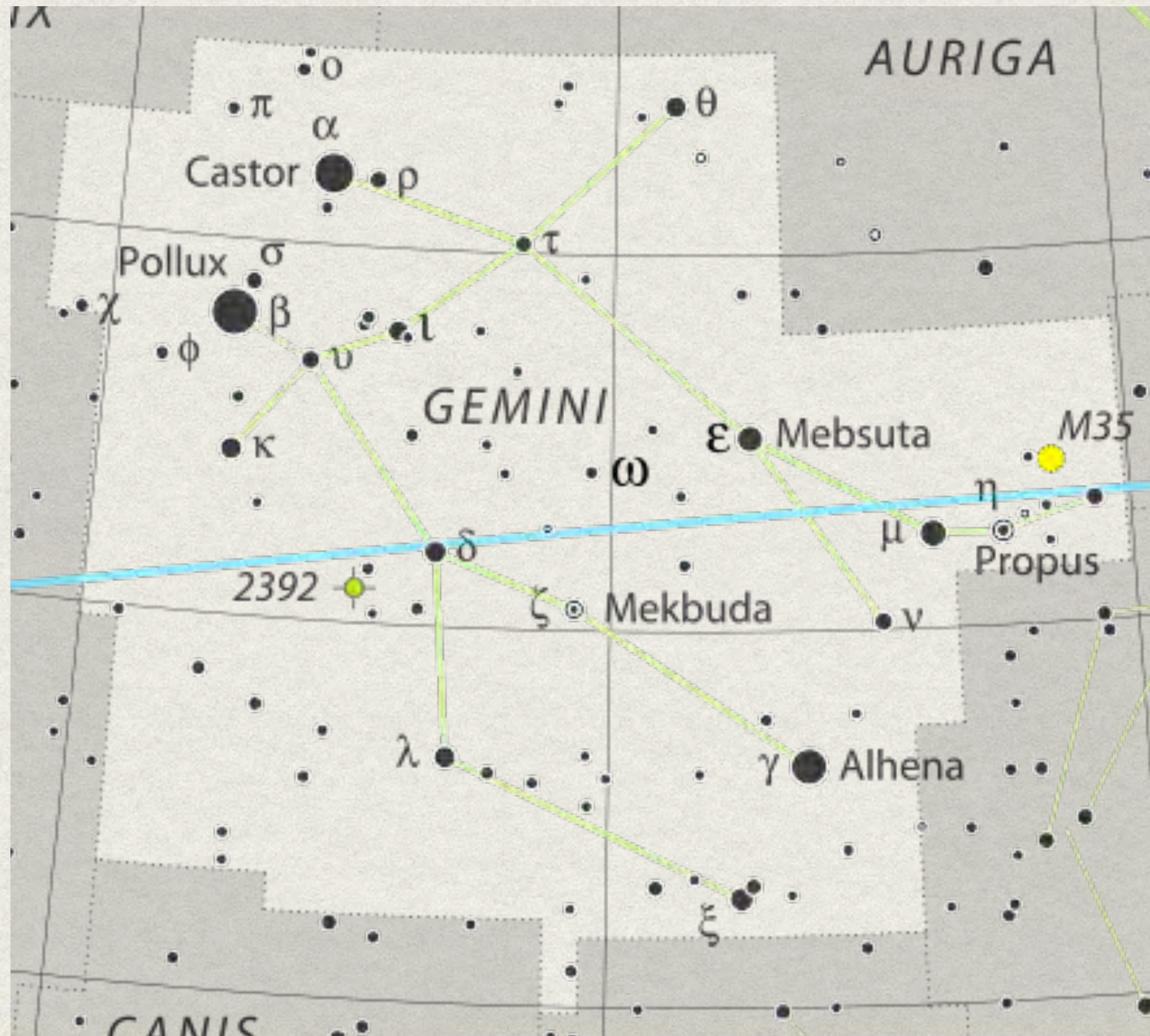
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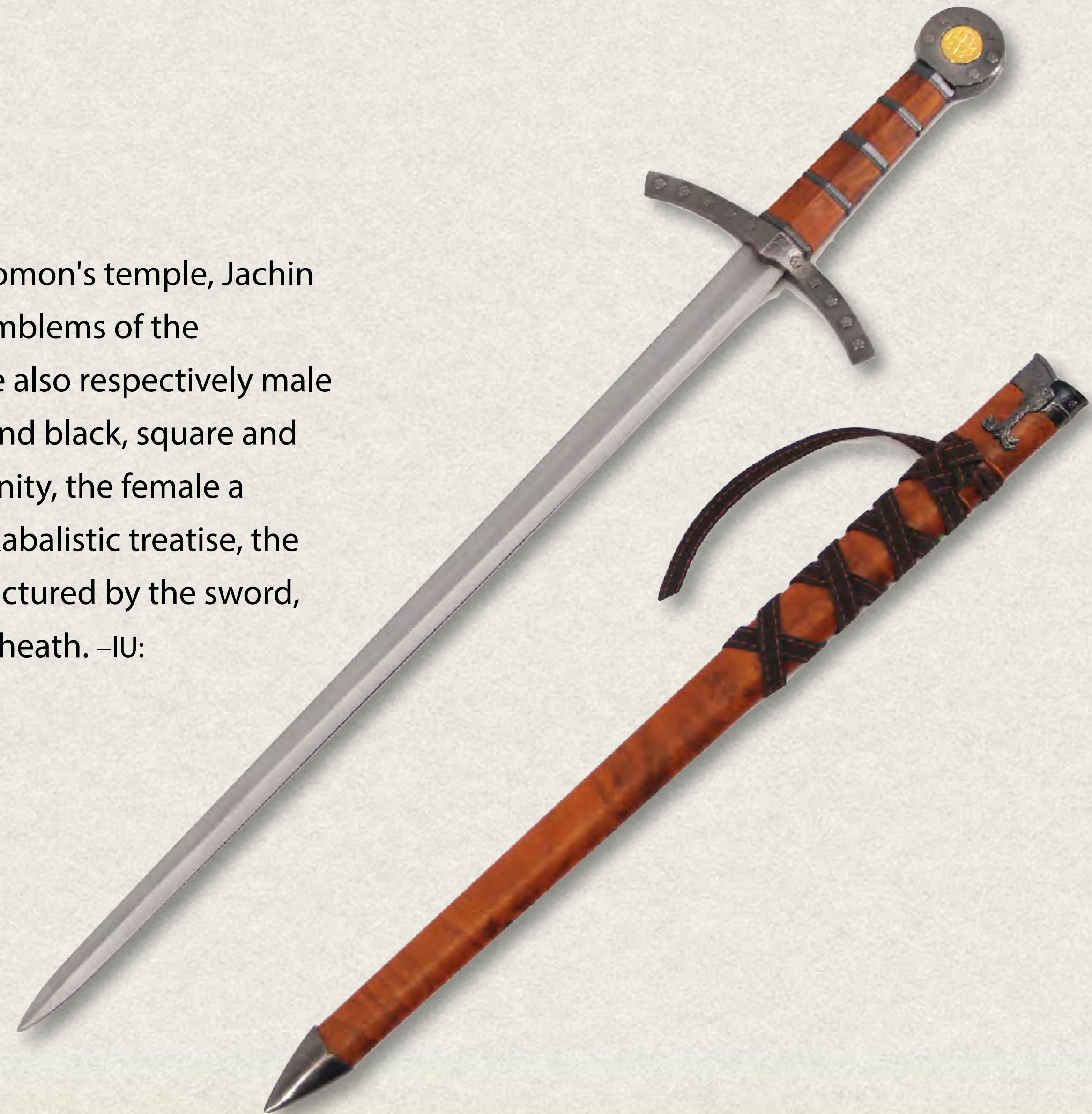
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The columns of Solomon's temple, Jachin and Boaz, are the emblems of the androgyne; they are also respectively male and female, white and black, square and round: the male a unity, the female a binary. In the later kabalistic treatise, the active principle is pictured by the sword, the passive by the sheath. -IU:





Apart from the importance of the influences of Gemini as the dominant power in the Mutable Cross, it is one of the paramount zodiacal signs in that it is the major symbol of duality in the zodiac. It is the constellation Gemini and its inherent second ray influence which control every one of the pairs of opposites in the Great Wheel. Gemini, therefore, forms with each of the pairs of opposites in the Zodiac a third factor, powerfully influencing the other two constellations, and thus forms, with them, certain great zodiacal triangles. These only become of importance when considering the horoscopes of advanced human beings or esoteric groups, but eventually—when casting the horoscope of a disciple or an initiate—the esoteric astrologer will have to consider their potency. For instance, in the case of an initiate whose Sun is in Leo, the triangle of constellation energies determining the interpretation of the horoscope would be Leo-Aquarius-Gemini. When dealing with a subject whose Sun is in Gemini itself, the conditioning triangle would be Gemini-Sagittarius and Pisces—the latter forming a part of this triangle because it marks both the end and the beginning and is, for this great cycle of the zodiac, the Alpha and the Omega. -EA:346-7

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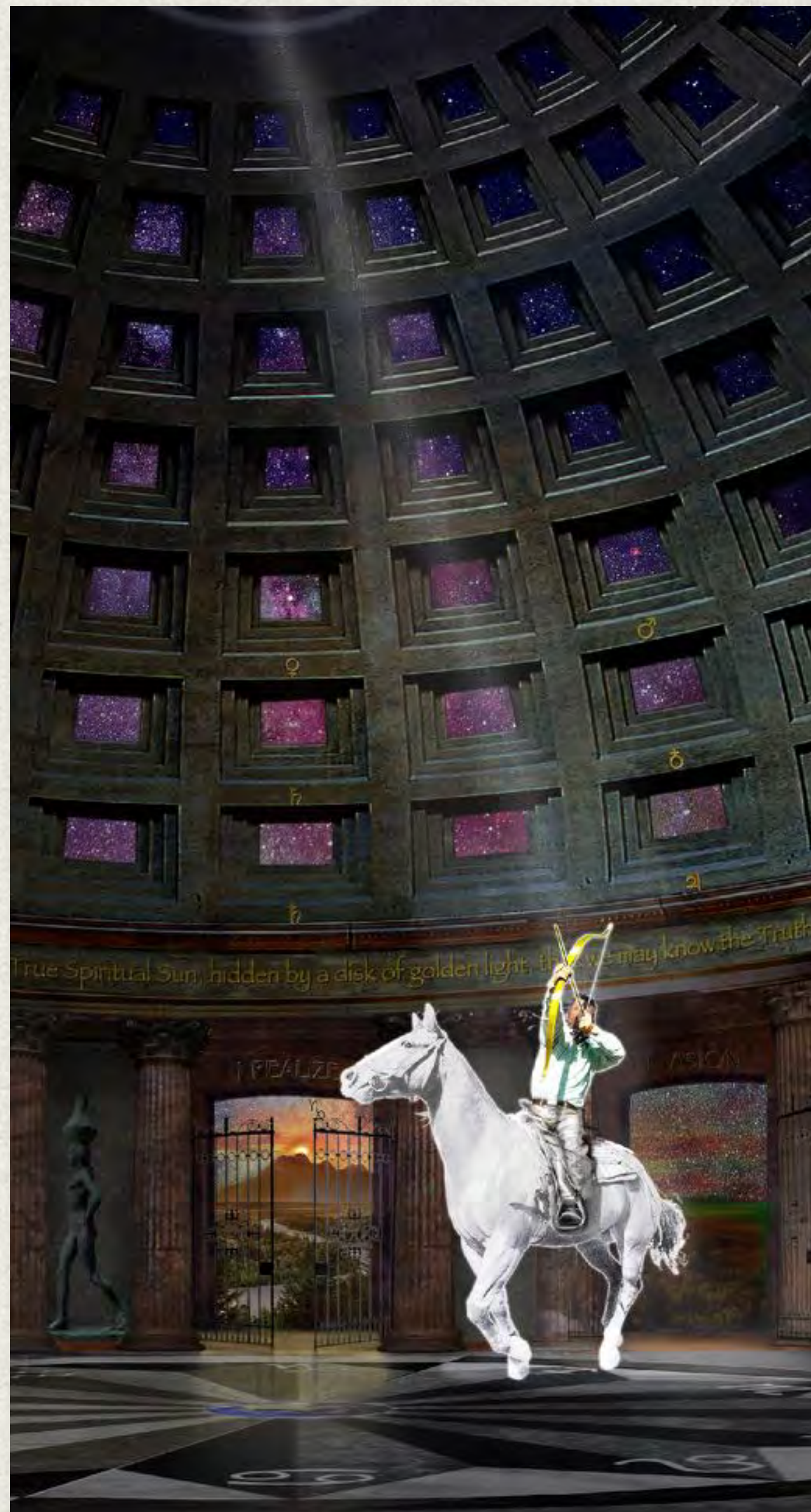


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Sagittarius is sometimes depicted as an archer on a white horse and a study of the meaning of this symbolism will reveal a great deal of inner teaching. This is one of the later ways of portraying this constellation. Earlier, in Atlantean days (from which period we have inherited what we know about astrology), the sign was frequently depicted by the Centaur—the fabulous animal which was half a man and half a horse. The horse symbolism dominated Atlantean myths and symbols, just as the ram and the lamb are prominently to be found in our modern presentations. This earlier sign of the Centaur stood for the evolution and the development of the human soul, with its human objectives, its selfishness, its identification with form, its desire and its aspirations. The Archer on the white horse, which is the more strictly Aryan symbol for this

sign, signifies the orientation of the man towards a definite goal. The man is then not part of the horse but is freed from identification with it and is the controlling factor. The definite goal of the Centaur, which is the satisfaction of desire and animal incentives, becomes in the later stages the goal of initiation, which meets with satisfaction in Capricorn, after the preliminary work has been done in Sagittarius. The keynote of the Centaur is ambition. The keynote of the Archer is aspiration and direction, and both are expressions of human goals but one is of the personality and the other of the soul. [Page 176] From ambition to aspiration, from selfishness to an intense desire for selflessness, from individual one-pointed self-interest in Leo to the one-pointedness of the disciple in Sagittarius and thence to initiation in Capricorn.

Attached or fused duality—the Centaur.

Unattached duality—the Archer.

Freedom or one-pointedness—the Bow and Arrow. –EA:177



It is interesting to note that the astrological symbol for this sign currently used is simply the arrow with a fragment of the bow depicted. The Archer as well as the Centaur have dropped out of the picture and this is largely because the emphasis or focus of human living today is not based upon the objective outer facts of life upon the physical plane but upon some form of inner focus or emphasis, which varies from the many stages of astral and emotional ambition to spiritual aspiration, and from the activities of the lower mind bent upon selfish interest to the illumination of the same mind through focus upon the soul. An ancient catechism which all disciples have to master, asks the following questions and supplies the needed answers:

"Where is the animal, O Lanoo? and where the Man?"

Fused into one, O Master of my Life. The two are one. But both have disappeared and

naught remains but the deep fire of my desire.

Where is the horse, the white horse of the soul? Where is the rider of that horse, O Lanoo?

Gone towards the gate, O Master of my Life. But something speeds ahead between the pillars of an open door—something that I myself have loosed.

And what remains to thee, O wise Lanoo, now that the horses of two kinds have left thee and the rider, unattached, stands free? Now what remains?

Naught but my bow and arrow, O Master of my Life, but they suffice, and, when the right time comes, I, thy Lanoo, will follow fast upon the shaft I sent. The horses I will leave upon this side of the door, for them I have no further need. I enter free, regain the arrow which I sent and speed upon my way, passing from door to door, and each time the arrow speeds ahead." -EA:175-7

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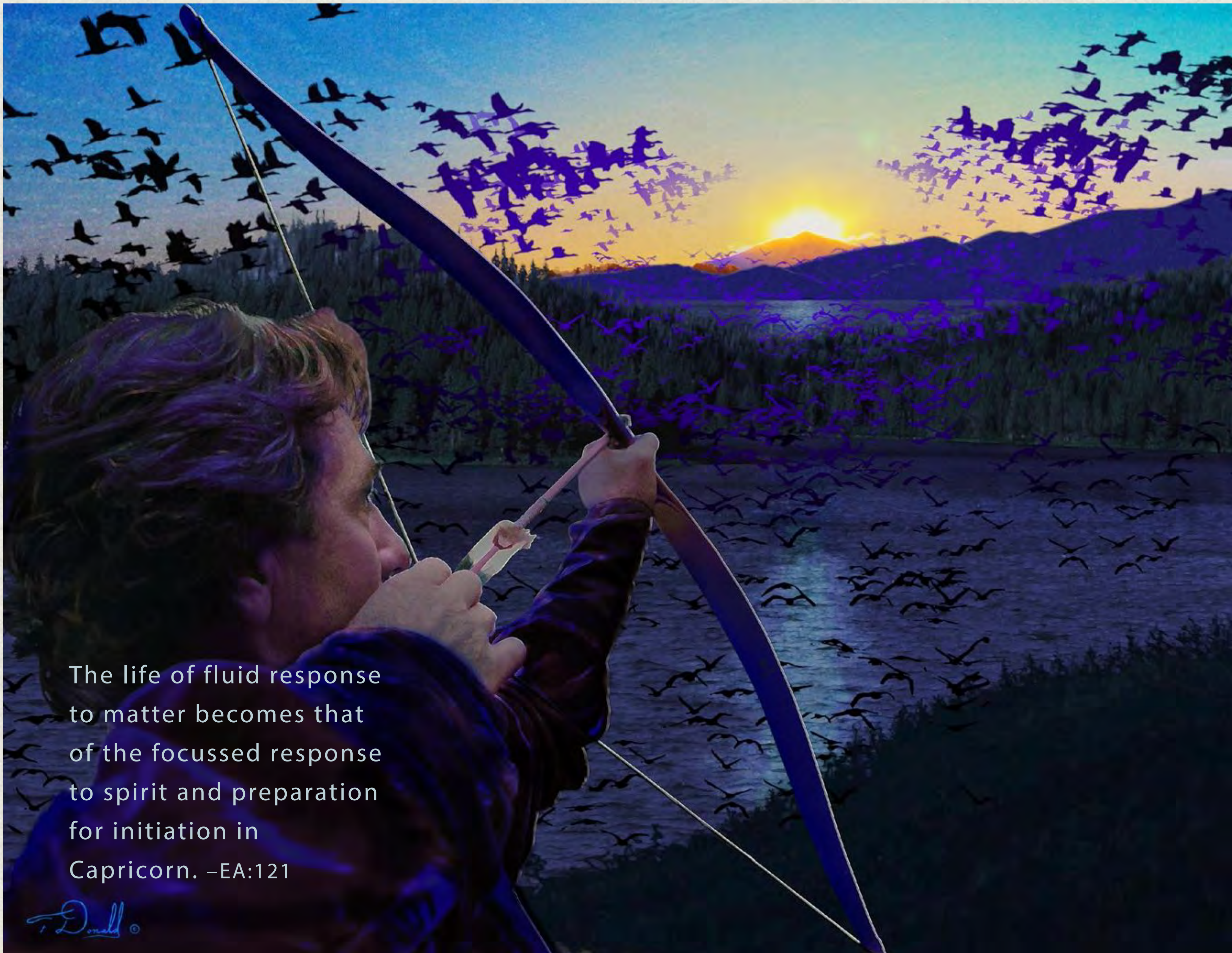


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The life of fluid response
to matter becomes that
of the focussed response
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SIGNS AND SYMBOLS
OF PRIMORDIAL MAN



DR ALBERT CHURCHWARD

THE
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OF
PRIMORDIAL MAN

THE EVOLUTION OF RELIGIOUS DOCTRINES
FROM THE ESCHATOLOGY OF THE
ANCIENT EGYPTIANS.

BY
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THE
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London

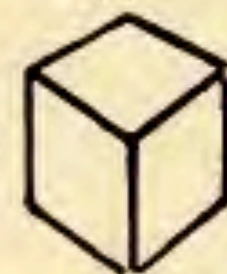
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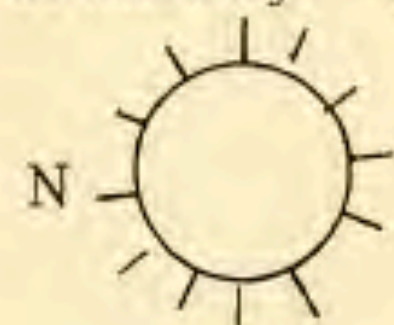
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As regards some of the other signs and symbols that we use and which we find amongst, and in use as sacred symbols by, the

Druids are the rough and smooth "A." The cube

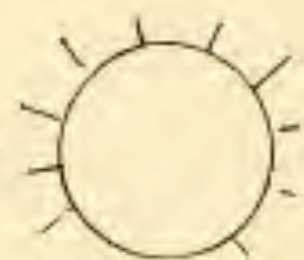


was used by them first to signify truth and it was also a symbol of mercury. They represented the northern Heavens by a circle



N with twelve pillars, also the southern Heavens

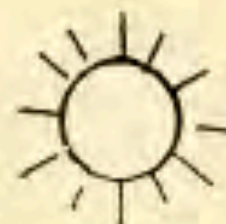
as a circle S



with twelve pillars, and these two

circles were intersected in their centres by another smaller one

with twelve pillars C



to represent the twelve

signs of the Zodiac. The twelve in the north they called "Tywysogaethu"—"Leaders or Councillors," and the twelve in the south Heavens, "Cyfiawneon."

N. Heaven with twelve pillars. Small circle with twelve pillars to represent the twelve signs of the Zodiac.

S. Heaven with twelve pillars.

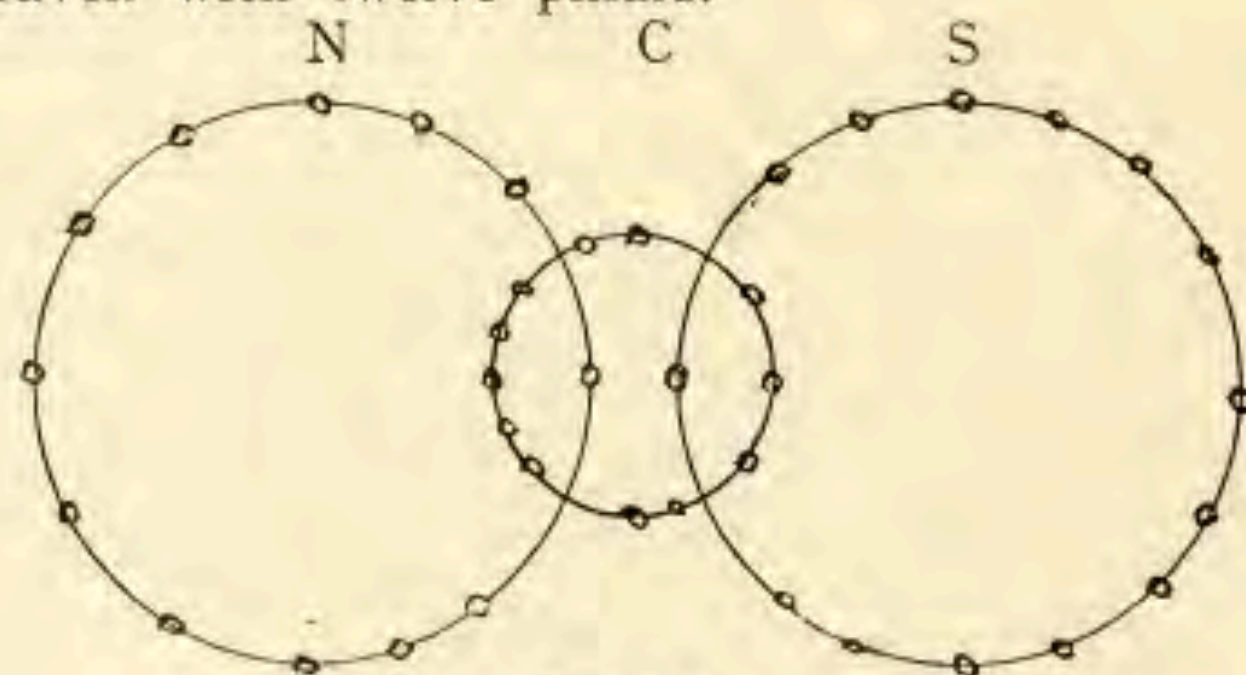


FIG. 871

1. **Judah (Leo)**: Judah is often linked with Leo, symbolizing leadership, courage, and strength.
2. **Reuben (Aquarius)**: Reuben is associated with Aquarius, representing adaptability and humanitarianism.
3. **Gad (Aries)**: Gad corresponds to Aries, reflecting bravery, assertiveness, and independence.
4. **Asher (Gemini)**: Asher is connected to Gemini, characterized by versatility, wit, and sociability.
5. **Naphtali (Capricorn)**: Naphtali is linked with Capricorn, symbolizing determination, discipline, and responsibility.
6. **Simeon (Taurus)**: Simeon is associated with Taurus, representing stability, patience, and reliability.
7. **Levi (Libra)**: Levi corresponds to Libra, reflecting a desire for balance, harmony, and justice.
8. **Issachar (Cancer)**: Issachar is connected to Cancer, symbolizing sensitivity, intuition, and emotional depth.
9. **Zebulun (Virgo)**: Zebulun is linked with Virgo, characterized by practicality, precision, and attention to detail.
10. **Joseph (Pisces)**: Joseph is often associated with Pisces, representing compassion, empathy, and spirituality.
11. **Benjamin (Scorpio)**: Benjamin is connected to Scorpio, symbolizing intensity, loyalty, and transformation.
12. **Dan (Sagittarius)**: Dan corresponds to Sagittarius, reflecting exploration, philosophy, and freedom.



Revelation 21:12

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel...

The antiquity of the zodiac is much in dispute. To contend that it originated but a mere few thousand years before the Christian Era is a colossal mistake on the part of those who have sought to compile data concerning its origin. The zodiac necessarily must be ancient enough to go backward to that period when its signs and symbols coincided exactly with the positions of the constellations whose various features in their natural functions exemplified the outstanding features of the sun's activity during each of the twelve months. One author, after many years of deep study on the subject, believed man's concept of the zodiac to be at least five million years old. In all probability it is one of the many things for which the modern world is indebted to the Atlantean or the Lemurian civilizations. About ten thousand years before the Christian Era there was a period of many ages when knowledge of every kind was suppressed, tablets destroyed, monuments torn down, and every vestige of available material concerning previous civilizations completely obliterated. Only a few copper knives, some arrowheads, and crude carvings on the walls of caves bear mute witness of those civilizations which preceded this age of destruction. Here and there a few gigantic structures have remained which, like the strange monoliths on Easter Island, are evidence of lost arts and sciences and lost races. The human race is exceedingly old. Modern science counts its age in tens of thousands of years; occultism, in tens of millions. There is an old saying that "Mother Earth has shaken many civilizations from her back," and it is not beyond reason that the principles of astrology and astronomy were evolved millions of years before the first white man appeared.

The occultists of the ancient world had a most remarkable understanding of the principle of evolution. They recognized all life as being in various stages of becoming. They believed that grains of sand were in the process of becoming human in consciousness but not necessarily in form; that human creatures were in the process of becoming planets; that planets were in the process of becoming solar systems; and that solar systems were in the process of becoming cosmic chains; and so on *ad infinitum*. One of the stages between the solar system and the cosmic chain was called the *zodiac*; therefore they taught that at a certain time a solar system breaks up into a zodiac. The houses of the zodiac become the thrones for twelve Celestial Hierarchies, or as certain of the ancients state, ten Divine Orders. Pythagoras taught that 10, or the unit of the decimal system, was the most perfect of all numbers, and he symbolized the number ten by the *lesser tetractys*, an arrangement of ten dots in the form of an upright triangle.

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The only two signs not already mentioned are Gemini and Sagittarius. The constellation of Gemini is generally represented as two small children, who, according to the ancients, were born out of eggs, possibly the ones that the Bull broke with his horns. The stories concerning Castor and Pollux, and Romulus and Remus, may be the result of amplifying the myths of these celestial Twins. The symbols of Gemini have passed through many modifications. The one used by the Arabians was the peacock. Two of the important stars in the constellation of Gemini still bear the names of Castor and Pollux. The sign of Gemini is supposed to have been the patron of phallic worship, and the two obelisks, or pillars, in front of temples and churches convey the same symbolism as the Twins.

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Albert Churchward, in *The Signs and Symbols of Primordial Man*, sums up the influence of the zodiac upon religious symbolism in the following words: "The division here [is] in twelve parts, the twelve signs of the Zodiac, twelve tribes of Israel, twelve gates of heaven mentioned in Revelation, and twelve entrances or portals to be passed through in the Great Pyramid, before finally reaching the highest degree, and twelve Apostles in the Christian doctrines, and the twelve original and perfect points in Masonry."

The ancients believed that the theory of man's being made in the image of God was to be understood literally. They maintained that the universe was a great organism not unlike the human body, and that every phase and function of the Universal Body had a correspondence in man. The most precious Key to Wisdom that the priests communicated to the new initiates was what they termed the *law of analogy*. Therefore, to the ancients, the study of the stars was a sacred science, for they saw in the movements of the celestial bodies the ever-present activity of the Infinite Father.

The Pythagoreans were often undeservedly criticized for promulgating the so-called doctrine of metempsychosis, or the transmigration of souls. This concept as circulated among the uninitiated was merely a blind, however, to conceal a sacred truth. Greek mystics believed that the spiritual nature of man descended into material existence from the Milky Way—the seed ground of souls—through one of the twelve gates of the great zodiacal band. The spiritual nature was therefore said to incarnate in the form of the symbolic creature created by Magian star gazers to represent the various zodiacal constellations. If the spirit incarnated through the sign of Aries, it was said to be born in the body of a ram; if in Taurus, in the body of the celestial bull. All human beings were thus symbolized by twelve mysterious creatures

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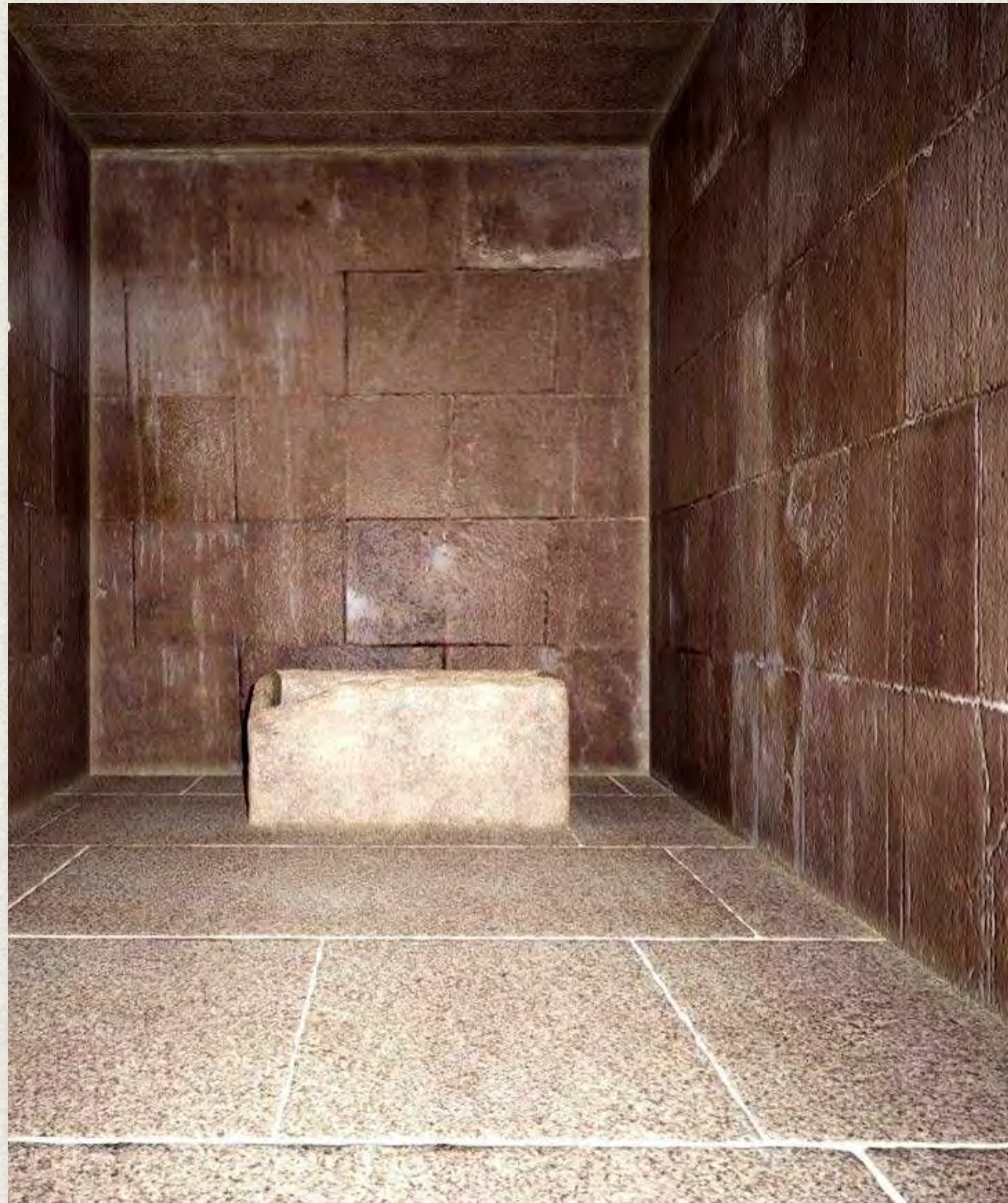
HERMOGYPHIC PLAN, BY HERMES, OF THE ANCIENT ZODIAC. The inner circle contains the hieroglyph of Hesperia, the triform and pantomorphic deity. In the six concentric bands surrounding the inner circle are (from within outward): (1) the numbers of the zodiacal houses in figures and also in words; (2) the modern names of the houses; (3) the Greek or the Egyptian names of the Egyptian deities assigned to the houses; (4) the complete figures of these deities; (5) the ancient or the modern zodiacal signs, sometimes both; (6) the number of decans or subdivisions of the houses.

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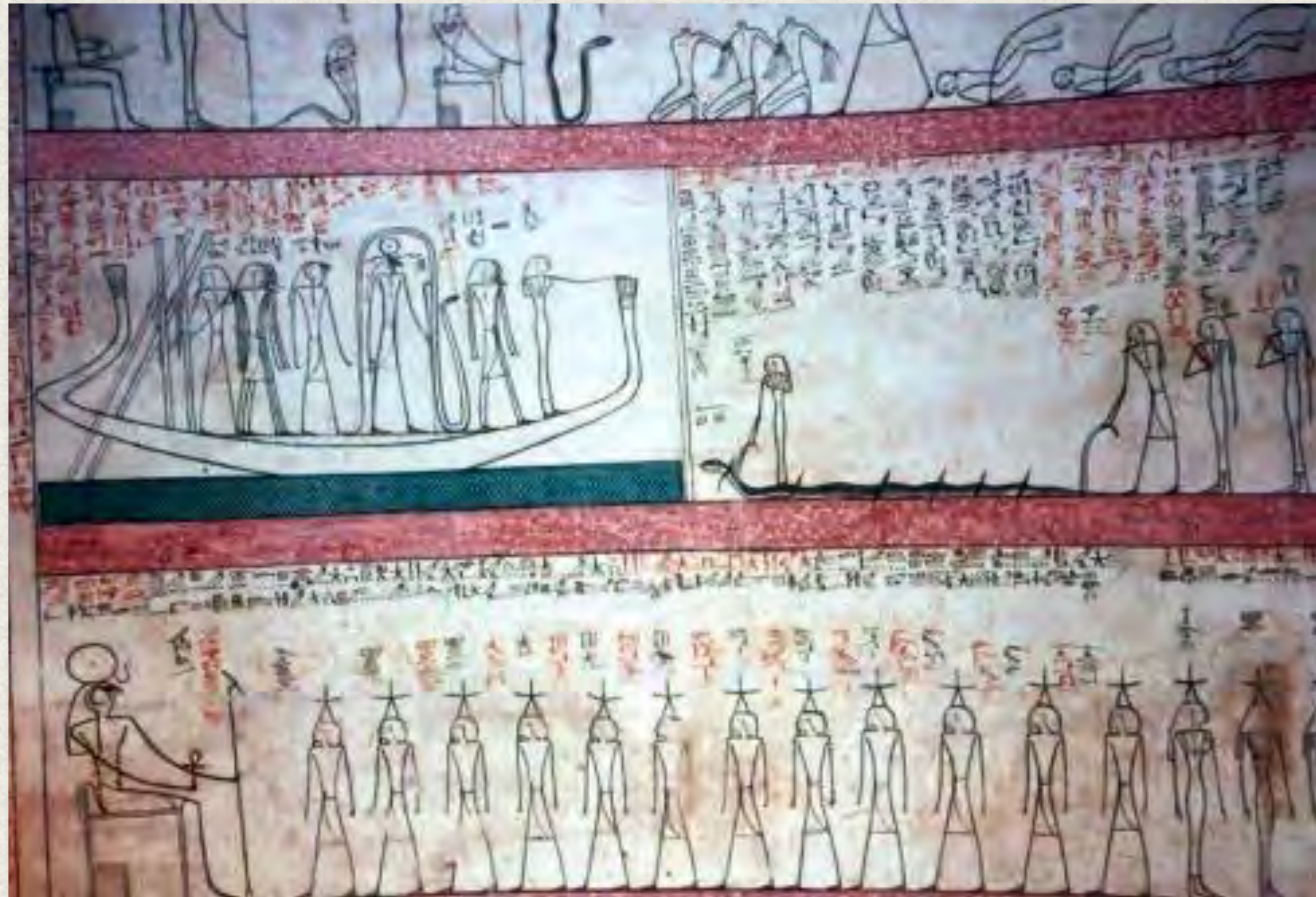
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The King's Chamber of the Great Pyramid

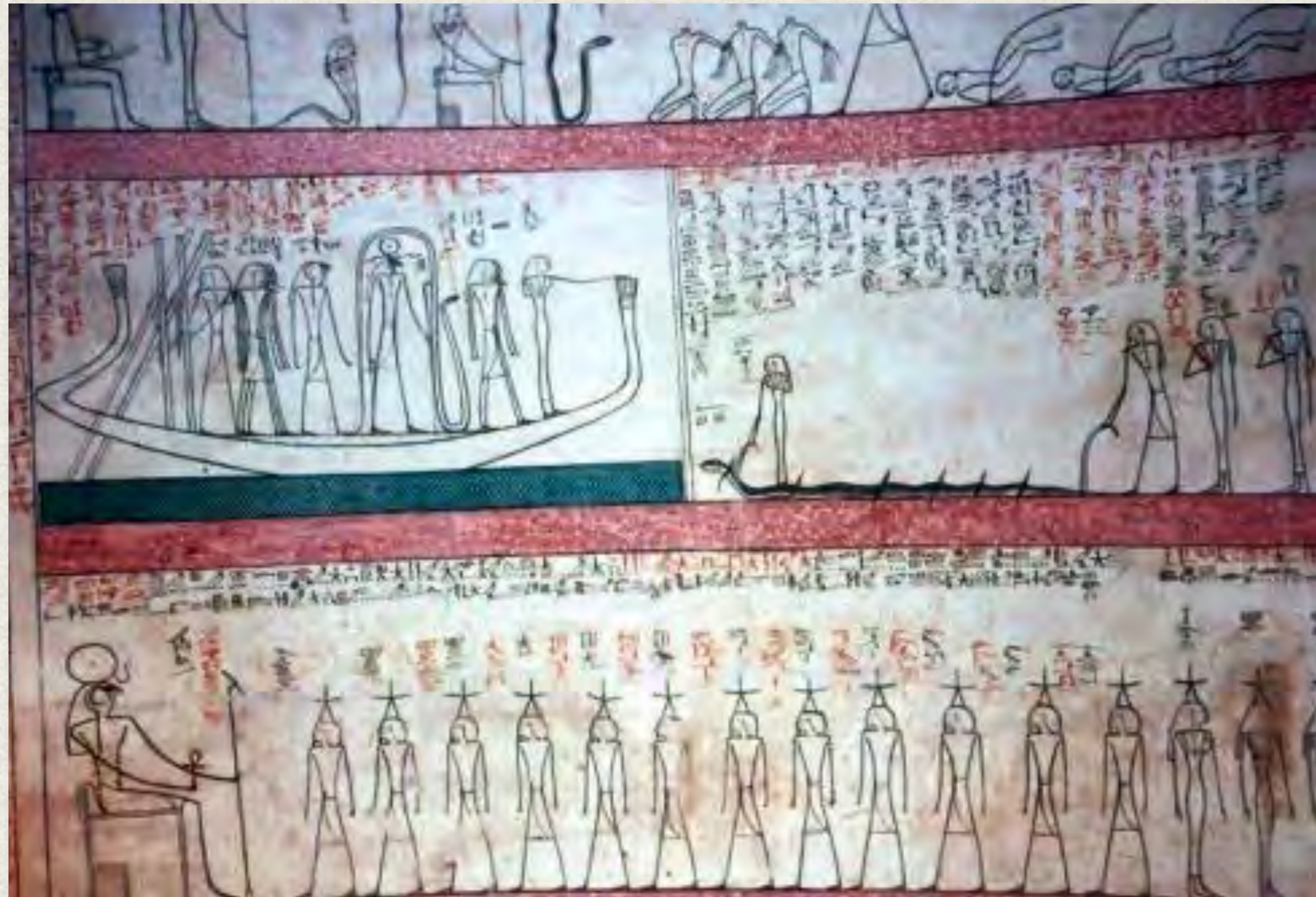
We contend that the Great Pyramid of Gizeh was built in Egypt as a monument and lasting memorial of this early religion, on true scientific laws, by divine inspiration and knowledge of the laws of the Universe. Indeed, we may look on the Great Pyramid as the first true Masonic temple in the world, surpassing all others that have ever been built, with their secrets depicted on stone, symbolically, to be read by those who have been initiated into the secret mysteries of their religion, after having passed through the various degrees, for it was only men (*Theopneustics*) of the greatest honour and integrity who could possibly hope to attain to the highest or most sublime degree, and then only after long and patient study and many trials had been gone through to attain that end, and here in stone is set forth the passage of the "Tuat" and Amenta. –The Signs and Symbols of Primordial Man:9-10



The twelve divisions of the Tuat, the original, were the twelve signs of the Zodiac, worked out by the Astro-Egyptian mythologists during their Mythos; then they converted their mythology into Eschatology, which must have taken many years. We find they had, so to speak, "dug out" the Underworld, and had, by divine inspiration or the study of the laws of the celestial bodies, come to the conclusion that after the death of this perishable body, the soul, which is imperishable, had to travel through many dangers and difficulties before it could be received again by its Divine Creator. This the Egyptians depicted most graphically, and the records are still extant in the book of *"That which is in the Underworld,"* which they have divided into twelve divisions in *"The Tuat and the Twelve Hours of the Night,"* which is hewn in stone in the Great Pyramid of Gizeh. – *The Signs and Symbols of Primordial Man:22-3*



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1. **Preparation:** The candidate is prepared both physically and mentally for the initiation, symbolizing readiness and humility.
2. **Entrance:** The candidate enters the Lodge, representing the transition from the outer world to the inner sanctum of Masonry.
3. **Prayer:** A prayer is offered, seeking divine guidance and blessing for the candidate's journey.
4. **Circumambulation:** The candidate is led around the Lodge, symbolizing the journey of life and the search for truth.
5. **Presentation:** The candidate is presented to the Worshipful Master and the brethren, signifying acceptance and recognition.
6. **Obligation:** The candidate takes a solemn oath, committing to the principles and secrets of Freemasonry.
7. **Investiture:** The candidate is invested with the Masonic apron, symbolizing purity and the dignity of labor.
8. **Illumination:** The candidate is brought to light, representing enlightenment and the gaining of knowledge.
9. **Instruction:** The candidate receives instruction on the symbols and tools of Masonry, emphasizing their moral and ethical significance.
10. **Charge:** The candidate is given a charge, outlining the duties and responsibilities of a Mason.
11. **Fellowship:** The candidate is welcomed into the fellowship of the Lodge, symbolizing brotherhood and unity.
12. **Closing:** The initiation ceremony concludes, and the candidate is now a full member of the Lodge, ready to continue their Masonic journey.

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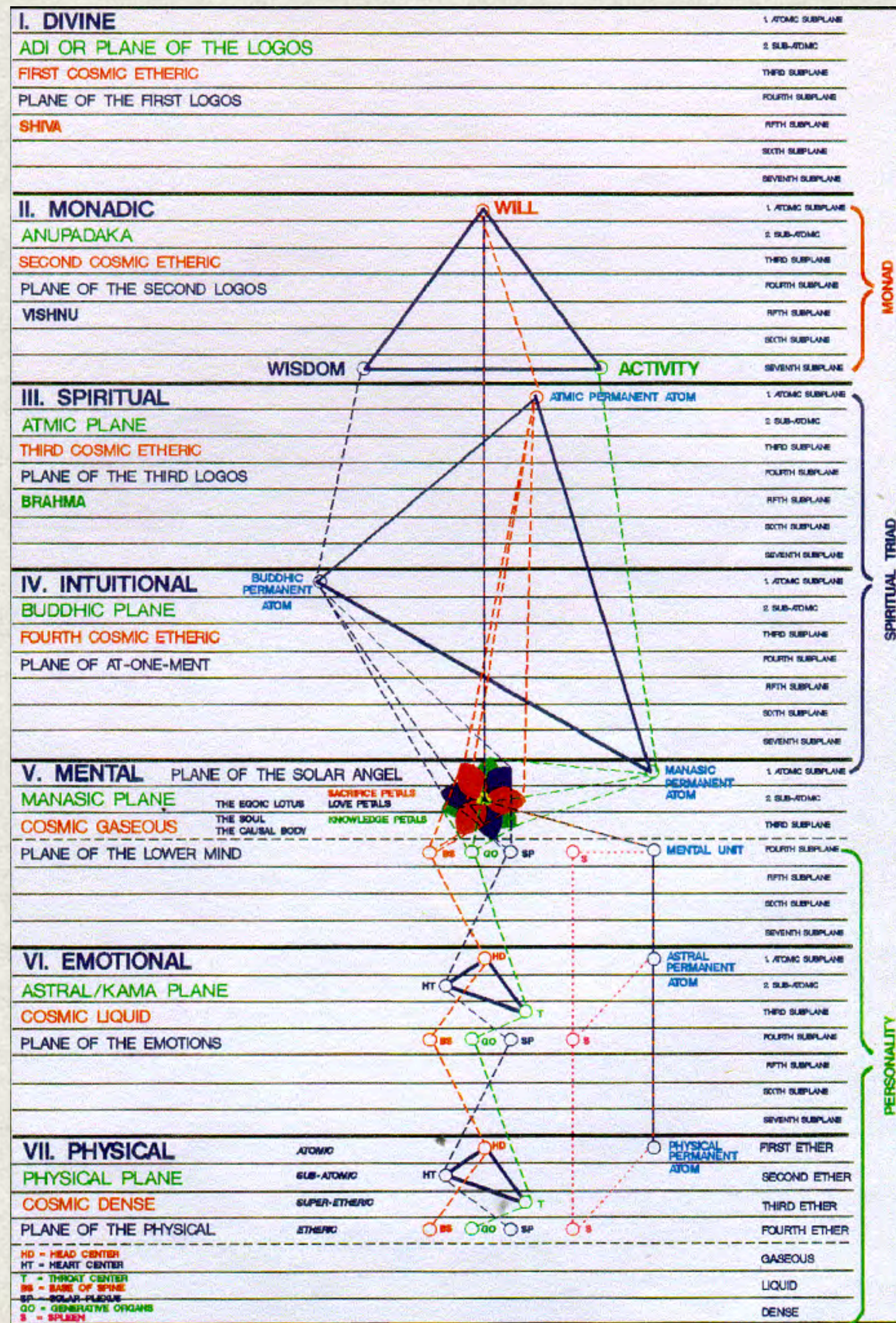


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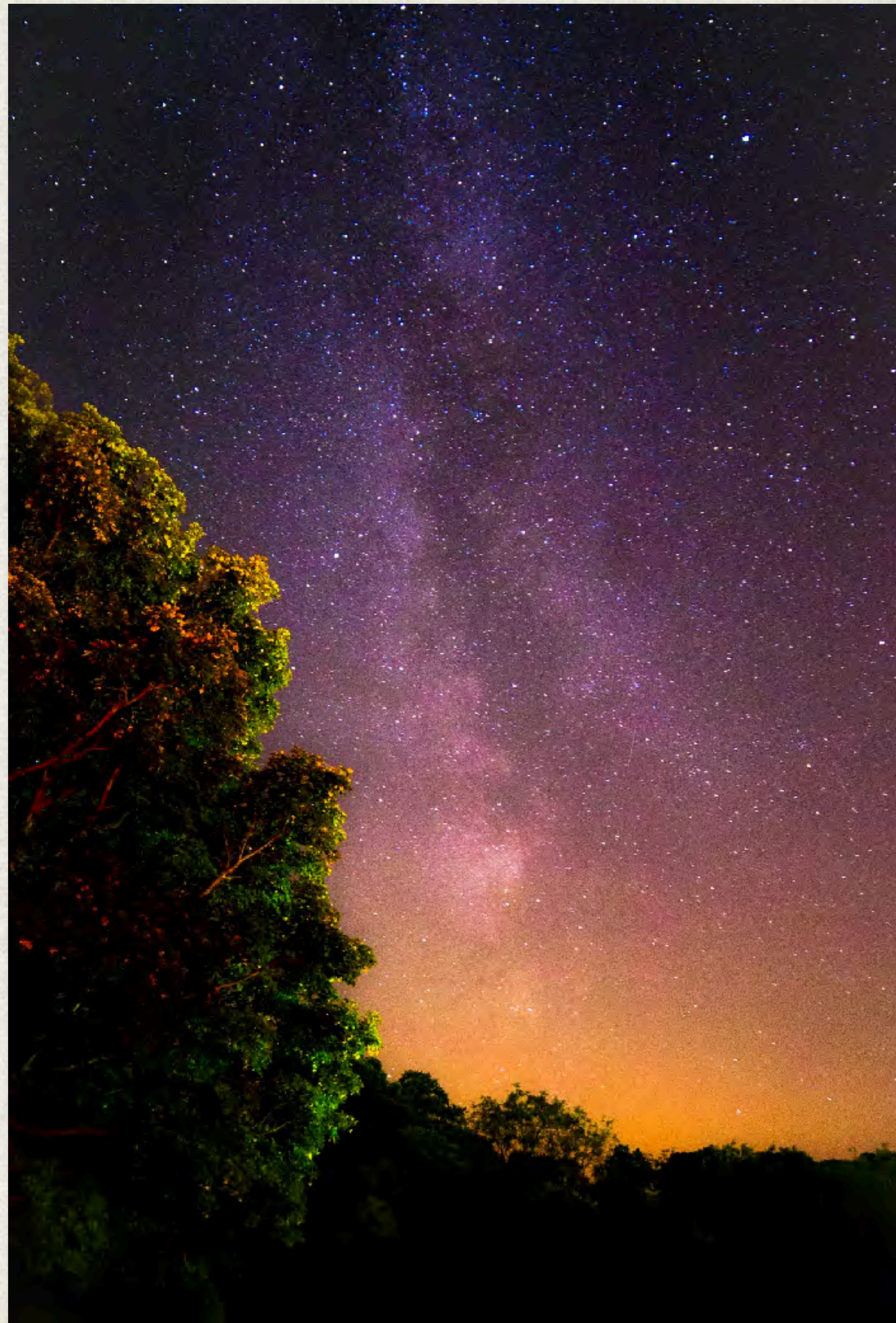
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"The radiant essence curdled and spread throughout the depths of Space." From an astronomical point of view this is easy of explanation: it is the "milky way," the world-stuff, or primordial matter in its first form. –SD1:67



The mysterious band in the heavens, which we call the Milky Way is closely connected with cosmic prana, or that cosmic vitality or nourishment which vitalises the solar etheric system. -TCF:98

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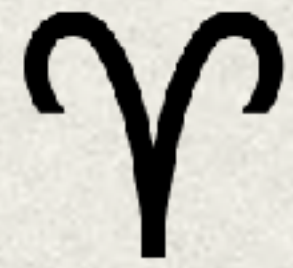


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Aries



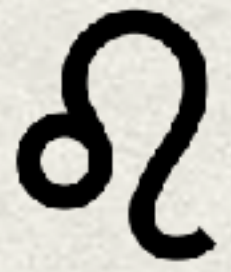
Taurus



Gemini



Cancer



Leo



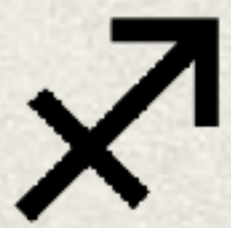
Virgo



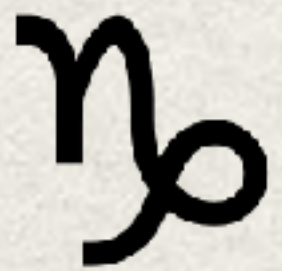
Libra



Scorpio



Sagittarius



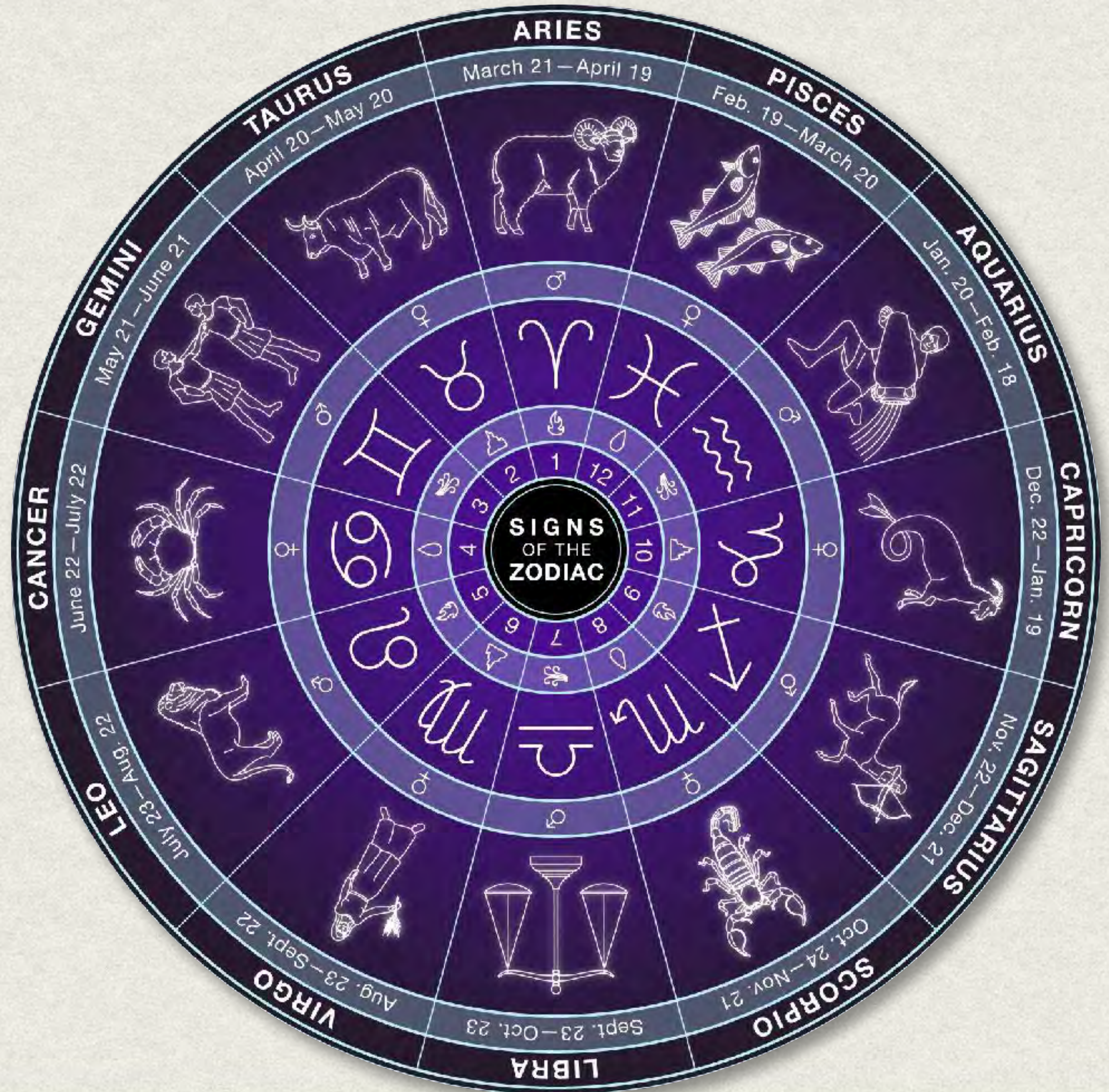
Capricorn



Aquarius



Pisces



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ANCIENT ASTROLOGY THEORY AND PRACTICE

The Mathesis of Firmicus Maternus

Translated from the Latin by Jean Rhys Bram



NOYES CLASSICAL STUDIES

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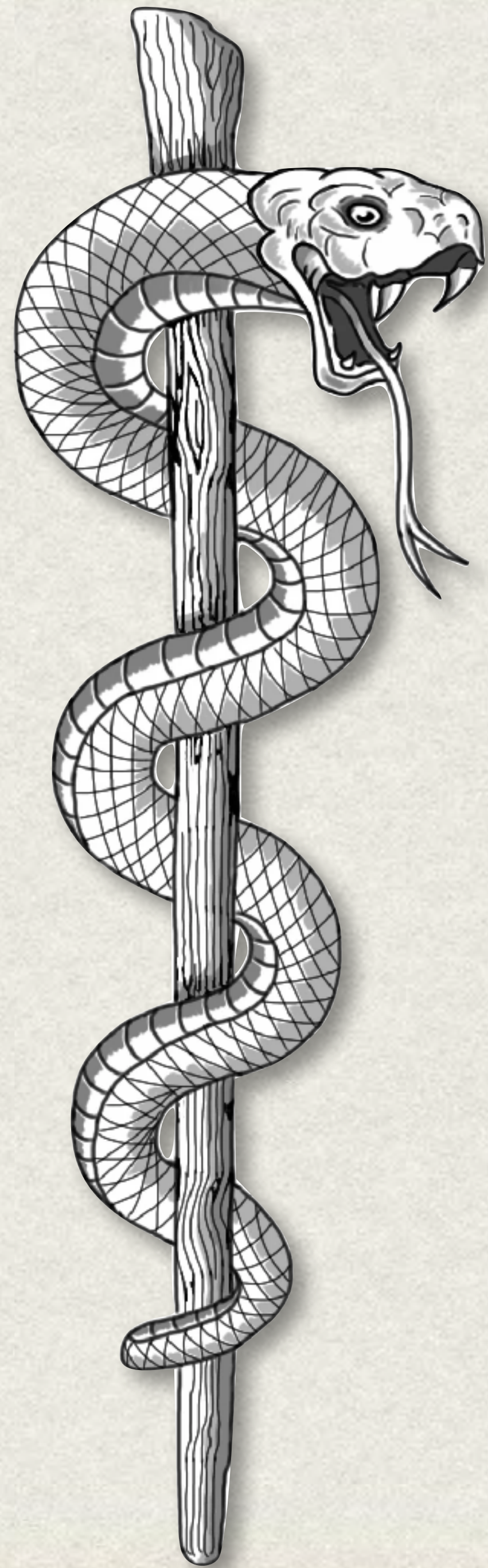
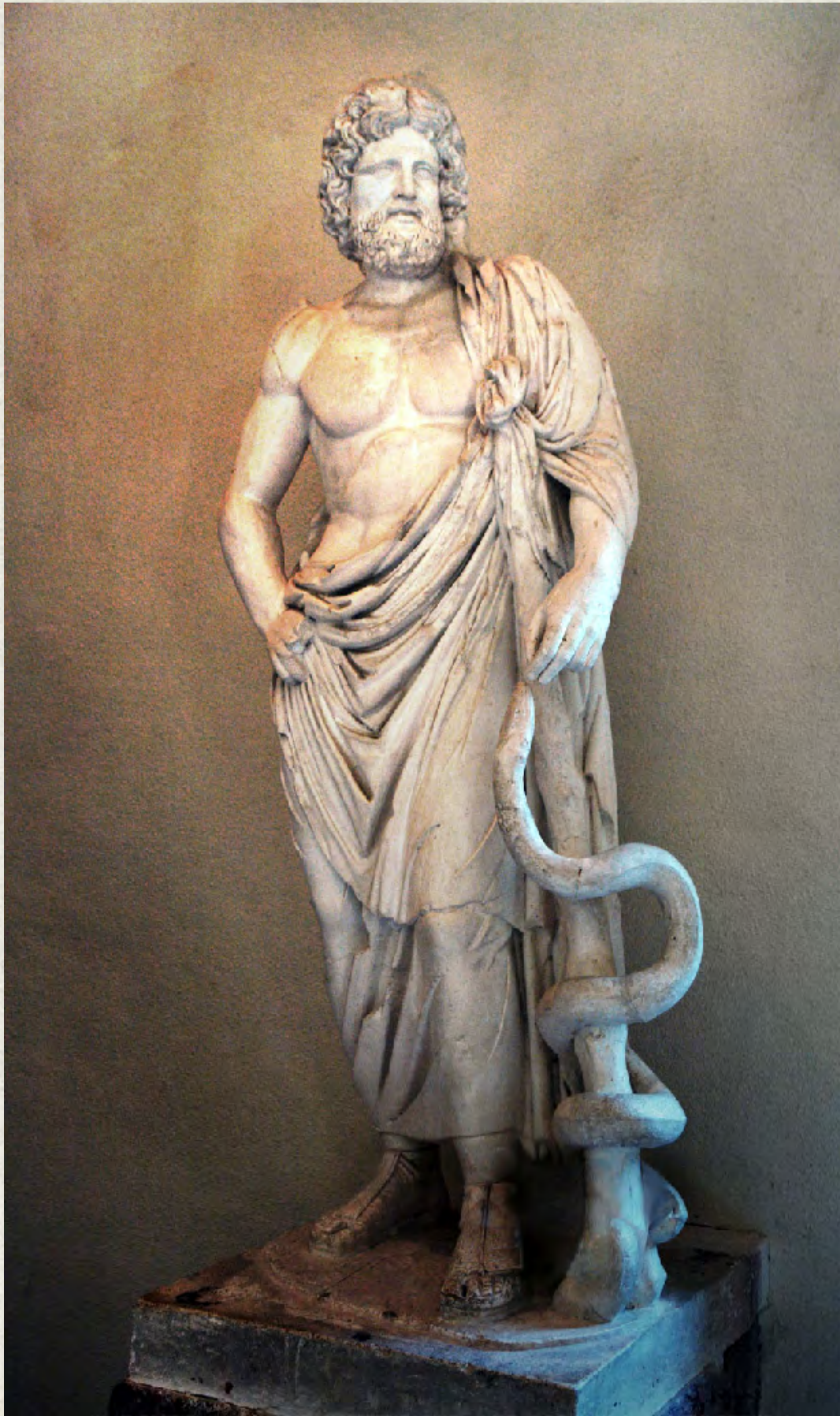
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Apollo and Coronis



Chiron and Asclepius





Caduceus



Rod of Asclepius

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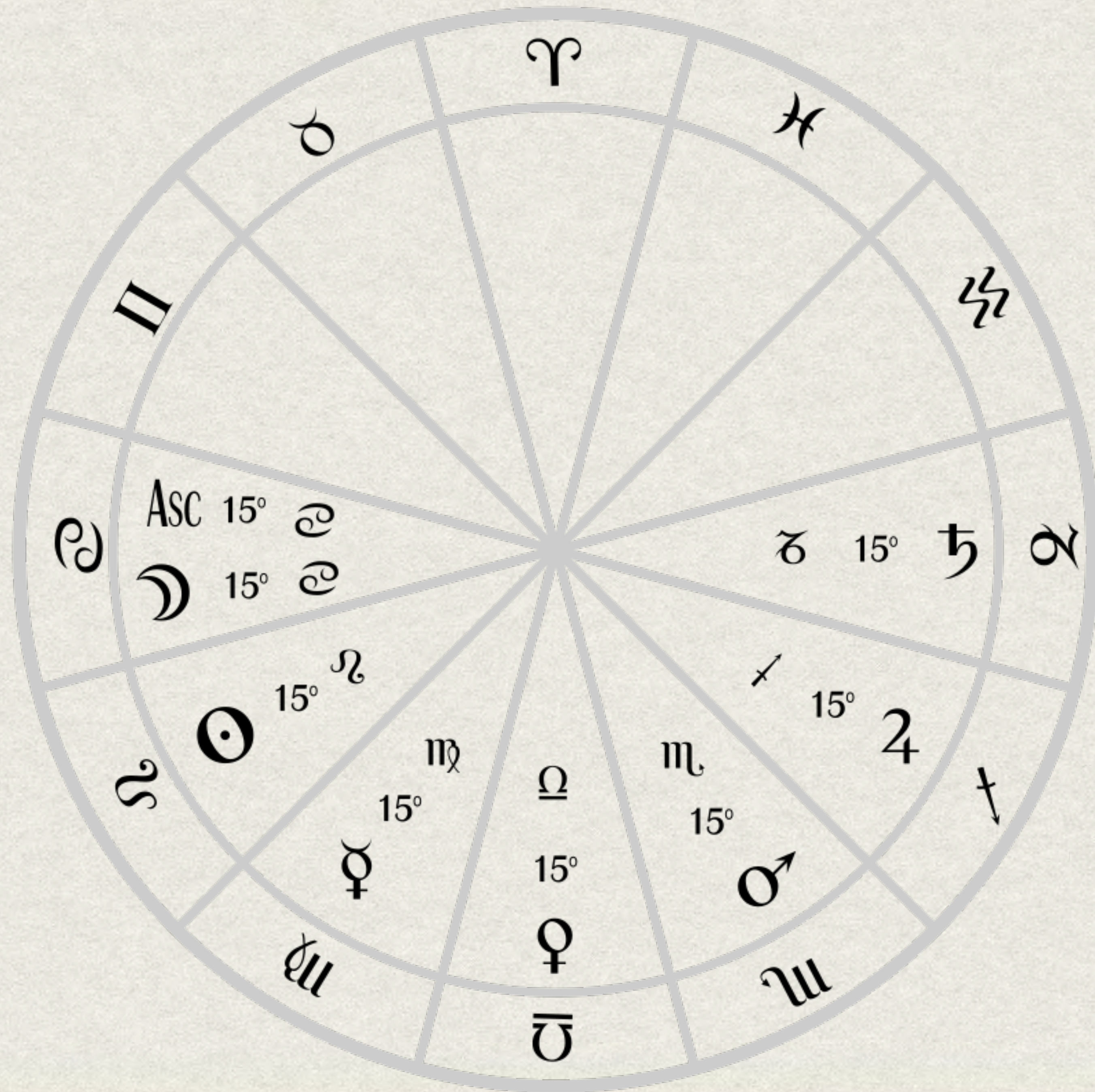


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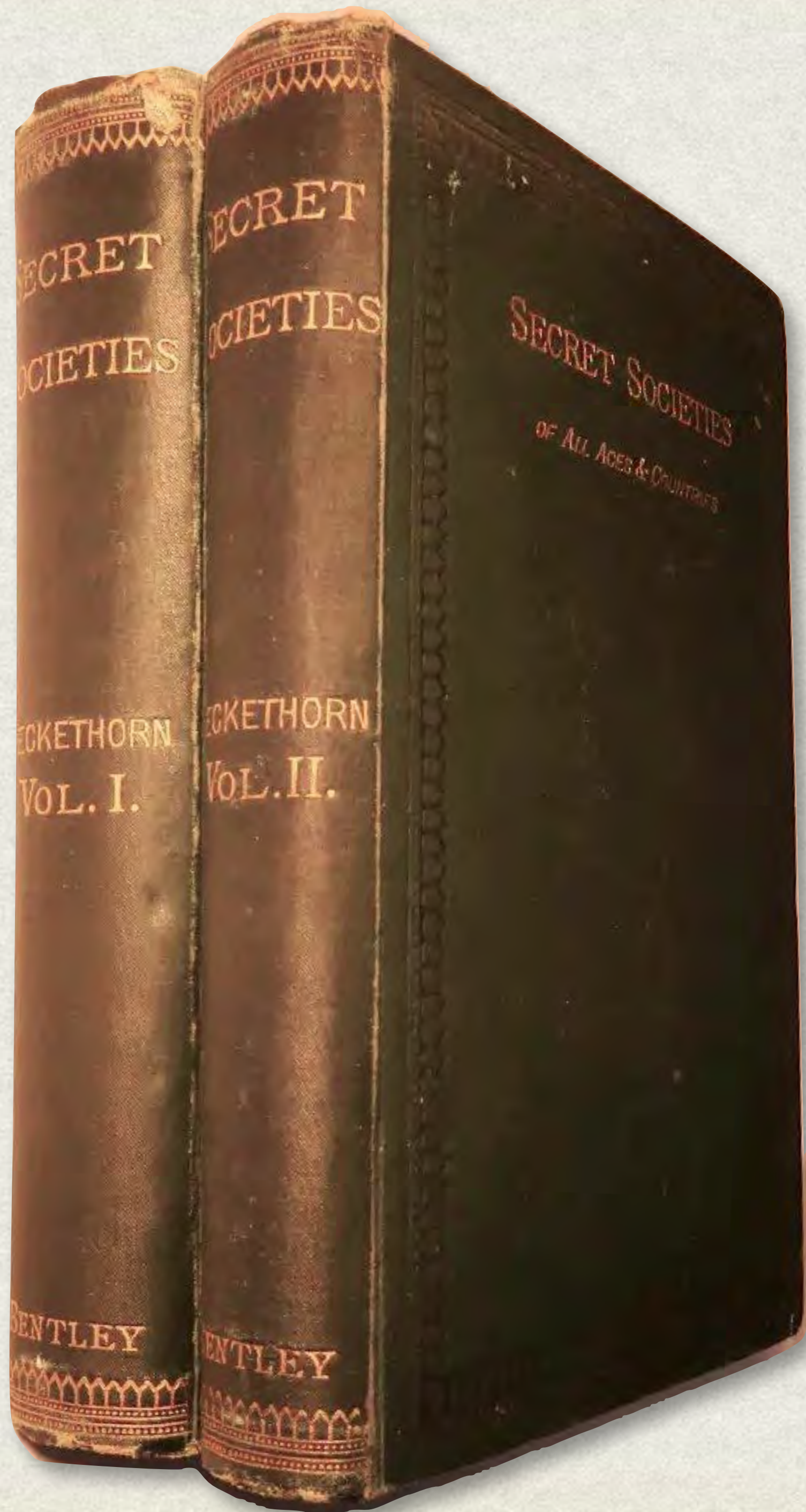


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But what was the knowledge on which the teaching of the mysteries was founded? It was no less than that of the ground and geniture of all things; the whole state, the rise, the workings, and the progress of all Nature, together with the unity that pervades heaven and earth. A few years ago this was proclaimed with great sound of trumpets as a new discovery, although so ancient an author as Homer speaks, in the 8th book of the "Iliad," of the golden chain connecting heaven and earth; the golden chain of sympathy, the occult, all-pervading, all-uniting influence, called by a variety of names, such as *anima mundi*, *mercurius philosophorum*, Jacob's ladder, the vital magnetic series, the magician's fire, etc. –The Secret Societies of All Ages and Countries, v.1, p.8

The antiquity of the zodiac is much in dispute. To contend that it originated but a mere few thousand years before the Christian Era is a colossal mistake on the part of those who have sought to compile data concerning its origin. The zodiac necessarily must be ancient enough to go backward to that period when its signs and symbols coincided exactly with the positions of the constellations whose various creatures in their natural functions exemplified the outstanding features of the sun's activity during each of the twelve months. One author, after many years of deep study on the subject, believed man's concept of the zodiac to be at least five million years old. In all probability it is one of the many things for which the modern world is indebted to the Atlantean or the Lemurian civilizations. About ten thousand years before the Christian Era there was a period of many ages when knowledge of every kind was suppressed, tablets destroyed, monuments torn down, and every vestige of available material concerning previous civilizations completely obliterated. Only a few copper knives, some arrowheads, and crude carvings on the walls of caves bear mute witness of those civilizations which preceded this age of destruction. Here and there a few gigantic structures have remained which, like the strange monoliths on Easter Island, are evidence of lost arts and sciences and lost races. The human race is exceedingly old. Modern science counts its age in tens of thousands of years; occultism, in tens of millions. There is an old saying that "Mother Earth has shaken many civilizations from her back," and it is not beyond reason that the principles of astrology and astronomy were evolved millions of years before the first white man appeared.

The occultists of the ancient world had a most remarkable understanding of the principle of evolution. They recognized all life as being in various stages of becoming. They believed that grains of sand were in the process of becoming human in consciousness but not necessarily in form; that human creatures were in the process of becoming planets; that planets were in the process of becoming solar systems; and that solar systems were in the process of becoming cosmic chains; and so on *ad infinitum*. One of the stages between the solar system and the cosmic chain was called the *zodiac*; therefore they taught that at a certain time a solar system breaks up into a zodiac. The houses of the zodiac become the thrones for twelve Celestial Hierarchies, or as certain of the ancients state, ten Divine Orders. Pythagoras taught that 10, or the unit of the decimal system, was the most perfect of all numbers, and he symbolized the number ten by the *lesser tetractys*, an arrangement of ten dots in the form of an upright triangle.

The early star gazers, after dividing the zodiac into its houses, appointed the three brightest stars in each constellation to be the joint rulers of that house. Then they divided the house into three sections of ten degrees each, which they called *decans*. These, in turn, were divided in half, resulting in the breaking up of the zodiac into seventy-two duodecans of five degrees each. Over each of these duodecans the Hebrews placed a celestial intelligence, or angel, and from this system has resulted the Qabbalistic arrangement of the seventy-two sacred names, which correspond to the seventy-two flowers, knobs, and almonds upon the seven-branched Candlestick of the Tabernacle, and the seventy-two men who were chosen from the Twelve Tribes to represent Israel.

The only two signs not already mentioned are Gemini and Sagittarius. The constellation of Gemini is generally represented as two small children, who, according to the ancients, were born out of eggs, possibly the ones that the Bull broke with his horns. The stories concerning Castor and Pollux, and Romulus and Remus, may be the result of amplifying the myths of these celestial Twins. The symbols of Gemini have passed through many modifications. The one used by the Arabians was the peacock. Two of the important stars in the constellation of Gemini still bear the names of Castor and Pollux. The sign of Gemini is supposed to have been the patron of phallic worship, and the two obelisks, or pillars, in front of temples and churches convey the same symbolism as the Twins. The sign of Sagittarius consists of what the ancient Greeks called

a centaur—a composite creature, the lower half of whose body was in the form of a horse, while the upper half was human. The centaur is generally shown with a bow and arrow in his hands, aiming a shaft far off into the stars. Hence Sagittarius stands for two distinct principles: first, it represents the spiritual evolution of man, for the human form is rising from the body of the beast; secondly, it is the symbol of aspiration and ambition, for as the centaur aims his arrow at the stars, so every human creature aims at a higher mark than he can reach.

Albert Churchward, in *The Signs and Symbols of Primordial Man*, sums up the influence of the zodiac upon religious symbolism in the following words: "The division here [is] in twelve parts, the twelve signs of the Zodiac, twelve tribes of Israel, twelve gates of heaven mentioned in Revelation, and twelve entrances or portals to be passed through in the Great Pyramid, before finally reaching the highest degree, and twelve Apostles in the Christian doctrines, and the twelve original and perfect points in Masonry."

The ancients believed that the theory of man's being made in the image of God was to be understood literally. They maintained that the universe was a great organism not unlike the human body, and that every phase and function of the Universal Body had a correspondence in man. The most precious Key to Wisdom that the priests communicated to the new initiates was what they termed the *law of analogy*. Therefore, to the ancients, the study of the stars was a sacred science, for they saw in the movements of the celestial bodies the ever-present activity of the Infinite Father.

The Pythagoreans were often undeservedly criticized for promulgating the so-called doctrine of metempsychosis, or the transmigration of souls. This concept as circulated among the uninitiated was merely a blind, however, to conceal a sacred truth. Greek mystics believed that the spiritual nature of man descended into material existence from the Milky Way—the seed ground of souls—through one of the twelve gates of the great zodiacal band. The spiritual nature was therefore said to incarnate in the form of the symbolic creature created by Magian star gazers to represent the various zodiacal constellations. If the spirit incarnated through the sign of Aries, it was said to be born in the body of a ram; if in Taurus, in the body of the celestial bull. All human beings were thus symbolized by twelve mysterious creatures

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From Kircher's *Œdipus Ægyptiacus*.
HERMOGYPHIC PLAN, BY HERMES, OF THE ANCIENT ZODIAC.
The inner circle contains the hieroglyph of Hermetica, the triform and pantomorphic deity. In the six concentric bands surrounding the inner circle are (from within outward): (1) the numbers of the zodiacal houses in figures and also in words; (2) the modern names of the houses; (3) the Greek or the Egyptian names of the Egyptian deities assigned to the houses; (4) the complete figures of these deities; (5) the ancient or the modern zodiacal signs, sometimes both; (6) the number of decans or subdivisions of the houses.

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