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Lecture delivered before the New York Numismatic Club

By **FRANK C. HIGGINS, F. R. N. S.**

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FRANK C. HIGGINS

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A.U.M., by F. C. Higgins

HIGGINS' MASONIC MONOGRAPHS

A.U.M.

"THE LOST WORD"

BY

FRANK C. HIGGINS, F. R. N. S.

President of the Magian Society
Past. Pres. N. Y. Numismatic Club
Etc., Etc.

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HIGGINS' MASONIC MONOGRAPHS

THE APRON

ITS TRADITIONS, HISTORY AND
SECRET SIGNIFICANCES

BY

Frank C. Higgins, F. R. N. S.

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This altogether sensational little document shows circumstantially just what the Apron means and why it came into existence in its present connection.

The interest attached to the issue of this timely booklet may be imagined from the fact that the writer marshals a whole host of evidence to show that the modest square of white which we don in the ante-room is lineally descended from and embodies the same significance as the Aprons worn by the Egyptian Hierophants two thousand years and more before the Christian era and that furthermore, at probably the same period, Aprons which were Masonic in every particular and closely related to our own, were worn by the prehistoric races of America. The reasons for the deductions are given with such clearness and precision as to leave no room for doubt.

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A. U. M.

see "The Lost Language of Symbolism."
by H. Bayley, Vol. 1, p. 204T-205;
Vol. #1 + p. 161B + p. 13B

"Autobiography of a Yogi, Yogananda,
p. 237 fn 7 + p. 359 fn.

"Life & Teachings of the Masters,
Vol. 4, p. 26T

"Secret Teaching of All Ages", M. P. Hall,
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"Queen Moo" A. LePlongeon, p. 23T-B, the
mayan origin of A.U.M

"Bible Myths", by T. W. Doane, p. 248,
fn. #1, O. M. or A. U. M. + its origin
+ p. 369 fn. #2; p. 370T, p. 372M

"The History of Initiation", by George
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symbol, also p. 177 + 180

"The History of Initiation", by George
Oliver, p. 68-69

- OVER -



SHIVA.

BRAHMA.

VISHNU.

The Great "JOSS" of China, is the Hindu **Trimurti**, imported, like Buddhism, from India.

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A. U. M.

THE "LOST WORD"

It is not so many years ago, that the three simple letters which constitute the title of this essay would have attracted practically no attention at all among thinkers of the Western world.

To-day, on the contrary, they are fraught with interest and speculation, because of the evidences which scholars are continually bringing to light, of their wide distribution over the whole continent of Asia, as either a devotional ejaculation or a symbol to be contemplated with awe and reverence and their equal prevalence in the ancient liturgies of the West as factors to sacred names and words.

To this evidence of ubiquity we are, perhaps, in a position to adduce some testimony, relating to the relative antiquity of a symbol which must have required many centuries to travel so far and assume so many forms as we shall show it to have possessed in the lapse of ages.

The tradition of a word of omnific power in which is concentrated a store of force, at once dynamic and intelligent, so terrific in its intensity that he who knows and understandingly utters it may wield an absolutely divine sway over the powers of the elements, is one of the oldest legends of the human race.

Although the word, supposed to be the one in question, may differ accordingly to race and locality the myths concerning it bear an extraordinary resemblance to each other, for which there should be an acceptable reason however the latter may have been relegated to obscurity during the lapse of ages.

The almost always luminous Albert Mackey has written of it—"This WORD may be conceived to be a symbol of *Divine Truth* and all its modifications—the loss, the substitution and the recovery are but component parts of the mythical symbol which represents a search after truth. In a general sense, the *Word* itself being then the symbol of *Divine Truth* the narrative of its loss and the search for its recovery becomes a myth-



FIG. 1.
"A. U. M."
in Sanskrit.

ical symbol of the decay and loss of the true religion among the ancient nations, at and after the dispersion on the plains of Shinar and of the attempts of the wise men, the philosophers and priests to find and retain it in their secret mysteries and initiations, which have hence been designated as the *Spurious Freemasonry of Antiquity*."

The final expression quoted, just as it appears in Mackey's Masonic Encyclopaedia, is, however, a type of the complete lack of logical reason which seems to have hitherto pervaded all speculations of this sort. Why spurious? If spurious, Where the genuine?

This sort of speech, to which many of the noblest writers have often descended and still continue to descend in treating of Masonic antiquities, is nothing more nor less than the evasion of an issue which they have felt unable to meet.

We are compelled in contradiction thereof to assert a Freemasonry in antiquity, which was an *actual*, not merely symbolic, repository of the liberal arts and sciences and which taught essential truths by means of figures which came to be afterwards accepted as the symbols of those truths and have now even survived all remembrance of their original associations.

Our direct acquaintance with the symbolic glyph in question is derived from what was probably the land of its original derivation—India. "There", as Albert Pike expresses it, "it represents the three powers combined in the Deity; *Brahma*, *Vishnu* and *Siva*; or the creating, preserving and destroying powers, *A*, the *first*, *U* or *oo*, the *second* and *M*, the *third*. All three represented by the mystic character "Y". This word could not be pronounced except by the letters; for its pronunciation as one word was said to make earth tremble and even the Angels of Heaven to quake for fear."

Dr. J. D. Buck, in his most interesting volume *Mystic Masonry*, has a number of observations upon the important role of the triglyph A.U.M. among the ancients.

He lays more stress upon the Hebrew *Tetragrammaton*, *Jod*, *Heh*, *Vau*, *Heh* as an example of such a Sacred word which "the Hebrews seem to have derived from the Chaldeo—Egyptian Mysteries, which may be traced to the Zoroastrian Fire Philosophy, till *finally* the word is A.U.M. In both Persian or *Zend* and *Sanskrit*, the three letters are found in many names that designate fire—"Flame", "Spirit", "Essence", etc." There is also

a closer connection between A.U.M. and the *Tetragrammaton* than has ever been hitherto published as we shall observe in due course. "The symbol of the "Lost Word" of the Master, says Brother Pike, is the A.U.M. of the Persian Magi and the most ancient Brahman, because back of that tri-literal glyph lies the philosophy of the "Secret Doctrine" the synthesis of all knowledge." The *sound* of A.U.M. had not only its profound significance alone but entered into the composition of the Divine Name among many peoples. It is given as the root of the name of the Sun God *Yama*, of the Vedas and *Yang* of the Chinese philosophy.

In Sanscrit it is *Iama*. It is the Chaldean name of the Day (Sun) *Ioma*, the Hebrew *Iom* (Yom) and the first born in the Chaldean philosophy, called *Aoum*, or doubled-*Moum*, the Hindoo "Word of Creation", the Word of Light; 'Om', 'Aum', the Slavonic 'Um', 'Oum', meaning 'spirit', 'soul'; 'Ium', in the Scandinavian Thunder-god's name 'Ium-Ala', *Iumjo* (*Iumio*) the Thunder-goddess, 'Ami', 'Ammi' and 'Ammi Shaddai'. Hebrew proper names, 'Oma', the holy fire, in German 'Om' in 'Omanus' (Ammon,) the Persian Fire-god's name; 'Aom' in the Hebrew proper names 'Immer' and 'Aomar', and the Dorian *Amar*, meaning Day (Mar, the Phoenician Sun); 'Baal-Aum', 'Ah-iam', Hebrew names, 'Iam', day in Egyptian. This old Indo-Germanic Sun-god, *Am*, 'Yama' in India, 'Yima' in Persia, 'Ewimos' (Dionysus), 'Am-ons' in Egypt. In Asia-Minor, his *sacti* or goddess bore his name in feminine form, 'Amma' and 'Ma' the Moon; 'Ammia', 'Amaia' and 'Maia', the Earth, 'Ma' the Egyptian goddess of Truth.

"The word *Aum*, says the *Rama Yana*, represents "the Being of Beings, one substance in three forms, without mode, without quality, without passion, Immense, Incomprehensible, Infinite, Indivisible, Immutable, Incorporeal, Irresistible.

An old passage in the *Purana* says "All the rites ordained in the *Vedas*, the sacrifices to the fire and all other solemn purifications shall pass away, but that which shall never pass away is the word A. O-O. M.; for it is the symbol of the Lord of all things."

According to *Manu*, the figure stands for respectively "Earth," "Sky" and "Heaven."

However, picturesque they may be, the ancient hieratic definitions of symbols seldom lead us anywhere. Those of us

who do not receive them *bouche beant*, are irresistably driven to the conclusion that our ancestors who could be so clear on all subjects, when they wanted to be understood, had a, by themselves, well recognized motive when they were so obscure as to be unintelligible.

We may be agreed that A.U.M. represent the three postulates of the Hindu Trinity but there must have been a reason for depicting these in the form of three isolated letters.

One of the greatest hypocrisies ever thrown by artful priest-craft before the feet of credulous humanity and the one over which the most have perhaps stumbled, has been the hypothesis that all the old "paganisms" were simply the devilish inventions of perverted and sinful peoples, unpossessed of the great lights which are the result of special revelations to a favored latter day class.

This assumption is false on the very face. Practically all of the so-called "revelations" with which we of these latter times have anything to do, are filched *in toto* from the same "pagans" who are cursed for having evolved them and, in most cases, we are delivered the ignorantly garbled and misinterpreted details of what, in their original forms were sublime philosophies, in which the propositions, now so obscure and meaningless to ourselves, were expressed in clear and coherent terms which showed the power of primitive men to reason out, from pure induction, many of the same truths which we, of these days, refer to scientists with laboratories, observatories and libraries.

If there is a seeming conflict between Science and Religion, it is because of the trickeries with which all history is filled on the part of the sacerdotal frauds of past ages.

To-day, for instance, we know that the phenomena of Solar and Lunar eclipses are of regular occurrence. We know that their repetitions may be calculated and dates set long in advance.

Those who first gained this knowledge did not, however, freely dispense it. They did not tell the world that they had discovered certain divine laws governing planetary motions, over which they had no more mastery than over the tail of a comet. They abided their time and informed their publics with great pomp and circumstance that they would, on a certain date, prove their control over the dictates of Deity by extinguishing

the Sun or the Moon, as the case might be, and reviving it again at will.

The ancient Mexican priesthood, who were accomplished astronomers and knew the planetary movements to an absolute certainty, had their devotees schooled to expect the extinction of the Sun at the end of any fifty-two years, except by their interposition and bloody sacrifices.

All religion began in conceptions of the Divine power and will to do well, evinced in the generally beneficent trend of all natural phenomena, but priestcraft reprehended the natural gratitude and direct spontaneous recognition, by man, of the Divine munificence, by libelling Deity as their harnessed creature and a hater, destroyer and torturer of all who bought not their way to favor by substantial earthly tribute collected by the priestly caste and applied to their own gluttonies and aggrandizements.

What has been piously termed "revelation" therefore may be correctly classed as "suppressed discovery" and if we will but once resolutely face the phantoms which glower along the approach to the vision of the God who *Is*, we will discover that the priestcraft of all ages is what has separated man from, not brought him *to* the throne of the Creator.

The great Hindu reformer Rammohun Rai* who lived in the early part of the last century, having acquired an acquaintance with the English language, in addition to Persian, Arabic and his native Bengali, studied the works of Aristotle and Euclid in order to become acquainted with Mathematics and Logic. He then turned his attention to Sanskrit and the Hindu sacred scriptures.

His biographer says "A careful study of the sacred writings of the Hindus convinced him that the prevailing notion of a multiplicity of deities and the superstitious devotion to the licentious and inhuman customs connected with them, were founded in utter ignorance or gross perversion of their religion. The original records inculcated a system of pure Theism which taught the being of *one* God and that it required of its professors a mental rather than an outward worship, with strict personal virtue."

Just as the sacred *Sanskrit* tongue of the Vedas is found to be the root idiom from which the skeletons, at least, of all our Western tongues are derived, showing it to be infinitely more

*Founder of the *Brahma Somaj*.

aged than them all, so our mystic triglyph A.U.M. is manifested as an integral part of so many ancient faiths as to convince us that it represents something closely bound to their common origin and belonging to the philosophy which either preceded or lurked behind exoteric pantheism.

We may inductively reason a number of things which tend to clear the mystery, if mystery there be.

The symbol A. U. M. clearly belongs to a period of inception at which the *Alphabet* had already come into use among the learned classes, if not among the ignorant.

The alphabet undoubtedly first developed as a secret or *hieratic* method of writing, and in all probability in northern India. In the ages during which picture writing prevailed and had begun to be syllabic, the hieroglyph usually represented a double letter, consonant and vowel combined "H" and "A" would not be separately expressed but there would be signs for *Ha, He, Hi, Ho* and *Hu* and even triple letters such as *Chr, Pth* etc. As soon however as we begin to note reference in the ancient cosmogonies to "the Seven primitive sounds," we know that the vowels, pretty much as we utter them to-day, were alluded to. The separation of the vowels from the consonants was the work of clever analysts. Several of them are derived from consonants into the sound of which they inevitably enter.

It is a popular fallacy that the Hebrews did not possess vowels, but only in later years indicated vowel sounds with "masoretic" "points."

The Hebrew language originally employed vowels but in their struggle for individuality—an overweening desire to be peculiar and unlike the peoples around them, they relegated them out of sight and confined themselves to twenty-two consonants. Notwithstanding this manipulation, it is impossible to credit that the Jews did not take full account of their seemingly missing vowels. No peoples more than they made so much of the Alphabet as the vehicle of mystery concealment, especially in that form known as *Gematria*, whereby words delivered up their secrets as mathematical propositions through use of the letters as numerals.

Speaking of the sacred terminology, by which the ancient Hierophants at once concealed and preserved their Wisdom-religion, H. P. B. says—"The peculiarity of this language was that it could be contained in another, *concealed and not to be*

perceived, save through the help of special instruction. Letters and syllabic signs possessing at the same time, the powers and meanings of numbers, of geometrical shapes, pictures or ideographs and symbols, the designed scope of which would be determinatively helped out by parables in the shape of narratives or parts of narratives, while also it could be set forth separately, independently and variously by pictures in stone work (Masonry) or in earth constructions. Yet the system of the former in this special department of symbology, the key, namely to the mysteries of astronomy, as connected with those of generation and conception, is now proven identical with those ideas in ancient religions which have developed the phallic element of Theology.

The Jewish system of sacred measures, applied to religious symbols, is the same, so far as geometrical and numerical combinations go, as those of Greece, Chaldea and Egypt, for it was adopted by the Israelites during the centuries of their slavery and captivity among the two latter nations."

The Masonic tradition of the "Lost Word" is one which need not here be entered into descriptively because it is so eminently familiar to members of the Craft that the merest allusions are sufficient to establish a connection. The conclusions which are reached at the proper points along the succession of degrees are satisfying to most students and yet there is embodied a still deeper significance in certain Masonic terminology the existence of which is nowhere accentuated, commented upon or offered to special attention. It will suffice, at the proper moment after the general argument has been disposed of, to point out the links which so closely bind the Freemasonry of the present with that of the past as to forever dispose of any doubts as to their authenticity.

Whatever may have been the mechanism contrived for the conduct, perpetuation and government of the Masonic craft, as it is known to-day, by the systematic organizers of 1717; its entire symbolism both material and ritualistic puts the student upon a track which leads directly back to the ancient philosophies of the Occident and of the Orient, with the additional force of making it evident, through the clearest analogies, that the dogmas of the world's religions are but crystallizations of philosophical postulates, which had their rise in investigations, along specific lines, of the phenomena of the natural World.

There are shades of difference in the several interpretations of the term "Word" as employed in the present connection.

Many contend that it does not mean "word" in the orthographic sense but that it is the *corpus* or body of Divine Wisdom condensed to an expression capable of effecting an impression upon the finite mind, only competent to seize in the abstract that of which the concrete fills the Universe.

This conception is aptly expressed by the Greek "ΛΟΓΟΣ", or LOGOS, the philosophy of which has been so ably set forth by Philo Judæus of Alexandria and which is the same expression as that used by the writer of "the Gospel according to St. John" in saying "In the beginning was the LOGOS and the LOGOS was with God and the LOGOS was God."

The term so used is, however, the same which must be employed to express a written or spelled word, and indeed an analogy seems to have been established, with all due regard for the immensity of the contrast. Not only do the traditions of such an oral word as that to which we have alluded exist, but, where in the development of the philosophy of creation through a Divine utterance, that of our universe through the instrumentality of the Divine power and intelligence located in the physical envelope of the Sun is intended, the Solar *Logos* is always represented by a human face surrounded by rays and exhibiting a protruding tongue as the symbol or hieroglyph of speech.

This latter type was common, not only to the lands bordering on the Mediterranean, in most ancient times, but to the early peoples of the American continents especially between Mexico and Peru.

The modifications or transpositions of sacred nomenclatures as they passed from one race to another were generally cleverly accomplished so as to assimilate their esoteric qualities with symbolic *formulae* of local significance. In those of the peoples resident in lands bordering the Mediterranean the influence of Egyptian ideas was exceptionally strong. Practically all the Greek astronomical names are of Egyptian origin and many of the names of gods included in the varied pantheon of *Hellas* are Egyptian or Chaldean as well.

Jove is the *Tetragrammaton*; *Venus*, the *Binah* of the Hebrew *Sepirot*; *Hermes*, *Hur-Mse*, the "Son of Horus"; *Dionysos*, *Adon Yesha*, the *Dunyash* of Babylon. These are only a

few typical cases. A vast lexicon could be constructed of the many examples of this process as between all of the old culture lands.

All the ancient cosmogonies are geometrical projections beginning with the very first verse of the first chapter of Genesis where ALHIM, (*Elohim*) the *Pi* proportion, creates the Heaven and the Earth.

By the Chinese we are given, as the glyph of the mating of light and darkness, in the act of creation of the material universe, the symbol of *Yang* and *Yin*, "the Spirit of God moving upon the face of the Waters," involving order from chaos. "The Yang appears most perfect in the Sun. *Yang* and *Yin* both arise from the one Primitive stuff. The Divine essence is duality, but the Hindoos say that the Sun is all that is movable or immovable. This whole world has emanated from the Sun. It will return to the Sun, to find annihilation in it."*



Fig. 2. "Yang" and "Yin."

There are many reasons to believe that such of the Hebrew Consonants as were equivalent to vowels such as *Aleph* (א), *Heh* (ה), *Jod* (י), *Vau* (ו), and sometimes *Ayin* (ע), were implied and counted as pronounced, although purposely left out of the spelling. The vowels were closely associated both in Egypt and Israel with the two forms of the Ineffable Name, "HUHI" and "JHVH" which were the same words reversed, just as the Egyptian name "BES" was a reversal of the Semitic "SHEB", meaning Saturn or *Kronos* and it is open to grave question as to whether the Ineffable name is not composed of the vowels above, employed partly as consonants and partly as vowels.

We are not endeavoring to mystify, but we are groping our way toilsomely and with very little contemporary light, through ages during which mystification was the principal business of the learned classes. We find neighboring peoples making gods out of each other's devils and devils out of each other's gods. We find certain races capturing the whole pantheons of other peoples and attempting to transmogrify them into something of their own by spelling their names backwards or awry. We witness the syncretism or blending together of the divinities,

*Dunlap.

dogmas and philosophies of several peoples, after a unification by alliance or conquest and the new products bear names which are beautiful combinations of both.

We realize that this could not have been done with historical characters, but where the gods were but anthropomorphizations of philosophical theses, mathematical, astronomical or geometrical verities, the *facts* were identical and the assimilation of names easy enough.

The vowels were, to the ancients, particularly symbolical of the life principle—the breath—inhaled and exhaled, and a word made entirely of vowels, especially if it contained them all, would be particularly expressive of the Giver of Life.

We modern dwellers in the Occident are the only generation of earth inhabitants who have adopted a trinitarian theology without being able to tell what we mean by it or to give it sensible philosophical definition. All of the old philosophies of East, West, North and South recognized the trinitarian aspects of every perceptible phase of "Being." Everything imaginable was and is composed of at least one thing acting upon an-



BRAHMA

VISHNU
THE HINDU TRIMURTI.

SHIVA

Brahma's four heads face East, West, North and South to the Solstitial and Equinoctial points.*

other and engendering a third postulate thereby. Only in God do we find indivisible unity but even that, from our own relative

*The derivation of these three names is fully treated of in the Author's larger work, "Origins and Symbols of Masonry."

standpoint is divided into "Was, Is and Shall be". So far as our perceptible, ponderable world is concerned, the triple nature of every manifestation of Divine power is too palpable to require insistence. The ancients so divided everything, in order to be able to grasp essential truths. What was called the "Dual principle" really resolved itself into a "triple" principle, because every pair of mated opposites produced a "ternary", partaking of the nature of both and yet impossible as the offspring of one alone.

If the old trinitarian philosophies be compared, they will be found to differ superficially, but to be firmly bound together fundamentally.

The Creator is *three*; Knowledge, Power and Perfection or "Wisdom, Strength and Beauty", as it is sometimes expressed. His mode of existence is triple; In the past, the present and the future. In order to create; He becomes Creator, Manifester or Preserver and Transformer or Destroyer. In sex, He is Male, Female, Progeny; In Nature, Spirit, Matter and Spirit *plus* Matter *i.e.* living organism; In spiritual manifestation, Incomprehensible, Comprehensible and Mysterious; In material manifestation, positive, negative and intervibratory, as in Electricity; Physically, Tangible, Intangible and Demonstrable.

Thus did the Sages of old reason among themselves and finding in the internal properties of mathematics and geometry, a mechanical development of the Divine Wisdom which graphically illustrated every formulation of the human intellect concerning it, they sought in applications of mathematical and geometrical verities, to visualize and record fugitive glimpses of the working of the Divine Mind so that their visions of the Infinite might become transmissible and comprehensible to future ages.

We of this Twentieth century, who have not only fathomed the depths of space, but grasped and formulated myriad physical laws, which, though we daily discover variations in their applications, are by every such variation proven to be manifestations of the fundamental and unchangeable ONE, are still like foolish children, when it is proposed to us to seek to apply some of the truths we have learned to a better comprehension of the Infinite.

All Nature proclaims the character of the Omnipotent not only as Creator but as Sustainer and Transformer.

There is not a single law of God which requires a threat behind it to make it binding upon those of mankind who will deign to reason from cause to effect or from effect back to cause. As an advanced soul has formulated

"A thing is not good because God ordains it
God ordains it because it is good."

The conflict of Science is not with Religion, which is of the Heart and is as surely fostered by every fresh revelation of the wonderful resources of Nature as by the promptings of Creeds, but with *Theologies*, which having assumed the authority of exact Sciences, should be as prepared to defend their every presumption as any other branches of learning, the last thing in the world they propose to do.

The glorification of ignorant dogmatisms and hollow sophistries, upon which such so-called Theologies as have the effrontery to set themselves in opposition to ascertained physical truths are built, is unparalleled in any other region of observation.

It is not perhaps necessary for us to here enter upon a detailed account of the causes and motives which have led to the maintenance of such systems in the face of the World's growing knowledge. It is bad enough to know they continue to exist.

It is of paramount importance, however, to realize that the palpable fables, myths and folk-lore stories with which teem the sacred writings of all peoples, were put there for the express purpose for which they have served, that of leading the intellectually unfit astray, in order that they might not fathom the wisdom of Initiates in the hidden mysteries which such material served to conceal.

In their inception, every ancient Gospel was accompanied by an oral *gnosis* which was transmitted from generation to generation, by mouth to ear. The written allegories might be freely circulated. The mere fact that they were so circulated, is a certain proof that they contained nothing which their authors feared to reveal to the multitude, or, at least, that their fundamental truths were so completely veiled that it might be assumed that they would remain forever undiscovered in the absence of the *Keys*.

These elaborate precautions, designed in first instance to protect the acquired secrets of Nature—*per se*, of God, from the

profane, were the unfortunate cause of a gradual transmission of formulated Theologies from the custodianship of profoundly learned adepts to that of ignorant fanatics. They resulted, when theological primacy came to rest upon political force, in literal interpretations, under the lash of anathemas, of passages which those who wielded the lash, understood the least of all. The reticence of the majority of mankind to pry into that which they were assured were the jealously guarded secrets of a fearsome Creator, can only, on the whole, be commended as inspired by worthy impulses, but this docility was not engendered by the same pure motives as have guaranteed its maintenance during long centuries. The "Masses" were to be docile uniquely that they might be hoodwinked and plundered by "Classes"; none more shameless and rapacious than the selfsame "Theologians", who have posed as the Heaven appointed custodians of the "Word". The loving altruism of the Galilean Essenes, has been perverted to rival, in its time, the bloodiest fanaticisms of the most degraded Pagan races. No African Witch Doctor, drinking the blood of his victims from human skulls or aboriginal Medicine Man performing his weird incantations around a slowly roasting captive, has ever sounded the depths of human cruelty and fiendish gore-lust more completely than mitred Bishops and cowled Monks, gathered beneath the standard of a crucified Redeemer, whose dying words are recorded as phrases of mercy and forgiveness.

With the reassertion of the manhood of the human race has come a cessation of the worst features of theological despotism, but the latter is dying hard and struggling in its moribund throes to assert an ascendancy founded upon no higher claims than hierarchial descent from the heretic burners of the Middle Ages and philosophical presumptions, less reasonable than those for which the Law often fines and incarcerates the Clairvoyant, the Astrologer, the Fortune Teller and the Palmist.

The task of the present age is to awaken public sentiment to the fact that these leeches and parasites are but traders in sacred things, as the lawyer who employs the law of the land for the perpetration of injustices, the chemist who uses scientific knowledge to establish drug vices in a community or the merchant whose gains are based on the adulterants he uses. The truth is that there are no mysteries except the One all pervading and ever present mystery, which each individual seeker

for union of the segregated mind with the Universal Mind, may fathom for him or herself—"Without money and without price."

The latest dictum of human Science is that MIND is the sole existence and that MATTER is but the concentrated energy of Infinite Mind, moulded for longer or shorter periods into perceptible forms predetermined by Infinite Mind. In other words—Our most modern and recent discoveries, in the realm of physics, lead us directly back to the inspired teachings of the Sages of perhaps ten thousand years ago and our sacred books—our "Bibles" if we will, are not mere manuals of ghostly legerdemain or goblin antics whether of saints or demons, but cabalistic documents having as their bases the ascertainable, ponderable facts of material existence, proving the spirituality of their authors, not as the most tremendous liars of ages past, but as inspired by the possession of demonstrable knowledge, so deep and precise, that they were impelled to preserve it for future ages, under veils which are only now beginning to be rent by the unerring hand of Science.

Every little while, the scandal provoked by some recalcitrant candidate for sacred office, called to give satisfactory proof of his "orthodoxy" before a board of Examiners, belonging to one or another current cult, brings us to our senses, in contemplation of men who are being goaded to accept the doctrines of the "Witch Doctors" and "Medicine Men" of the past, in order to be deemed fit pastors of the Souls of today.

By no contemplation are we brought so completely face to face with the irreconcilable conflict which exists between man made Theology and the "Facts of Infinite Being" as in that of the genesis of the mystic triglyph A.U.M.

To return to the Alphabetical relations of these three isolated letters, we are compelled to recognize them as the first, thirteenth and twenty-sixth letters of a twenty-six letter alphabet, such as the Greek undoubtedly and its Phoenician prototype probably was. Their uses in other connections have shown us the intimate relation of numbers used as letters and letters used as numbers in the construction of sacred nomenclatures, by the peoples of antiquity. Why not follow out the clue here given by the connections of our triglyph, both with our Vedic trinity and its possible numerical significance. If we divide the twenty-six letters of the original Greek alphabet into two equal parts, we procure two rows—from "A", the first, to "M" the thirteenth

and from "N", the fourteenth to "Ω" the twenty-sixth, giving us a group of letters which we cannot help at once recognizing as those ever present, to the exclusion of all others, in the deity nomenclatures of the most widely diversified times and places.

In M-A-N-Ω, we have the title of the earliest legendary law-giver of the natives of Hindostan and in N-Ω-M-A, that of the Romans. In Egypt A-M-Ω-N was "the secret one", "the searcher of all souls." The letters "A-Ω" as the *Alpha* and *Omega* of the Greek Alphabet are quoted four times in the book of Revelations as the mystical title of the Almighty—"the Beginning and the End", "He that was, is and is to come" and the letters "M" and "N" supplied the nomenclature of the celebrated Theban statues of the "Dual Principle", Mem-Non, also symbolized by the Egyptians as a fish swimming in water, or spirit circulating through matter.

We have already written extensively in support of our contention that all dogma has been at one time or another reasoned out of purely material phenomena, not with the intention of demonstrating the finality of materialism but, in that of showing infinite mind and conscious intention to lie behind all that is physically perceptible.

The "God geometrizes" of the Greek philosopher, Plato, was not a mere passing observation, but epitomized in two words the secret basis of the faith of the entire ancient world. No, however logical thinker, untutored in, at least, the rudiments of geometry, can form the slightest notion of the wonders of this first and noblest of the sciences, as revealed to the discerning mind. Geometry is so close to God that it is the one, unique and indispensable transformer by which *Chaos* resolves itself into *Order*. It is the foundation of all perceptible Nature, present in all that exists and obeyed even by those imperceptible elements which we term "forces" in that they are confined by the boundaries it imposes and can only manifest themselves according to its immutable laws.

The language of Geometry, that is to say, the manner in which we make our perceptions of its verities intelligible to each other, was discovered ages ago. It can hardly even be said to have been "discovered" for the division of a circle into three hundred and sixty degrees can be shown to be prescribed by Nature herself.

Evidences exist all over the world of an age long past, when Geometry was considered and adored as the chief manifestation of the divine intelligence—in all events it was the language which God spake and man could understand.

The relations of Geometry to Mathematics and of both to Astronomy, together with the astounding recurrence of certain identical quantities common to all, convinced men that they did not go amiss in basing all of their conceptions of divine law upon those observations and so, in critically examining the otherwise obscure metaphors of the world's oldest scriptures we are driven to the inevitable conclusion that Geometry, Mathematics and Astronomy are their common basis.

Furthermore, all ancient religious symbolisms, either obsolete or descended to our day, prove to be derived from geometrical problems. Not merely as forms, but as the Keys to interesting problems which filled the ancient mind with reverence and awe.

A thousand years before Archimedes of Syracuse declared the formula 3.1415 to express the relation between a circle and its diameter, the pious scribe who penned the first verse of the first chapter of Genesis, had embodied it in the the mystic word ALHIM* (אלהים) which has descended to us as "Elohim".

The wonders of the "Pythagorean proposition", called by later writers the "Forty Seventh problem of Euclid" because of its embodiment in that ancient text book, were responsible for practically all the other biblical names of Deity, while the greatest of all, that of the Lord God of Israel, the Ineffable *Tetragrammaton* (יהוה), is the direct derivation from a triangle which sets forth a relation of the square to the circle and is the fundamental geometrical principle of the Great Pyramid of Gizeh, in Egypt.

The name of ABRAM, derived from the BRAMA of India, carries with it the philosophy of the square of the number twelve, or 144, viewed as the great basic truth for which all nations sought and which was represented by the famous Breastplate of the Jewish High Priest.

Our sacred triglyph A.U.M., probably the oldest of all, is also representative of an ancient philosophy of basic truth, as expressing, in one and the same syllable, the conception of Deity

*In the beginning God (Alhim) created the Heaven and the Earth and the Earth was without form and void.

as Creator, Maintainer and Transformer and of Geometry as the connecting link between Spirit and Matter—the modius by which the mental conceptions of the former become manifest in the latter.

Let us approach this conception of the derivation of A.U.M. by the examination of a problem designed to demonstrate the following important geometrical laws. (Fig. 3.) 1. That only a right angle triangle may be inscribed within a semicircle of which the diameter constitutes one side. 2. That the radius of a circle constitutes the chord of an arc equal to one sixth of its circumference, or sixty degrees. 3. That the circumference of a circle is (in rough computation) three and one-seventh times its diameter.

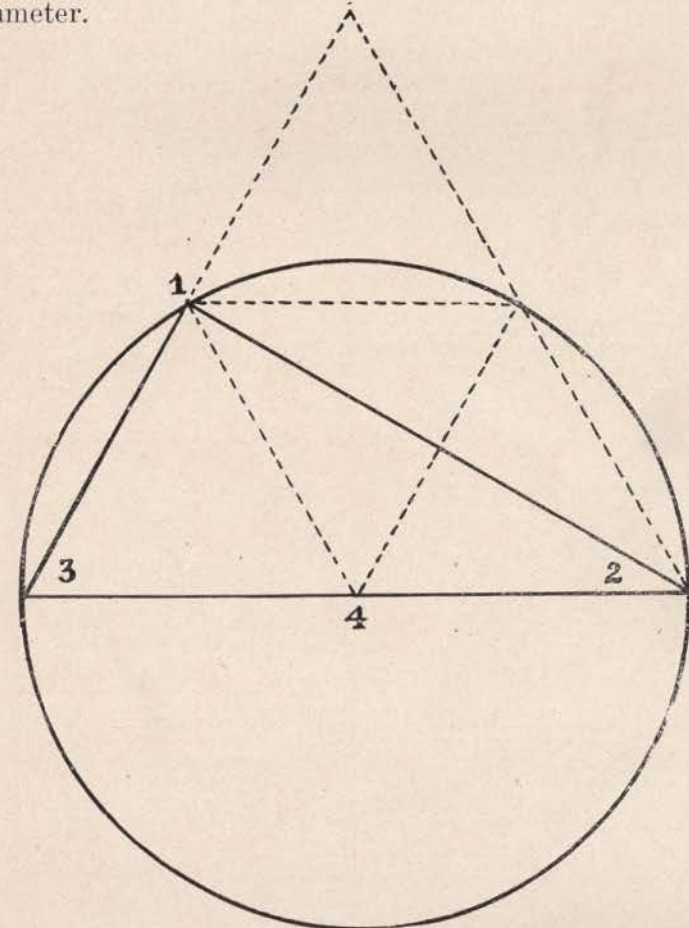


Fig. 3.

The first assumption proves itself. The second is proven by the equality of the lines—1-3, 1-4 and 3-4 which constitute an equilateral triangle while the whole triangle 1-2-3 is one half of an equilateral triangle and presents angles of 30, 90 and 60 degrees.



Fig. 4. Egyptian hieroglyph representing the Sun and the Horizon, which upon analysis proves to be a **reductio** of the problems herein dealt with.

The third proposition brings us to a very interesting problem which is the subject of an important though hitherto unrecognized hieroglyph of the ancient Egyptians.

An oblong square of 14×8 (7×4) dimensions has, among several extraordinary geometrical properties, the fact that one of its longer sides constitutes the precise diameter of a circle, the perimeter of which equals that of the oblong in question. This oblong, (H-B-D-E) is readily reducible to a square because the length of its perimeter being

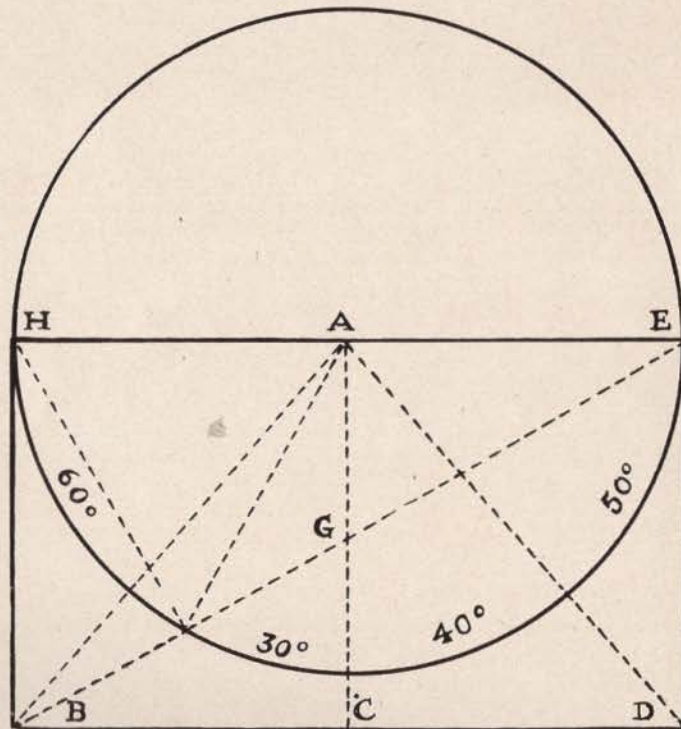


Figure 5. The Geometrical correspondences of the oblong of 4×7 . Representations of this problem adorned the frieze and pillars of the great Temple of Denderah, Egypt.

$14+8+14+8=44$, it is equal to 11 by 11. It must be remembered that this is not primarily a question of areas but

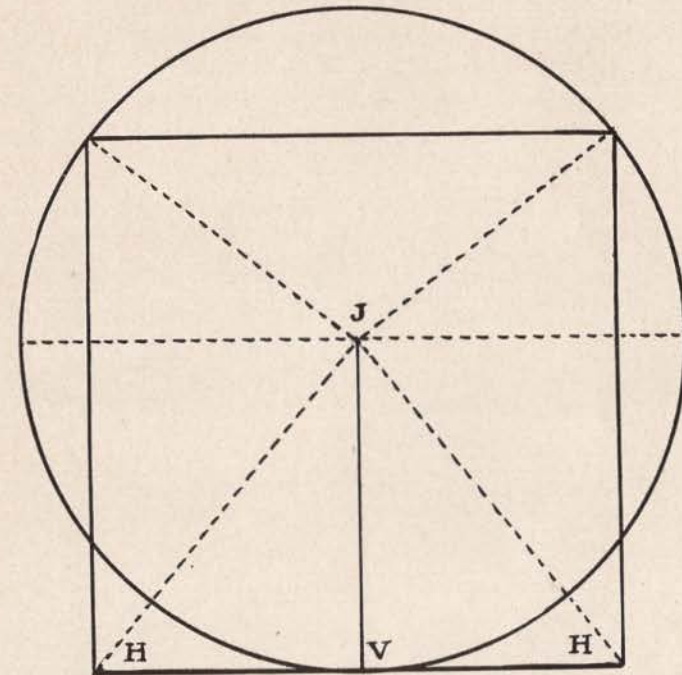


Fig. 6. The foregoing circle with the oblong squared. See "The Apron" by Author.

of perimeters, but this problem throws strongly into relief the famous forty-seventh problem of Euclid, for the triangle A-B-C-D exhibits the base of a square (B-D) and the radius of a circle (A-C) of equal Area while the triangle J-H-V-H exhibits the base of a square (H-V-H) and the radius of a circle (J-V) of equal perimeter, thus showing the fundamental identity of the *gnosis* of all the ancient peoples, who employed one or another of these figures as sacred symbols.

There are many considerations of absorbing interest to the geometrician and the symbolist in the relative proportions of the natural intersections of the lines of Figure 5, which need not be entered upon here. The object of the diagrams given, is to accentuate the fact that *the number 14 represented the value of the diameter of the Circle*. The Hebrew אלהים (ALHIM) or "Elohim" representing 3.1415, has cabalistically this signifi-

cance as also denoting $3+1+4+1+5=14$. Returning to Figure 3 and according to the diameter (3-4-2) the value of 14 parts, the chord, 1-3, being equal to the half diameter or *radius*, will necessarily represent 7 of the same parts, while upon careful measurement the line 1-2 will be found to contain a slight fraction over 12 of the same parts. Comparison will also show the close identity of the triangle 1-2-3 of Figure 3 with the triangles H-B-E and B-E-D of Figure 5.

Geometricians armed with modern high power micrometers may find minute differences, but we are dealing with the measurements of our ancient brethren who considered themselves in the presence of wondrous coincidences.

We have a number of wonderful examples of the employment of this triangle of $30^\circ-60^\circ-90^\circ$, inscribed within a circle, as representative of profound metaphysical notions. For instance, to quote from the "Book of the Master" by W. Marsham Adams, "A notable feature of the Great Pyramid of Gizeh, is

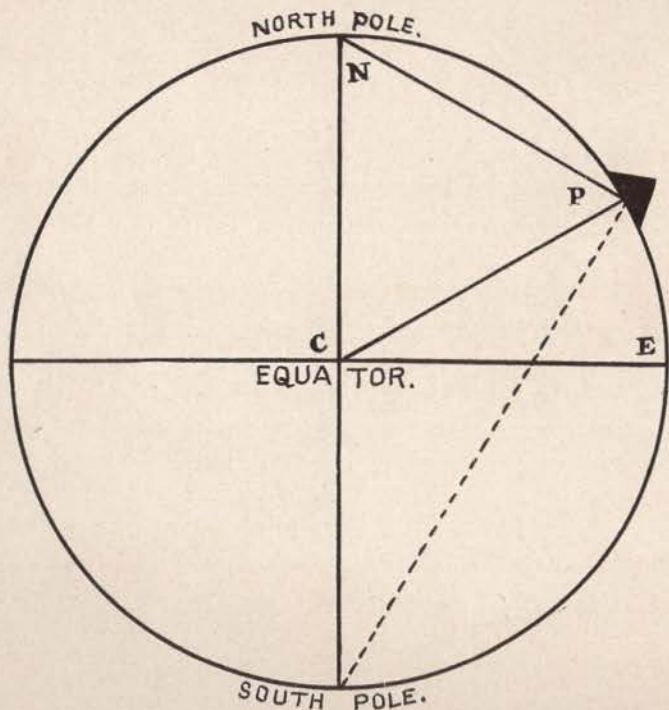


Fig. 7. Geographical situation of the Great Pyramid of Gizeh as a monument to the known science of the time of its erection.

the situation of this building in its relation to the two principal points to which all human measurements of space must be primarily referred, namely the centre and the pole of the earth, since its distance from the pole is just equal to its distance from the centre".

This property may perhaps be clear from the following considerations. Suppose C to be the centre of the earth, P the situation of the Great Pyramid, N the North Pole, and E the point where the meridian of the building cuts the Equator, then E-C-P will be the latitude of the building, 30° , whence it will be seen at once that the triangle C-N-P will be equilateral, since the angle at C is 60° and the radii C-N and C-P will be equal to each other, assuming the earth to be a sphere.

Hence, therefore P-N, the distance of the Pyramid to the North Pole will be equal to P-C the distance to the centre of the earth." It is notable that the very pyramid which still stands as a monument to the mathematical, geometrical and astronomical wisdom of the ancient Egyptians, has, as its vertical axis, the same triangle (J-H-V-H) which is represented in Figure 6. (See "The Apron," by Author.)

Equally curious was the manner in which this $30^\circ-60^\circ-90^\circ$ triangle was applied, presumably by the Egyptians, to the three sacred phases of the Sun. Quoting the learned Adams again—"I am *Tmu* in the morning" says the Creator in a well known passage, (Hymn to *Amun Ra*), "*Ra* at noon and *Harmachus* in the evening", that is to say the Dawn, the Noon and the Sunset are three distinct forms, coexisting perpetually and co-equally in the substance of the Sun, so also did the three divine persons co-exist perpetually and co-equally in the substance of the uncreated Light. This hymn, after declaring the sacred Unity, in the most emphatic and explicit terms, proceeds to invoke the three persons by name (*Amun*) using, nevertheless, the singular pronoun for the collective three, precisely as Abram does, when visited by the Deity on the plain of Mamre (Genesis XVIII, 1-33). The Hebrew Solar name of Deity was extremely similar to this, being "AL-OM-JAH."

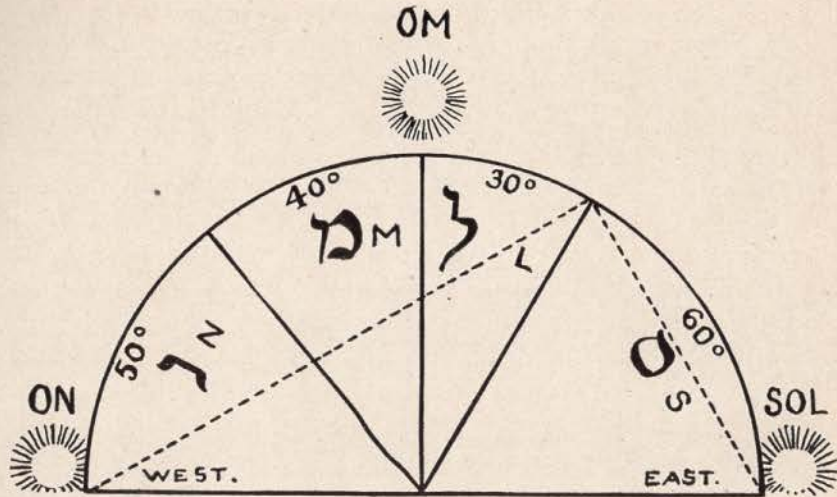


Fig. 8. "THE WISDOM OF SOLOMON."

The effect of this division of the semi-circle is precisely that of the preceding one (Fig. 5), except that it is an amplification thereof. We have not only the Pyramid marked apex, but as the first ninety degrees have been divided into two parts, of 60° and 30° each, so the second half is divided into 40° and 50°, the authority for which we will discover in the natural intersections of the former figure.

For the interpretation of this we must turn to the *Gematria* of the Hebrew language, in which each number is represented by a letter of the Alphabet and we at once discover that 60 is *Samech* (ס) or "S", thirty *Lamed* (ל) or "L", Forty, *Mem* (מ) or "M" and Fifty, *Nun* (נ) or "N", a skeleton of S—L—M—N, which, when filled in with the three mystic "sixes"— $6 \times 6 \times 6 = 216$, the cube of "six" and the sum of the cubes of 3, 4 and 5 and 666, the grand numbers of the Sun, are bound up with all the ancient solar mythologies of the Orient. "SOLOMON" thus stands for "SOL" the Rising Sun, "OM", the Sun at Meridian, and "ON," the setting sun, and stands revealed as the son of D—4, A—1, V—6, I—10 and D—4 or 25, the number of "the Square on the Hypotheneuse" of the sacred Pythagorean triangle, (*Horus*), but, in the present case, DAV—11 the

side of the square and ID—14 the radius of the circle. It may be argued that these two spellings although incorporated in our English Bible are not equivalent to the original Hebrew שלמה, *Shlmh* and דוד *DUD* (a form of *Thoth*) but we have our names verbatim from the Aegypto-Greek *Pentateuch* and evidences are multiplying daily that the Hebrew religion of יהוה was not original with the *Beni Yishral*, but was a geometrical variation upon themes selected by their early leaders from the ancient wisdom of the Hindus, Chaldeans and Egyptians.



Fig. 9. The Three Rays of the Druids and Chaldeans.

Fig. 10. The Hebrew letter Shin, symbol of the Sun.

We have accentuated our conviction that the Alphabet of Greek and Hebrew, coinciding in so many important particulars, are the descendants, but little changed of a most ancient sacerdotal system. By use of the Alphabet in practically its present Greek and Hebrew forms, it is possible to as intelligently interpret the mathematical, geometrical and astronomical significances of many ancient Sanskrit, Chaldean and Phoenician sacred names as of those of the before mentioned peoples.

There are reasons (See *Origins and Symbols of Masonry*, by the writer) for believing the Greek Alphabet of *twenty-six* letters to be this ancient sacred system in practically its original form. Twenty-six is the sacred number of the *Logos*, the *Evohe Adonis* of the Eleusenian Mysteries of Greece and Syria.

Remembering now, the standardized values of our Key triangle of 30°, 60°, 90°, we, starting at the apex with the letter A,

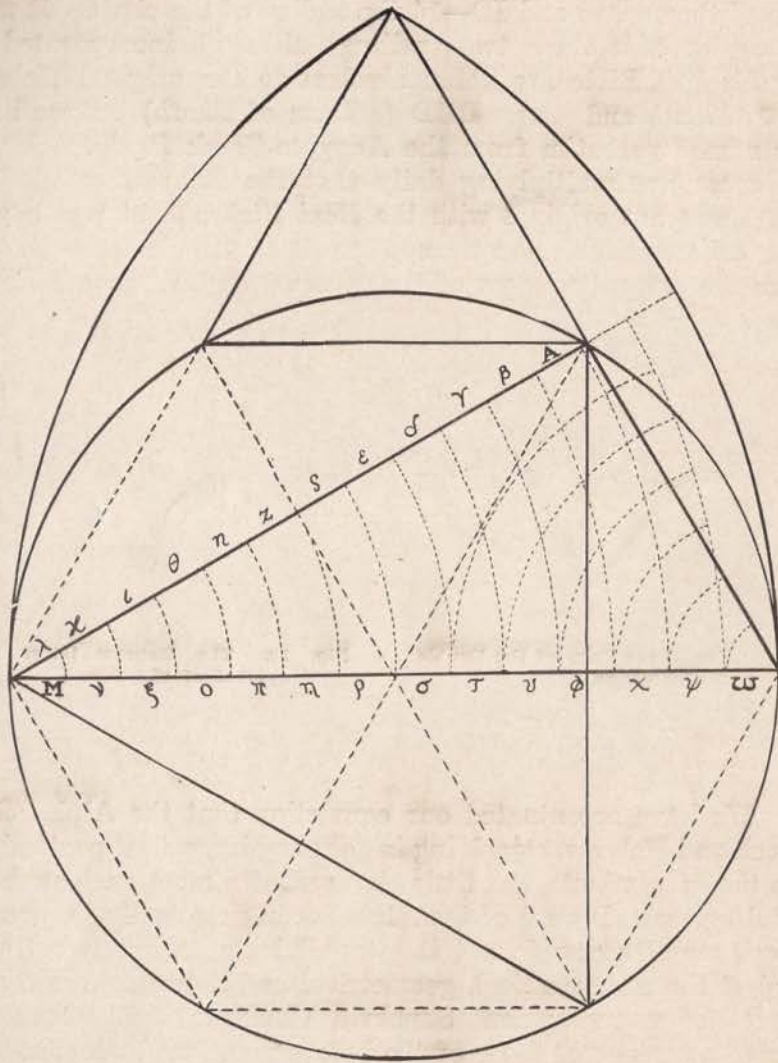


Fig. 11. The "Word" in the Egg.

"In these three persons the one God is shown.
 Each first in place, each last, not one alone,
 Of Siva, Vishnu, Brahma, each may be,
 First, Second, Third, among the Blessed Three."
 —Hindoo Poem.

(Fig. 11), apply one to each of the twelve spaces of the top line and the remaining fourteen to the diameter.

Is our result not clearly to exhibit the letters "A", "U" (OO or Ω) and "M", as the alphabetical representatives of the triangle under consideration?

Having been given to realize the supreme importance in which this triangle was held and its manifold applications to the deepest metaphysical penetrations of every age, we now understand what is meant by the omnific word which ordered the Universe into *Being* by creating a form which lies at the root of its every manifestation. "A" as *Brama* is the Creative Beginning, "M" as *Vishnu* is the Manifesting Center and "Ω" as *Shiva* the transforming end. Between *Alpha* and *Omega*, "the

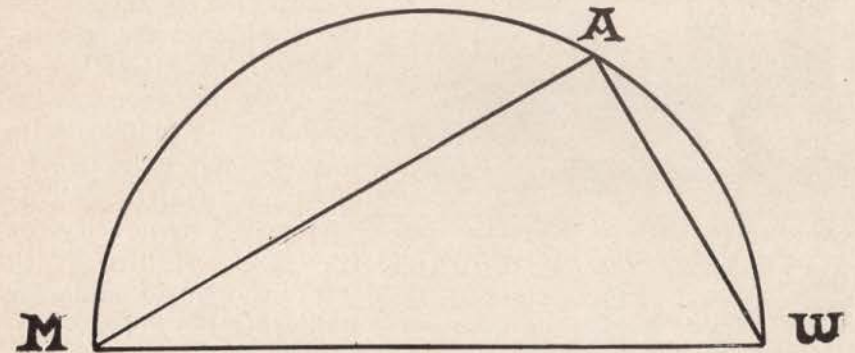


Fig. 12. The Word of Power.

beginning and the end", are the mystic *Seven*, all that mysticism has associated throughout the ages with this patent number, the Planets of the *Sabaoth*, the *Rishis* of India, the prismatic Colors, Metals, Notes of Music, Vowels, and all the other wonderful attributes to the *Septenary*, down to the seven stars held in the hand of the "Son of Man."

The influence of this age old system is felt to this day throughout the whole fabric of the Christian Religion and of Masonic institutions.

The all embracing *Alpha* and *Omega* together with the fact that His mystic letter was "M",* identifies the incarnation of the philosophic *Vishnu*, who was at once *Chrishna* and the *Christos*, He whom the Roman mystics called the *Artifex Uni-*

*"The most sacred of all is the letter "M" says H. P. B. It is both feminine and masculine, or androgyne, and is made to symbolize Water in its origin. It is a mystic letter in all languages, Eastern and Western."

versus *Mundi* and of whom they said, transposing the letters to "AMO", "God is Love", whence "*Horus*" became "*Eros*". "*Anu*" was the Chaldean "I Am", later the "AHIH ASHR AHIH" of the Hebrew, the *Nuk pu Nuk* of the Egyptian.



FIG. 13. Hopi Indian (Arizona, U. S. A.) baked clay Triad called by them "The Three Wise Men." The symbolisms are clearly those of *Brahma*, *Vishnu* and *Shiva*. At the feet of the centre figure (hidden) is a *papoose*. Below, the symbol of Clouds and Water or "Heaven and Earth."

The Amorites named their province from the same motive, for all these words are, at bottom, so many terms for the orb of day.

The Greek word, *HELIOS*, for the Sun, has like *IRIS*, the Rainbow, the numerical value of the 180° of the Solar arc and combines the *Tetragrammaton*, *IHOH*, with the Numerals 60 and 30. It is true that the phonetic roots are taken from elsewhere, but idleness was not one of the sins of the old mystery makers.

"The Phoenicians considered, that as the light proceeding from the Sun is the source of life, it is also a spiritual influence and poetical power.*

Mahan Atma, the great Soul or Spirit of the Hindoos is the Sun and *Brahma*.

From *Aman*, the Sun are taken—*AMUN*, in Egypt the Demiurgic or world creating spirit and a Hebrew word meaning "Builder". The word "OM" enters into names of the Sun in India, Greece, Palestine, Egypt, Asia Minor and Chaldea.

*Movers. †Weber.

Even to this day, Christian worship is continually broken with an invocation to *AMUN* (*Amen*), of which the reason is completely ignored and unknown.

The name of the "Eternal City" contains the omnific word as a combination of "OM" and "RA" which reverses into the name conferred by the Romans upon *Horus* or *Eros*, *AMOR*. This was indeed no novelty for it closely tallied with *Amar* the Doric name for "Day" in the Solar sense.

"ON"‡ is Chaldean, Syriac, Phoenician and Egyptian for the Sun. The fish god of the Phoenicians was "DAG (a fish) ON". The Hebrew Melkarth or Hercules was *SHAMASH-ON*, "Samson", the Egyptian name of Heliopolis, "the city of the Sun", called by the Jews *Beth Shemesh*, was ON.

The very name of "Man" is derived through a chain of correlatives from the Sanskrit *Manas*, "Mind" and that from *Manudscha*, "the Sun born."

"The Heart of the Universe, (*Brahma*) excited by Love (*Kama*, *Eros*, *Amor*) becomes creative" say the Hindoos, "and from it the senses emanate, changing the space within the *Manas*, (the Divine Mind or Soul) into the external world. The world emanates thus from *Brahm*.†

The "Supreme Wisdom" of the Egyptians was *Thoth* who to the Hebrew symbolistis became *Daud* or David and the same "Divine Wisdom" was the *LOGOS* (*Sol*, 3-6) of Plato, Philo and St. John.

"The teaching of the Brahmans was that *Brahm*, the Soul of the World, shone forth in person and pronouncing the word "AUM", the Mighty Power, became half male, half female.

"All of the more western triads or three-fold conceptions of the Solar Nature god are in complete agreement with the Brahmanic trinity of *Brama*, *Vishnu* and *Shiva*, the Creator, Preserver, Destroyer."

They represent at once the yearly aspects of the Sun—the Spring Sun, the Summer Sun and the Winter Sun and the daily aspects, the rising Sun in the East, the Sun at Meridian in the South and the Setting Sun in the West.

The most familiar assimilations, however, are those of *Brahma* to Saturn, *Vishnu* to Jupiter and *Shiva* to Mars.

In the stellar *mythos*, the same characters are associated with the planets so-called, and in every part of the world, including ancient America, have become the legendary *Magoi*, the "three Wise Men" or "three Kings of the East".

Their representations in ancient and Oriental Art are always those of an elderly Sage, one in middle life and a sinister individual of forbidding aspect, generally represented as an armed warrior and most generally a black man. For these the Greeks substituted the "Three Fates."

‡"On". 56 is 26 plus 30. Dividing 30 successively by 10, 5, 6, 5 (J-H-V-H) gives the correct length of the Solar year.

†The "Bosom of Abraham" is still the Semitic figure for the source of all emanation. (*Brahm*).



Fig. 15. The Visitation of the Magi, the "Three Kings" or "Wise Men of the East." The gifts they bear are those of **Brahma, Vishnu and Shiva**: The Gold of fortune to the new born, the Frankincense of worldly honor to the adult man and the Myrrh of costly embalming to the fortunate Dead. The symbol of the Lamb is too obvious to require comment. See frontispiece.

In the Book of Zechariah (Zech. III, 1.) they are to be discovered in the famous scene where Jeshua (*Vishnu*) receives the command to rebuild the Temple* and is antagonized by Satan (*Shiva*), lord of Death.

THE MUNDANE EGG.

Intimately connected with the Brahmanic Solar myth is the symbolism of the "Mundane Egg", which is another of the universally disseminated mysteries of obscure Aryan origin. The laws of Manu tell us—

"This universe existed only in darkness, imperceptible, undefinable, undiscoverable by reason, undiscovered as if it were wholly immersed in sleep.

Then the self existing Power, himself undiscovered, but making this world discernable, with fine elements and other principles, resplendant with brilliance, the Most Pure appeared dispelling the darkness.

*The resurrection of the material body.

He, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even he, the Soul of all beings, whom no being can comprehend, shone forth in person.

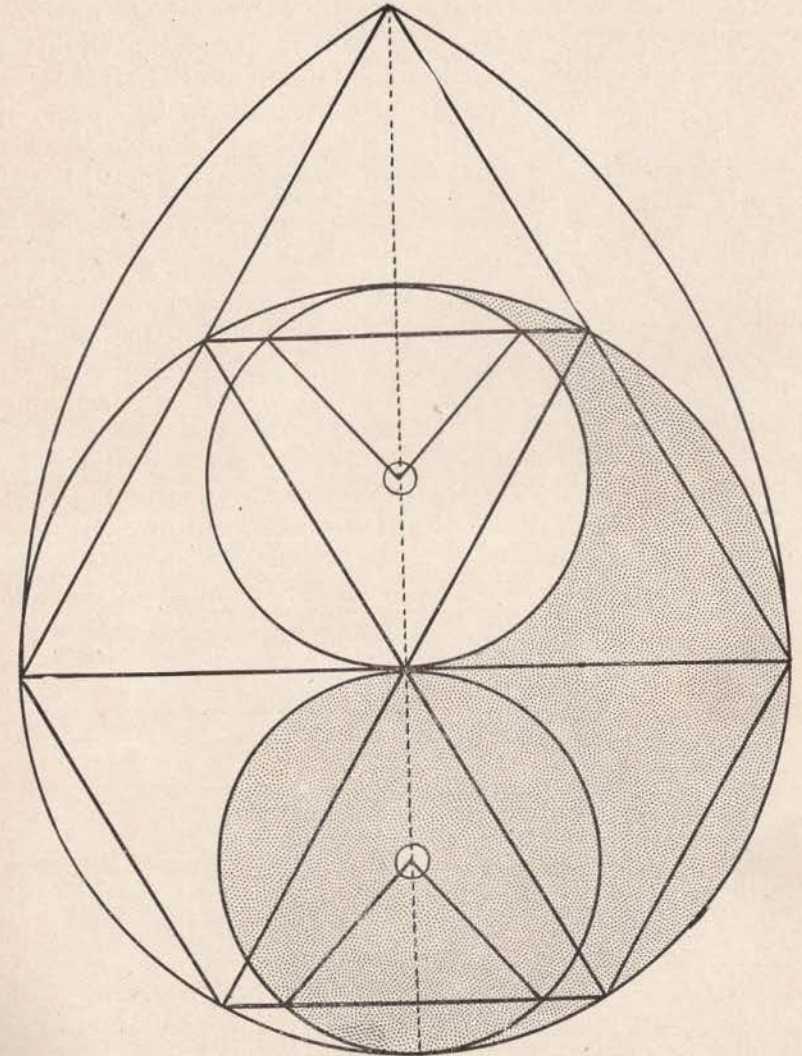


Fig. 15. Brahma (BRAMA) in the Mundane Egg.

He, having willed to produce various beings from his own divine substance, first, with a thought, created the

waters (chaotic matter) and placed in them a productive seed (The Solar *Logos*).

The seed becoming an Egg, as bright as gold—and in that Egg he was born himself—BRAHMA, the great forefather of all Spirits. By that which is, by the imperceptible Cause, eternal, who really exists and to our perceptions does not exist, has been produced the Divine Male celebrated in the World under the name BRAHMA.

In that Egg the Divine Power sat *a whole year*, at the close of which, by his *thought* alone, he caused the Egg to divide itself, and from its two divisions he framed the Heaven and the Earth.”

This is precisely what is indicated by the *Yang* and *Yin* symbol which represents this very separation of the circle of Eternity into a semblance of the White and Yolk of an Egg, the analogy suggested by the physical properties of the *ovum* being heightened by the self evident application of a geometrical ellipse to the spherical body of the shell in determining the actual shape.

The result of this figure is to determine two triangles each representing the base of the square and radius of the circle of Equal Area, in fact the A-B-C-D triangle of our Figure 5. These triangles, united, form a parallelogram of the sacred oblong of 3 x 4, held by all the ancient peoples as symbolic of

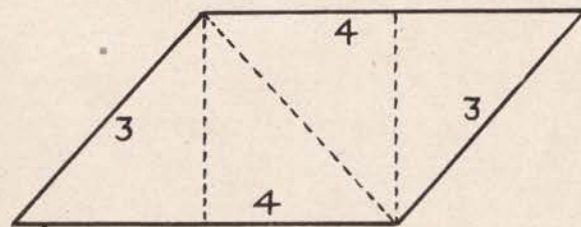


Fig. 16. "The Three fall into Four."

the Universe as it is even now of the Masonic Lodge, and these proportions, multiplied together, produced the sacred name $3 \times 4 \times 3 \times 4 = 144$, the Square of twelve, or $B=2$, $R=100$, $A=1$, $M=40$, $A=1=144$. It is notable that twelve of these 3 x 4 oblongs constituted the proportions of the Breastplate of the Jewish High Priest, each stone being related to a sign of the Zodiac.

The number 144 also relates, esoterically, to the Precession of the Equinoxes or march of the Vernal Equinox around these self same Zodiacal signs. Employing the proportions of the

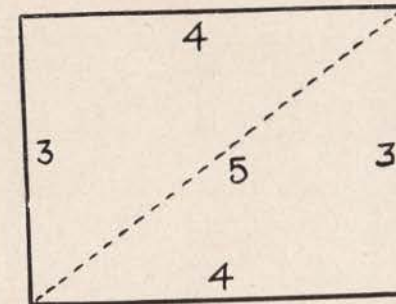


Fig. 17. The Egyptian "Universe."

sacred Triangle 3—4—5, the basis of the great Pythagorean Problem (47th of Euclid), we produce $3 \times 12 = 36$, $4 \times 12 = 48$ and $5 \times 12 = 60$.

Multiplying these figures together, $36 \times 48 \times 60$, we secure 103,680, which is just four times 25,920 Solar years or four complete Precession periods, those upon which all the *Kalpas*, *Yugas*, *Kali-Yugas* and other great periods of time were based by the Brahmins. These figures and the geometrical features

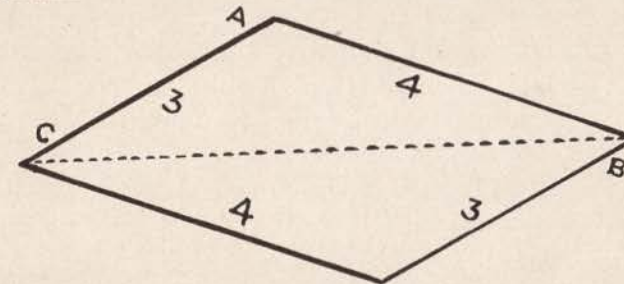


Fig. 18. J-H-V-H (See Fig. 6) C-B, the base of the Square and A-B the radius of the circle of Equal perimeter.

of their production will more than suffice not only to graphically illustrate the evolution of the great Hindoo metaphysical system but also show that it was developed from the self same material in far off India as in Egypt, Chaldea, Palestine and Central America, where its most numerous traces are found.

Among our many evidences that the religions of the West are derived from the Identical Aryan sources which gave rise to the geometrical metaphysics of primitive Brahmanism, we may quote the Orphic Philosophy of ancient Greece which placed "Time", (*Chronos*, who is Saturn and consequently *Sheb* and *Abram*) at the head of all things and endued it with life and creative power.* "Therefore "Time" is God. From Him ema-

*Duntap.

nates Chaos and Aether, *Chronos* makes an Egg of the Chaos, surrounded by the Aether and from this springs the golden winged *Eros—Phanes* (the Sun). Zeus, according to the Orphic poets is the "Soul of the World".

The unity of Zeus and Eros is established by the Orphic poems as *Chronos Zeus*, God, and *Zeus Eros*, the Spirit of God and this latter is the *Logos*, which was "made Flesh." ("The Father is in me and I in him", John X, 38). Finally the numerical value of the Greek word for God, "ΘΕΟΣ", is Th, 9; E, 5; O, 70; and S, 60 or a total of 144 which precisely corresponds with Brama, Abram and the Jewish Breastplate.

The Orphic Egg is also identified as Hereules (*Erakles*), and the identity of Zeus, Horus and Hereules is most overwhelmingly set forth in the symbolism of Ptolemaic Egypt.

According to Eudemus of Rhodes, a pupil of Aristotle, "The Sidonians set before all, Saturn (Time), Desire (Love) and Mist (the Solar Nebula). "Desire" is the Babylonian *Apa-son*, the Love of the unrevealed God.

From the union of Desire and Mist (Divine love and the primordial fire mist) were born Aether and Air and from these two, the Egg is formed by the intelligible Wisdom." "The Egg, the Duad of the natures, Male and Female contained in it", said Damascius, "and the third in addition to these is the incorporeal God with golden wings upon his shoulders (the Sun), on his head a serpent invested with the various forms of Animals (the Zodiac). This is the Mind of the *Triad*."

Eros was the tendency to create. Aether and Chaos, Spirit and Matter constituted the great Phoenician doctrine of the two principles, represented by the globe topped pillars before the porch of the great Temple of *Melkarth* at Tyre and reproduced before that of Solomon's Temple. In fact the two inner circles of the geometrical Egg still surmount the chapters of our columns to-day, with upon their convex surfaces representations of the various parts of the *Earth* and *Face of the Heavens*.

The thoughtful Craftsman will also have experienced little difficulty in recognizing, from the foregoing, what is meant by the three "A", J, J and J, while the Companion of the R. A. (Ra) will now well mark that *three*, not two, symbols constitute, as since it was first given in the caves of Ellora and Elephanta, his M. M. token and the imagery of the "Council".

In various parts of the *Secret Doctrine* and *Isis Unveiled*, by the gifted founder of the original Theosophical Society, H. P. B., as she is familiarly termed, has made many valuable references to the "Mundane Egg" drawn from her extensive review of Oriental Sacred literature.

"Whence this universal symbol?", she asks. "The Egg was incorporated as a sacred sign in the cosmogony of every people on the earth and was revered both on account of its form and of its inner mystery. From the earliest mental conceptions of man, it has been known as that which represented most successfully the origin and secret of "Being." The gradual development of the unperceptible germ within the closed shell; the inward working without any apparent outward interference of force which, from a latent nothing, produced an active something, needing aught save heat and which, having gradually evolved into a concrete, living creature, broke its shell, appearing to the outward senses of all as a self germinated and self created being. All this must have been a standing miracle from the beginning."

"It is owing to the serpent being oviparous that it became a symbol of Wisdom and an emblem of the *Logoi* or self-born.

In the temple of Philae, in Upper Egypt, an egg was artificially prepared, of clay, mixed with various incenses. This was hatched by a peculiar process and a *Cerastes* or Horned Viper was produced." "In the "Book of the "Dead" reference to the Mundane Egg is often made.

Ra, the Mighty One, remains in his Egg, during the struggle between the "Children of the Rebellion" and *Shu*, the Solar Energy and the Dragon of Darkness.

The Deceased is resplendant in his Egg when he crosses to the land of Mystery. He is the "Egg of Seb" (*Sheb*, Abram, Brahma).

The Egg was the symbol of life in Immortality and Eternity and also the glyph of the generative matrix whereas the *Tau* (T) which was associated with it was only the symbol of life and birth in generation.

The Mundane Egg was placed in *Khoom*, the Water of space or the feminine abstract principle. *Khoom* becoming, with the fall of mankind into generation and phallicism,



Fig.19. The Egyptian *Cruz Ansata*, with the Egg symbol over the *Tau*.

AMUN, the Creative God. When *Ptah*, the Fiery God, carries the Mundane Egg in his hand, then the symbolism becomes quite terrestrial and concrete in its significance. In conjunction with the Hawk, the symbol of Osiris—Sun, the symbol is dual and relates to both lives, the mortal and the immortal.

The engraving of a papyrus, in Kircher's *Œdipus Ægyptiacus*, shows an Egg floating above the mummy.

This is the symbol of "Hope" and the promise of a second birth for the Osirified Dead. He is "Soul", which after due purification in the *Amenti* (purgatory) will gestate in this Egg of Immortality, to be born therefrom into a new life on Earth."

This is the precise Brahmanic doctrine of the continual passage of the Soul around the three sides of the Triangle representing Creation, Manifestation and Transformation, or return to the first named state.

In the Hindoo myths, "*Vinata*, a daughter of *Daksha*, and wife of *Kashpaya*, the self-born, sprung from "Time" (Again *Chronos*, *Sheb* the Elder Saturn and Brahma), one of the seven creators of our World, brought forth an Egg from which was born *Garuda*, the vehicle of Vishnu, the latter allegory having relation to our Earth, as *Garuda* is the Great Cycle.

The Egg was sacred to Isis and therefore the Priests of Egypt never ate eggs.

Chnum was the modeller of men and things out of the Mundane Egg, on a potter's wheel. *Amun-Ra*, the Generator, is the secondary aspect of the concealed Deity."



Fig. 20. Old Hindoo Coin, showing Solar Egg.

"It is *Kneph* the one supreme planetary, principle, who blows the Egg out of his mouth and is therefore Brahma, the shadow of the Deity, Cosmic and Universal, of that which broods over and permeates the Egg with its vivifying spirit until the germ contained in it is ripe, is the mystery God, whose name was unpronounceable. It is *Ptah*, however, the opener of Life and Death, who proceeds from the Egg of the world to begin his dual work.

"This "World Egg" is perhaps one of the most universally adopted symbols, highly suggestive as it is, equally in the spiritual, physiological and cosmological sense.

Therefore it is found in every world theogony, where it is largely associated with the Serpent symbol of the latter, being

everywhere in philosophy as a religious symbolism, an emblem of eternity, infinitude, regeneration and rejuvenation as well as of wisdom. The mystery of apparent self generation through its own creative power, repeating in miniature, in the egg, the process of cosmic evolution, both due to heat and moisture under the efflux of the unseen creative spirit, fully justified the selection of this graphic symbol. The ancients represented the latter by a serpent for "*Fohat* hisses as he glides hither and thither, in zigzags." The Kabbalah figures it with the Hebrew letter *Teth*, (ט) (Nine or "Three times Three") whose symbol is the serpent, which played such a prominent part in the Mysteries.

Ain Soph, is called "fiery Soul of the Pelican" in the Book of Numbers. Appearing with every Manvatara as *Narayana* or *Srayambhuva*, the self Existent, and penetrating into the Mundane Egg it emerges from it, at the end of divine incubation, as Brahma, or *Prajapati*, the progenitor of the future Universe, into which he expands. He is *Purusha*, or "Spirit," but is also *Prakriti*, or "Matter". Therefore it is only after separating itself into two halves. *Brahma-Vach* (the female) and *Brahma-Viraj* (the male), that the *Prajapati* becomes the male Brahma.

According to Manu, *Heranyagarbha* is Brahma, the first male formed by the indiscernable "Causeless Cause", in a Golden Egg, resplendant as the Sun, "*Heranyagarbha*" meaning the Golden, or rather the Effulgent Womb or Egg."

The Geometrical derivation of the inspirations which resulted in these sublime imagerys is apparent on every hand.

A significant passage of the *Dyzan Chohans*, or "Stanzas of Dyzan", the archaic Hindoo writing, from which H. P. B. built up the Secret Doctrine, reads as follows, speaking of Maya, the "Great illusion" or Nature, the reflex of Deity—

"Her heart had not yet opened for the One ray to enter, thence to fall, as Three into Four, into the lap of Maya"
The Seven were not yet born from the Web of Light. Darkness alone was Father, Mother Svabhavat and Svabhavat was in Darkness"
"The Three fall into Four. The Radiant Essence becomes Seven inside, Seven outside. The luminous Egg, which in itself is Three (A.U.M.) curdles and spreads in milk white curds throughout the depths of Mother.
The Root that grows out of the depth of the Ocean of Life".

"This was the Army of the Voice (Logos)
The Divine Mother of the Seven.
The Sparks of the Seven are subject to and the servants of the First, the Second, the Third, the Fourth, the Fifth, the Sixth and the Seventh of the Seven.

"These are called Spheres, Triangles, Cubes, Lines and Modellers, for thus stands the eternal Nedana—the Oi-Ha-Hou (*Iao* or *Jod*, *Heh*, *Vau*, the sum of which is 3 x 7 or 21)

"And these Three, enclosed within the circle are the Sacred Four (The Tetragrammaton?) and the Ten (1+2+3+4) are the Arupa Universe—(26+10=36 the number of the Sun)

Thus were formed the Arupa and the Rupa. From One light, Seven* Lights, from each of the Seven, Seven times Seven Lights (49=21+28=3+4)"

"The Number Seven, according to the Kabbalah," says H. P. B., "is the great number of the Divine Mysteries." Who can fail to discover it in the seven triangles of the geometrical Egg? (Fig. 11.)

"In the *Secret Doctrine*, the figure 4 is the male symbol only on the highest plane of abstraction.

On the plane of Matter, the 3 is the Masculine and the 4 feminine—the upright and the horizontal in the fourth stage of symbolism when the symbols become the glyphs of the generative powers on the physical plane." (The right-angle of 3—4 in the Pythagorean problem, as *Osiris* and *Isis*, Spirit and Matter or God and Nature, Sun and Earth.



Fig. 21. "Three times Three" is 3x3, 3x4 and 3x5 or "Thirty-six", the Pythagorean and consequently "Secret Doctrinal" number of the Solar Logos. An ancient Indian symbol of Deity, often incorrectly drawn.

*The Nebular hypothesis of our Universe.

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