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S Ō D

THE MYSTERIES OF ADONI.

BY S. F. DUNLAP,

AUTHOR OF "VESTIGES OF THE SPIRIT-HISTORY OF MAN."

"I show you a MYSTERY—the 'WISDOM of God' in a Mystery—the HIDDEN WISDOM!"—1 COR. ii., 7; xv., 51.



WILLIAMS AND NORGATE,  
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## P R E F A C E .



“THE same thing which is now called *Christian religion* existed, says St. Augustin, among the ancients. . . . They have begun to call Christian the true religion which existed before.”—*Pauthier, La Chine*, I. 117. Our subject is the pre-historic Jesus, the SECRET GATHERING, the Mysteries of Religion and the Religion of the Mysteries. A column of matter borrowed from the Mysteries is here directed upon Judaism! To connect the Mosaic Religion with the Mysteries is to wrest from the Church its position, and to show that the Old Testament is the result of human efforts,—the progress which God inspired the human mind to attain in the midst of the ancient civilization! The Old Testament is the first offshoot from the Mysteries; the New Testament is the second. The Old Testament is the work of the Reformed Judæo-Phœnician, or Rabbinical Church—the New Testament is the Essene-Nazarene Glad Tidings! Adon, Adoni, Adonis, called also Bol, was the Deity in both the Old-Phœnician and the Judæo-Phœnician styles of worship.

The Hebrew Religion stepped out from the noblest side of the Dionysus-worship, influenced, no doubt, to

some extent by Persian and Babylonian ideas, but still retaining the Phœnician impress. The name of the Phœnician Highest God is Bal, Bol, Bul, Sadak, Suduk, Adoni. This last is the Phœnician-Greek Adonis, the Phœnician-Hebrew Adon, Adoni, Zadak (Jupiter), ZADIK (JUST ONE). It is true that the Rabbins and the modern clergy call the Hebrew God's name Adonai; but before the Rabbins *added their points* to the text the Old Hebrew letters were Adni (Adoni). The Hebrew *iod* (i) occupies the same place in the Phœnician-Hebrew alphabet that *iota* (i) occupies in the Greek; *iota* in Greek was never read ai, but i. So the Greek fixes the Phœnician (*being derived from it*), and the Phœnician the Hebrew.

This treatise attempts *in part* to restore some of the Jewish Scriptures as they were prior to Musah, or, before the last Revision of the Sacred Statutes; and it will enable the reader to form some conception of the state of the Jewish ideas before that Revision of the Scriptures appeared which goes under the name of Musah! That there were other statutory scriptures in vogue prior to this Revision we doubt not; and that they may have borne the name of Bal, Mus, Moso, Musaiah (Musaeus), or some other *mythical name*, is not impossible. Nay, we *believe* that the name of Musah was given to laws or writings earlier than the Pentateuch (?). It is remarkable that Josephus explains the Hebrew customs, *no matter how*

*ancient* according to the Bible, by those of heathen nations in the first century.

We ought to esteem truth to be the strongest of all things, and that what is unrighteous is of no force against it.—*Josephus, Ant.*, Book xi.

The TRUTH will make you free!—*John*, viii. 32.

“American History knows but one avenue to success in American legislation—freedom from *ancient prejudice!*”—*Bancroft*, II. 145.

“The Lord has more truth yet to break forth out of his holy word! Luther and Calvin were great and shining lights in their times, yet they penetrated not into the *whole counsel of God*. It is an article of your Church covenant,—that you be ready to receive whatever truth shall be made known to you from the *written word* of God.”—*Robinson's charge*, July, 1620.

This our second volume appears under another name which indicates its particular aim. Some few etymological facts will be repeated from the former treatise without repeating the authority already given. In *this* work the author relies on the authorities given in the previous volume.

We generally change the Attic eta back again into the Dorian a (alpha), its ancients form. Besides giving the reference from which an extract has been taken, we have usually added other interesting references; connecting them by semi-colons immediately after the *first* authority. We use, as before, Dios as

Deus. The words "Spirit-Hist." refer to "Vestiges of the Spirit-History of Man." In quoting Franck, our copy is Gelinek's German translation. We *insert* by parentheses; but *some* parentheses are *the originals*. In writing we have *used the expressions of the original*, translating them literally into English. And the reader will take notice that what he reads is a literal quotation, notwithstanding the quotation marks are not inserted. It is a book written by quotations. We have taken the liberty of sometimes restoring the first h in Iahoh to its original ch; and the second h to its primal s. S softens to h in Greece and Asia: Iachos, Iachoh, Iahoh. We have usually read the Hebrew square letters alone; leaving out the more modern vowel-points, as they are often a *Rabbinical commentary* upon the *ancient* word. It was not difficult for an *ancient* Rabbin, Before Christ, to change a ה into a ח; and the popular reverence for anything "written" (scripture) prevented close criticism; or it had been perhaps acquiesced in by the learned as an advance in idea, tending to an improvement upon the old religion.

The two books are one work! It is necessary to fix this statement in the reader's mind. We have no wish to give an unfair reviewer the opportunity to cut our work in twain and then criticise each part *by itself*. Having made this preliminary observation, the burden is thrown on any censorious critic to show that he has fairly examined both volumes *together*.

It would certainly be requiring too much of an author that the authorities given in the first should all be quoted over again in the second ; more especially where they are *massed in such numbers* as to render this nearly if not quite impossible. It has been a peculiarity of this work, in both volumes, that the author accompanies the statement of each fact by a reference to the authority for it ; the same as in a lawyer's pleading. The accumulation of authorities therefore becomes necessarily very great, but not more so, we trust, than the importance of the questions demands at our hands.

The author of this treatise is a believer in Revealed Religion—the Revelation by Power. That which the divinely-inspired Power in men has REVEALED is a Revelation unto us ! No matter what materials these prophets have had to work with, no matter that they have uttered it from within them—their improvement, if you please, upon modes of thought long passed away—still it is a Revelation to us ; for it is the POWER OF GOD manifested through man ! The last twenty centuries have not passed in vain. We have not to retrace our steps to the point of divergence between the religions of the ancient world, and to begin human life anew ; what we have won is ours ! We cannot go back again to the paths of Arabian thought ; for it is not given to us to tabernacle in forms and customs which no longer live on earth. Our life is founded in *the present* ; and from

it we must gather the sources of our own fruitfulness. Let us act in accordance with our confession, and, being LIMITED, let us confine our reasonings and our assertions respecting God's Providence *to the facts within reach of human observation*. Since God ordained these he intended us to take account of them.

It is a rule of pleading that the attorney must state in his declaration only the *facts* out of which his cause of action arises. After the *facts* have been given the Court applies the *law* to the case. It is this rule which we have followed in our preceding volume, and continue to observe in this. We put in the *facts*, and Human Opinion, sufficiently educated, will pass judgment on them.

## INTRODUCTION.



### ERRATA TO VOL. I.

- P. xiii, line 21, a comma after MYSTERIES.  
P. 26, for Altogether read All together.  
P. 29, Hosea, ix. 5.  
P. 54, *note* 3, read Abobas.  
P. 64, read Petnuß-Bet.  
P. 93, *last line*: after Ibid., add I. 333, 334.  
P. 128, Philo Judæus.  
P. 135, for Greek read Greeks.  
P. 141, for live-giving read life-giving: Iao is the life-giving Power in Nature.  
P. 145, take out the period after Max.  
P. 167, a comma after Aarōn.

... whose influence was supposed to be exercised in the DARK Region AT THE CENTRE OF THE EARTH. The Mysteries of the Greeks were connected with the worship of these Gods alone. Neither the Eleusinian nor any other of the 'Established Mysteries' of Greece obtained any influence upon the literature of the nation, since the hymns sung and the prayers recited at them were only intended for particular

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## INTRODUCTION.



### THE SOURCES OF MOSES AND THE PROPHETS.

Moses will be summoned upwards, the Steward and Guardian of "the Sacred Mysteries of the living God."—PHILO JUDÆUS.

Lex et Prophetæ primitus  
Hoc protulerunt.—ANCIENT CHRISTIAN HYMN.

If they hear not Moses and the Prophets, neither will they be persuaded if one *rose from the dead*.—LUKE, xvi. 31.

Open your ears, O ye Initiated, and receive the most sacred mysteries.—PHILO JUDÆUS.

“THE Mysteries were religious solemnities in which no one could participate without having undergone a previous ceremony of admission and initiation.

In the Orphic Mysteries, the worship of Dionysus was the centre of all religious ideas. He was the God from whom the LIBERATION OF SOULS was expected. All the Greek religious poetry treating of death and the world beyond the grave refers to the Deities whose influence was supposed to be exercised in the DARK REGION AT THE CENTRE OF THE EARTH. The Mysteries of the Greeks were connected with the worship of these Gods alone. Neither the Eleusinian nor any other of the ‘Established Mysteries’ of Greece obtained any influence upon the literature of the nation, since the hymns sung and the prayers recited at them were only intended for particular

parts of the imposing ceremony, and were not imparted to the public.

On the other hand, there was a society of persons who performed the rites of *a mystical worship*, but were not exclusively attached to a particular temple and festival, and who did not confine their notions to the initiated, but published them to others and committed them to literary works.<sup>1</sup> These were the *followers of Orpheus*, the Orphikoi, who, under the guidance of the ANCIENT mystical poet Orpheus, dedicated themselves to the worship of Bacchus, in which they hoped to find satisfaction for an ardent longing after the soothing and elevating influences of religion! The Orphic legends and poems related in great part to Dionysus Zagreus (closely connected with Demeter and Cora), who was *combined* as an Infernal Deity (Osiris) *with Hades* (Pluto), and upon whom the followers of Orpheus founded their hopes of the PURIFICATION and ultimate IMMORTALITY of the soul! But their mode of celebrating this worship was very different from the *popular rites* of Bacchus. When they had tasted the *mystic sacrificial FEAST* of raw flesh torn from the ox of Dionysus they partook of no other animal food. They wore white linen garments like Oriental (Hebrew, Syrian, Arab, Persian) and Egyptian priests."—*Ottfried Müller, Hist. Greek Lit.*, 16, 230–238; *Maury*, II. p. 337.

Discussion fails to convince. The author therefore tried to find a point in the Bible that would be vital and save talking;—one clearly exposing the Bible's point of departure. This is to be found in the word SOD (A MYSTERY). It also means a secret gathering, synod, assembly, association, communion.

<sup>1</sup> As in the Hebrew Sacred Books.

SOD<sup>1</sup> Iahoh (the MYSTERIES of Iahoh) are for *those who fear him*.<sup>2</sup>—*Psalms*, xxv. 14.

This is the gate of Iahoh,

Let the Zadikim (the JUST, the INITIATED, THE PRIESTS) enter through it.

—*Psalms*, cxviii. 19, 20.

AL is terrible in the great SOD (assembly, MYSTERIES) of the Kedeshim (THE PRIESTS, the holy, INITIATED).—*Psalms*, lxxxix. 8.

And his SOD (MYSTERIES) are for the Isarim (the good, INITIATED).—*Proverbs*, iii. 32.

We have together made sweet the SOD (MYSTERIES);

In the house of ALAHIM we have walked with the throng.

—*Psalms*, lv. 14.

Al Iahoh O-IAR Iano

AL is IAHOH and *shines* (IAR the Sun in Egypt) to us!

Bind the FEAST (sacrifice) with cords unto the altar's horns.

—*Psalms*, cxviii. 27.

<sup>1</sup> SOD, "arcanum." SOD means Mysteries.—*Schindler's Pentaglott*, 1201; *Psalms*, lv. *Septuagint*. It is a singular noun with a plural signification. Compare MUSTERION, a secret; a mystery; *commonly* a RELIGIOUS MYSTERY.—*Donnegan's Greek Lexicon*, 864. "God's Mysteries."—1 *Cor.*, iv. 2.

We find A MYSTERY (Orgion) used for a part of the MYSTERIES, *Lucian*, iv. 268; it means the same as Orgia "Secret Mysteries."—*Donnegan*, 913.

We leave others to judge whether Araza "arcanum" (—*Seder Lason*, 27) is obviously derived from the Ionian Araz (Demeter), the Hebrew Arats (Araz), Earth, Aras the Sun.—Compare Eraz, the Earth, used as an *adverb* by Homer. Compare Raza "arcanum."—*The Sohar, Idra Rabba*, xxxii. 688. *Rosenroth*.

<sup>2</sup> That is, for the *initiated*!—*Nork, Wörterbuch*.

Kadosh is Iahoh.—*Psalms*, lxxxix. 18. Kedeshim is the *plural*.

Tacitus, *Hist.*, v. 5, says that the gloomy Jewish forms of worship have no conformity to the rites of Bacchus which were celebrated with mirth and gaiety. Tacitus differs from the Mishna, for this asserts the contrary. He is also contradicted by passages taken from the Psalms of David. Tacitus lived in the time of Vespasian, and the ceremonies of the Rabbis at Rome might well have appeared gloomy enough to a Roman. But Ehrmann (*Beiträge z. e. Gesch. der Schulen und der Cultur unter den Juden*, p. 37) says Tacitus shows great ignorance of the Jewish Religion. The Orphic Mysteries differed (like the Jewish rites) from the "popular rites" of Bacchus.—*K. O. Müller*, 232. The followers of Orpheus aimed at an *ascetic purity of manners*, and did not indulge in unrestrained pleasure.—*K. O. Müller, Hist. Greek Lit.*, 232.

SODalem in Lupercis (*priests* of PAN ; the *priests* alone celebrated his FEAST, the Lupercalian Mysteries).

SODalitas germanorum Lupercorum, quorum COITIO (Söd, Meeting, ASSEMBLY, COLLEGIUM) ante est instituta quam humanitas atque leges.—*Cicero, Coel.*, 11, 26.

SODalitates autem constitutae sunt SACRIS IDAEIS MAGNAE MATRIS. Epulabar igitur cum sodalibus.

SODalities were constituted in the IDAEAN MYSTERIES of the MIGHTY MOTHER.—*Cicero, de Senectute*, 13, 45.

The members of the PRIEST-COLLEGES were called SODales.—*Freund's Latin Lexicon*, iv. 448.

Into their SOD let my soul not come!—*Gen.*, xlix. 6.

Maury supposes the origin of the Mysteries of Bacchus and Demeter comparatively modern : (the sixth century before Christ).—*Maury*, II. 316, 319. The name of Abal, Bol, Baal, Epul, Apollo, was much older than Dionysus, and certainly was ancient among the Hebrew-Phœnicians and Babylonians.

It is clear that Judaism turned its back upon the Baal or Adonis (Bacchus) worship with its GROVES, MYSTERIES and festivals.—*Kings and Chronicles passim; Spirit-Hist.*, 222 ; *Wisdom of Solomon*, xiv. 23, *Greek copy*. The Old Testament *particularly denounces* "Baal (Adonis)<sup>1</sup> and the GROVES"!—*Judges*, iii. 7 ; vi. 28, 25.

<sup>1</sup> 1 Kings, xiv. 15, 23 ; xv. 13 ; xvi. 33 ; 2 Kings, xiii. 6 ; xvii. 16, they made TWO LITTLE BULLS and a GROVE, and worshipped the Stars, and Bol (Baal); xxi. 3, 7, 5 ; xxiii. 6.

Baal is Adonis.—*Movers*, 195, 184. Aglibal, Aglibēlos (Agal or Gallus-Baal).—*Movers*, 171. Baal had his prophets, priests, and his solemn ASSEMBLY or FEAST, like Adonis.—2 *Kings*, x. 19, 20.

The dark-colored ivy and the untrodden GROVE of God with its myriad fruits, sunless, and without wind in all storms: where always the frenzied DIONYSUS dwells!—*Sophocles, Oidip. Kol.*, 675.

Adonis is Dionusos! “The GROVE of the Golden Aphrodite.”—*Justin, ad Graecos*, p. 27.

But the MYSTERIES lie at the foundation of the Mosaic Religion, and, consequently, are the basis of our own faith. Moses was learned in all the “WISDOM” of the Egyptians.<sup>1</sup>—*Acts*, vii. 22.

The things relating to INITIATIONS and MYSTERIES and such jugglery and buffoonery, Moses removes from the sacred legislation; not thinking it proper that those brought up in such institutions as the Hebrew should be busied with and devoted to MYSTIC matters, to neglect the truth and pursue after those things that have obtained NIGHT and DARKNESS for their lot, passing by such as are worthy of LIGHT and of day! Let no one then of those that are the followers and acquaintances of Mouses either be INITIATED or INITIATE others. For each of the two, both the learning and the teaching MYSTERIES is no small profanity. For why, if these things are excellent, O Mustai, and beneficial, do ye, shutting yourselves up in profound darkness, help only three or four when you can expose the benefits to all men in the full forum.—*Philo, de victimas offerent.*, 12.

That which was SECRET in time was revealed. The

They cried out with a loud voice and CUT THEMSELVES according to their custom with knives and lances till they shed the blood over themselves.—1 *Kings*, xviii. 28, 26.

<sup>1</sup> Origen mentions the Mysteries of the Egyptians.—*Origen*, II. 417. Franck mentions an ancient book entitled “EGYPTIAN MYSTERIES.”—*Gelinek*, 214. Philo mentions the MYSTERIES of the MAGI in Persia.—*Philo Judaeus*, III. 328. The religious philosophy of the Magi was famous under the name “Oriental Wisdom.”—*Franck*, 84.

publishing of the MYSTERIES scattered their doctrines among the revealed religions of the Jews, Persians and Hindus. "Under the influence of the *Orphic sect* the rites of initiation began to be surrounded with a secret less impenetrable."—*Maurry*, II. 338.

The Old Testament is the work of men who adhered to the views and opinions of the upper classes. It leaves out the demonology of the Zendavesta and New Testament, which was so popular with the lower orders. Anciently a sort of state-religion existed in the Orient. It was the worship of the "GOD OF HEAVEN," as in Greece, Rome, Persia, Jerusalem.—*Nehemiah*, i. 4. This Deity was called Zeus, Jupiter, Alah, Aloh, Alohim, Iahoh and Ahuramazda. To this national-cultus the MYSTERIES, the worship of HEAVEN and EARTH (Dionysus and Demeter), may be regarded as an appendage, just as in Greece and Rome. The relationship of the Dionysus-cultus with that of Bel, Iao, Iahoh or Iachoh (Iachos) is shown in *Movers*, 547, 548, 544 ff. The identity<sup>1</sup> of Zeus and Dionysus (Bacchus) appears on pages 109, 243, 244, 211, 212, 144, 194, 195, 199 of the *Vestiges of the Spirit-History of Man*.

The doctrines taught in the Mysteries were united with the old national-cultus and its fire-worship to form the Old Testament in its present condition. We therefore call it the offspring of the Mysteries; because advanced notions of morality and religion were especially taught in *them*. It is also the offspring of Euhemerism (taught likewise in the Mysteries) and

<sup>1</sup> Zeus sitting on the highest top of many *rilled* IDA.—*Iliad*, xiv. The summit of lofty IDA, and cloud-compelling Zeus:—IDA with many *rills*.—*Iliad*, xiv. Zeus thundered from IDA, and sent his lightning.—*Ibid.*, viii. Spring-fed IDA, where he had a consecrated ENCLOSURE and a fragrant altar.—*Iliad*, viii.

of the legal, historical, literary, religious and social experience as well as the improved culture of the nation. Above all it proceeded forth from the hands of the priests, the ancient clergy. The Phœnician symbolik, the Oriental philosophy and the great diffusion of civilization among the priest caste lent their aid in the formation of the *Jewish Scriptures*.

“Those however among the Greeks who *philosophized in accordance with truth* were not ignorant of anything of those things that have been said (*respecting the Deity*); nor did they fail to perceive the chilling superficialities of the mythical allegories. On which account indeed they justly despised them. But as to *the true and proper opinion about God they agreed in opinion with us*. By which thing Plato being moved says it is not necessary to admit any one of the other poets into ‘the Commonwealth,’ and he *dismisses Homer* blandly, after having crowned him and pouring unguent upon him, *in order that indeed he should not destroy by his myths the orthodox belief respecting God!*”—*Josephus, Against Apion, II. p. 1079* ; edition Coloniae MDCXCI.

“Our ears being accustomed from infancy to the *fictions* of Hesiod and the Cyclic poets, with whose fables all things resound, *now the very truth is held to be nonsense*, but adulterated and spurious tales to be the truth!”—*Sanchoniathon ; Orelli, p. 41 ; Eusebius*.

On the basis of polytheism the ancient philosophers constructed a *different philosophy*, which yet made use of the *language* of polytheism to convey its ideas. This philosophy may be called the WISDOM school, from the prominence of the idea of the Divine WISDOM as the Logos, the Strength, Intelligence and Demiurgic-Creator. It preceded some of

the Egyptian philosophical writings which have reached us ; it preceded the Book of the Dead in the shape in which it is now published ; it is anterior to the Old Testament *as one volume* ; it is prior to the Phœnician philosophy that has reached us, and is found in the midst of the Greek, Hindu and Persian polytheism. The Jewish Philo tells us that it was both male and female. Accordingly we find it called Amon, Neith, Ptah, Osiris and Thoth in Egypt, Taaut and Kadmus in Phœnicia, Amōn in the Bible (*Proverbs*, viii. 30), also Adam, *Thamus*, Moses ; Bel and Oannes in Babylon, TAO. in Chinese philosophy, Ormuzd's INTELLIGENCE in Persia, Brahma and Sarasvati in India, Vulcan, Prometheus, Athena, LOGOS and Hermes in Greece. "The INTELLIGENCE is God, possessing the double fecundity of the two sexes."—*Spirit-Hist. of Man*, pp. 174, 164, 228, 229, 172, 178, 180. Pythagoras taught that *God is the Universal Mind diffused through all things*. The WISDOM is effused from Oulōm (Time, Kronos, ADONI) just as the Armed Minerva issues from the head of Jupiter.<sup>1</sup>—*Proverbs*, viii.

"Speaks of her as the INTELLIGENCE of God. She is the *God-mind*!"—*Plato, Cratylus ; Stallbaum*, p. 117.

ADON, ADONIS, ATTEN, is the *male* ; Athena is the female WISDOM ! Bacchus is the *Divine Mind*. He is Adonis, the Nutritive and Generative SPIRIT.—*Plutarch, Quaest. Conviv.*, iv. 671, 672 ; *de Iside*, xl.

"Jove the Creator who made this universe."—*Plato, Euthyphron ; Cary*, 471. Jupiter is the SPIRIT.—*Plutarch de Iside*, xxxvi. "Zeus, the Offspring of some great INTELLECT."—*Plato, Cratylus ; Burges*, iii. 307. "The MIND of Deus."—*Hesiod, Theog.*, 537.

Apollo (Bol, Bal-Adan, Bel-itan) is the WISDOM (at Delphi), the Brazen Serpent NAHUSATAN (Esculapius), the Male Serpent.—*Matthew*, x. 16. Minerva is the Female Serpent.—*Plutarch de Iside*, lxxv. lxxi.

xxxvi. ; *Movers*, 25 ; *Dunlap, Spirit-Hist.*, pp. 225, 198, 220. This is the Bible-religion, the religion of the Old Testament. Adam and Eve are Adonis and Venus (Proserpine).—*Aeschylus, Seven against Thebes*, 140 ; *Gen.*, iii. 20.

And they took a bullock and invoked the name of Abol<sup>1</sup> (Abel, Bel, Bol, Bol-aten) — saying : Abol (Habol, Habel, Abel, Bol), Answer to us!—1 *Kings*, xviii. 26.

And Dōd (David) departed, and all the people that was with him, out of *Boli* (city of Bol or Baal)<sup>2</sup> of Iehudah, to make the ark of the Alohim go up thence.—2 *Sam.*, vi. 2.

The Hebrews burned incense to Bol, to Shemes (the Sun), to Irah (the Moon), to (the *Mazaloth*) the twelve Houses of the Planets, and to all the Host of the heavens.—2 *Kings*, xxiii. 5.

The Children of Isaral (Israel) served Baals and Astarte (Venus), and the gods of SYRIA, and the gods of Zidon (Phœnicia), and the gods of Moab, and the gods of the Children of Ammon, and the gods of the Philistines.—*Judges*, x. 6.

<sup>1</sup> It was the usage to write with a HE, but to read it an A.

<sup>2</sup> Countries and cities bore deity-names.—*Spirit-Hist.*, 74.



# S O D ,

  

## THE MYSTERIES OF ADONI.

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### CHAPTER I.

#### THE HEBREW MYSTERY.

Ich reit' ins finstre Land hinein,  
Nicht Mond noch Sterne geben Schein.

Ich reit' am finstern Garten hin,  
Die dürren Bäume sausen drin,  
Die welken Blätter fallen.

He has departed to the banquet of the blest!  
This is the LAKE, by Jupiter!  
This it is which he mentioned, and I see the boat!  
By Neptune, and this here is indeed Charon!  
Hail O Charon, hail O Charon, hail O Charon!

CHARON.

Who is for the resting places from ills and labors?  
Who for Lethe's plain, or for the *fleece* of an ass?  
Or for the Cerberians, or for the crows, or to Taenarus?

BACCHUS.

I. !!!

CHARON.

Go quickly on board. For thou wilt hear  
The sweetest strains when once you have dipped your oar.  
Whose?  
Frogs', swans', wonderful!  
Give the word then.  
Oop op, Oop op!

## CHORUS OF FROGS.

Brekekekex, koax, koax !  
 Brekekekex, koax, koax !  
 LAKE children of the founts,  
 A concordant voice of hymns  
 Let us cry, my song sweet-sounding,  
 Koax, koax !

Which around NUSAIAN Bacchus  
 Son of Deus in LAKES<sup>1</sup> we iacchoed,  
 When rambling in drunken revelry,  
 At the Sacred POTS,<sup>2</sup> advances  
 To my shrine the crowd of people  
 Brekekekex, koax, koax !

## CHORUS

IN THE ELYSIAN FIELDS, CHAUNTED BY THE INITIATED IN THE MYSTERIES OF BACCHUS.

Wake BURNING TORCHES<sup>3</sup> (for thou comest  
 Shaking them in thy hands), Iacche,  
 PHOSPHORIC STAR of the nightly rite!  
 But the meadow shines with flame:  
 The knee of old men leaps:  
 And they shake off pains,  
 Chronic, annual,  
 Of old years, by the sacred worship!  
 But thou went to FLASH WITH THE TORCH  
 Lead straight on to the flowery meadowy plain  
 O Blessed, with thy chorus-instituting young LIFE<sup>4</sup>

You must keep still, and depart from our choruses  
 Whoever is unskilled in these STORIES and is not pure in thought.

—*Aristophanes, Frogs*, 185–329.

PRAYER TO SABAOth!<sup>5</sup>

IO Leader of the choir of Stars that  
 Breathe forth fire, Overseer

<sup>1</sup> Bacchus had his temple at Limnae (the LAKES).

<sup>2</sup> The Bacchus festival in February. The Feast of Flowers. The Mysteries of the Anthesteria were held at night in the ancient Temple of Dionysus Limnaeus at Limnae (LAKES).—*Anthon*, 365. The district was originally a swamp. Eleusinia were held every year in the month of Anthesterion in honor of Persephone!—*Ibid.*, 366, 395. The Eleusinian Dionysus had the particular name Iacchos.—*Preller*, I. 486.

<sup>3</sup> The Torch is the symbol of New Life,—resurrection.

<sup>4</sup> Philippon translates Iahoh "the Eternal."—*Israel. Bible, Psalm*, xxv. 5.

<sup>5</sup> THE GOD OF THE SEVEN RAYS OF LIGHT, THE MYSTICAL HEPTAKTIS, THE

Of the voices by night,  
 BOY Son of ZAN,  
 Appear, O, with thy Naxians' strolling women  
 Of the Mysteries, who frantic all night  
 Dancing celebrate Thee, the Master, IACCHos!—*Sophocles*,  
*Ant.*, 1146.

My song is IACH, IACHoh, for He was my *salvation!*  
 —*Isaiah*, xii. 2.

Ponit nubes currum suum; ambulat super alis  
 venti.—*Psalms*, civ. 3. Qui irrigat montes de concla-  
 vibus suis; de fructu operum Tuorum saturatur terra.  
 —*Ibid.*, 13.

Praise Him by his name IACH (יך)<sup>2</sup>  
 Who rides upon *the heavens*,<sup>3</sup> as on a *horse*.—*Psalms*, lxxviii. 4;  
*Vulgate*.

HINDU "LORD OF MEN, WITH SEVEN SONS (the seven solar rays)," Iāō who is above the SEVEN POLES (CIRCLES, ZONES) raising up "the souls" to the intelligible (invisible) world.—*Movers*, 554, 551. The God of the Seven Aions, and of the Seven LAMPS.—*Spirit-Hist.*, 243, 255, 256. In the Kabbalist Book Jezira, Saturn (Sol) is called Sabtai (Sabatai, Sabaoth).—*Franck*, 58.

The SEVEN Aions (Suns, Aeons, Ages) seem to be Iald-aboth, IAO, Great Sabaoth, Adoneus, Eloeus, Oreus, Astapheus (El, Horus or Orus and Seth-Tophet or Tob).—*Irenæus*, I. xxxiv. Paris, 1675, page 135. But Irenæus was several centuries *late*. Compare *Spirit-Hist. of Man*, pp. 125, 126, 33–36, 30, 243, 254–256, 311, 312. The Titans tore Iacchos into Seven Parts.

<sup>1</sup> The inspired Maids, and the EUian (Bacchic) fire!—*Soph. Ant.*, 964.

<sup>2</sup> IAH is a softening of IACH. יךch and יךh interchange; so s softens to h. The Hebrews express the idea of LIFE both by a *ch* and an *h*: as chiah, to be, hiah, to be; Iach, God of LIFE, Iah, "I am!" Iachi, O Iacche!

The Arabs represented IAVK (IACH) by a Horse. The Horse of the Sun (Dionysus).—*Spirit-Hist.*, 78, 67, 64.

According to the doctrines of the Mysteries men in this life are in a kind of prison.—*Plato, Phædo*, § 16.

This is the God from whom the liberation of souls was expected—Dionysus, Iacchos, Iachoh, Iahoh, IAO.—*K. O. Müller, Hist. Greek Lit.*, 238; *Movers*, 551, 553, 547. The two Greek names of the Hebrew God, Iāō and Ieuō (Iauō) (*Movers*, 548; *Sanctoniathon*, p. 2; *Diodor.*, I. 94) show plainly that Ihoh יךךך is to be read Iahoh (Iao), and not Iehovah. "The idiom of that language is to write with a HE (יך) and to read it an A."—*Hieronymus, Opp. Tom.*, II. p. 522; in *Movers*, I. 548. Iahoh is plainly a softening of Iachoh (Iachos); for in Hebrew *ch* and *h* appear to interchange.

<sup>3</sup> By his RAIN he liberates the souls and raises the DEAD.—See below pp. 77–80, 48 ff., 58 ff.

CHORUS IN THE ELYSIAN FIELDS OF THE INITIATED IN BACCHIC MYSTERIES.

Iacche, O Iacche, Iacche, O Iacche!  
 Iacche, O dwelling here much-honored in the seats,  
 Iacche, O Iacche,  
 Come leading chorus through this mead  
 To the holy festal companions.—*Aristophanes, Frogs.*

“This is an ancient saying, that souls departing hence exist in Hades and return hither again and are produced from the dead!”—*Plato, Phædo; Cary, I. 69.* But those who are found to have lived an eminently holy life these are they who arrive at THE PURE ABODE ABOVE and DWELL ON THE UPPER PARTS of the earth (*in the Aether*).—*Cary's Plato, I. 123, 118.* I shall no longer remain with you, but shall depart to some happy state of the BLESSED!—*Ibid., I. 124.*<sup>1</sup>

We expect our VIVIFIER, our MAR, Iesua the Mas-siach!—*Philippians, iii. 20, Syriac.* Our Rabbins taught that, at the coming of the Messiah, the Holy One will raise the dead from the dust of the earth; and the righteous shall be clothed again with a body, but not with a corruptible one.—*Israelite Indeed, III. 82.*

Awake, thou sleeper, and arise from the dead, and Christ will give thee LIGHT (life).—*Paul, Ephes., v. 14.*<sup>2</sup>

And the LIGHT was the LIFE of men.—*John, i. 4.*

For ye are DEAD, and your LIFE is *hid with Christ* in God. When the ANOINTED, our LIFE, shall appear, then will ye also appear!—*Coloss., iii. 4.*

<sup>1</sup> The doctrine of the Sadducees is that SOULS die with the bodies.—*Josephus, Ant., xviii. 2; Matthew, xxii. 23.*

<sup>2</sup> YAMA, Yom (day), MA, Mo, MU (Light) an Egyptian God. Ham is Iamin the Sun; Ma is the Moon. “The tower of Ha Mah.”—*Nehen., iii. 1.*

Those who rest in Iesus, God will *bring with him!*—*Coloss.*, iv. 14. Ye are risen *with him!*—*Coloss.*, ii. 12.

The DEAD in Christ will rise first; then *we who remain alive* shall be caught up with them in the clouds to meet the KURIOS (Lord of Light) in the AIR.—*Thessalonians*, iv. 17.

He will raise up my body . . . for by the KURIOS<sup>1</sup> these things have been brought to an end for me.—*Job*, xix. 25, Septuagint.

First they offer to the MANES of Adonis as to one DEAD, and the day after the morrow they tell the story that he LIVES, and send Him to the AIR, and *shave their heads* just like the Egyptians when APIS dies.<sup>2</sup>—*Lucian*, iv. 262, de *Dea Syria*.

<sup>1</sup> "Now KOROS does not signify a boy, but the pure and unmixed nature of INTELLECT."—*Plato*, *Cratylus*, p. 79.

KOR, KUR, is the SUN.—*Anthon*, *Curetes*; *Ritter*, *Vorhalle*, p. 110; *Spirit-Hist. of Man*, pp. 59, 60, 76, 79, 362, 389. The KURIOS is the Divine MIND, the Logos in the Sun. Mar (Our Lord) KURIOS (Merkury); MARKURIOS, Mercurius. Mercury (the Divine WISDOM) is Sol.—*Arnobius*, VI., xii.

MAR (Amar, Hamor) is Adonis; Hemera is Venus (Isis).—*Movers*, 230. MARDONIUS (Mar Adonis). Amar "time;"—*Richardson's Persian*, *Arabic Dict.* Chronos "time;" Kronos "sun," Saturn. Baalis, king of the Ammonites. MER-BAL, king of Tyre.—*Univ. Hist.*, II. 273.

AMARIAH (Amarios) a Hebrew priest. MAROTH (HaMaroth) "luminaries."—*Gen.*, i. 16.

Mar-zana, Mar-azana or Mar-Diana (Pers-ephoneia).—*Movers*, 214. Mar-Thana.—*Movers*, p. 30. Thana is Diana.—*Gerhard*, II. p. 252. Asana is the Moon—the Casta Diva, Diana and Minerva. Thane is the title "SUN," Atten, Adoni, "my lord."

<sup>2</sup> The most of the priests say Apis and Osiris are the same. Apis is the well-formed image of the soul of Osiris.—*Plutarch*, de *Iside*, xxix.

When Apis dies, the priests carry the body on a scaffold. They hang *fawn-skins* around them, carry thyrsuses, and use cries and agitations like those possessed in the Bacchic Mysteries.—*Plutarch*, de *Iside*, xxxvi. The Jewish Highpriest wore a fawn-skin. The Egyptian Highpriest a leopard-skin. For Apis-worship see *Hosea*, x. 5; *Exodus*, xxxii.

The Pellaian's GREAT OX is in the SHADES.—*Callimach.*, *Banks*, 196.

Thy CALF, Samaria, has cast thee off!—*Hosea*, viii. 5.

Thy God, O DAN (Adan, Adon), lives!—*Amos*, viii. 14.

They MOURN over him as the MOURNING FOR THE ONLY-BEGOTTEN . . . as they bitterly MOURN THE FIRST-BORN !

In that day Mourning shall increase in Ierusalem as the MOURNING FOR HADADRIMMON (Adonis) in the valley Megiddon (Mugdonis).—*Zachariah*, xii. 10, 11.

The first day of the month Tammuz they mourned and wept for Tammus (Adonis).—*Movers*, 210 ; *Maimonides, More Neb.*, iii. 20.

He led me in to the entrance of the gate, in the HOUSE OF IAHOH, which is toward the north : but, lo, there were women sitting MOURNING FOR Thamus (Adonis)!—*Ezekiel*, viii. 14.

They were mourning for the Egyptian Tamo (Tmo) the Creator Sun, called also Tomas, Atamu, Athamas and Adam. Ad is Adonis and "Vapor."—*Seder Lason*, 6. The Sun (Zeus) is the source of rain and "mist."—*Iliad*, viii. 43, 44, 50.

The land OF THE GIBLITES (Gebal) and all Lebanon ! *Joshua*, xiii. 5 ; *Psalms*, lxxxiii. 7 ; 2 *Chron.*, xxv. 18 ; *Isaiah*, xxxv. 2 ; *Judges*, ix. 15.

Gebal, named also Byblus,<sup>1</sup> was situated near the Lebanon range at the distance of a day's journey. "Many riches come to them both from Arabia and Phoenicians and Babylonians, and others from Kappadokia, and some the Cilicians bring, and some the

ADONI is Osiris.—*Movers*, 235, 238 ; *Damascius, in Photius*, p. 343 ; *Suidas Διαγνώμων*, and Ἡράϊσκος.

His first-born BULL, honor to him!—*Deut.*, xxxiii. 17.

Osiris-Hapi (Serapis) is the dead BULL united to Osiris.—*Uhlemann*, iv. 294.

"Hapi-Osiris (Osiris-Apis with the Ox-head), the Avenger and Judge of t' world, the Great God."—*Uhlemann*, iv. 294 ; *Stele des Brit. Mus.*

The Jewish temple of the GOLDEN HEIFER (Isis).—*Josephus, Wars*, iv. 1.

<sup>1</sup> The ELDERS of the Byblians.—*Ezekiel*, xxvii. 9 ; *Septuagint*.

The ANCIENTS of Gebal and the wise men thereof.—*Ibid.* ; *Hebrew*.

Assyrians."—*Lucian*, iv. 264, *de Syria Dea*. Compare the description of the riches of Solomon's temple.—*Josephus*, *Ant. Book* viii., chap. 3.

"And I saw in Byblus a great temple of the Byblian VENUS in which they celebrate the Mysteries to ADONIS. But I was also taught the Mysteries (Orgia). For they say indeed that the deed done to ADONIS by the BOAR happened in their region, and in memory of the misfortune they BEAT THEMSELVES every year and LAMENT and perform the Mysteries (Orgia), and great MOURNINGS are established by them throughout the region. A river from the LIBAN, the chain of mountains, empties into the sea: Adonis is the river's name. But the river every year is bloodied."—*Lucian*, *de Syria Dea*.

The celebration of the ADONIA began with the disappearance of Adonis, after which follows the SEARCH FOR HIM by the women. The Myth represents this by the SEARCH of the goddess after her BELOVED; which is analogous to the SEARCH of Persephone in the Eleusinia, of Harmonia at Samothrake, of Io in Antioch. In Autumn, when the rains washed the red earth on its banks, the river Adonis was of a blood-red color, which was the signal for the Byblians to begin the LAMENT. Then they said that Adonis in hunting was KILLED by MARS, or the BOAR, and his blood running into the river colored the water. Hence the name of the river ADON; for ADM (interchanged with ADN) means "blood."—Taken from *Movers*, 200. "Adonis is mourned in most states of the Orient as the HUSBAND of Venus, albeit this evil has passed over even to us."—*Firmicus*, p. 15, ed. *Wovver*; *Movers*, 193, 154.

Over Bethlehem, now our very most august spot on

earth, of which the Psalmist sings : TRUTH HAS RISEN FROM THE EARTH, the grove of Thammus, that is, of Adonis, was casting its shadow ; and in the GROTTO where formerly the infant Christ cried, the LOVER of Venus was being MOURNED !—*Hieronymus*, Ep. 49, *ad Paulin.* Tom., iv. part II., pag. 564., ed. Martianay ; *Movers*, 193.

They shall make a burning for thee and shall lament for thee Hoi ADON !—*Jeremiah*, xxxiv. 5.

The DANCE OF DEATH, to 'LUAIOS (EL-EUAIOS) !—*Nonnus*, xliii. 157.

TON EVAION ton katoikounta ton Libanon !

The EVAIAN dwelling upon the Libanon !—*Judges*, iii. 3, *Septuagint.*

And the mountain-wandering sound of the familiar flute is heard,  
That I may compose a phil-EVIAN song.—*Nonnus*, xlvi. 165.

The glory of LEBANON shall come to thee, the fir-tree, the pine-tree.—*Isaiah*, lx. 13 ; see *Psalms*, xcii. 12.

A crying for WINE in the streets—the WINE of LEBANON.—*Isaiah*, xxiv. 11 ; *Hosea*, xiv. 8, 5, 6, 7.

Ailion Ailion sing, but let the EU prevail !—*Aeschylus*, *Agam.*, 120.

Shouting to Dionysus the EUION hymn of Zagreus (Zakar, in Hebrew, the MALE PRINCIPLE, Adamus).—*Nonnus*, xlvii. Sing Dionysus with deep-thundering drums, EUOE ! celebrating the God EUIOS in Phrygian cries and shouts.—*Euripides*, *Bacchae*, 155.

And be ye crowned in honor of Bacchus with branches of oak or pine-tree !—*Ibid.*, 109.

For now the GENERAL FESTIVAL of Venus came ;  
Which throughout Sēstos they keep to Adonis and Cythera.  
Altogether they hastened to come to the HOLY DAY,  
Nor did any woman remain in the cities of Cythera ;

And dancing on the summits of BLAZING LEBANON  
*Not one of the neighbors* then was away from the festival.—*Musaeus, Hero and Leander*, 42 ff.; *Isaiah*, xl. 16.

Therefore in FIRES honor IACHOH,  
 In the Coasts of the Sea<sup>1</sup> the name Iachoh Alahi ISARAL.<sup>2</sup>—*Isaiah*,  
 xxiv. 15.

In Takoa blow the trumpet and upon Beth-Kerem  
 kindle a BURNING!—*Jeremiah*, vi. 1.

From the Mount of Olives to Sartaba, from Sartaba to Grophinah, from Grophinah to Hoveran, from Hoveran to Beth Baltin; they did not cease to wave the flaming brands at Beth Baltin to and fro, upward and downward, until the whole country of the captivity appeared like a blazing fire!—*Mishna, Rosh Hashanah*, ii. 4; *De Sola and Raphall*.

Vulcan, sending forth a brilliant gleam from Ida; and beacon dispatched beacon of courier-fire hitherward. . . . And the watch refused not the light that was sent from afar, lighting a larger pile than those above-mentioned; but it darted across the lake Gorgopis, and having reached Mount Aigiplugktos, stirred it up that the succession of fire might not be stint. And lighting it up in unscanting strength, they send on a mighty *beard of flame*, so that it passed glaring beyond the headland that looks down upon the Saronic frith; then it darted down until it reached the Arachnaian height, the neighboring post of observation, and thereupon to this roof of the Atrei-

<sup>1</sup> "To the sea ye Mystae!"

<sup>2</sup> Isaral, Israel, Suryal, Surya the Sun.

"All things are born from Kronos and Venus!"—*Plutarch de Iside*, lxiix.  
 "Kronos whom the Phœnicians surname Israel."—*Philo; Orelli*, p. 42; *Eusebius, Praep. Ev.*, I. x.

Damater mingled in love and bed with Iasion (Sion) in thrice ploughed fallow land. Iasion is Inventor of husbandry, in other words the Sun.—*Odyssey* v. 125; note by Crusius.

dai here darts this LIGHT no new descendant of the FIRE OF IDA.<sup>1</sup>—*Aeschylus, Agam.*; *Buckley*.

The FIRE of joyous tidings appears through the gloom!  
Hail LAMP OF NIGHT showing a light as of day  
And the institution of many DANCES in Argos!—*Aeschylus, Agamemnon*.

The Greatest CONGREGATIONS among the Byblians are thought to be those TO THE SEA! But I am not able to tell anything for certain about these, for I did not go myself, nor did I attempt this land-journey. But the things which they do on their return I saw and will relate. Each carries a vessel filled with WATER. These are sealed with wax. And they do not attempt to open it themselves, but there is a HOLY ROOSTER,<sup>2</sup> and he dwells at the LAKE, and when he receives the vessels from them and has examined the seal and *gets his fee*, he both unties the fastening and takes off the wax, and the cock reaps many coins (minae, mnees) from this business.<sup>3</sup> And then carrying the vessels into the temple (naos) they *pour*

<sup>1</sup> Aristides calls the MYSTERIES "FIRE of Ceres"!—*De Sacy's Sainte Croix*, I. 324.

<sup>2</sup> This is the Adonis-emblem, an emblem of Sol-Mars, NER-GAL.—*Spirit-Hist.*, 61, 62; *Movers*, 68, 687. Gallus means Adonis; also a priest of Adonis, also a cock. "The Sun was the Source of Rain."—*Wilson, Rigveda*, iii. 347. The Moon acted on the tides. The cock was sacred to Apollo. It also signifies the essence of the Sun and Moon.—*Taylor's Iamblichus*, 240.

And Zeus sent Iris (*Irah* the Hebrew *Moon*, Hecate-Diana)  
to bring the great OATH of the gods (the water of Hades)  
From afar in a golden pitcher, the many-named WATER!  
Beneath the wide-wayed earth flows a Branch of Ocean!

—*Hesiod, Theogony*, 783-786.

Ino (the Moon) is the Sea-goddess (Aphrodite).—*Preller, Griech. Mythol.*, I. 415. Iapet (Clumenos) wedded the VIRGIN Clumena (Colum-Ani weds Coelum-Ana) a fair-ankled *Oceanid*.—*Hesiod, Theog.*, 508. Clumena is the wife of the Sun (Apet, Put, Aphthas, Ptah).—*Ovid, Met.*, I. 756, 771. She is the *Venus of the Sea* (Astarte, the Moon).—See *Univ. Hist.*, II. 336, 342.

<sup>3</sup> 2 Kings, xii. 9; 2 Chron., xxiv. 8, 9 ff.

*them out* and having sacrificed they go back home.—*Lucian*, iv. 284; see *Ezekiel*, xlvii. 1, 2, 3, 12; 1 *Kings*, xviii. 43, 44.

What will ye do on the DAY OF CONGREGATION and on the DAY OF THE FEAST of Iachoh?—*Hosea*, ix. v. (Adoniaho).

Who calls the WATERS OF THE SEA and *pours them out* upon the face of the earth.—*Amos*, v. 8; ix. 6.

The tender ATYS (Adonis) NEAR THE marble SEA.—*Catullus*, 60.

They shall lift up their voice and jubilate;

On account of the magnificence of Iahoh they shall *shout from the sea!*—*Isaiah*, xxiv. 14; *Burder's Josephus*, II. 484; *Lucian*, iv. 279, 283, 284, Leipsic ed.

Not only the priests bring WATER but all Syria and Arabia, and beyond the Euphrates, many men *come to the sea* and all bring water.—*Lucian*, iv. 266. They said that Deucalion (Noah, Bacchus) enacted this custom.—*Lucian*, iv. 266.

At the festival of Arduisur, the Angel of the WATERS, the Parsees were required to APPROACH THE SEASHORE, or any stream of water.—*Dosabhoj Framjee*, 63.<sup>1</sup>

ADONIS entering the moon<sup>2</sup> loses sex.

ATYS (Adonis) borne in swift boat over lofty seas  
Eagerly touched with rapid foot the PHRYGIAN GROVE  
And went to the shady spots (girt with woods) of the GODDESS!  
Now when he felt himself no longer a man<sup>3</sup>  
And staining the earth's surface with the yet recent blood  
Aroused SHE (Adonis) took in her snowy hands the light drum,  
The drum, the trumpet, thy initiations, Mother Cybele!

<sup>1</sup> Arduisur (*feminine*) comes to the aid of the dead.—*Nork, Mythen*, 109. Ard is the Ized of Fire. Asar and Sur are the Sun-god.

<sup>2</sup> The POWER of Osiris they place in the moon.—*Plutarch, de Iside*, xliii.

<sup>3</sup> The Bi-sex Luna.—*Spirit-Hist.*, 229. Baal is male and female.—*Septuagint*, 1 *Kings*, xix. 18; *Univ. Hist.*, v. 34.

Come on, go to lofty groves of Cybele at once, O Gallæ,  
At once go wandering herds of Queen Dindumena ;

Let us follow

To the Phrygian home of Cybele to the Phrygian GROVES of the  
Goddess

Where a voice of cymbals sounds, where the drums roar again,  
Where a Phrygian blows the pipe deep-toned in its hollow reed,  
Where Maenads ivy-crowned toss with force their heads,  
Where they agitate the SACRA SANCTA with shrill screams  
Whither it is right for us to haste with quickened stampings.

While thus the new woman ATYS sung to his associates  
The THIASUS all at once screams out with quivering tongues  
The light drum roared again, hollow cymbals resound,  
The swift choir goes to green IDA with hastening foot.  
Furious at the same time, panting, goes the wandering frantic  
leader

Female Adonis (Atys), accompanied by the drum, through thick  
woods.

The rapid Gallæ follow the LEADER with hasty foot.

—*Catullus*, 60.

### WATER OF OGYGES, the Sun.

Ogug (Ogyges) and Inach, whom some among you  
consider to have been EARTH-BORN.—*Justin, ad Græcos*, p. 9.

INAC,<sup>1</sup> celebrated CITIZEN of the land Inachia,  
PRIEST; and the dreadful Mysteries of the Goddess Patroness of cities,

<sup>1</sup> Inachus is the Sun-god Adonis, Annakos, Anax, the King Sun. Euhemerism!

↳*Audunaios* (Adonis) and ΑΙΝΙΚΟΣ (Anakos, Enoch, Inachus, Hanok) are both names of the month December when Adonis dies, and is BORN, rising from Hades.—*Spirit-Hist.*, p. 34; *Spanheim, Cron. Sac.*, 43, 44; *Preller*, I. 496; *Hermann, Monatskunde*, p. 48. Tebet (Tobit, Tophet, Tobalkin) is the same month of Hades. The Magi held that Ariman (the Devil) is Orcus (Hades, Pluto).—*Hyde*, 98; *Aristotle*.

In Attika, the whole month of June was sacred to Pluto.—*Plato, de Leg.*, viii. p. 828 C. Adonis (Thammuz) dies in June.—*Spirit-Hist.*, 209, 390. Pluto is Adonis.—*Preller*, I. 485. June in Hebrew is called Thammuz. Adonis dies in June and December (Tamus, Tob, Tebet, Tophet). Tab is the December Sun, Adonis. Compare "Mount Tab-dono."—*Codex Naz.*, I. 103, and Tob-Adon-iaho, the Bible-name.—2 *Chron.*, xvii. 8. "Tobo is the Liberator of the Soul of Adam, to bear it to the Place of Life."—*Codex Nasaraeus*,

Which discourse of God *after the mystic custom*, he  
*Contrived in his meditations!*—*Nonnus*, iii. 261.

Bacchus distracted all the women of INAC (Inachian Bacchæ).  
 —*Nonnus*, xl. vii. 482 ff.

Nonnus describes Inachus (Enoch) very much as Lucian gives us the Byblian Attes-Adonis. For, according to Lucian's HOLY STORY, "*Attes first taught the Mysteries of Rhea*. The Phrygians, Lydians and Samothracians celebrate them, and they learned them all from Attes. He ceased to be a man; and was clothed with a female form, and put on women's clothes, and, *wandering about to every land*, both celebrated Mysteries and told what he had suffered and SANG RHEA. And the "FEMININE God" comes to Rhea with many signs. For LIONS carry HER and SHE has the DRUM and upon HER head wears a tower, just as the Ludians dress Rhea. And he told about the eunuchs (Galli) who are in the temple."—*Lucian*, iv. 267. Eunuchs on account of the kingdom of the heavens.—*Matth.*, xix. 12. Ari-adna is 'Era-ADNI, Ara-ADONI, Hera-Adoni; "thinking the FEMININE God to be Rhea."—*Lucian*, *Ibid.*

ARIADNE united to the God who causes grapes to grow.

This Master of grapes (Bacchus) has a *two-fold nature!*—*Nonnus*, xlvii. 462, 498.

When Bacchus is in Luna, the Moon is of two genders! The compound BEING, "LUNUS AND LUNA," is the unsexed ADONIS, Bacchus, Osiris in the moon!—See *Herodotus*, II. 47. Compare *Spirit-Hist.*, 148, 149; *Plutarch*, *de Iside*, xxxiv. xliii. xl.

The RAIN-WATER of Bacchus and Anna (Moon).

Ermēs, *of like birth*, with his arm lifted the BOY without a tear,  
 And while yet new-born, the IMAGE OF THE SHAPE OF THE WELL-HORNED  
 MOON.

He carried Him to the child-bed house of Ino (the Moon) having just given birth.

WOMAN, Receive a "NEW SON" and place him in thy bosom,  
The BOY of thy sister Semele (the Cloud-goddess), whom in the nuptial-chamber

The whole blaze (SELAS<sup>1</sup>) of lightning did not annihilate, nor even the Mother<sup>2</sup>-murdering sparks of the thunderbolt injure!

And let the INFANT in the murky house be kept close!

Nor did Ino (the Moon) refuse; but with tender empressement  
She enfolded the motherless Bacchus with child-tending arms.

And she confided the INFANT to the Nymph MUSTIS,  
To Mustis, lovely-haired SIDONienne, whom while a girl  
KADMUS, the FATHER, reared a waiting-maid of Ino.

And Ino all night sat beside the sporting BROMIUS,  
DIONYSUS lispng EUIA!!

And MUSTIS brought up the GOD, *after the breast* of her Queen,  
With *sleepless eyes* serving LUTAIOS (Bacchus).

And wise handmaid named from the Mystic art,  
Teaching the Orgia (Mysteries) of the nightly Dionysus,  
Training for LUTAIOS a sleepless MYSTERY (Initiation in the Mysteries),  
She first *shook the tambourine* and clapped the hands to Bacchus,  
Twirling cymbals, all-ringing, with the double brass;  
She first, lighting up the night-chorusing flame of the pine TORON,  
Thundered EUION to unslept Dionysus!

And HIM the GODDESS (Rhea Cybele) carried and put him in,  
Yet a boy, a mounter of a chariot drawn by raw-flesh-eating lions.

And quick-running CORUBANTES within her divine hall  
Circled Dionysus with child-tending dance.

Cybele, called thy Mother,

*Bore ZAN and brought up Bacchus on one bosom;*

She raised the Two, both the SON and the FATHER!

—*Nonnus, Dionusiaca*, ix.; see also *Spirit-Hist.*, 148, 149, and p. 83 of this volume.<sup>3</sup>

Lucian describes Bacchus and Ariadne under the

<sup>1</sup> Selah, Siloh.

<sup>2</sup> This is the cloud split by the bolt. It is another version of Indra slaying Vritra (Samael) the Cloud-demon in India; setting the WATERS free.

<sup>3</sup> Veni, creator SPIRITUS!  
Per te sciamus da PATREM  
Noscamus atque FILIUM,  
Te utriusque SPIRITUM  
Credamus omni tempore.—As early as the 8th century.—*Rambach*, I. 176.

Bacchus is SPIRIT.—*Spirit-Hist.*, 197, 396; *Euripides, Bacchae*, 300; *Acts*, ii. 4, 17, 2, 3. See also below p. 79. Bacchus is WATER-god.—Compare *Bach-ofen, Gräbersymbolik*, 34.

names ΔΙΑ (Deus) and Hēra (Ara-ADNI) in the *interior chamber* (Holy of holies) of the temple at Byblus —“Lions carry Her ; but He sits on bulls.” But he says She is Minerva, VENUS, Selenaiā, Rhea, Artemis, etc., and has the cestus of Venus.—*Lucian*, iv. 278, 279.<sup>1</sup>

“The nocturnal celebration of the Bacchic ceremony has its basis in the Lunus-Luna nature of Bacchus and Ariadne.”—*Bachofen, Gräbersymbolik*, 87. It would seem to have also a reference to the descent of Bacchus to the DARKNESS of Hades.

On the day when he shall descend to SHAOL (HELL) I will make a MOURNING, I will make LEBANON MOURN!—*Ezekiel*, xxxi. 15.

The land MOURNS, for the corn is wasted.  
The vine is dried up and the fig-tree languishes.  
The harvest of the field is perished.  
Gird yourselves and LAMENT, ye priests!  
Howl, ye ministers of the altar.  
Lie all night in sackcloth ye ministers of my ALAH.—*Joel*, i.

Blow the trumpet in Zion, sanctify a FAST, proclaim CESSATION!<sup>2</sup>

Gather the people, sanctify the CONGREGATION, assemble the Elders.

Let the priests WEEP between the porch and the altar.—*Joel*, I. ; II. ; *Hosea*, x. 12.

In all streets MOURNING and in all villages they shall say Ho! Ho! (Alas, Alas) ; they shall call the husbandman to MOURNING!—*Amos*, v. 16.

Woe is me! for I am as when they have gathered

<sup>1</sup> There was a statue of Aphrodite ARIADNE in Cyprus. In Athens they celebrated the Oschophoria to Dionysus and Ariadne in October. Athena had a share in this FEAST.—*Preller*, I. 424, 425.

<sup>2</sup> Compare *Lucian*, iv. 216, Cronosolon, Nomoi Prôtoi.

the summer fruits, and the grape-gleanings of the vintage.—*Micah*, vii. 1.

“The real object of lamentation was the tender beauty of Spring (Adoni, Linus) destroyed by the summer heat.”—*K. O. Müller*, 18.

The grass withereth, the flower fadeth.—*Isaiah*, xl. 7.

Bashan languisheth, the flower of Lebanon languisheth.

—*Nahum*, i. 4.

A voice of the HOWLING OF THE SHEPHERDS.—*Zech.*, xi. ; *Jer.*, xxv. 36.

I have withholden the RAIN (Bacchus)<sup>1</sup> from you three months before the HARVEST!—*Amos*, iv. 7 ; *Isaiah*, xxx. 23.

“But thou didst, O Cupid, incite even Rhea herself now an old woman and mother of so many gods to love a Boy and to desperately love that Phrygian YOUTH! And now she is frantic through you, and harnessing the LIONS and taking with her the KORUBANTES (priests of Cubele), since they also are frantic, they stroll up and down the IDA ; but She LAMENTING over the Attes : but the Korubantes, one of them cuts himself in the arm with a sword,<sup>2</sup> another loosening his hair goes maddened through the mountains, a third blows a horn, another again beats upon a drum, or makes a noise upon the cymbal ; and, in fine, all things on the IDA are uproar and mania!”—*Lucian, of Aphrodite and Eros*. “Making the rich eunuchs, that, becoming priests of Cubele, they may

<sup>1</sup> baç äk, bahäk, “raining.”—*Richardson's Persian, Arabic, Dict.* ; 1 *Kings*, xviii. 43 ff.

<sup>2</sup> 1 *Kings*, xviii. 28.

According to Spanheim the priests cut themselves in the worship of Mithra, as these priests did to Baal (Bel-Mithra).—*Whiston's Josephus, by Burder*, II. p. 84, note.

assemble to the MOTHER with flutes and cymbals."—*Lucian*, iv. 216, *Cronosolon*.

They wandered through all the mountains and upon every high hill.—*Ezekiel*, xxxiv. 6.

The iniquities of your fathers which have burned incense upon the mountains<sup>1</sup> and insulted me upon the hills!—*Isaiah*, lxv. 7.

But hear Aphrodite, sung by the women of Byblus (Gebal).

—*Nonnus*, xxix. 351.

Ascend the Labanon (Laban's mountains in Lebanon) and cry aloud!

—*Jeremiah*, xxii. 20.

The noise of a multitude in the mountains!

—*Isaiah*, xiii. 4; *Ezek.*, vi. 3.

And the Zadikim (initiated) shall rejoice, they shall exult

Before ALAHIM and be glad with joy.—*Psalms*, lxviii.

For with Thee is *the gushing water of life*.

In thy light we see light!—*Psalms*, xxxvi. 9; *Joel*, ii. 23.

A white CLOUD, and on the CLOUD one sitting, like a son of man and in his hand a sharp *sickle!*

Thrust in thy sharp sickle and gather the clusters of the *vine!*—*Rev.*, xiv.

Sing to ALAHIM, praise his name,

Extol him who rides upon the *clouds*,

By his name IACH,<sup>2</sup> and exult in his presence!

Thou dost make the RAIN of blessings to drop.

—*Psalms*, lxviii. 3, 4, 9; *Ezek.*, xviii. 6; *xx.* 9.

Water the earth's furrows, make it run with showers

Bless the springing thereof.

<sup>1</sup> In order that the Children of Isaral (Suryal, Surya) may bring their sacrifices, which they sacrifice on the faces of the field (*in the open field*), that they may bring them to Iachok, at the porch of the Tent of Assembly to the priest!—*Leviticus*, xvii. 4. *Zachariah*, xii. 2, 3. These Jewish priests would not let the country people worship Adoni or Iachos in the old style, in the fields, and on the mountains of Lebanon, but they must contribute to the priestly profits in Jerusalem.

<sup>2</sup> Iah or IACH is evidently NAH, "Nuh of the waters," Ianus, Anah.—*Spirit-Hist.*, 148, 149, 221, 222.

Thou crownest the year with thy benefactions  
And thy orbits distil fruitfulness.

The pastures are clothed with flocks the valleys also are covered with  
corn:

Let them shout for joy, let them sing.—*Psalm*, lxxv.

Let us depart  
To meads enamelled with the rosy flowers,  
After our manner sporting in the dance  
Which the propitious Fates have introduced ;  
For SUN and LIGHT<sup>1</sup> is cheering to us alone  
*Who are initiated!*—*Aristophanes, Frogs*, 422.

Who shall go up into the HAR<sup>2</sup> (mount, mound, temple, HIER-ON) of  
Iahoh?

And who shall stand in the place of his KADASH?

The CLEAN of hands, and the PURE of heart!—*Psalm*, xxiv.

Nothing better than THOSE MYSTERIES by which,  
from a rough and fierce life, we are polished to gen-  
tleness (humanity, kindness)<sup>3</sup> and softened. And  
INITIA (Mysteries), as they are called, we have thus  
KNOWN as the BEGINNINGS OF LIFE in truth ; not only  
have we received the doctrine of living with happi-  
ness, but even of *dying with a better hope!*—*Cicero*,  
*de legibus*, II. 14 ; see *Juvenal*, xv. 131–142.

My flesh also shall dwell in HOPE!

For thou wilt not leave my soul in Hades ;

Neither wilt thou give thy CHASID (chaste, holy, anointed), that he may  
see corruption (the PIT).—*Psalm*, xvi. 9, 10, *Schmid*.

<sup>1</sup> The LIGHT and the SUN rose up.—*Esther, Apocr.*, xi. 11.

<sup>2</sup> The Hebrews sacrificed in "High Places."—1 *Kings*, iii. 2.

Worship not the SUN whose name is Adunai, whose name is Kadush, whose  
name is El El, and to whom besides are names occult not revealed in the  
world. This Adunai will elect for himself a people and will congregate a  
crowd. Then Jerusalem shalt be built up for a refuge, a city of the Abortive,  
who shall circumcise themselves with the sword, dash their own blood against  
(their) face and shall adore Adunai.—*Codex Nasaraeus*, I. 47 ; see I. 227.

<sup>3</sup> In the Mysteries honor to parents was enjoined and not to injure animals.—  
*Porphyry, de Abstinencia*, iv. § 22. One who had committed a crime could  
not be initiated. Nero did not dare to be present at the Eleusinia.—*Sueton*.  
*vit. Nero*, c. 34. *Nork, Bibl. Mythol.*, II. 347.

The SERVICES (Sacra, Mysteries) which are performed to Ceres, those especially are called INITIA!—*Varro, de Re Rust.*, III. i.

For what GOOD man, or one *worthy of the SECRET TORCH*, such a one as the PRIEST OF CERES wishes him to be, thinks any misfortunes (to be) other than his own!—*Juvenal*, xv. 140 ff.

The SOD (MYSTERY, INITIATION) of Iahoh is for those that fear Him!—*Psalm*, xxv. 14.

I must be INITIATED *ere I die!*—*Aristophanes, Eirene*, 368.

Unless a grain of wheat which falls to the ground die, it abides alone; but if it *die*, it bears much fruit. *John*, xii. 24. This is the doctrine of the Mysteries long previous.—*Spirit-Hist.*, 213.

ISAR ISARANI IAH (Iah has chastened me, correcting); but to Death he has not delivered me!—*Psalm*, cxviii. 17, 18.

IAHoh saves his ANOINTED.<sup>2</sup>—*Psalm*, xx. 6.

<sup>1</sup> All things, then, which ye wish that men should do to you, so also do you do to them.—*Matthew*, vii. 12.

Love your enemies and pray for those persecuting you.—*Matth.*, v. 44.

Whatever is odious to you, O faithful and peaceful ones, do it not to your companion!—*Nazarene Gospel, Codex Nasaraeus*, I. 41.

<sup>2</sup> The INITIATED were consecrated by being ANOINTED with oil. Compare *Stiefelhagen, Theol. des Heidenthums*, 151, 152; *Matthew*, vi. 17; *Psalm*, xcii. 10, 12; xxiii. 5; *Ezek.*, xvi. 9; *Mich.*, vi. 15. Manes anointed his CHOSEN with oil.—*Beausobre*, I. 62; I *Samuel*, x. 1; *Isaiah*, lxi. 1, 3. Anointing him with oil in the name of the Lord of Light.—*James*, v. 14. The SPIRIT of Adoni Iachoh is on me! Therefore Iachoh ANOINTED me.—*Isaiah*, lxi. 1.

Having been stripped, ye were anointed with exorcised oil from the highest hairs of the head to those below; and ye were made partakers of the Garden-Olive Iesus ANOINTED.—*Cyri], Cat. Must.*, II. iii. Mé úpsasthe tōn Christōn mou.—*Cyri], III. i.* And concerning you the God said: Do not touch mine anointed.—*Cyri], III. i.*

You have an UNGUENT (UNCTION) from the Holy One and you know all things,—the ANOINTING which you took from him teaches you concerning all things.—*John's Epistle*, I. ii. 20, 27.

The anointing oil is poured upon the priests.—*Levit.*, xxi. 10, 12; *Luke*, v. 18.

Fear IACHOH ye his KADASHI (Holy ones).—*Ps.*, xxxiv. 10.

In the CONGREGATIONS bless ALAHIM ADONI.—*Ps.*, lxxviii. 27.

There is not thy like among gods ADONI!—*Psalms*, lxxxvi. 8.

The essential part of the Eleusinian Mysteries was the NOCTURNAL and ECSTATIC celebration!—*Preller*, I. 486.

There will be to you singing, as in the NIGHT of celebrating-FEAST; and joy of heart as of one marching with the pipe to come to the mount of Iachoh.—*Isaiah*, xxx. 29.

The *Eleusinian* Dionysus bore the *peculiar* name IACCHOS, and had a more prominent part in the Eleusinian Mysteries, especially in the Great Eleusinia!—*Preller*, I. 486.

Who shall go up into the HAR (mount, HIERON shrine) of Iachoh, and who shall stand in the place of his Kadash?—*Psalms*, xxiv.

“There is another crowd of SACRED (priestly) men and of flutists and pipers (Matthew, ix. 23; Mark, v. 38) and of eunuchs (Matthew, xix. 12); and there are both *raving and frenzied women*.”—*Lucian*, iv. 282.

“On specified days the THROG are gathered to the temple; and many GAL*li* (eunuchs, priests of Agal the Sun-god Gallus) and the holy men whom I spoke of celebrate the Mysteries (Orgia) and cut<sup>1</sup> themselves on the arms and are beaten by one another on their backs. Many standing near them play the flute, and many beat drums, and others sing inspired songs and holy hymns. But these performances take place *outside of the shrine!* As many as do these things *enter not into the naos!*”—*Lucian*, iv. 285; see *Juvenal*, ii. 115.

<sup>1</sup> 1 Kings, xviii. 28, 41 ff.

And his MYSTERIES are for the ISARIM (the good, the chastened)!—  
*Proverbs*, iii. 32.

These the uninitiated behold not!!—*Theocrit.*, xxvi.

Procul o procul este, profani,  
Conclamat vates, totoque absistite loco.  
‡ Gressus removete, profani!

We have sweetened the MYSTERIES together ; in the HOUSE of ALAHIM<sup>1</sup> we have walked with the THROG.—*Psalm*, lv. 14, *Schmid*.

When I marched in in the throng, moved along with them to the House of Alohim with the sound of jubilation and praise, the people keeping holiday.—*Psalm*, xlii. 5.

Let thy priests be clothed with JUSTICE (ZADIK)  
And let thy HOLY (CHASIDI, chaste) shout for joy!—*Psalm*, cxxxii. 9.

INITIATED into the most blessed of all MYSTERIES, being ourselves PURE<sup>2</sup>.—*Plato*, *Cary*, I. 326. Becoming JUST and HOLY with WISDOM.—*Ibid.*, 411. Justice is holiness.—*Ibid.*, 259.

“The word JUST: I have inquired about all these things (and heard) *in the Mysteries*.”—*Plato*, *Cratylus*; *Burges*, iii. 340.

Those who take part in the Mysteries, says Diodorus, become more pious, more JUST, and, on the whole, better than before.—*Diod.* v. 48.

<sup>1</sup> “Employing after a foreign mode α instead of η.”—*Plato*, *Cratylus*; *Stallbaum*, p. 117. “The Doric name; for the Dorians call the Sun ‘Al-ios’ (All-ah, Aliah).—*Stallbaum’s Plato*, *Cratylus*, p. 122.

<sup>2</sup> He placed a partition for the exclusion of the multitude from coming into the temple, and showing that it was a place that was free and open *only for the priests*. He also built *beyond this court* a temple. Into this temple all the people entered that were distinguished from the rest by being PURE, and observant of the laws.—*Whiston’s Josephus*, *Ant. by Burder*, I. viii. chap. 3.

To the east one great gate, through which the pure entered with their wives. *Josephus Ant.* xv. chapter 11. The RAILS which, in the Isis-temple, separated the profane from the sacred place.—*Bulwer*, *Last Days of Pompeii*, 44.

There is something, pervading the universe, by which all generated natures are produced.—*Plato Cratylus*; *Burges*, iii. 340. The Sun is TO DIKAION (THE JUST).—*Plato*, iii. 341.<sup>1</sup>

God is never in any respect unjust, but as JUST as possible; and there is not anything that resembles him more than the man among us who has become as JUST as possible.—*Plato, Theætetus*; *Cary*, I. 41.

Christ is called ELIOS of JUSTICE!—*Eusebius, Demonstr. Ev.* v. 29.

I shine like the SUN in the star-house at the FEAST of the SUN!—*Book of the Dead*; *Uhlemann*, v. 231.

Constantly perfecting himself in perfect MYSTERY a man alone becomes truly perfect.—*Plato, Phædrus*; *Cary*, I. 328.

Open to me the gates of ZADIK (the JUST One)!

This is the gate of Iachoh!

Let the ZADIKIM (just) enter through it.—*Psalms*, cxviii. 19, 20.

Where are the sacred awful shrines, where the HOUSE of Mysteries is shown with sacred pomps.—*Aristophanes, Clouds*, 298 ff.

Al (is) Iachoh and shines (אֲרִי יָאֵר) to us!

Bind the FEAST (ἑορτή, sacrifice) unto the altar's horns.—*Psalms*, cxvi. 27.

Then they stood around the ox and raised up the pounded barley cakes.  
*Iliad*, II. 410.

Lege praeceptum

Immolari hostias,

Qua adumbrantur

Divina Mysteria.

—As early as the seventh century; *Rambach*, I. 133.

<sup>1</sup> The SUN is not only THAT WHICH IS JUST (TO DIKAION), but He is the SPIRIT OF TRUTH, and to ΖΩΟΠΟΙΟΝ the Holy Ghost that giveth life and makes us live.—*Spirit-Hist.*, 259 note 2nd, 225, 195, 154, 158, 175, 174, 153. Now the expression "breathed into" is equivalent to "inspired" or "gave life to;" THAT which breathes in is God, that which receives what is breathed in is the mind, and THAT which is breathed in is THE SPIRIT.—*Philo Judæus on the Allegories*, I. 1st. § xiii. *Yonge*; *Gen.* ii. 7.

And the BREATH of God moved on the face of the waters!—*Gen.* I. 1  
I. A. O., the SPIRITUAL PRINCIPLE of life!—*Spirit-Hist.* 154, 259.

El is terrible in the great SOD (Mysteries) of the kedeshim.—Psalm lxxix. 7.

The MYSTERIES of Iachoh (are) for those who fear him!<sup>1</sup>—*Psalm*, xxv. 14.

Hallelu IACH! Sing to IAHoh a new song;

Let the praise of him be in the assembly of the CHASIDIM (chaste, holy one).—*Psalm*, cxlix. 1.

The ZADIKIM are the CHASIDIM!—*Jennings, Jewish Ant.*, 262.

Hallelu IACH! Hallelu AI in his holy place!

Praise him with the tambour and DANCE.—*Psalm*, cl.

The singers first, then the players on stringed-instruments, in the midst of the virgins beating tambourines.—*Psalm*, lxxviii. 26.

Bacchanalia were held on alternate years on mount Parnassus with the clash of cymbals.—*Hospinianus*, I. 115.

At the entrance of the gate of the House of Iachoh, the north gate, women sat deploring Tamus (Adam, Adonis).—*Ezekiel*, viii. 15.

The HOUSES of the kedeshim (Galli) who were in Iachoh's House, in which (houses) the women wove TENTS, to Ashera (Venus, Sarah).—*2 Kings*, xxiii. 7.

“One may see eunuchs<sup>2</sup> continually strutting

<sup>1</sup> Only the priests (kedeshim) were allowed to enter the *inner* temple.

<sup>2</sup> Casti, chaste; the Galli.—*Movers*, 688, 687. Kadash (HOLY) to Iahoh.—*Zachariah*, xiv. 20. Sanctissimus Archigallus. The Galli were considered especially HOLY, and were<sup>2</sup> regarded as *Prophets* filled with the SPIRIT of the Deity.—*Movers*, 688; *Apol.*, c. 25; *Arnob.* I. c. p. 30, see Ps. 89, 18. “*The Galli were undoubtedly also the KEDESHIM.*”—*Movers*, 683. The Septuaginta call them τετελεσμένους, that is, CONSECRATED and INITIATED!—*Ibid.*, 683. The Kadesh (KDS) “the Sanctified” was HOLY both to Venus and Moloch-Saturn, because he united in himself the peculiarities of both.—*Ibid.*, 686.

The KADUSIANS (from Kadosh the SUN) dwelt in the mountains between the Black and Caspian seas.—*Univ. Hist.*, v. 283, 321. Kadesh (Kadash), Gen. xiv. 7, was a city. Cities bore SUN-NAMES.—*Spirit-Hist.*, 74. The kedeshim (holy) are the priests of the SUN-god.—*Spirit-Hist.*, 144. Therefore they were “*holy men.*”

On these very days they become EUNUCHS (Galli); for when the others play

through the market-place at mid-day, and *leading processions in festivals*; and impious men as they *having received by lot the charge of the temple,* a

the flute and perform Mysteries (Orgia), now the madness comes upon m—*Lucian*, iv. 285; *Matthew*, xix. 12.

The Galli took part in the Mourning for Adonis and represented the shing Salambo (Venus).—*Movers*, 201. Compare the "Iahoh Salom."—*Sy Hist.*, 315.

Omnia fecit quae Galli facere solent. Salambonem etiam omni planet jactatione Syriaci cultus (Heliogabalus) exhibit.—*Lampridius*, cap. 7 *Movers*, 201. The EUNUCHS (Galli) go clothed as women.—*Lucian*, iv. 275. women love the Galli with the utmost ardor of passion, and the Galli are after women.—*Lucian*, iv. 273. Negant se viros esse . . . mulieres se v credi.—*Firmicus*.

The priests and Galli, dressed like women, with turbans, appear in a One who surpasses all in the tonsure begins to prophesy with sighing groaning; he publicly *laments for the sins he has committed*, which he now punish by *chastisement of the flesh*. He takes the knotty scourge w the Galli are accustomed to carry, whips his back, cuts himself with sw until the blood runs down. The whole ends by *taking up a collection*. per and silver coins are flung into their lap; some give wine, milk, ch flour, which are eagerly carried off.—*Movers*, 681 ff; *Apuleius*, *Met*.

Avoid the Galli (Eunuchs) and have no communion with them, who deprived themselves of virility and the fruit of procreation which the God given to men for the increase of our race!—*Josephus*, *Ant.*, iv. 8, (Anno mini, 70).

Before Josephus's time this law was promulgated. Of course, the *would not have been made* if it had not been the custom formerly for eun to enter into the CONGREGATION of Iahoh!—*Deuteronomy*, xxiii. 1; *P On the Allegories*. III. ii. These semimale priests emblemized the ( pound Divinity (First-Cause) Adoni (Iah) and Venus (IA); which is also in the Bilanx of the Kabbala. The Hebrews adored Adonis (Iahoh-Sa' and Salamah (the Arab Venus, Huzzah-Salama). We have the names S in Nehem. iii. 15, Salam in Ezra, x. 24, Salamiyah (Salamios) Ezra, x. Salomi, Salumiel, and Salamah (Solomon). Kings, like Dūd and Salar bore names of the Sun as Regent.—*Spirit-Hist.*, 38, 39, note; 74. Book of Enoch gives us Dūdael (Hades, Ades), which may be transl Mercurial-Hell; since Dōd, Tōt, Thoht, are names of Sol-Mercurius, the of Hades (Helios). The name Ad (Adonis, Ades, Deus) was inscribed the Hebrew altar.—*Joshua*, xxii. 34. Ad (vapor) is the Sun's Water of Resurrection, Adonis of the Resurrection of the dead. Twō Hebrew al were inscribed Iachoh-Nasi (Iacchos-Nusios) and Iachoh-Salum (Iacchos-Salk —*Exodus*, xvii. 15; *Judges*, vi. 24.

We find eunuchs in Persia, 456 and 424 before Christ.—*Univ. Hist*. 253, 260. They are also mentioned in the time of Samuel.—*Josephus* *Ant. vi.*; *Burder*, I. p. 359; 1 *Sam.* viii. 15; *Gen.* xxxvii. 36.

beginning *the sacred and initiating rites*, and concerned even in the Holy Mysteries of Ceres."—*Philo Judaeus, On Special Laws*, vii. See Matthew, xix. 12.

The SEMIMALES shall march and beat the hollow drums.—*Ovid, Fast.* iv.

When they celebrate their own rites they tell that they are CHASTE (casti).—*Ad Senatorem*, v. 15; *Movers*, 204. So EXODUS xix. 15.

And thy OHASIDI (chaste, casti) shall bless Thee!—*Psalms*, cxlv. 10; lxxxv. 9.

Many shall be purified and made CLEAN and tried.—*Daniel*, xii. 10.

Daboque vobis COR NOVUM et SPIRITUM NOVUM dabo in medio vestri!—*Ezekiel*, xxxvi. 25, 26; *Schmid.* 2 *Cor.*, vii. 1.

Every head was made bald, every shoulder freed from hair.—*Ezek.*, xxix. 18; *Numb.*, viii. 7.

The flock, the HOLY FLOCK of Jerusalem IN HER SOLEMN FEASTS!—*Ezekiel*, xxxvi. 38.

The Egyptians, when they made the *offerings to the dead*, marched in "a procession in which *palm branches* are strewn in the way." A procession of priests is represented with *palm-branches* in their hands, and over this is the inscription:

This is the completion of the *ceremony of libation* for the Osiris priest, the mighty servant of Ammon's temple, named Katineptu the *justified*, who has passed to another life, etc.—*Uhlemann*, iv. 296.

#### CHORUS.

Sent forth from the palace I am come  
Heading the pitchers (libations) accompanied with the loud clapping of  
hands.

Marked is my cheek with bloody gashes,  
*The furrow new-cut* by my nail:  
Forever my heart feeds upon grief (cries of wailing).

And *linen-destroying rendings* of the  
Tissues have been burst open under my griefs,  
The breast-covering folds of the robes, torn  
On account of smileless woes.—*Aeschylus, Choeph.*, 22; see *Buckley*.

Pouring out these, an earth-drunk stream, I return,  
*Flinging away the vessel*, with eyes not looking back.—*Ibid.*, 96.

In the Mysteries the initiated wore *long robes of linen*.—*Maury*, II. 337.

Fourscore men from Sechem, Siloh and Samaria having their BEARDS SHAVEN and their clothes rent and having *cut themselves*; with offerings and THUS (incense) in their hand to bring them to the House of Iahoh.—*Jerem.*, xli. 5; *Levit.*, xix. 27, 28; xxi. 5.

There shall be a mark<sup>1</sup> upon thy hand, and a memorial *between thine eyes*.—*Exodus*, xiii. 9.

Sanctify a FAST, proclaim CESSATION, congregate the ELDERS (the Patres), *all inhabitants of the land* to the house of Iahoh your ALAH and call to Iahoh!—*Joel*, I. 14. This is “the Great Day.”—*Isaiah*, i. 13, *Septuagint*; which passage *Origen* quotes.

Therefore ADONI Iahoh ZABAOth (Sebadios) shall call us on that day to weeping, and to MOURNING and to baldness and to wearing sackcloth.

For lo, joy and rejoicing; slaying the ox and *slaughtering sheep*; eating flesh and drinking wine: we must eat and drink, for to-morrow we shall die!—*Isaiah*, xxii. 12, 13.

They ate the sacrifices of the SOULS (MATHIM the dead).—*Psalms*, cvi. 28; *Bekker's Charikles*, 294–296; *Mark*, x. 38.

The Greeks called the FEAST DAYS PANEGURIS

<sup>1</sup> Ye shall not round the corners of your head nor destroy the corners of the beard. Ye shall not give a cutting in your flesh, for a SOUL; nor the writing of a brand (or mark) upon you!—*Leviticus*, xix. 27.

(CONGREGATION).—*Rodolphus Hospinianus de Festis*, p. 3.

One ordinance for you of the CONGREGATION (Panēguris)<sup>1</sup> and also for the STRANGER that sojourneth with you. As ye are, so shall the STRANGER be before Iahoh!—*Numbers*, xv. 15.

An Ammonite or Moabite shall not enter into the P'ANEGURIS (KAHAL) of Iahoh.

But the Edomites and Egyptians could be present, *Deut.*, xxiii. 3, 4, 7, 8; and it is probable that the neighboring people of Tyre and Byblus were admitted.—*Isaiah*, xxix. 17; *Judges*, x. 6.

Which sacrifice *in gardens* and burn incense upon bricks.

Which sit in the sepulchres, and pass the night in Natsorim (in vigils); that eat the flesh of swine; and broth (swine-broth) of the abominable things is in their vessels!—*Isaiah*, lxv. 3,

Behold I show you a MYSTERY!

We all shall not be put to sleep! The DEAD shall be raised.

—*Paul*, 1 *Cor.*, xv.

The Hindus make “the usual *libations of water* to

<sup>1</sup> And I will also tell about the CONGREGATIONISTS (Panēguristeōn), the things which they do!

When a man to the Sacred City first goes, he is shaved as to his head and eye-brows.

But in the holy city A MAN WHO LODGES STRANGERS takes in the unacquainted. For surely in each city\* there are APPOINTED MINE HOSTS on the spot; and this custom they receive from their fathers, a *native custom*. But the Assyrians call these men “teachers,” for they show the strangers all things!!!

Having *sacrificed a sheep*, the other parts he both cuts up and banquets upon, but putting the skin upon the ground he sits upon it on his knees and takes up upon his own head the feet and head of the cattle, and at the same time, praying, he beseeches to receive the present sacrifice; and he promises a greater one next time!—*Lucian*, iv. 286.

\* And in every city of the association (of the Essenes) a guardian of the strangers is selected, dispensing clothing and necessaries.—*Josephus*, *Wars*, II. 7.

satisfy the MANES of the DEAD."—*Colebrooke, Hindu Rel.*, 99.

The kinsman sprinkles water over the grass spread on the consecrated spot, naming the deceased, and saying :

May this oblation be acceptable to thee !

He afterwards takes a cake or ball of food mixed with clarified butter and presents it, saying " May this cake be acceptable to thee ;" and deals out the food with this prayer :

" Ancestors, rejoice, take your respective shares, and be strong as bulls !"

Salutation unto thee, O deceased, and unto the saddening (hot) season !

Salutation unto thee, O deceased, and unto the month of tapas (wet or dewy season).

Salutation unto thee, O deceased, unto that [season] which abounds with WATER !

The nearest relation silently sprinkles the BONES and ashes with cow's milk. He first draws out from the ashes the bones of the head, and afterwards the other BONES successively, sprinkles them with perfumed liquids, etc.—*Colebrooke Relig. Ceremonies of the Hindus*, 105–108.

THE FEASTS of the Mysteries CLOSED with SACRIFICES TO THE DEAD<sup>1</sup> AND THE WASHING AND ANOINTING OF THE MONUMENTS.<sup>2</sup>

Ornatis monumenta JUSTORUM !—*Matthew*, xxiii 29, *St. Jerome*.

<sup>1</sup> Preller, I. 490; Jer., xvi. 6, 7; xxii. 10.

<sup>2</sup> Potter, I. 449. A black bull was offered up.—*Potter*, I. 449. Osiris i

“Those below the earth are conscious.”—*Sophocles, Ant.*, 542. “The dead know what goes on around them.”—*Talmud, Berachoth; Pinner*, I. 18, s. 2.

These BONES are the whole house of Israel!  
Lo, (they are) saying: Our BONES<sup>1</sup> are *dried up*,  
*Our hope is lost*, we are *cut off* for us!

represented *black*.—*Plutarch de Iside*, xxii. It is the *color* of Hades.—*Isaiah*, xlv. 19.

## FROM THE ANCIENT JEWISH RABBIS.

I will die in my city; for it does the DEAD good if their friends frequent their sepulchres and supplicate the Manes (nshmtbn), and this thing confers on them some benefit. Nay even themselves, when asked, pour forth prayers for the survivors: For this reason therefore Caleb ben Iephunah prostrated himself upon the sepulchres of the Patriarchs!—*Liber Chassidim Num.*, 710; *Wagenseil's Sota*, p. 332.

When any public calamity is close at hand, if *the people betakes itself to the place of the sepulchres and prays there*, then the Nourishing Potency, being called forth, joins itself to the sentient force; but this last going forth wakes up the mind, and they intercede with God for the living!—*Shalsholet Hak.*, p. 85, b; *Wagenseil's Sota*, p. 332.

Supplications were made at the sepulchres of the pious, on account of the Impression which was left in those bones by the Divine SPIRIT, whose abode they were; therefore they are more fit than other places, in order that by their aid the Divine Influence may be received!—*Abarbanel; Sota*, 333. See also *Matthew*, xxiii. 27; ix. 16; *Nicolai, de Sepulchris Hebræorum*, pp. 216–218, 183. See 2 *Kings*, xiii. 21.

<sup>1</sup> The BONES were washed with wine and oil.—*Anthon*, 456; *Psalms*, cix. 18. The Romans, like the Greeks, were accustomed to visit the tombs of their relatives at certain periods, and to offer sacrifices to them and various gifts. The tombs on these occasions were sometimes illuminated with LAMPS. In the latter end of February they kept the Festival Feralia, in which the Romans carried food to the sepulchres for the use of the DEAD!—*Anthon*, 462.

Let them remove strifes from the FEASTS (Feriae).

The RIGHTS (swine-broth) of the divine MANES, let them be sacred!

*Cicero, de Legibus*, ii. 8, 9.

Swine-offerings were brought to Hercules!—*Movers*, 220; *Macrob.*, III. 11.

Post ea praeteriti tumulis redduntur honores.

Habent alias moesta sepulcra faces.

Nunc animae tenues et corpora functa sepulcheris

Errant; nunc posito pascitur umbra cibo

Nec tamen haec ultra quam tot de mense supersint

Luciferi, quot habent carmina nostra pedes.

Hanc, quia justa ferunt, dixere Feralia lucem:

Ultima placandis Manibus illa dies!—*Ovid, Fast*, ii.

Can these bones LIVE? !!! ADONI ΙΑΠΟΗ, Thou knowest!

SAID ADONI ΙΑΠΟΗ (Adonis ΙΑŌ) to these bones: Lo I bring SPIRIT into you, that you LIVE!

I am about to open your sepulchres and will make you come up from your graves, O my people!

I will put my SPIRIT upon you, that you LIVE.—*Ezekiel*, xxxvii. 3, 5, 12, 14, 17; *Hosea*, xiii. 14; *Daniel*, xii. 2; *Jeremiah*, viii. 1, 2.

“We find in Plutarch, de virtt. mull. in fine, an instance in which a sepulchre was put in communication with the WATER by an artificial aqueduct, because it was customary to erect a place of rest for the dead on the shore of the LIFE-producing element.”—*Bachofen, Gräbersymbolik der Alten*, 233.

Furrohurdin Jasan is a Parsee festival set apart for the performance of ceremonies for the dead.—*Dosabhoy Framjee*, 61. At the end of the Parsee year (February) they celebrate the Mooktads by raising a pile of brass or silver vessels filled with WATER. Flowers and fruits are placed there, and religious ceremonies performed in honor of the dead. This is borrowed from the Hindus.—*Dosabhoy Framjee*, 63.

The women of the Turks sprinkle the monuments of the dead with FLOWERS and WATER.—*Nicolai, Sep. Hebraeorum*, p. 219. The POWER of the RAIN must be mentioned in the benediction for the revivification of the DEAD.—*Talmud, Berachoth*, 26, 33. During the whole autumn and winter months a prayer for the sending of RAIN is inserted!—*Pinner*, I. 26.

A river of WATER OF LIFE proceeding out from the throne of God!—*Revelations*, xxii.

From the scull of the ANCIENT Being wells forth DEW, and this DEW will wake up the dead to a new life.—*The Sohar, Idra Rabba; Franck*, 124; *Vallis Regia*, xxix. 6. *Kabbala Denud.*, II. 297.

“Influentia τοῦ ΣΕΙΡ.”—*Kabbala Denudata*, II. 342, *Intr. in Sohar*.

The Greeks *with trumpets* invoke BACCHUS (SPIRIT, OSEIRIS) from the WATER.—*Plutarch de Iside*, xxxv.

After THREE DAYS and a half, SPIRIT OF LIFE from THE GOD entered in them and they stood on their feet.

And they went up to heaven in the cloud.—*Rev.* xi. 11, 12.

“Elohim is divided into Alah אלה and im ים. Alah however is the idea of SPIRIT.”—*Kabbala Den.*, II. 346.

For as that which is filled with Holy Ghost (Pneuma) is called EMPNOUN (*breathed into*), and that which is filled with understanding is called *sensible*, just so this DANCE OF SOUL has been named ENTHOUSIASMOS on account of the communion and communication of DIVINER FACULTY : and THE PROPHETIC of enthousiasmos is from Apollo's inbreathing and *possession* : but THE BACCHIC is from Dionysus :<sup>1</sup>

And with Corybantes ye will dance !

says Sophocles ; for the rites of the Mother and the rites of Pan are the same as the orgies of Bacchus.—*Plutarch, Erōtik*, xvi.

<sup>1</sup> Apollo (Baal, Bel the *Younger*) is the Divine WISDOM (the male Serpent) and Bacchus is the Divine SPIRIT. The Brazen Serpent that Moses (the clergy) made, and which in later times was reprehensible on the score of being an *image*, recalls to us *the serpent as a Bacchic emblem* ; it is found with the BULLS and GROVES of Baal (Adonis-Bacchus), an emblem belonging to the Mysteries ! Abal, Bol, Baal, was both Apollo and Bacchus, and all three were the Sun. Macrobius (Saturn., I. 20) makes Apollo and Bacchus the same.—*Rawlinson's Herod.*, II. 298.

The limbs of the Dionysus, Zeus delivers to his Son Apollo to bury.—*Clemens Alexandr.*, p. 15.

A trumpet in every man's hand, with empty pitchers and LAMPS within the PITCHERS.<sup>1</sup>

The three companies blew the trumpets and *brake the pitchers* and held the LAMPS in their left hand.—*Judges*, vii. 16, 20.

The Jews in their FEASTS used little trumpets like the Greeks in the Bacchanalia.—*Spirit-Hist.*, 221 ; *Plutarch, Quaest. Conv.*, iv. 671, 745, 746.

And all the people *sounded trumpets* and shouted with a loud voice!—1 *Esdras*, v. 62 ; 2 *Sam.*, vi. 15. “They deliver up the LAMP OF LIFE!”—*Lucretius*, II. 78.

Puffing out the LAMP he fled!—*Aristophanes, Frogs*, 1038.

He fell down *and died* ; then we all *overthrew* the LIGHTS!—2 *Esdras*, x. 1, 2. The candles are extinguished just before the Miserere, at the *death* of the ANOINTED!

The TORCH (SILAO) is the symbol of NEW LIFE!—*Hundert und Ein Frage*, 71. Lights were carried before the dead at his funeral.—*Talmud, Berachoth*, 53 ; *Pinner*.

But who knows if LIVING is not DYING indeed,

But to DIE TO LIVE!—*A fragment of Phryxus*.

“Not to live is to LIVE!”—*Aristophanes, Frogs*, 1022.

Among the sacrifices to the DEAD the Hindus offered “a LAMP, *water* and wreaths of *flowers*, naming the deceased with each oblation and saying, ‘May this be acceptable to thee.’”—*Colebrooke*, 101.

I will dispose a LAMP for mine ANOINTED!—*Psalm*, cxxxii. 17. As soon as the dead is buried and the

<sup>1</sup> The art of war in those days would appear to have been a MYSTERY. “The Greeks *with trumpets* evoke Bacchus from the WATER.”—*Plutarch de Iside*, xxxv.

mourners have come home, they light a lamp and let it burn 7 days successively, day and night.—*Bodenschatz, Kirchl. Verf. der Juden*, IV. p. 178. The kinsman of the DEAD “lights a LAMP in honor of the deceased.”—*Colebrooke, Relig. Cer. of the Hindus*, 107.

A procession led by a trumpeter was followed by wagons loaded with myrtle boughs, by a *black* bull and by youths carrying vessels containing the *libations for the dead*. The tombstones were WASHED and ANOINTED, the bull was sacrificed to Zeus (the Father) and to Hermes UNDERGROUND (the Son), and the dead were invited to partake of the banquet prepared for them.—See *Anthon*, 397. On the fifth day of the Eleusinia, called the Day of the LIGHTS, the Mystae went with TORCHES to the Temple of Demeter at Eleusis where they remained *all night!* On the following day Iacchos, Son of Demeter, Son of Dios, with a TORCH (the symbol of Resurrection) in his hand, was borne along the sacred way with shouts.—See *Anthon*, 396.

Go then, and for this man display  
Your SACRED LAMPADAS (torches) to light the way  
On his return to light, O Gods under earth!

—*Aristophanes, Frogs*, 1442 ff; *Wheelwright*.

The TORCH-lighted SHORES<sup>1</sup> where the “*awful Goddesses*” foster for mortals THOSE HALLOWED RITES!—*Sophocles, Oedip. Col.*, 1049. A trumpet in every man’s hand, with empty (emptied) PITCHERS, and LAMPS in their left hand!—*Judges*, vii. 16, 20.

The DEAD shall arise, and those in the remembrances shall be raised up, and those in the earth

<sup>1</sup> The essential part of the Eleusinia was the nocturnal and ecstatic celebration.—*Preller*, I. 486.

shall be cheered: for thy DEW is a restorative to them!—*Isaiah*, xxvi. 19, *Septuagint*.

To those who LOVE there is a return (Anodos) from Hades to light!—*Plutarch*, *Erōtik*, xvii. 22.

From the hand of SAOUL (Sol-Pluto) I will redeem them; from MUTH (Death, Pluto) I will liberate them; I will be thy plague, O MUTH! I will be thy destruction, O SAOUL (Hades, Pluto)!—*Hosea*, xiii. 14; 1 *Cor.* xv.

From the extremity of the earth we have heard songs:  
GLORY TO ZADIK!<sup>1</sup>—*Isaiah*, xxiv. 16. (*Jupiter*).

Thou wilt PURIFY me with hysop that I be CLEAN; thou wilt LAVE me.

Create in me a CLEAN heart O ALAHIM!

And a firm SPIRIT renew in the midst of me.

ALAHIM, ALAHI of my safety: my tongue shall sing thy JUSTICE (ZADIKAT).

ADONI, . . . then thou wilt be delighted with the sacrifices of ZADIK, the holocaust and the roasted.

<sup>1</sup> Iosedek the Highpriest.—*Josephus*, *Ant.*, x. c. 8. Zadkiel is an Angel, Zedek the planet Jupiter. Inter planetas ZEDEK, Stella albicans cui gentiles nomen Idololatricum applicarunt quorum commemoratio prohibita Exod. xxiii. 13.—*Kabbala Denudata*, I. 185, 200, Francofurt, 1677.

Zadak is Jupiter.—*Talmud*, *Pinner*, I. 59. SUDUK is the Phœnician Supreme God. SUDUK is interpreted "JUST."—*Sanchoniathon*, *Orelli*, p. 32. The Hebrews called the priests "SONS OF ZADOK," and Loim (Levites)—*Philo About the Planting of Noah*, part 2nd. xv.; the Phœnicians used the word ELOIM for "Saturians" (Kronioi). From Gallus, a name of Adonis (GELON, Gelon=Janus) we have Galli, his priests; from Kadash (Iahoh) we have the kedeshim; from Asar (Sun, Lord, Osiris) we have the Isarim; from ZADIK or ZADOK, the zadikim; *Deut.* xxi. 5; 2 *Sam.*, xv. 24; 1 *Kings*, i. 39; from the god MAGOS (MACHANIUS, MACHAEL, ELAMACH, Michael, Lamach, MAGEDON.—*Josephus*, *Ant.*, viii. 6) MAGI the priests, MAGICIANS. From Asal, Sol, Asel, we have the Salli and Selli, the priests of the SUN.

Adoni-Zedek, the Jerusalem king, bore the names of Adonis and Jupiter, two names of the Hebrew God (Zadik).—*Joshua*, x. 3. He shall be called Iahoh Zedeknu (Our Zedek)!—*Jer.*, xxiii. 5, 6.

Then thou wilt make bullocks ascend, upon thine altar!—*Psalm*, li.

JUSTICE etc. are a kind of INITIATORY PURIFICATION. And those who instituted the MYSTERIES for us appear to have been by no means contemptible, but in reality to have intimated long since that whoever shall arrive in Hades unexpiated and UNINITIATED shall lie in mud, but he that arrives there PURIFIED and INITIATED shall *dwell with the Gods!*—*Plato, Phaedo; Cary*, I. p. 68; *Bothe, Aristoph.* iii. 205, *note*.

For we are alone present. 'Tis the Lenaeon Feast (of Bacchus). But we ourselves, now at least, are *winnowed clean!*—*Aristophanes, Acharn*, 471.

In the Eleusinian Mysteries the INITIATED purified themselves by washing hands in holy water; and were admonished to present themselves with minds pure and undefiled.—*Potter*, I. 451.

WASH me thoroughly from mine iniquity,  
And CLEANSE me from my sin.—*Psalm*, li. 2.

The INITIATED are the "just."—*Aristophanes, Batr.*, 145 ff, 156, 423, 424, 612, 725–727; *Cary's Plato, Phaedo*, I. 84, 85; *Phaedrus* I. p. 326. "I hope to go among GOOD men. I entertain a good hope that something awaits those who die, and that it will be far better for the GOOD than for the evil."—*Plato, Phaedo, Cary*, pp. 61, 116, 117. Those in elysium are the INITIATED.

"Foreseeing the BLESSINGS OF HADES they sing and rejoice!"—*Plato, Cary*, I. p. 89. "Our souls will really exist in Hades."—*Cary's Plato*, I. 115.

Thou shalt see FAIREST LIGHT just as here,  
And myrtle groves, and BLEST CAMP-MEETINGS (Thiasous)  
Of men and women, and much clapping of hands.—*Aristoph. Frogs*, 155;  
*Psalm*, xlvi. I.

CHORUS OF THE INITIATED, IN THE ELYSIAN FIELDS,  
WHO DWELL NEAR THE WAY THAT LEADS TO PLUTO'S GATES.

OCH! O IACCHE! IACCH! O IACCHE!

————— The INITIATED

are somewhere are sporting, whom he described to us.

at least they are hymning the very IACCHOS whom Diagoras.<sup>1</sup>—*Aristoph.*,  
*Frogs*, 309 ff.

In the Elysian Fields the souls gather the fruits  
from the celestial trees of this paradise.—*Champollion*,  
*Égypte*, 131. The residences of the BLESSED were  
gardens shaded by trees of various kinds.—*Égypte*,  
135. Ellas, Allah, Elousia (Diana), Alusion (Elysium)  
in the Sun's realm.

Thou shalt call me Aisi (Iasi, Bacchus-Iasius) and  
no more Boli (my Apollo)!—*Hosea*, ii. 16; *Isaiah*,  
li. 1. Apollo is the MONAD, and Artemis the DUAD.<sup>2</sup>  
—*Plutarch de Iside*, x. The castrated priests of the  
Assyrian ARTEMIS (VIRGIN) were named Magabuzoi.—  
*Lovers*, 241; *Strabo*, xiv. 1, p. 276.

Great is DIANA of the Ephesians!

The Great Goddess DIANA whom all Asia and the  
world worships!—*Acts*, xxix. 27, 28.

DIANA the LIGHT-BRINGING.—*Aristoph.*, *Lysistr.*, 687.

is, DEWY, on her yellow wings through heaven.—*Virgil, Aen.*, iv. 700.  
AIR does not make her LIGHT to shine!—*Isaiah*, xiii. 10.

no more come to me, O Phoib,<sup>3</sup> Dalian KING, who holdest Kunthia  
Cyclops-headed rock:

<sup>1</sup> Diagoras provoked the highest indignation of the Athenians by divulging  
the Mysteries.

<sup>2</sup> The Supreme Being was philosophically considered Semimale, Male and  
female: Adam-Adan-Adonis and Huah-Eua-Venus, Lunus and Luna, Accestis  
and "the Mother," Attis and Nana-Venus. "For ye are wont to say in  
Mysters, Whether Thou (O God) art God or Goddess."—*Arnobius, adv. Gentes*,  
viii. Iah (Deus) and Iah (IA, Dea, The Virgin) in Hebrew, become IA, IĒ,  
IOS (Apollo) and IA (Diana Virgo) in Greek and Latin; for it was the usage,  
according to Hieronymus, to write with a "Ile" and to read it an A; also the  
Latin Greek changes A into eta.

<sup>3</sup> Abob as. Abih, Boib; Babas, Phabet.—*Josephus, Ant.*, xv. 11, 12.

And Thou, Blessed (VIRGIN) of Ephesus who dost hold the golden  
Fane in which *Ludian* maids thee greatly reverence. . . .

And He, who holding Parnasian rock  
With torches radiates,  
Festive Dionysus eminent with Delphic Bacchæ.—*Aristophanes, Clouds*,  
577 ff.

Call on Artemis (VIRGIN),  
And on twin Iëios<sup>1</sup> chorusleader  
Well-disposed, and on Nusios (Bacchus-Nuh)  
Who, with maenads, gleams Bacchic with his eyes  
Alalai (Hallelu) IA<sup>2</sup> Paiëôn! Lift up! IA! I!  
As after victory,  
IA! EUOI! EUAI! EUAI.—*Aristophanes, Lysistr.*, 1193 ff.

I entreat Pastoral Hermes and Pan! . . .  
Let us O Women strike the ground in time!  
But we FAST<sup>3</sup> wholly: . . .  
But I in philo-chorous komuses will sing Thee,  
EUION, O Dionusos, Bromius, and Boy of Semele,  
Delighted in choirs of Nymphs on the mountains,  
In charming hymns, EUION!, EUION!,  
EUOI!, dancing in choir!—*Aristoph. Thesmoph.*, 926 ff.  
In the Mysteries of Ceres the INITIATED bore the MYSTIC TORCH.—*Juvenal*, xv. 140.

Such Orgia (Mysteries) with SECRET TORCH the *Baptists*  
Performed, who are wont to weary the Athenian Cotyttö.—*Juvenal*, II.  
91, 92.

She will descend in winter into the river, the ice having been broken,  
Thrice in the morning Tiber will she be DIPPED, and in the very  
Whirlpools WASH her timid head.—*Juvenal*, vi. 522 ff.

John, surnamed the BAPTIST. For Hãrod kills this  
good man who commanded the Jews to come to-  
gether to Baptism, practising virtue and using JUSTICE  
toward one another and piety toward God. For  
that the WASHING seemed acceptable to him if they  
used it not for the deprecation of certain sins but for  
purity of the body, seeing that verily the *soul* is puri-  
fied by JUSTICE!—*Josephus, Ant.*, xviii. 7.

<sup>1</sup> *Doric* IA, *Attic* IE.

<sup>2</sup> Iη in the Greek. See p. 39, *note*.

<sup>3</sup> When thou dost fast, wash thy face and anoint thy head.—*Matthew*, vi. 17

John came to you in the path of JUSTICE.—  
*Matthew*, xxi. 32.

And in those days is Iōan the BAPTIST at hand  
proclaiming in the desert of Judaea, saying: CHANGE  
YOUR HEARTS (repent); for the Kingdom of the  
Heavens is nigh!!!

And himself, the Iōan, had his clothing of camel's  
hairs, and a belt of skin around his loin.<sup>1</sup>

And locusts and wild HONEY were his food!—  
*Matthew*, iii., *Greek Test.* Tischendorf.

EX more docti MYSTICO

Servemus hoc JEJUNIUM!—*Ancient Christian Hymn.*

Taught in the mode of the MYSTERIES

Let us keep this FAST!—*Rambach*, I. 170.

John's disciples ("John's Christians") said: We  
and the Pharisees FAST frequently.—*Matthew*, ix. 14.  
*Matthew*, x. 26, 27, 28, contains a simile drawn from  
the Mysteries. MYSTERY was an expression for  
baptism and sacrament.—*Hagenbach*, *Dogmengesch.*,  
169, 170.

#### HERALD

Silence, Silence!! Pray to the Thesmophorian  
Goddesses, to Demeter, and to Kora and to Pluto  
and to Kalligeneia and to the Nourisher of youths,  
and to Hermes and to the Graces, to make this  
CHURCH and SYNOD the now fairest and best!

IA Paiōn, IA Paiōn, IA Paiōn!

CHAIRŌMEN!!!

<sup>1</sup> He wore a hair shirt probably, like the early cœnobites, the later monks.  
Compare the Therapeutae and Essenes as *monks*; also the Buddhist monks of  
this period.

## CHORUS.

We approve! and we supplicate the race of gods, at these prayers  
 Appearing, to be gratified!!—*Aristophanes; Thesmoph.*, 294 ff. See  
*Matthew*, xviii. 17 *Greek*. Aristophanes lived from 456 to 380 Before  
 Christ.

“The rites of Kotuto (Kotys) and Bendis<sup>1</sup> (Artemis), *from which the Orphic rites originated.*”—*Strabo*, x. 470. The Orphic ideas and customs resemble the Hebrew particularly.—*Spirit-Hist.*, 212, 213, 176, 169.

And the PSALM (psalmos) halelujas (ALALAZEI),  
 And hull-voiced fearful imitators bellow  
 Somewhere secretly (from the unseen),  
 And the drum's reverberation,  
 As of subterranean thunder, is borne exceedingly fearful.

—*Strabo*, x. 470.

Zeus Chthonios (BENEATH THE EARTH) thundered!—*Sophocles, Oed. Col.*, 1606.

*The gods under earth*

Are better at receiving than letting go!—*Aeschylus, Persai.*, 689, 690.

O KING of those in night,

O Aidoneus, Aidoneus!—*Sophocles, Oed. Col.*, 1560.

O Abode of Aides and Proserpine, O nether  
 Hermes! Hermes the Conductor (of the souls) is  
 leading me on, and She (Proserpine) the Goddess of  
 the shades.—*Sophocles, Electra*, 110; *Oedip. Col.*,  
 1547.

Hermas, Kullanios, called out the SOULS  
 Of the men that wooed; and He held with his hands the ROD  
 Of gold, beautiful, with which he soothes men's eyes,  
 Whomever He pleases, and *raises again those that sleep!*

<sup>1</sup> Bendidia, a Bacchic festival of Bendis-Artemis (the Moon), the day before the Panathenaic festival.—*Anthon, Bendidia*.

Music in the RITES. Orpheus, Musaeus and Thamuris procured music (for the Mysteries).—*Strabo*, x. 471.

And with it indeed He drove, having moved them; and they gibbering followed.

Gracious 'Ermeias led them down the dusky paths.

And they went to the streams of Ocean and the rock of Leucas, And to the GATES of Eel (Sol's Gate of Hell) and the people of dreams They came; and immediately they came upon the Asphodel mead Where dwell *souls, images* of the dead!—*Homer*.

The Sun-god and his horses and chariot were carried every *night* around (under) earth in a BRAZEN CUP (Charon's boat). The CUP is the Pitcher in which Water is fetched from the Styx for the moon.<sup>1</sup>

The Sun (ELI) went up, leaving the very beauteous LAKE.<sup>2</sup>—*Odyssey*, iii. 1. Mercury is Sol.—*Arnobius*, VI., xii.

The 14th Way is called SAKAL Mair (WISDOM Shining) and is so called because He is the essence of the Gathered Wisdom (the Wisdom of the Gathering), and the Teacher concerning the Mysteries of the Consultations of the holy (kadesh).—*The Jezira, Meyer*, pp. 3, 19.

I am LIVING unto the Aiōns (ages) of the Aiōns (ages); and I hold the keys of the death and the Hades.—*Rev.*, i. 18.

O Subterranean Hermā presiding over thy Father's powers.

—*Aeschylus, Choephorae*, 1.

O Hermā, Offspring of Dionysus who leads the Bacchic dance.

—*Orpheus, Arg.*, 57.

To Thee the great Panathenaia we will celebrate,

*All the other rites of the gods,*

MYSTERIES, Diipolia, ADONIA, O Hermā!

—*Aristophanes, Eirene*, 406 ff.

<sup>1</sup> The Pamulia were on the twenty-fifth of Phamenoth (March 3d), and on the New-moon of that month the ancient Egyptians celebrated the *entrance of Osiris into the moon!* This, Plutarch says, is the beginning of Spring.—*Higgins, Anacal.*, p. 114. In the Pamulia they bore the triple Phallus.—*Silvestre de Sacy*, II. 54; *Plut. de Iside*, xxxvi. The moon obtains her light from the Sun.—*Plato, Cratylus; Burges*, iii. 332. The Sun is the "first man."—*Spirit-Hist.*, 61, 52. He is First-born from the shades of Zalamoth.

<sup>2</sup> Compare the Delian LAKE.—*Rawlinson's Herod.*, II. 259.

✱

Then he takes the Rod; by this he evokes from Orcus souls  
 Pale; others he sends under sad Tartarus!—*Virgil, Aen.*, iv. 242.  
 Thou puttest pious souls in joyful  
 Mansions; and with the golden Rod dost govern  
 The light crowd; Acceptable to the gods  
 Above, and those below!—*Horace*, I. 10.

When I shall have walked in the valley of Zal-  
 muth (Salamuth, summae tenebrae, shadow of death)  
 I will not fear evil for myself; thy rod and thy staff  
 will console me.—*Psalm*, xxiii. 4.

When the “First-born of Time” (Sol-Aiōn) comes  
 near me, then I obtain the portion of this speech.

Breathing lies the quick-moving LIFE, heaving yet  
 firm, in the midst of its abodes. The LIVING ONE  
 walks through the powers of the dead: the Immor-  
 tal is the brother of the mortal.—*Vedic Hymn; Max  
 Müller*, p. 567.

Greatest Herald of those above and those below,  
 Listen, Hermā of the Shades, having summoned for me  
 The Angels (Daimonas) under earth to hear my  
 Prayers, the Guardians of my fathers' homes!

—*Aeschylus, Choeph.*, 121 ff. “They worship Hermes most of gods.  
 And they swear an oath by Him alone, and say that they are born from  
 Hermes.”—*Herodotus*, v. 7; see *Spirit-Hist. of Man*, pp. 210, 159, 160,  
 the notes.

O holy DAIMONS<sup>2</sup> (Lords) UNDER EARTH  
 GĀ (Earth) and 'Ermā (Aram, Mercury, Baal-Ram) and KING of the  
 Infernals,

<sup>1</sup> “Jesu Mēsio is Nebu, the false Messiah, the destroyer (depravator) of the  
 ancient religion.”—*Codex Nasaraeus; Norberg, Onomasticon*, 74. Nebo is  
 Mercury; and “Tobo (Vulcan-Mercury) is a Liberator of the soul of Adam, to  
 bear it to the Place of Life.”—*Ibid.*, 58. Vulcan is Zeus under earth.

<sup>2</sup> For Osiris and Isis have passed from GOOD DAEMONS into gods.—*Plutarch,  
 de Iside*, xxx. Just so Adonis passes over into the Angel Adon-Ai of the  
 Arabs.

Aristophanes uses DAIMONAS in the sense “gods,” not demons—*Lysistrata*,  
 1198. It is used like Balēn or Baalan meaning “Sun,” “lord,” as a title.—  
*Paul*, I Cor., viii. 5. Demeter is called Chthonia.—*Preller*, I. 483.

Philo says: The beings which the philosophers of other peoples distinguish  
 by the name DAEMONS, Moses names ANGELS.—*Philo, De Gigant.*, I. 253, ed.  
*Maug.*; *Franck Die Kabbala*, 229.

+

Send from below (his) SPIRIT (soul) unto light! . . .

O GĀ and other chiefs of the Chthonian gods . . .

O AIDŌNEUS,<sup>1</sup>

AIDŌNEUS THAT SENDEST UP THE SHADES!!—*Aeschylus, Persai*, 628.

BALAN (Baalán, Baali), ancient Balēn (“lord”),

Come forth Darius!—*Aeschylus, Persai*, 657, 664.

I come leaving the HIDING-PLACE of the DEAD and the Gates

Of Darkness, where AIDES (Pluto) has his abode apart from the gods,

Having deserted my body, being raised *high in Air* (for the space of)

Now already this third light of day.—*Euripides, Hecuba*, 1–33.

But among all these, whoever passes his life justly, afterwards obtains a better lot, but who unjustly, a worse one.

When they have ended their first life (they) are brought to trial; and being sentenced, some go to places of punishment beneath the earth and there suffer for their sins; but others, being borne upward, by their sentence, to *some region in heaven!*—*Plato, Phaedrus; Cary*, 325.

Hail to thee, O Man, who art come from the transitory place to the imperishable!—*Vendidad, Farg.*, vii. 136; *Spiegel*.

Creator! where are these tribunals, where do these courts proceed, where do these courts assemble, where do the tribunals meet, to which the man of the embodied world gives an account for his soul?—*Persian Vendidad*, xix. 89.

In the THIRD NIGHT; after the coming and shining of the Morning-red,

And when upon the MOUNTAINS the victorious MITHRA sets himself with pure radiance,

Then the Daeva Vizaresho carries the soul bound, that has lived in sin, to the Bridge Chinvat!—*Vendidad*, xix. 91–97.

<sup>1</sup> Adonis in Hades, as God of the Resurrection of the dead. “Ramas, the Highest!” Baal-Ram, Bol-Aram, Bal-Harameias, Baal-Hermes

TO TRITON (THE THIRD) to the SAVIOR!<sup>1</sup>—*Plato, Philebus*, 66.

TA TRITA, a Grecian sacrifice to the dead, the THIRD day after the funeral.—*Isaeus, her. Menecl.*, §§ 37, 46; *Liddell & Scott, Lexicon*; *Bekker's Charikles*, London ed., p. 294.

The THIRD DAY he rose from the dead!—*Rev.*, xi. 11.

Blamest thou that we have not laid thee out?

But the THIRD DAY indeed at very early morn

The THIRD preparations (sacrifices) will come from us.

—*Aristophanes, Lysistr.*, 575 ff. See *Lob. Phryn.*, 323; *Liddell & Scott, Lexicon, Tritos*.

He will revive (animate) us after the space of two days,

On the THIRD DAY he will raise us up to live in his presence.

—*Hosea*, vi. 2.

Great is THE MYSTERY (TO MUSTĒRION) of that Godliness who (ὁς) was manifest in *flesh*, justified through the Spirit, seen by angels.—1 *Tim.*, iii. 16. ed. Lachmann.

He shall come unto us as the RAIN, as the *Latter RAIN* irrigates the earth!—*Hosea*, vi. 3.

<sup>1</sup> The Persian ceremonies of the THIRD day took place at the DAKHMA (the round tower where the dead were exposed), the mausoleum.—*Spiegel, Avesta*, II. xxxix.; *Univ. Hist.*, v. 166.

“The Persians *anciently* (that is, before the Liturgy, the Avesta) worshipped Zeus and Kronos and all these gods that the Greeks make a noise about.”—*Agathias*, II. 24; *Spiegel*, II. 216. They worshipped Sun, Moon, Fire, Earth, Water, Winds, Venus.—*Hyde*, 94; *Herodotus*, I. 131. The Persians offered incense to the Planets.—*Hyde*, 99. They also had the “Mysteries of Venus” and other Mysteries; “priests of Bellona;” the doctrine of “*inherited seeds of corruption and impurities*;” and their priests dressed in white.—*Univ. Hist.*, v. 155, 156, 161, 163, 164, 264. The Persians believed that the Sun is the throne of God.—*Univ. Hist.*, v. 151; *Spirit-Hist.*, 144; *Numbers*, xxv. 4.

Zoroaster consecrated wine, a rose, a cup, and the kernel of a pomegranate.—*Univ. Hist.*, v. 400. The rose (gul) was sacred to Dionysus (GALLOS, the Sun). Zoroaster only altered the ancient religion in the time of Darius Hystaspes about 520 before Christ.—*Univ. Hist.*, v. 385, 386, 387, 384, 393, 130. He altered it, as we see, from the Bacchus-worship.—*Spirit-Hist.*, 201.

Nothing continues long under the same form.

All things *change*; nothing perishes: our SPIRIT wanders

Here and there, hence and thence, occupies all sorts

Of forms, passes over equally from animals into human

Bodies and into beasts, *nor utterly perishes at any time!*

—*Ovid, Met.*, xv. 165, 258.

O GERM of Agamemnon under earth, I send these (libations) to thee as DEAD.—*Euripides, Iphigeneia in Taur.*, 170.

“What then is produced from death?” “*Life is!*” “From the dead living things and living men are produced.” “Will not this *reviving* be a mode of *production* from the dead to the living?”—*Plato, Phaedo, Cary*, I. p. 71. “Can the soul, since it is immortal, be anything else than imperishable?”—*Ibid.*, I. 115.

What thou sowest is not brought to life unless it die!

Thou sowest not the body that shall be born, but merely a SEED!—*Paul, I. Cor.*, xv.

Now is Christ RISEN from THE DEAD, the First-fruits of those AT REST.

If there be no RESURRECTION of the dead, Christ is not risen!

What shall they do who are BAPTIZED FOR THE DEAD, if the dead rise not at all? Why are they BATHED for the sake of these?

See, I will explain to you A MYSTERY (MUSTÉRION): we all shall not be put to sleep, but we all shall be changed!

The dead will be raised incorruptible, and we shall be changed!

—*1 Cor.*, xv.

We praise Ahura-Mazda, the Pure, Lord of the PURE (man). The Amesha-Çpenta the good KINGS the wise praise we!

We praise the WATER. The SOULS and FRAVASHI of the PURE praise we!—*Yaçna*, lxii., *Spiegel*.

The shining acts of purity we praise

In which the SOULS of the dead, the fravashis of the PURE, are glad.—*Spiegel, Yaçna*, xvii. 43, 44.

Hail to Him who is sufficient for the salvation of every one!

Happiness he has proclaimed, namely, happiness for every PURE who is, has been, and will be!—*Yaçna*, xlii. 1; xxi. 7.

Whoever recites the part of the Ahuna-vairya,  
 That man's SOUL thrice I bring over the bridge to Paradise,  
     I who am Ahura-Mazda,<sup>1</sup>  
 To the best spot, to the best purity, up to the best Lights.  
 Whose soul trembles on the Bridge CINVAT  
 Wishing to obtain through its acts and tongue the PATH OF PURITY (Paradise).<sup>2</sup>—*Yacna*, I., *Spiegel*.

When such a soul goes forth out of the body's measure it is like a terrified infant, remaining astonished and ignorant of its way; Sorûsh shall come to this BLESSED, he shall keep him safe from the Devil and bring him to his habitation.—*Sad-der*, p. lxiii.

“This our brother, while he lived, consisted of the four elements: now he is dead, let each take its own; *earth to earth, air to air, water to water, fire to fire.*”—*Univ. Hist.*, v. 167; *Lord, Religion of the Perses*, p. 49.

#### THE PURIFIED GOES TO THE THRONE OF ORMUZD AND THE SEVEN AMSHASPANDS THAT LIVE FOREVER.

VOHU-MANO (Bahman, the *Good Spirit*; Mano) stands up from his golden throne.

Says VOHU-MANO: How art thou come hither, O PURE one,  
 Out of the transitory world to the Untransitory World?

<sup>1</sup> According to the gloss this takes place on the day when the OFFERING TO THE DEAD is consummated.—*Spiegel, Avesta*, II. 96.

<sup>2</sup> It was Persian and Jewish doctrine that the good and bad deeds were weighed in a great scales.—*Spiegel, Avesta*, II. lviii., cxxiv.

The COURT is held on the fourth day, and the wicked is dragged from the Bridge down to HELL.—*Spiegel*, II. xxxix. 15.

They shall bring thee down to the pit (of HELL)  
 And thou shalt die the deaths of those buried in the heart of the seas.—  
*Ezek.*, xxviii. 8.

The Persians believe that the soul of man remains yet THREE DAYS in the world after its separation from the body. They pray during these three days for the soul of the dead, and these prayers can still profit him on the FOURTH DAY when the COURT opens.—*Spiegel, Avesta, Einl.*, p. xxxix. Rashnu-razista, the Spirit of Justice, on the Bridge Cinvat holds the scales of Justice.—*Ibid.*, p. 16. Two angels Mihr-Izad and Reshu-Izad weighed the good and evil actions of the soul attempting to pass. The Day of Judgment is at the end of twelve thousand years after the Creation.—*Univ. Hist.*, v. 401, 160

The PURE souls contented go

To Ahura-mazda's, to the Amesha-çpentas' golden thrones.

To Garo-nemâna (heaven, the pasture of the Sun), the dwelling of Ahura-mazda, the abode of the Amesha-çpentas, the residence of the other PURE ones.—*Vendidad*, xix. 102-108.

Where thou shalt have found dead, rolling them up consign them to the tomb; and I will give thee the first abode in the Resurrection.—*Esdras*, II. 23, 16, 31.

And the young men arose and WOUND HIM UP (as the mummies are wound) and *carried him out* and buried him.—*Acts*, v. 6; *Burder's Josephus*, I. 112; *John*, xix. 40; *Kenrick's Egypt*, I. 414.

He has passed away to RE-UNION with PTAH, the KING OF THE GODS, and with the Prince who has possessed the world, the Lord of the lands, named *Ramses Miamun*. They have granted an eternally happy life to the joy of the lord of the palace the city-magistrate *Petnufi-Bet*, the Justified, Saved (Blest)!

He is passed over to be AGAIN-UNITED<sup>1</sup> with AMMON-RA, the KING OF THE GODS, etc.

Songs of praise to PTAH, the Judge of the universe, the KING of upper and lower Egypt, to the joy of the lord of the palace, the beloved of God, to whom the Lord has opened the heaven and the STAR-HOUSE; of the city-magistrate *Petnufi-Bet*, the Justified, Saved! . . .

Songs of praise to the Lord of the gods, Ammon-Ra, to the joy of the lord of the palace the lord of the godly priests of all the gods of upper and lower Egypt; of the mighty Chief-priest of Ptah the city-magistrate *Petunfi-Bet* . . .! He has granted continually happy life, might and princely power.—*Uhlemann*, iv. 252, 253.

### EGYPTIAN JUDGMENT OF THE DEAD.

Here follows a prayer for the mummies, according to the Egyptian Church:

Thus speaks Horus the Son of Isis the Offspring of the Benefactor (Osiris): Grant *an abode of rest*, Most Holy, heavenly Lord, Exalted! Open the Gates of Splendor for the heart of the *justified servant* that

<sup>1</sup> The Kabbalists sent the souls back to the Pleroma, the Egyptians sent them back to their God. The Pleroma is merely the expansion of the Deity.

he may come to Thee the Lord and Judge of the worlds the Most Holy the Monarch of the life of men!

### THE DEAD SAYS :

I look on Thee, the King who has created me, and on thy might and thy life in its Greatness! Praise be to the Most Holy, the heavenly Lord, the Opener of the Gates of Glory for the heart of the servant.

### THOTH (WISDOM) SAYS :

Thus speaks Thoth, the Lord of the shining gods, the Author of justice in the assembly of the gods, who has invented the Holy Writ of the books, the Prince of men, who opens the heaven<sup>1</sup> to those who are of uplifted heart: "His heart is *shining* (i. e. justified) on the scales. Judge him the second time."

### HORUS LEADS THE DEAD TO THE THRONE OF OSIRIS.

Thus speaks Horus the Son of Isis, the Powerful Son of the Benefactor (Osiris): "Grant heavenly Lord, Exalted One, to open the doors of the shining house of Ammon for the heart of the servant!"—*Uhlemann*, iv. 179.

I saw the DEAD standing before the throne, and BIBLIA (books, rolls) were opened; and another BIBLION was opened which is the Book of life: and the DEAD were judged by the things written in the rolls, according to their works.

And the sea gave up the DEAD that were in it, and the DEATH and the HADES gave the DEAD that were in them, and they were judged each according to their works.

And the DEATH and the HADES were cast into the LAKE OF FIRE!  
This death is the second, the LAKE OF FIRE!—*Revelations*, xx.

Osiris<sup>2</sup> appears in mummy-form in Hades. Before the Osiris-mumie stands an Offer-dish filled with slaughtered geese, fruits and loaves.—*Uhlemann*, iv. 186.

Praise to Thee Mighty (One), Creator of the plenitude of the circle of the earth, Most High, Lord to eternity, great mighty God, mighty Prince who has created the worlds! O Osiris! the Gracious the holy Goddess-judge<sup>3</sup> of the worlds holds thee upright, who art the Judge and Weigher,

<sup>1</sup> See Plato, *Phaedrus*; Cary, I. 323, 325, 327.

<sup>2</sup> The SUN-god is the Source of the souls.

<sup>3</sup> Proserpine, or Mashi (Justice).

JUSTICE, Who dwells with the gods under earth!—*Sophocles, Ant.*, 451.

Thee who hast joined together and made the worlds. She gives her arms to hold thee upright. Lo there is the Mistress of thy house, like wise snatched away (by death) into the land of light.—*Book of the Dead Uhlemann*, iv. 187.

They (the sinners) go, the hated companions, praying to Him, t Osiris, the Royal Begetter of the begotten, in order to entreat forgiveness, the godless ascending together (the steps of his throne).

The Mighty (One) frees the entreating sinners who there invoke the gods; the slaves of his creating, the praying sinners, he *lifts up* to him.—*Book of the Dead; Uhlemann*, iv. 183.

The Pharisees have a belief that an *undying* force is in the souls, and that *under earth* there are punishments and honors for those who have pursued virtue or evil during life.—*Josephus, Ant.*, xviii. 2.

Wilt thou do a miracle for the DEAD? Shall the Rephaim (DEAD) RISE and confess to thee, Selah?

Shall thy pity be related in the sepulchre; thy TRUTH in Perdition!

Shall thy wonderfulness be made known in the tenebrae (Shade Darkness), and thy justice in the land of oblivion.—*Psalm*, lxxxviii.

They shall confess thy TRUTH, in the congregation of the KEDESH (holy ones).—*Ps.*, lxxxix. 6.

What profit is there in my BLOOD when I go down to the PIT; she the dust praise thee?—*Psalm*, xxx. 9; *Rev.* ix. 2, 11.

Thou hast delivered my soul from the LOWEST HELL!—*Ps.* lxxxvi. 13

Thou that *liftest me up* from the gates of Muth (Pluto).—*Ps.* ix. 13.

Alas! there is indeed then, even in the dwellings of Hades, a certain spirit and image, there is no BODY in it at all.—*Iliad*, xxiii. 104.

These (limbs) shall be covered, and from my *flesh* I shall see Alah!—*Job*, xix.

My flesh also shall rest in hope.

For thou wilt not leave my "soul" in hell; neither wilt thou suffer thy CHASTE ONE (CHASID<sup>1</sup>) to see corruption.

Thou wilt *show me the path of life*; in thy presence is fullness of joy at thy right hand pleasure for evermore.—*Psalm*, xvi. 9, 10, 11.

Thus speaks Osiris N. N.,<sup>2</sup> the *Justified, Saved*:

<sup>1</sup> Then Thou didst speak in a vision to thy HOLY prophet (CHASID, chaste, castus, good, holy, *initiated*).—*Psalm*, lxxxix. 19.

<sup>2</sup> Osiris is the SPIRIT. *Osiris N. N.* is the justified spirit reunited to the SPIRIT (Holy Ghost).

That *Greatest of lights* which exists in the sun, exists also as the PRINCIPLE OF LIFE in the hearts of all beings.—*Colebrooke, Relig. Hindus*, 81.

Praise the Weaver who illumines the life of the *purified*, the friends of the law, men and women; the shining Architect, the Weaver of the web of men, his slaves; who opens to me the Star-house.—*Book of the Dead, Uhlemann.*

The inscriptions on the Egyptian grave-monuments begin with the words: He is passed away to be *united with the Most Holy!*—*Uhlemann*, iv. 182.

Take not thy Holy SPIRIT from me!—*Psalms*, li. 11.

Command my SPIRIT to be taken from me, that I may be dissolved and become earth.—*Tobit*, iii. 6.

“The SPIRIT in the month.”—*Plutarch, Moralia*, p. 900.

All FLESH wherein is the BREATH of LIFE!—*Gen.* vi. 17. This is in accordance with the *Bacchic style*; life and inspiration come from Dionysus; the SUN is the source of all life, and of the souls.

That which is filled with Pneuma (Holy Ghost) is called EMPNOUN (*breathed into*).—*Plutarch, Erōtik*, xvi.; *Acts.*, ii. 2.

He *breathed* on them and saith unto them, Take the Holy PNEUMA.—*John*, xx. 22.

Look! A *pale* horse! And He who sits upon him his name is the DEATH; and the HADES (Pluto) follows with Him!—*Revelation*, vi. 8.

Men fear that when any one of us dies he remains there (in Hades) forever, and that the soul *divested of the body* departs to Him (Pluto).—*Plato, Cratylus*; *Burges*, iii. 319, 320.

O Thou that tenantest the GREAT PIT (Chasm)!—*Aeschylus, Choeph.*, 759; *Ezekiel*, xxxii. 27, 29; xxvi. 20; xxviii. 8; *Isaiah*, xiv. 9, 10.

In a place of the LAND OF DARKNESS!—*Isaiah*, xlv. 19. See 63, 5<sup>o</sup>.

I go whence I shall not return

To the land of darkness and the shadow of death.

A land of obscurity like DARKNESS

And it is as light as DARKNESS.—*Job.*, x. 21, 22.

“They invoke the Hades and the DARKNESS!”—*Plutarch, de Iside*, xlvi.; *Callimachus, Ep.*, xiv.

AL-ZADIK and MUSIO<sup>1</sup> (Savior) there is none but Me!—*Isaiah*, xlv. 21.

Although I shall have waited, (still) SAOL (Hades) will be my house  
In the Darkness (of Hades below) I shall spread my bed.

To the PIT I will say "My FATHER Thou!"

To the worm "My Mother and my Sister!"

Where then my hope?

And who shall look upon my hope?

To the gates of SAL (Sol-Hades) they will descend,

If together in the dust there is *rest*!—*Job*. xvii.

I had said, in the cutting off of my days I shall go to the gates of SAOL  
(Hades):

I am deprived of the residue of my years.

I had said, I shall not see IAH, IAH in the land of the living:

I shall behold man no more, together with the dwellers of the  
earth. . . .

He PROMISED it to me; and Himself has DONE (what he promised)!

I will walk lightly all my suns (years) over the bitterness of my spiri  
(nepesh).

ADONI, by those (words of thine) they shall live, and in all thos  
(words) is the *life of my spirit*:

And thou wilt preserve me sound and wilt *revive* me.

Thou hast delivered my soul from the PIT, from Nothingness.

FOR SAOL (Hell) will not confess to Thee nor Death (Muth, Plnt  
praise Thee:

Those who descend to the PIT will not hope concerning thy TRUTH.

The living, the living, he will confess thy praise, as I to-day.

The father will inform his children concerning thy TRUTH.—*Isaia*  
xxxviii. 10 ff.

Go to a *woman with child* and ask of her when she has fulfilled her  
nine months if her womb may keep the BIRTH any longer within her!

In the grave the CHAMBERS OF SOULS are like the womb of a woman.

For, as a woman in labor makes haste to escape the necessity of th  
travail, even so do THESE PLACES haste to deliver those things that ar  
committed unto them.—2 *Esdras*, iv. 40 ff.; vii. 32.

The faces of them that have *used abstinence* (the INITIATED, the OIAST)  
shall shine above the stars.—2 *Esdras* viii. 55.

Unto you is PARADISE opened, the TREE OF LIFE is planted, the TIME T  
COME prepared.

<sup>1</sup> "But the author of this restitutionis (restoring, *renewing*) was Mosah, O  
Master, upon whom be peace! Who was the revolutio (*return* by transm  
gration) of Seth and Hebel (Abel, Bel), that he might cover the nudity of b  
Father Adam, to wit, *Primus*; and his sin be thus cured most completely."  
*Kabbala Denudata*, II. 155; *Vallis Regia*.

Corruption is fled into hell, to be forgotten!

Sorrows are passed, and in the end is showed the treasure of immortality!—2 *Esdras*, viii. 52 ff.

His CHASIDI (CHASTE) shall exult in glory.

They shall sing upon their beds!—*Psalm*, cxlix. 5.

Iahoh, thou hast made my soul ascend from Hades;

Thou hast revived me from among those descending to the Pit!

Sing to Iahoh, ye his OHASIDI (INITIATED, HOLY ONES)!—*Psalm*, xxx. 3, 4.

The DEAD (methim) shall not praise IAH.

Nor any that descend into Silence!

But we will bless IAH,

From now and unto eternity, Hallelu-IAH!—*Psalm*, cxv. 17, 18.

## CHAPTER II.

MŪSAH<sup>1</sup>, HIS MYSTERIES.

The rowlinge of the drum,  
The clangor of the trumpet lowde,  
Be soundes from heaven that come!

Proclaim FEAST<sup>2</sup> to Bol!—2 KINGS, x. 20.

The houses of the kedeshim (eunuch-priests) in the temple of Iachob, who women were weaving huts to Asara (Venus).—2 KINGS, xxiii. 7; OVID, Fas iii. 528.

I bow myself in the temple of Rimmon (Adonis).—2 *Kings*, v. 18. The people still sacrificed and burned incense in all the HIGH PLACES!—2 *Kings*, xii. 3; x 4. In the Adonis-worship “Green Trees” were an emblem.—*Ibid.*, xvi. 4; *Micah*, v. 14; *Hosea*, iv. 1. 15.

The PRIEST OF BACCHUS in virtue of his dignity occupied the most distinguished place in the theatre at Athens. He corresponds to the Hebrew High Priest, who held the next rank to the sovereign.<sup>3</sup>—*Wheelwright's Aristophanes*, I. 149 note; *Jahn*, 26 288; *Philo Judaeus*, III. 97, 98. *Bohn*. The festival of the Eleusinian MYSTERIES of Bacchus began on the 15th of Boedromion (September, seventh month) and lasted to the 23d both at Athens and at Eleusis.

<sup>1</sup> The god Mus, *Musteria*, *Musah*, *Musaeus*, *Muses*, *Mouses*; Moses is *Musah* Hebrew bibles.

<sup>2</sup> Solemn Assembly, Congregation, Paneguris.

<sup>3</sup> He was the sovereign.

MYSTERIES OF ADONI, Pages 70, 135, 136, 170.

Apollo (Adonis) and Eudne (Eu-adone, *Evadne*) bring IAMUS (Amus, Mus the Sun-god, the god of the Mustēria of the Sun) forth to light. Mustis taught Mysteries. Musia (Mysia) was the "land of the Sun," Amus, Iamus, Amun, *Musah*.—*Söd*, I. 32, 33, 40, 55, 110 ff, 117, 130; *Chwolsohn's Tammuz*, 17, 22. Compare the names of the cities AMASIA and AMISUS in Pontus, Strabo's river Amasia,<sup>1</sup> queen Amesses, Bab-EMES-is, MESO (a name of *Musah* in the Codex Nasaraeus) also MESSĒNES who expelled the Jews out of Egypt into Syria.—*Josephus*, c. *Apion*, I. Josephus commends Herodotus's testimony concerning the Jews (Syrians of Palestine), admits that the Hebrews were the Hyksos, and that when Manetho followed the ancient inscriptions he was not far from the truth!—*Ibid.*, I. He also admits that the ancient Hebrew language was Phœnician.—*Contra Apion*, I.; quotes *Choerilus*.

Amōs interchanges with Amōn.—*Josephus*, *Ant.*, x. 4; 2 *Chron.*, xxxiii. 20.

<sup>1</sup> Rivers, like countries and cities, bore the Sun's name: the rivers Adonis, Belus, Iabbok (Abak, Apochis), Kel-Adōn, Ak-idōn\* (Achaḍ, Adonis), IARDAN, Dan, Aisepus, Selleis (Asal, Sol, Sel), Kebir.—*Rawlinson*, *R. A. Soc.*, xii. 436; *Spirit-Hist.*, 74. The Sun was the Greatest of gods, who gave and took away the LIFE (Ani, Sun; Anima, life) of men.—*Odyssey*, xxii. 388. He is the "great" FIRE-god KEBIR, God of the 7 Kahirī. Compare the names of the river Chebar, Chaboras, the city Chebron, Kebriones, "Acbar" of the Turks, the Achahari, and the Gibborim.

Very many of the *proper names* in Josephus, the Old Testament, Homer, and Dr. Robinson's Maps to his Bihl. Res. in Palestine appear to be the various single or compounded names of the SUN-god. They have often a *termination-syllable* added to the root.

\* The KUDONIANS, around the streams of Iardan.—*Odyssey*, iii. 292. The EONIANS, people of Adon, Adonis.



*Anthon, Art. Eleusinia.* This was the date of the Hebrew Feast of Tabernacles, the 15th–22nd of ETHANIM<sup>1</sup> (Adonim, Adonia, Attenim, Ethanim).

MAGNUM ATTEN (Adan) placate DEUM qui CASTUS ADONIS  
Eubios, Largitor opum, pulcher DIONYSUS.—*Rhodian Oracle.*

Every man of Isaral (Israel) assembled to the King Salamah in the month of the Athanim (Adonia, Athania) at the FEAST: this is September (the Chodesh the Seventh).—1 *Kings*, viii. 2.

Lo, of furious

Bellona<sup>2</sup> and MOTHER OF THE GODS a chorus enters, and a great Eunuch (OPASID, castus), a face revered by the obscene rabble. Now long to him the hoarse cohort, to him plebeian drums Pay homage, and his cheek is clothed with a Phrygian turban: Grandly he sounds, and orders the approach of September and the South-wind To be dreaded.—*Juvenal*, vi. 510 ff.

Salamah also made a FEAST at that time, and all Israel with him, a great CONGREGATION, SEVEN DAYS and seven days, 14 days.

ON the EIGHTH, he sent the people away and they went into their TENTS.—1 *Kings*, viii. 65, 66. The FEAST KARNEIA began on the 7th of Karneios and lasted *nine* days. “It was, as far as we know, a warlike festival<sup>3</sup> similar to the *Attic* BOEDROMIA (the Eleusinia). Nine TENTS were pitched near the city in each of which nine men lived in the manner of a military camp.” Müller supposes that a *boat* was

<sup>1</sup> Ethan is Baal (Adonis).—*Movers*, 166, 173. Baal is Bol-Athen.—*Movers*, 256, 173.

<sup>2</sup> *Movers*, 454, 455.

<sup>3</sup> The Babylonian FEAST OF TENTS.—*Movers*, 480–482. The Mysteries of Bacchus and Cybele wore a martial aspect.—*Anthon, Dict. Ant.* p. 851. A Mithra-FEAST was celebrated in Persia for *six days*; from Mihr (September) 16th to the 21st.—*Spiegel, Avesta*, II. c.

carried round, and upon it a statue of the Apoll Karneios. The priest conducting the sacrifices was called Agates (Achad).—*Anthon, Dict. Ant.*, 216 *Potter, Ant. I.* 470.

Look through the whole Pnyx and the TENTS (Succoth) and the avenues!—*Aristophanes, Thesmop.* 625.

The Scholiast informs us that the scene, in the play of the Thesmophoriazousai, was occupied by TENTS (Tabernacles) *for the reception of the female assembly.*—*Wheelwright's Aristoph.*, II. 263 *note* see Hosea, xii. 9.

TENTS and HUTS were set up in the circuit of the Temple (comp. 2 Kings, xxiii. 7 ; Numbers, xxv. 16 ; Valer. Max., II. 6) at the great FEAST of Tabernacles, where the rites of Aphrodite were observed.—*Movers*, 689 ; *Heyne, de Babyloniorum inst. relig. Com. Societ. Goetting.*, xvi. 30–42 ; *Deut.*, xxiii. 19 *Jer.*, iii. 2.

The Feast of the Succoth (tents) thou shalt make to thee during SEVEN days *when thou hast gathered* (corn and wine) *from thy floor and from thy press.*—*Deut.*, xvi. 13. It actually lasted *eight* days.—*Levit.* xxiii. 36, 39.

The fifteenth day of the SEVENTH month shall be the Feast of Tabernacles for SEVEN days !

When ye have GATHERED IN THE FRUIT OF THE LAND on the first day take fruit of a tree of honor (the right fruit of a tree.—*Septuagint*), branches of palms and the bough of a thick tree and willows of the brook *Levit.*, xxiii. 39, 40.

Olive-branches, *pine-branches*, myrtle-branches and palm-branches for the FEAST of Tabernacles—*Nehemiah*, viii. 15. Compare Spirit-Hist., 220, 202.

Autumnus comes : immediately Euius Euan (Bacchus) goes in procession.—*Lucretius*, v. 742.

“For WINE is given with 70, and SOD (a Mystery) with 70.”—*Rabbi Chijah*; *Israelite Indeed*, I. 223; *Kabbalistic*.

Fruges Cererem, vinum Liberum dicimus.—*Cicero, de Nat. Deor.*, III. 16.

I have trodden the WINE-press.—*Isaiah*, xiii. 3; xxvii. 2.

Gird your hairs with leaves and carry cups in your right hands;  
 And call on the GOD OF ALL, and give WINE with a will.  
 He said! Immediately the two-colored poplar concealed the hairs with  
 HERCULEAN shade and hung intertwined with leaves:  
 And the sacred CUP<sup>1</sup> filled the right hand.  
 And now the priests, and Potitius first, were going  
 Arrayed in skins according to usage, and they bore FLAMES (torches)!  
 They set out the FEAST, and the fortunate TABLES bear  
 Grateful gifts, and they heap with loaded dishes the altars.  
 Then the priests (Salii) of the Sun (Hercules, *Selah*) assist at hymns  
 around the blazing  
 Altars, with their temples bound with poplar shoots.  
 This is the chorus of youths, that of old men, who in song  
 The praises of Hercules and his deeds relate.—*Virgil, Aen.*, viii. 274 ff.

The Feast of Tabernacles or Tents was called the  
 Feast of the INGATHERING.—*Exodus*, xxiii. 16; xxxiv.  
 22.

“The design of this Feast was to return thanks to  
 God for the fruits of the vine as well as of other trees,

<sup>1</sup> Is not this the CUP by which Joseph divines—the silver cup?—*Gen.* xlv. 2, 5.

A CUP well-wrought; nor did he use to pour libations from it to any of the gods except to *Deus the Father*! He purified it with sulphur and then washed it in pure streams of water. And he washed his hands and drew off the dark wine. And standing in the midst of the court he prayed, and offered a drink-offering of wine, looking up to heaven: nor did he escape the notice of *Deus* who is fond of thunder.—*Iliad*, xvi. 225.

ADEUS, a Persian Governor.—*Josephus, Ant.* xi. chap. 5. Adeus is Attis, ADONI.

Conferring upon Luther the power of celebrating mass, Jerome put the CUP into his hands, saying: Receive the power of offering sacrifice for the living and the dead!—*D'Aubigné*, 50.

All night they threw the burning embers together,  
 Blowing shrilly. But all night the swift Achilles  
 From a golden goblet, taking a double CUP,  
 Drawing wine poured it on the ground and moistened the earth  
 Calling on the soul of the wretched Patrokus!—*Ibid.*, xxiii. 217 ff. The pipers.  
 —*Matthew*, ix. 23.

which were gathered about this time." They carried branches of palm trees, olives, citrons, myrtles and willows. They compassed the altar *seven* times with branches in their hands, on the *seventh day of the Feast*.—*Horne*, II. 126, 127. Dancing, music and feasting were the accompaniments of this festival, together with such brilliant ILLUMINATIONS AS LIGHTED THE WHOLE CITY OF JERUSALEM."—*Horne*, II. 127.

Pious and distinguished<sup>1</sup> men *danced before the people with lighted flambeaux in their hands*.—*Mishna, Treatise Succah*, v. 4. The (dwelling in a) Succah and the *pouring out water* [lasted] seven [days], and the pipes five and six [days].—*Succah*, iv. 1.

A golden pitcher that held three logs was filled with water from the Siloah. When they came with it to the water-gate they blew a blast, a long note, and again a blast. The priest then ascended the stair [of the altar] and turned to the left; two silver basins stood there. Each was perforated with a small hole like a nostril [at the bottom]. The one to the west *for the water*, the other to the east *for the wine*.—*Treatise Succah*, iv. 9.

Then ye shall DRAW WATERS WITH JOY from the fountains of salvation.—*Isaiah*, xii. 3.

From thence they draw the Holy Spirit.—*Jerusalem Talmud*; *Horne*, II. 127.

The priests went every morning during the eight days of the Feast (of Tabernacles) and drew three logs (quarts?) of water in a golden vessel from the fountain of Siloe.<sup>2</sup> They then carried the water with great and joyful solemnity through the water-gate

<sup>1</sup> The most illustrious men in the state *danced the BACCHICÆ*, representing Titans, Corybantians, etc. It prevailed chiefly in IONIA and PONTUS.—*Anthon, Dict. Ant.*, 851.

<sup>2</sup> Siloh. Compare Sal, Sel, Sol, the Sun.

to the temple and poured it out to the *south-west of the altar*. Some of the Talmudists assert that this ceremony was a SYMBOL OF RAIN, others of joy, others of THE EFFUSION OF THE HOLY SPIRIT.—*Jahn, Bibl. Archaeology*, 451 ; *Isaiah*, xxxiii. 15, xlv. 3.

Until the SPIRIT be poured upon us from on high  
And the wilderness be a fruitful field.—*Isaiah*, xxxii. 15; *Zech.* x. 1 ;  
*Preller*, I. 484; *Romans*, vii. 4.

And immediately issued BLOOD and WATER (SPIRIT).—*John*, xix. 34 ;  
iii. 5; *Romans*, viii. 11.

There was a remarkable rite which consisted in the *drawing of water and solemnly pouring it out upon the altar*. Every morning during the Feast, when the parts of the morning sacrifice were laid upon the altar, one of the priests went to the fountain of Siloam and filled a golden vessel which he carried in his hand with its water. This he then brought into the court and, having first *mingled it with some wine* (*Corn we call Ceres, wine Bacchus.*—*Cicero*)<sup>1</sup>, poured it out as a drink-offering on the top of the altar. . . . *Every night* there was A MOST EXTRAORDINARY EXHIBITION OF JOY styled THE REJOICING FOR THE DRAWING OF WATER. When the water was offered in the morning the solemnity of the worship then on hand would not admit the extravagance of this ceremony ; so it was put off *till all the service of the day was over*, when it began without moderation and *occupied quite a considerable portion of the night !* . . . *He that never saw the rejoicing of the drawing of water*, runs a Jewish saying, *never saw rejoicing in all his life.*—*Nevin's Bibl. Ant.*, 384, 385.

For me the *only gods* are WATER and Earth!—*Nonnus*, xxi. 261.

Osiris (Water, Spirit) *descends to hell and RISES AGAIN!*—*Plutarch, de Iside*, xix.

<sup>1</sup> *Spirit-Hist.*, 217, 219.

I wish to call out as the people shouts to the OSIRIS FOUND!—*Juvenal*, viii. 29.

In the adyta (recesses of the temples) they have the IDOL of Osiris BURIED; this they mourn with annual lamentations, they SHAVE THEIR HEADS in order to bewail the miserable misfortune of their KING with the ugliness of their dishonored head, they beat the breasts, lacerate the arms, tear open the scars of former wounds, that the destruction of the mournful and pitiable Death (of Osiris) may be reborn in their minds by the annual Mournings. And when they have done thus on fixed days, then they feign that they have found the remains of his torn body, and rejoice when they have FOUND him as if their Mournings were at an end.—*Julius Firmicus, de Errore, 2.*

On the nineteenth day of the month (November 15th) *by night* the Egyptians go to the SEA<sup>1</sup> (the Nile, Oceanus). And the stolists and the priests bring out the HOLY ARK of gold, having inside a vessel into which taking *drinking water* they pour, and there is a shouting of those present that OSIRIS IS FOUND!—*Spirit-Hist.*, 397. “This WATER which you *worship* every year.”—*Julius Firmicus, 2.*

“If you wish to make any mass, or a three-year-old heifer, like Abaia and Rabba of good memory who did this with impunity by the consent of the KING of all kings. . . . Moreover he also prescribes known FASTS to us together with other mental applications necessary for this operation. Afterwards *let him take virgin earth* in a mountainous place where no one ever digs and let him *work up* (by kneading)

<sup>1</sup> Tunc Liber . . . cum semiviro comitatu fugiens . . . per omnes oras VICINI MARIS erravit.—*Firmicus, de Errore, 6.*

ist in its purest state *with living Water and make a retain ROUND MASS.*—*Kabbala Denudata, Intr. in Ihar, II. 220, 221.*

“Then the Egyptians mix fruitful earth and water and, commingling aromatics and incense of the costly kinds, they form a LUNIFORM LITTLE IMAGE; and this they robe and adorn, signifying that they consider these gods (Osiris, Isis, Orus) the essence of Earth and Water.”—*Plutarch, de Iside, xxxix.*

The last day of the Dionysiac FEAST *in Spring* (February) was the FEAST OF POTS, an offering to the Hermes UNDERGROUND and to the spirits of the DEAD who perished in the FLOOD of Deucalion (Noah). His FLOOD is the winter Rain.—*Preller, I. 421; Spirit-Hist., 310; Philo, III. 461, Bohn.*

HERMA UNDERGROUND!<sup>1</sup> presiding over the Father's power  
Be my SAVIOR and an ally to me beseeching!

—*Aeschylus, Choeph., 1.*

The DEAD shall rise . . . for thy DEW is a restorative to them!  
—*Isaiah, xxvi. 19, Septuagint.*

The DEW of Hermon descended upon the moun-

<sup>1</sup> “Hermes is the RAIN-god, and he brings the child Bacchus from the earth Zeus” (Heaven).—*Preller, I. 415.* Haram-eias, Hermes, is Baal-Ram; the Phœnician Mar who is Dominus imbrium, the rainy Jupiter, or Mar-KURI of the *ad.*—*Movers, 663.* Compare Psalm, xxix. 3, 10. Aban is angel of Water.—*Ork, Mythen, 109.* Hence the identity of the Pan (Aban) and Bacchic rites. I address the mighty PARJANYA (Rain-god) who is present: praise him with these hymns; worship him with reverence, him who is the Thunderer, the Powerer, the Bountiful, who impregnates the plants with rain.

PAR-JANYA, thundering, slays the wicked!—*Wilson, Rig-Veda, Asht., iv., Iktā, xi; compare Psalm, xxix.*

Hermes is the RAIN-GOD (the Sun).—*Preller, Griech. Mythol., I. 241; Gerhard, I. pp. 266, 260.* The cock (a solar emblem) was sacred to him, and was a symbol. The name Gallus “a cock” and Gallus “the Sun” have a bearing on it; a sow was sacrificed to Hermes and pigs to “Adonis and the Infernalities.”—*Eschenburg, 425.* He is Sun-god as Rain-god (Redeemer) above and below the earth.—See *Gerhard, I. 266.*

The Sun, hymned as Father of Dionysus.—*Julian, in Solem; see John, 21.*

tains of Zion ; for there Iahoh commanded the BENE-  
DICTION,—LIVES for evermore !—*Psalms*, cxxxiii. 3.

“ But there are two DEWS, the DEW of Macroprosopus (The First Cause,) and the DEW of the SEIR ” (“ τῶ SEIR ”; SPIRIT).—*Kabbala Denudata*, II. 297, *Intr. in Sohar ; Vallis Regia ; Idra Rabba*, § 44, 45, 54.

Elias prayed for those that received RAIN ;  
And for the DEAD, that he might live !—2 *Esdras*, viii. 39.

The *power of the rain* must be mentioned in [the benediction for] the RESURRECTION OF THE DEAD !—*Talmud ; Mishna, Treatise Berachoth*, v. 2 ; *De Sola and Raphall*.

From what time is the mention of God’s POWER, as manifested in *the descent of rain*, to be commenced ?—*Ibid., Taanith*, i. 1. Iore is the *autumnal rain*.—*Horne*, II. 75. IAR the Holy Spirit, Iaro “ the Nile,” Ieor “ stream,” Iardanus, Iordan, (Eridanus) the *stream* of Adonis-Osiris.—1 *John*, v. 20. The Arabs call it Arden, the Persians Aerdu.—*Univ. Hist.*, II. 429.

On the eighth day of the moon’s wane in the month of Phaophi (Sept. 10th–Oct. 10th) the Egyptians celebrate the birth-day of the Sun’s STAFF *after the autumnal equinox* ; indicating as if he needed support and strength, being wanting in heat and light, being borne inclined and oblique from us ! Also they carry a Cow (Ceres, Isis) around the temple, at the winter solstices, and the Sun’s circuit is called the SEARCH for Osiris ; the Goddess desiring greatly the WATER OF WINTER ! (They go around the temple SEVEN times). And they go around just so many times because the Sun with the SEVENTH month

completes the passage from the winter to the summer solstice.—*Plutarch, de Iside*, lii. ; *Juvenal*, vi. 533.

On the *seventh day* of the Feast of Tabernacles before the sunrise most persons lave themselves in cold or warm water ; then they go back to the Synagogue, light many candles, pray, sing, etc. . . . At night they walk out in the light of the moon to learn what will happen to them during the year. The Rabbins also write that *on this same day* God determines for certain *how much it must rain* in that year : and determines that that year must be either fruitful or unfruitful.—*Rodolphus Hospinianus, de Fest. Iud.*, I. 53.

*Water* is the Male Principle. In Hebrew, Zakar is an adjective meaning "male." The Jordan (Jordan) was called ZACCHAR (Zagreus, Bacchus).—*Univ. Hist.*, II. 429. Rivers, kings, cities, etc., have Sun-names.—*Ibid.*, 428, 312 ; *Spirit-Hist. of Man*, 80, 74, 86, 38 note, 93 note.

The Water of Bacchus<sup>1</sup> is the PNEUMA (the Holy Spirit). Bacchus is the LIFE-GIVING WATER ! Compare *John*, xi. 25 ; iv. 14.

The believer on me, rivers from his belly shall flow with LIVING WATER.

But this he spoke concerning the PNEUMA (SPIRIT) which the believers should *in future* partake, for not yet (was the) PNEUMA (HOLY GHOST) ; because Iasous was *not yet glorified!*—*John*, vii. 38, 39.

"Bacchus is the RAIN-god. He is brought up by the Hyads the Rain-nymphs."—*Preller*, I. 415.

<sup>1</sup> Bahāk, baḡāk "raining".—*Richardson's Persian, Arabic and English Lexicon*. San is the Sun, SANGUIS "blood." Ham (Sun), Homo ("Spirit," Breath, Man), Iam "water," 'AIMA "blood." Adam the Sun, Adam "blood," Adam "Spirit."—*Spirit-Hist.*, 287, 288, 156-161, 183, 129, 130, 82, 154, 255, 398. Spirit, water, and blood are very much the same thing in ancient *Philosophy*.—*Ibid.* Therefore St. John says they all three refer to the same thing.—*1 John*, v. 8

I say that I am Immortal Dionysus Son of DeuS!  
—*Aristophanes, Batr.*, 593. Hermes is the “*Son of Bacchus.*”—*Orpheus, Argonautika*, 57. Hermes is the RAIN that sinks below earth to bring the DEAD to life! He is the *Son of God.*—See *Sod*, I. p. 58,<sup>1</sup> 93.

In the Dakhmas or towers of silence the Persian dead were exposed to the SUN AND RAIN!—*Dosabhoj Framjee*, 97, *The Parsees*. London, 1858.

The grass withereth, the flower fadeth!—*Isaiah*, xl. 7.  
But the word of our God shall stand forever!

For the mountains I will take up a WEEPING and WAILING, and for the habitations of the wilderness a MOURNING, *because they are burnt up!*—*Jeremiah*, ix. 10.

*Sad tidings!* Thy Hulas is gone to the SPRING and has not returned!—*Schwab*, I. 95. He was a MUSIAN (Mysian), and son of the Moon (*Menodike*).<sup>2</sup> His Father was Thei-odamas (*Theios-Odem*). Hulas (Alah) goes after WATER! It was an ancient custom of the Bithynians to LAMENT in the BURNING DAYS OF MIDSUMMER, and *call out of the WELL* a god named Hulas! The Maruandinians LAMENTED and SOUGHT Bormos (Bromios), and the Phrygians Lituorses (Lot), WITH DIRGES, in a similar manner. Hulas, a RIVER of Bithynia, near Cius, and to the southwest of Lake

<sup>1</sup> “The name ‘Christians’ was derived from Christ, who in the reign of Tiberius suffered under Pontius Pilate, the procurator of Judaea. By that event *the sect*, of which he was the founder, received a blow which for a time checked the growth of a dangerous superstition.”—*Murphy’s Tacitus, Annals*, xv. § 44. Compare *Spirit-Hist.*, 256, 222, 194. The Disciples preached the “Resurrection from the DEAD” in *Jesus.*—*Acts*, iv. 2.

Munk says the Christian dogmas offer numerous resemblances to the doctrines of the Cabbalists.—*Munk, Palestine*, 567. They certainly do to the Greek and Oriental religions.

<sup>2</sup> The *Æcodespota* of Pisces is called MASHI (Nemesis, Justice), which is a common name for the female Saturn (Chief or Supreme Deity).—*Seyffarth, St. Louis Acad.*, p. 17. She has the ostrich-feather and is referred to the Moon, the new moon, like Hecate.—*Ibid.*

Ascanius (Asac-Anius). The inhabitants of Cius (Kios) yearly celebrated a FESTIVAL in honor of Hulas, and called upon him with loud cries!—*Anthon*, 650. It was the *Death* of Adonis-Alah, the RAIN-god who departs in summer. His ark rested in the Seventh month when the WATER begins to fall.

Bormus was a beautiful BOY, who having gone to fetch WATER for the reapers in the heat of the day was borne down by the nymphs of the stream.

The Mysteries at Eleusis and Athens were celebrated during nine days, in the month September. On the third day they FASTED. The fifth day the women remained all night in the temple of Demeter. The sixth day, called Iacchos, was the most solemn of all. His statue was borne with joyous shouts. The seventh day the Initiated returned to Athens. The ceremonies originally (*like the Hebrew*) lasted but seven days. The eighth was an *additional day*, added later. The ninth and last day two small vessels, containing each about half a pint, were filled with water or wine and the contents of one thrown to the east, those of the other to the west.—*Anthon, Dict. Ant., Eleusinia*.

After the distribution of PURE FIRE, in the Samothracian Mysteries, a NEW LIFE began!—*Anthon, Cabeciria*.

In the LAST day, the GREAT DAY OF THE FEAST, Iesus stood and cried, saying, If any man *thirst* let him come unto me and DRINK!—*John*, vii.

I am the RESURRECTION<sup>1</sup> and the LIFE!<sup>2</sup> The believer in me *though he were dead* shall LIVE!—*John*, xi. 25.

<sup>1</sup> See the Resurrection of Mar-KURIOS, Osiris, Adonis, Bacchus, Huas, Hercules and AZON the SUN; IAM, AMUS, AMAZON.

<sup>2</sup> The WATER of LIFE, THE "SPIRIT."

But this he spoke concerning the "Spirit"!—*John*, vii.

Then a multitude of the Jews with priests placed the Sacred Books in their hands and adjured them by the god ELOI (El-Hercules) and the god ADONA: (Adonis) and by the Law and Prophets, saying, Tell us how you rose from the dead!—*Evang. Nic., par. altera. Tischendorff*, 399.

Adonis that sendest up "the shades"!—*Aeschylus, Persai*, 628.

ADONIS IS GOD OF THE RESURRECTION! Christ is the "SPIRIT."—*Spirit-Hist.*, pp. 232, 362; *2 Cor.*, iii 17. Osiris is "the SPIRIT" and the WATER.—pp. 226 163, 220, 172, 210, 197, 164, 133, 192, 212, 396 222 of *Vestiges of the Spirit-History of Man*.

To Lethe's river Deus evokes the shades in a great band  
That forgetful of the past they may revisit the upper arch (of heaven)  
And begin to wish to return into bodies again!—*Virgil, Aen.*, vi. 749 ff

THEY PROMISE ETERNAL LIFE TO ANYBODY!—*St Augustine, De Civitate Dei*, vii. 24; in *St. Croix, D Sacy*, 92. Philip the "Orphic initiator into the Mysteries" boasting of the happiness destined for the initiated after death, a Lacedaemonian asked him why he did not make haste and die to enjoy it himself.—*De Sacy*, II. 56; *Plutarch, Apop. Lac.*, II. 224.

The people of Hierapolis, Syria, all Arabia, and beyond the Euphrates, twice every year brought water from the neighboring sea and Poured it into the temple, from which it fell into a large chasm.

The greatest ceremony is that which they observe by the sea-side. . . . On their return every one bring a vessel filled with water, which is sealed up with wax. One of the Galli (priests of Adonis) opens the vessel. They bring the water into the temple and pour it out!—*Lucian, de Dea Syria*. In the Eleusinia

Mysteries (on the ninth, *the second additional* day of the Feast) *the two vessels of wine* were poured out with the exclamation SON! FATHER (*viē tokvīe* Rainy, Producer, by double-entendre) !—*St. Croix ; De Sacy*, I. 335.

Let us pour out in silence these earthen

Cups into the *Chthonian chasm* !—*Euripides, Pirith.*, 1 ; in *Athenaeus*, xi. 496 A.

Making libation with wine according to usage, he pours on the ground two goblets to BACCHUS !—*Aeneid*, v. 77.

Lucian, iv. 279, mentions a statue of gold with a *golden pigeon on its head* ; this was sent every year to bring up the water from the sea. Some said it was Bacchus, others Deucalion, others Semiramis.—*Lucian, de Dea Syria*. It is evidently the Bi-sex Xisuthrus or Noah. “It is called Equinoctial Point by the Assyrians (Syrians) themselves.”—*Ibid.* “For on top of it a golden DOVE stood. Therefore indeed they tell that this is the Equinoctial-point of Semiramis. But twice every year it goes away to the sea, for the conveyance of the said water.”—*Lucian*, iv. 279. Noah is Neptune, Bacchus and Osiris.—See *Sod*, I. p. 111, 140. Noah also sent away his dove.

Apion says that Moses instead of obelisks set up PILLARS and under them was the image of a BOAT (the *Boat of the Sun*), to intimate that He, who is in the Aether, always accompanies the sun upon its course.—*Apion's Aegyptiaca* quoted by *Josephus contra Apion ; Movers*, 296. See in particular *Spirit-Hist.*, 49, 50, 148, 149.

“Instead of obelisks he (Moses) set up PILLARS upon which was a model (representation), a BARK, and the shadow of a Man<sup>1</sup> disposed upon it ; as if

<sup>1</sup> “The image of Jupiter in a boat.”—*Kenrick*, I. 385. A SHIP ASCENDED with the VIRGIN.—*Firminus, de Errore*, 7.

that in the Aether He accompanies the sun through this his eternal course.”—*Josephus*.<sup>1</sup>

The TWO PILLARS were a means, perhaps, of determining the Sun’s crossing the line. The Peruvians determined the period of the equinoxes by the help of a solitary PILLAR placed in the centre of a circle which was described in the area of the Great Temple, and traversed by a diameter that was drawn from east to west.—*Prescott’s Peru*, I. 126.

“On the top of one of the TWO PILLARS (phalli) which Bacchus set up (at Byblus) a man remains SEVEN DAYS; he does this *twice* every year.”<sup>2</sup>—*Lucian*, iv. 276. He was evidently on the look-out for Noah’s ark.—See *Gen.*, viii. 10, 12. But Lucian says it was Deucalion for whom this was done; only he intimates that he was himself *wanting in faith* as to this account of the origin of the custom. He rather thought it was done out of respect to Bacchus. “For those who erect phalli to Bacchus(Nuh) place wooden men on them.” Here one of Herodotus’s religious misgivings seems to have come over Lucian’s

<sup>1</sup> Ἀπὸ δὲ ὀβελῶν ἔσθησε κίονας ὑφ’ οἷς ἦν ἐκτύπωμα σκάφη, σκία δ’ ἀνδρὸς ἐπ’ αὐτὴν διακειμένη, ὡς ὅτι ἐν αἰθέρι τοῦτον ἀεὶ τὸν δρόμον ἡλίω συμπεριπολεῖ.—*Josephus contra Apion*, II. 1, ed *Coloniae*, A.D. 1691. Later editions have altered it as follows: ὑφ’ οἷς ἦν ἐκτύπωμα σκάφης σκιὰ δ’ ἀπ’ ἄκρων, . . . ὃν ἐν αἰθέρι.—*Josephus*, *Leipsic ed.*, 1785.

In the same *SMIR* (of the Sun) a fountain of aetherial light, flowing with hidden (arcanic) streams, was poured into the LIGHTS of the whole world.—*Martianus Capella, de Nupt. Phil.*, II; *Taylor’s Iamblichus*, p. 287.

But as if they had made an agreement “to defile the Deity, they left the dead putrifying in the Sun.”—*Josephus*, *Wars*, v. cap. 2 (iv. 6).

But in the very *NAOS* (of the Temple at Byblus), on the right as you go in, first lies the SUN’S throne; but there is no image of him upon it, for of the SUN alone and MOON they show no statues!—*Lucian*, iv. 280.

<sup>2</sup> The descendants of Seth invented the wisdom that is concerned with the heavenly bodies and their orderly arrangement. Having made TWO STELES (pillars), one of brick, but the other of stones, on both they inscribed their discoveries.—*Josephus, Ant.*, I. 3. Compare Zethes, the Argonaut, on his heavenly voyage.

mind, and *he refuses to tell the reason!*—*Lucian*, iv. 277, 268; see *Plutarch, de Iside*, xii. It was some Moon-story (Orgion).

A white CLOUD, and on the CLOUD One sitting, like a son of man.—*Rev.*, xiv.

A voice of a multitude of RAIN!—1 *Kings*, xviii. 41.

THE DIALOGUE OF ELIAH AND HIS BOY (slave).

\* \* \* \* \*

Eliaho.

Ascend, go, *look out to the way of the sea!*

Boy.

There isn't anything!

Eliaho.

Look again; SEVEN times!!!

When it was done the SEVENTH time that the slave said:

Lo! a LITTLE CLOUD, *just like a man's hand*, ascending OUT OF THE SEA!

Eliaho.

Harness and descend, lest the RAIN prevent thee!

Therefore it was done even so and even so, when the heavens were darkened with clouds and wind, and there was a great RAIN.—1 *Kings*, xviii. 43, 44, 45.

NAH, Noh, is the second Adam.—*Hyde*, 168. Nahi means "light."—*Seder Lasōn*, 211. Nah is the Sun-god as the Source of Rain, Bacchus, Adonis!

The ARK rested in the SEVENTH month (September) on the seventeenth day of the month, the time of the Eleusinia and the Feast of Tabernacles.—*Gen.*, viii. 4. NAH (Noh, Noah) the Productive Principle (the RAIN-god), called also Osiris, comes in his ARK at the *beginning* of the Rainy Season (October and November). Therefore the Arabs connect the arrival of Noah's ARK, in the *mountain* cloud (at the time of the Equinox), with the September<sup>1</sup> festival, the Arab

<sup>1</sup> In Persia, the Angel Chordad ("who gives light;" the Sun) presided *anciently* over the month of September and the running WATERS and all WATERS.—*Hyde, Relig. vet. Pers.*, 241, 188, 334. *Later* Chordad is May, instead of September.

Ashurah, the Hebrew Feast of Tabernacles, at the end of the dry and heated term.—*Spirit-Hist.*, 221.

NAH (Osiris) enters the ARK about the seventeenth of the second month, April 24th.—*Gen.*, vii. 11. The Pleiads rose April 22nd–May 10th, and commonly brought in *fine weather*. It was the *Harvest* season. The water gods Nus (Nusios), Nuh, Osiris, Bacchus, Noah, Shem, Ham, Iapet, (Put, Ptah), always sun-gods, then went into the ARK.—*Gen.*, vii. 13.

“What is called ‘the shutting up Osiris in the ark’ seems to shadow forth nothing else than the hiding and disappearance of WATER.”—*Plutarch, de Iside*, xxxix. From the Sun comes RAIN!—*Spirit-Hist.*, 129, 130, 138. Osiris in the moon!—*Spirit-Hist.*, 148, 149, 158.

While the earth remains, *seed-time and harvest shall not cease!!!*—*Gen.*, viii. 22.<sup>1</sup>

“In the time of Deucalion the Great Water happened.”—*Lucian*, iv. 265, *de Syria Dea*. Lucian thought Astarte was the Moon-principle Selenaia.—*Lucian*, iv. 261. O Solon, you only mention ONE DELUGE of the earth, whereas there had been many before.—Plato, Timaeus, Davis II. 326; Genesis vi. 17. Genesis vii. 4, seems to be fairly met by Hesiod, *Works and Days* :

Begin thy ploughing when the Pleiads set.

Now these are hidden for FORTY NIGHTS and DAYS!!!

All-powerful Zeus rains in the autumnal season.

—*Hesiod, Works and Days*, 354, 385, 386, 570–576 ff.

<sup>1</sup> The Jewish poets, like the Greeks, took great liberties with the sacred myths. As soon as Euhemerism turned the *god* into a *man* the poet could alter the myth very much at his pleasure, as long as enough of the main features of the story remained by which it could be again recognized. Nobody knows through how many hands the story passed before it became a part of the Hebrew Bible. In examining these subjects the reader will do well to distinguish in his mind between Religion, *History* and Superstition; confining each to its own domain and not permitting one to invade the province of the other.

And said Iahoh to NAH (Bacchus) : Go thou and all thy house into the ARK ! (Osiris or Bacchus enters the Moon).

Yet *seven days*, and I will make to rain over the earth FORTY DAYS and FORTY NIGHTS.—*Gen.*, vii. 1, 4. This is the IORE, the October Rain of the Hebrews. According to Hesiod, the Pleiads set November 11th ; *it rained when they set*.—*Josephus, Ant.*, xiii. chap. 8 ; *Banks, Hesiod*, 94 ; *Theocr.*, xiii. 25 ; *Virgil, Georg.*, iv. 231, 232. “ In the Sacra of Proserpine a cut tree is fashioned into the image and form of the VIRGIN, and when it has been brought into the city it is mourned *forty nights*, but on the fortieth night it is burned.”—*Firmicus*, 27. A SHIP ASCENDED with the VIRGIN !—*Firmicus*, 7 ; *Genesis*, vii. 4.

How ZEUS THE RAINY *deluged all the cities* with vast seas, bringing lifted water : how NOTUS after Boreas and Eurus from Libya scourging raised up Deucalion's ARK, a rover, a neighbor of the Moon,<sup>1</sup> to an air-wandering voyage.—*Nonnus*, xii. 61, 62.

The Sun and Moon (Virgin) were both the sources of RAIN. When the Sun-deity enters the moon she becomes the Male Virgin (Persephone, Semiramis, Artemis-Hecate-Diana), the Deus Lunus and the Dea Luna. The Babylonian Noah is the Sun in the sign of the Waterman in the Zodiac.—*Movers*, 165, 589, 634, 384, 645. The Sun began to enter the Waterman January 16th.—Compare the Lenæan FEAST of Bacchus-Noah. He is the lunar Saturn.—*Movers*, 674, 164. He is a bisex deity, and was regarded as Semiramis.—*Ibid*, 674.

On the left of the temple (in Byblus) stood a statue of Semiramis pointing to the temple, and it stood

<sup>1</sup> The VIRGIN was found by Pluto TOWARDS EVENING.—*Julius Firmicus*, 7. Proserpine is in the moon, etc.—*Spirit-Hist.*, 399.

there for this reason ; she made a law for the men that inhabit Syria to worship her as God, but to take no notice of the other gods and Hera herself ; and they did so. But afterwards, when the diseases from God and misfortune and griefs came, she stopped that mania and confessed herself *a mortal* (Euhemerism), and ordered her subjects to turn again to Hera. Therefore she still stands thus, pointing to the comers to worship *Hera* (Juno), and confessing that *She* and not herself is *God!*—*Lucian, de Dea Syria ; Lucian*, iv. 281, 282.

With Plutarch's account of Anubis (Mercury) as the companion of Isis in the search after Horus (the Only-begotten) and his (Mercury's) guarding the gods as the dogs<sup>1</sup> guard men, compare the story of Io the beloved of Jupiter, turned into a Cow (Moon, Nature-goddess), and guarded by ARGUS whom Mercury slays. Io brings forth Epaphus (the Bull-god, the husband of Paphia ; compare Pappas, Adonis, Abōbas, Bacchus the bull-horned God) and marries Osiris and becomes an Egyptian goddess under the name of Isis. IEUō and Heuah (Adam and Eve) are Adonis and Venus, Bacchus and Ceres, Guas and Gua (Chuah), Osiris and Isis, Iaō and Io (Iah and Ioh).—*Spirit-Hist.*, 148, 149.

“ The Male VIRGIN IoEL.”—*Beausobre*, II. 458.

The Divine Wisdom (Holy Ghost) was both male and female in the heathen<sup>2</sup> and Jewish philosophy.—

<sup>1</sup> Anubis and Hecate were represented dog-headed.

Whole towns worship a dog, nobody Diana.—*Juvenal*, xv. 8.

<sup>2</sup> The Holy Ghost was regarded by the Kabbalists as feminine. The SOPHIA (Wisdom) was referred to the Holy Ghost.—*Proverbs*, iii. 19. The DOVE was the attribute of MARY in the apocryphal Evangelia.—*Protevangel. Jacobi*, c. 8  
9. *Ipsum hominem Christum ex Spiritu sancto et virgine Maria conceptum*

*Spirit-Hist. of Man*, pp. 227–229, 150, 171, 146, 232, 138, 189, 385. The dove was an emblem of Noah (Xisuthrus) and the Holy SPIRIT; also of Baal, Bacchus, Semiramis, Vena (the Moon) and Venus.—Compare *Euripides, Bacchae*, 1090.

Hogs were particularly sacrificed in the Mysteries of Ceres and Bacchus.—*Wheelwright, Aristoph.*, I. 151.

They appease the Good Goddess with a young sow's stomach.—*Juvenal*, ii. 86; xi. 82, 83.

O revered, very-honored Daughter of Demeter,  
How sweet to me it smells of hogs' flesh!—*Aristoph., Frogs*, 326.  
“Hogs of the Mysteries.”—*Ibid., Acharn.*, 702, 717, 719.<sup>1</sup>

*pariter et natum.*—*Anh. z. Tertullian de praescr. Haeres.*, 53. *Hundert und ein Frage*, pp. 36, 37. Leipzig, 1850.

The Moon is *male* (Lunus) and *female*; Mene is Minerva or Menra in Etruria, a name probably formed from Mene-Arba or Mene-Orpheus, Mene-Orphea the *Persephone* in the moon, and the *Repha-im* (in Hades).—See *Spirit-Hist.*, 399, 285, 214. “Osiris in the moon” is the Divine Wisdom, the *Creative* Wisdom, the Male and Female Nus (Anos, Enos), Noh, Nuh, Nusios, “Bacchus in the moon,” and Mene-rva in the moon.—*Spirit-Hist.*, 228. Thus we have Anos (Ianus, Bacchus-Nus-*ios*) and Anna (the Moon).

<sup>1</sup> The integrity of animals offered in sacrifice was as essential a part of the Heathen as of the Jewish ritual.—*Wheelwright, Arist.*, II. 138; *Acharn.*, 739 ff. *Bothe*.

The Syro-phœnicians held the *two* opinions, that swine were holy, and unholy. Plutarch questions whether the Jews abstained from swine's flesh through reverence or aversion. The Cretans held swine holy. In Cyprus the swine was holy to Aphrodite. The Babylonian Magi avoided and killed mice as *unholy*. Swine offerings were brought to Aphrodite, and these were offered in Argos and Judea. Swine-offerings were brought to Hercules; *but they were kept away* from the temple of the *Tyrian Hercules*.—*Movers*, 219, 220; *Isaiah*, lxx. 4; lxxvi. 3, 17; *Silius Italicus*, III. 23; and the other authorities cited by *Movers*. The reason why the hated swine was *offered*, is, that it represented the Evil Demon, the Devil. Compare *Movers*, 221, 219, 218 *et passim*. The Devil was giving chase to a *pig* about *full-moon* when he fell in with the body of Osiris and tore him all to pieces, according to the myth in Plutarch, de *Iside*, viii. In the Thesmophorian FEAST “*pigs of the new born*” were driven into a *chasm*. They said these stayed *in Hades* until the next season of the year.—*Movers*, 220; *Pausanias*, ix. 8, 1. This calls to mind a similar idea in Matthew, viii. 31, 32, where *the devils* leave human beings to *enter the herd of swine* and they go down off a steep place into the sea (to Hades). See p. 63, *note 2* of this work. No one could enter the temple of the Persian national Goddess Hemithea who had touched a swine.—*Movers*, 221; *Diodor.*, v. 62.

Purifications by blood-offerings of swine at the altar of the god Phoib (Abab).—*Aeschylus, Eum.*, 282.

They who sanctify themselves and purify themselves  
In the gardens after the rites of Achad (or Ahad) ;  
In the midst of those who eat swine's flesh,  
And the abomination and the field-mouse ;  
Together shall they perish, says Iahoh.—*Isaiah*, lxvi. 17; *Louth*.

Lend me three drachmas to get a *little* pig,  
For I must be INITIATED ere I die!—*Aristophanes, Eirene*, 367, 368.

A people (the Jews) that sacrifices in gardens, and burns incense upon  
*altars of brick*.

That remain *among the graves* and lodge in the tombs, that eat SWINE'S  
flesh !

That say : Stand by thyself, Come not near to me ; for I AM HOLIER  
than thou !<sup>1</sup>—*Isaiah*, lxxv. 3, 4, 5, 7, 11.

The Egyptian priests sacrificed the swine (emblem of Typhon) only to Bacchus and Osiris, and to the Moon when she was *full*.—*De Sacy*, I. 164 ; *Herodot.*, II. 47 ; *Plutarch, De Iside*, viii. Bacchus was the Son of Luna.—*Cicero, de Nat. Deor.*, iii. 23. Then Bacchus is WATER ! According to Spirit-Hist., p. 229, Adam, Aion, Noah, Ulom, Xisothrus, Phanes, being male and female, are SONS OF THE MOON.—See *Spirit-Hist.*, p. 146. According to Faustus, Christ's POWER dwelt in the sun, his WISDOM in the moon.—*Milman, Hist. Christ.*, 280 *note*. See *Spirit-Hist.*, pp. 228, 229. This makes him to be Horus.—*Spirit-Hist.*, p. 192.

At Delphi, in the holy of holies of the temple, they showed together with a golden statue of Apollo the GRAVE of Bacchus, at which the Chief Priest brought secret offerings at the time of the SHORTEST DAY.—*Preller*, I. 427.

ΑΙΑΙ ! I commence the Bacchic measure (LAMENT) !

The woman dancing says, ΑΙΑΙ ΑΔΟΝΙΝ !

The woman on the roof says, BEAT *yourselves* for ΑΔΟΝΙΝ !

*Aristophanes, Lysistr.*, 365 ff.

<sup>1</sup> See pages 47 38, 43, 45 of this work.

There are some of the Byblians who say that the Egyptian Osiris was BURIED in their district, and that the MOURNINGS and the MYSTERIES (Orgia) are performed not to the Adonis, but all to the Osiris.—*Lucian*, iv. 262, 263.

The favor of Bromios to the coming-on Spring (Āri)!—*Aristophanes*, *Clouds*, 305.

But when Sol has emerged from the *lower parts* of the earth, and passes through the boundaries of the Vernal Equinox, increasing the day, then too Venus is glad and the beautiful fields are green with crops, the meadows with grass, the trees with leaves.—*Macrobius*; in *Movers*, . 208. “His Resurrection; through which he obtained power over the Death, that is, annihilated the Devil, but raised us together with himself, . . . instead of MOURNING he gave the EASTER-FEAST!”—*Athanasius*, *Festbrief*; *Larsow*, pp. 69, 66.

Verusque Sol, illabere,  
Micans nitore perpeti,  
Jubarque Sancti Spiritus  
Infunde nostris sensibus!

—*As early as the seventh century*; *Rambach*, 116.

### THE MYSTERIES OF HERCULES.

Hercules (the Sun, Zeus) passes through the Twelve labors (signs of the Zodiac), the valiant TITAN! He is called “Father of all” and “self-born” (autophues)!—*Orphic Hymn*, xii. ; *Hermann*.

Not even the POWER of Hercules escaped *death*!

Who was the DEAREST (Only-Begotten) to King DEUS.—*Iliad*, xviii. 117; *Ephes.*, iv. 8, 9, 10.

ī will bring *sackcloth upon all loins and baldness upon every head*. I will make it as the MOURNING

FOR THE ONLY-BEGOTTEN and its end as THE DAY OF BITTERNESS!—*Amos*, viii. 10 ; *Isaiah*, xvii. 11.

In its streets they have girded on sackcloth ; upon its roofs and in its streets every one shall howl!—*Isaiah*, xv. 3.

Over thy summer fruits and the harvest thy HEDAD has fallen !

And gladness is taken away and exultation from Carmel, and in the vineyards there is no singing . . . HEDAD I have made to cease!—*Isaiah*, xvi. 9, 10.

They came to the threshing-floor of ATAD (ADAD) . . . there they MOURNED a great and very heavy MOURNING *seven days*!—*Gen.* l. 10. Hoi Adon! Hoi Azōn! Aiai Adonin !

Hercules (Sun) is killed by the Devil (Typhon).—*Movers*, 525.

In the Sun's sacrifice they exhort those worshipping the God not to carry gold ornaments upon their body and not to give food to an ass (Typhon's emblem). Some say that from the fight (between Horus and Typhon) Typhon fled *seven days* on an ass, and, escaping, begat the boys 'Ierosolumos and Ioudaios (Jerusalem and Judaeus).—*Plut. de Iside*, xxx. xxxi.

Swine-offerings were brought to Hercules !

Hercules who has *gone out from the chambers of earth*

Leaving the nether house of Plouton!—*Euripides, Hercules*, 807.

Chi Azōn! Chi Iahud! Chi Ieud! Chi Isaral! Chi Mos! Chi Amunel!  
Chi Mano! Chi Iama! Chi Amon! Chi Main! Chi Manu! Chi Iachoh!  
—*Hosea*, iv. 15. Chi Hod !

Live thy Aloha! O Dan.—*Amos*, viii. 14.

The 25th of December (Christmas), in the Roman Kalendar, the Festival of the Birth-day of the UNCONQUERED SUN corresponding to the Hercules Tyrius Invictus was celebrated.—*Movers*, 386.

Horus was massacred by the Titans, and *resuscitated*

by Isis.—*De Sacy, Sainte Croix*, I. 208 ; *quotes Diodor.* I. 25. Iacchus, torn to pieces by the Titans, is restored by Ceres.—*De Sacy*, I. 204.

MIN is the god Horus.—*Uhlemann, Handb.* iv. 99.

Where verily they saw MIN (Minos) renowned SON of Deus!—*Homer, Od.* xi. 567.

To them the power of Aelios (Sun, Alah) illumines

The night there *below!*—*Pindar ; in Plutarch*, p. 120 C.

MIN (Horus) presides over the month Tobi.—*Uhlemann*, II. 81.

'ELI $\omega$  MITHR $\alpha$  ANIKHT $\omega$  (To the unconquered Sun) !  
—*Creuzer*, I. 259.

A stone was found in the kingdom of Wirtemberg inscribed Soli invicto Mithrae !—*Ibid.*, I. 263.

“ From his own burning Hercules *rises anew* and as God. At Tyre, Tarsus and Sardes, this was shown forth in the symbolical usages of a feast of the Return and Resurrection from the death and darkness of

<sup>1</sup> Aesculapius is Son of Apollo. Aesculapius is Eimophth, Imouth (Mouth, Pluto), Pan (Bacchus) and Ephaistoboul (Tobal, Toboulkin, Vulcan). Eimophth is called Son of Ptah (the Great God).—*Kenrick*, I. 333, 307 ; *Herm. ap. Stob. Heeren*, p. 392. The Sun generates “ Aesculapius the SAVIOR of the all” (things).—*Julian, Oratio*, iv. He is the Phœnician Esmun and brother of the Seven Cabiri. He is identical with Phtah (the Creative INTELLECT, the Divine WISDOM).—*Spirit-Hist.*, 172. He is Apollo (Baal, Bol), Atys, Adonis, and Hercules. He is the late-autumnal Sun, without strength ; also Horus, Harpocrates, Sem, Serapis ; and, having offered himself on the EIGHTH day, he was INITIATED into the Eleusinian MYSTERIES.—*Anthon*, 67. His emblems were a cock (Sun), the serpent (Sun, Life and *Immortality*), the ram (Sun). He was represented as an Infant holding in one hand a sceptre, in the other a pine-cone (an emblem in sun-worship,—*Ibid.* As an Infant, he resembles Adonis, and Eros!

Sarapis is Aesculapius.—*Hundert und Ein Frage*, p. 97. Aesculapius is God of the Resurrection of the dead.—*Spirit-Hist.*, 382 ; *Euripides, Alcest.*, 124 ff. ΕΜΕΡΗ is the LOGOS.—*Kenrick*, I. 303 ; *Iamblichus ; Cory*, p. 283, 321. “ The Egyptian Eimophth has no attribute which specially refers to the art of healing ; and it may have been an arbitrary interpretation which gave him the name of Aesculapius, as some applied the *same name to Serapis.*”—*Kenrick*, I. 333, 334 ; *Spirit-Hist.*, 390. He was connected with the MYSTERIES, being one of the Cabiri, and associated with Vulcan (Ptah).—*Ibid.*

winter. This feast took place at the time of *the shortest day*.”—*Preller*, II. 112. He is Savior, Deliverer and Redeemer.—*Ibid.* II. 109. The Hercules with the apples in one hand, his club in the other, comes again to Light with the symbols of eternal Youth.—*Ibid.*, II. 149. This is the Hercules Invictus who goes to the Garden under earth and plucks the golden apples from the “Tree of Life” and kills the Dragon.—*Ibid.*, II. 153. This is the “MYSTERY of the golden apples.”—*Ibid.*, 150. According to the myth in the Mysteries, he was initiated in the Attic Eleusinia. Entered into the lower world he spread such terror that all the dead flee.—*Ibid.*, 154.

“Through fear are the gates of Death opened to Thee, and the Janitors of Hades seeing Thee did they fear? It is plain that He who descends into Hades through philanthropy, This One from the Beginning created man from clay.”—*Cyril, Cat.*, XI. ix.

At THEE the Stygian lakes trembled: THEE the janitor of Orcus Feared, reclining in his hloody cave upon half-devoured hones.

THEE not even Typhōn frightened . . .

Hail TRUE SON of Jove, GLORY added to the gods!—*Aen.* viii. 274 ff.

SCENE IN HADES.

Bacchus inquires:

Could you then tell us whereabouts Pluto dwells here;  
For we are two strangers, just arrived!

CHORUS OF THE INITIATED.

Go not far, nor again ask me,  
But know that you are arrived at his very gate.

\* \* \* \*

CHORUS OF THE INITIATED.

Go now in chorus around the sacred ring of the Goddess  
Dancing through the flower-bearing

Grove,<sup>1</sup> Ye who share  
 The "FEAST beloved by God"  
 But I with these virgins  
 And women will go  
 Where they keep watch all night to the Goddess,  
 About to bear the sacred LIGHT (TORCH)!

BACCHUS, with his slave DRESSED AS HERCULES, KNOCKS AT THE GATE OF  
 PLUTO

AIAKOS ASKS WHO IS IT?

BACCHUS ANSWERS:

Herakles the Mighty!

PROSERPINE'S FEMALE ATTENDANT IN HADES GOES TO THE DOOR.

O DEAREST Hercules are you come? Come in hither,  
 For when the Goddess learned that you were coming, at once  
 She baked LOAVES; laid hold of POTS (CHUTRAS) of bruised pulse  
 Two or three porritches of pulse; roasted a whole ox on the coals;  
 Baked by the fire *flat cakes, little loaves*,—But come in.

—*Aristophanes, Frogs, 471.*

This is a satire on the Mysteries. The state of the ancient religion  
 permitted it in Athens.

Enter Two Female Vintners, each with her servant.

1ST V.

Plathane, Plathane, come hither; this wicked Rogue here,  
 Who, into the ALLRECEIVER (or *an inn*) once coming,  
 Ate up<sup>2</sup> sixteen of our breads . . .

2ND V.

By Deus,

That is Himself, verily!!!

<sup>1</sup> "The GROVE of the Selli" (the priests of Jove, Baal-Hercules and Mars. Asal, Sel, Sol, Ausel, Usil, Azael).—*Sophocles, Trachiniae, 1107.* The groves of Baal and Asarah (Sarah).

<sup>2</sup> The FEASTS of Hercules and the MOURNING (?) for Him are mentioned.—*Aristophanes, Frogs, 610-612; Aeschylus, Agam., 1072 (1035).* "The third HERCULES is from IDAEAN digits (Priests of Cybele). To him they bring SACRIFICES TO THE DEAD."—*Cicero, de Nat. Deor., III. 16; Spirit-Hist., 391, 283, 257.* Hercules was called King of the MUSIANS.—*Schwab, II. 44.* Muses knew all about the MUSION, the feast of Spirit and Matter, Adonis and Venus, Bacchus and Ceres, Musiah (Iamus, Mus) and Musia (Ceres Mysia), Arachal (Harakles Archal) and Rachal, Sar (Surya, Asar, Osiris) and Sari Sarah-Isis)

BACCHUS.

You trifle, woman,  
And you know not what you say!

1ST V.

And his sword he drew, as if RAVING!

2ND V.

And I being afraid  
*To the roof* straight we made off!

1ST V.

O INFERNAL Throat,  
How gladly would I cut thy grinders out  
With a stone, by which thou didst eat up my goods.

2ND V.

And I would hurl thee down into the PIT (the lowest Hades)!

1ST V.

And I would seize a bill *to cut thy larynx*  
*Out withal*, by which my rolls thou hast gulped down.  
—*Aristophanes, Frogs*, 538. Before Christ, 456–380.

Hercules *descends to hell!*—*Aristophanes, Frogs*, 291–294. Bacchus (Baga) descends to hell.

APIS (Sun-god) becomes Serapis, therefore Bull-god *above* and *below* the earth.—*Creuzer, Symb.*, I. 284.

To thee the Great Panathenaia we will celebrate,  
All the other rites of the gods,  
Mysteries, Diipolia, Adonia, O 'ERMA<sup>1</sup> (Mercury)!—*Aristoph.*, *Eivēnē*, 406 ff.

Herma. Offspring of Dionysus who leads the Bacchic DANCE.—*Orpheus, Arg.*, 57.

In the Eleutherian Feast, a trumpeter led the procession to the sepulchres. This festival was kept to

<sup>1</sup> “You may call the Creator of all things by different names. Liber (Bacchus), Hercules (Baal), Mercury, are but different names of the same divine being.”—*Seneca*, iv. 7, 8. Macrobius everywhere bears the same testimony. *Arnobius*, III. xxxiii., says Apollo and Bacchus are Sol.

the God of LOVE (Adonis) by the Samians.—*Potter*, I. 449. Libations were poured out TO THE DEAD, their monuments washed with spring-water, and supplications addressed to the UNDERGROUND Mercury. The third day of the Feast in February (Anthesteria) a POT (Chutra) *filled with seeds* of all sorts was brought forth. 'It was sacred to the Nether Mercury (Chthonios).—*Potter*, I. 426. At the Chutroi, a *Feast of Bacchus* in February (13th Anthesterion), they supplicated the Subterranean Mercury *for the dead!*—*Wheelwright*, I. 145, *Aristophanes*. The Feast of CUPS (pitchers) was celebrated in February (Anthesterion 12th).—*Ibid.*, II. 147.

The people of Pallas honor a VESSEL FURNISHED WITH DRINK-OFFERINGS FOR THE DEAD.—*Euripides*, *Iph. in Taur.*, 960.

IO, IO, Daimōn sending my brother to Hades (Pluto), for whom these cups (pitchers) and a goblet which is for *the departed* I am about to pour forth on the earth's back, and *streams from mountain heifers* and the wine drink-offerings of Bacchus. And the production of the brown-yellow bees, which are the usual peace-offerings to the dead.—*Iphigeneia in Taur.*, 156 ff; *Numbers*, xix. 2, 9; *Deut.*, xxi. 4.

Sacred (Mysteries) to Stygian Jove! Stygioque Orco!—*Virgil*, *Aeneid*, iv. 638, 699. The Cretans showed Jupiter's tomb!—*Rawlinson's Herodotus*, II. 260; *Cicero*, *Nat. Deor.*, 3. "Dionysus is then, like the Cretan Zeus, a persecuted, tortured, *killed*, God, who became Gōd of death and the underworld and *in the Mysteries* was celebrated under the name ZAGREUS, as the God of the underworld was often called, and (was praised), now as a SON of this (Zagreus) and Persephone, now of Zeus and Persephone. Aides and Dionusos are *the same* (God), to whom they rave and keep the feast of Bacchus

(Ληναϊονται).”—*Preller*, I. 427, *Heracleit. b. Clem. Al Protr.*, 2, p. 30; s. *Schleiermacher Herakleitos*, S. 524. AIDONEUS as DEATH-GOD carries away Persephone from her MOTHER and the upper world.—*Preller*, I. 467.. The entire month Scirrophoriōr (June) was sacred to Pluto.—*Preller*, I. 485; *Plato, de Leg.*, viii. 828 C. This was the month Thammuz (Adonis) when Adonis *died!* In this month the marriage of Pluto and Proserpine was celebrated about the same time and in near connection with the Feast of the Scirrophoria.—*Ibid.* The Romans kept the Feast of Hercules June 4th.—*Eschenburg*, 572 Hercules descends to hell and rises again from THE DEAD. “The third Hercules is from Idaean digit (priests of Cybele). To him they bring sacrifices to THE DEAD!”—*Cicero, de Nat. Deor.*, III. 16.

A RINGLET for INACH (Enoch the Hercules-Sun) allowed to grow!<sup>1</sup> And the second is this MOURNING lock.—*Aeschylus, Choeph.*, 7, 8 *Ezekiel*, xliv. 20.

In the mourning for Adonis they cut off the hair a sign of deep grief.<sup>2</sup>—*Deut.*, xiv. 1; xxvi. 14.

On the 4th day after the funeral in Persia, there was a solemn FEAST after the relatives have been visited for THREE days.—*Christian Examiner*, 1859 p. 326; quotes Dosabhoy Framjee, 97.

Enter not into the house of mourning nor depart to wail: nor shalt thou comfort them!

Let great and small die in this land; let them not be buried, neither LAMENT for them; let not CUTTINGS (in the flesh) be made, nor *baldu* be induced because of them!

They shall not *break* (*bread*) for them, in mourning, to console him for the dead; nor make them drunk with the cup of consolations on account of their father and on account of their mother.

<sup>1</sup> Compare Numbers, vi. 5. 18; Judges, xiii. 5.

<sup>2</sup> To Apollo (Baal) the ancients cut off their hair.—*Scholia Hesiod, Theog* 248. Apollo is Belus Minor, the Son of Jove.

Besides, thou shalt not enter the house of the FEAST, to sit with them, to eat and to drink.—*Jeremiah*, xvi. 5, 6, 7, 8. Compare later the *Wake* of Hercules!

On the evening of the day when the corpse is burnt, WATER and milk must be suspended in earthen vessels before the door, in honor of the deceased, with this address to him :

“Such a one deceased ! BATHE here, drink this !”

And the same ceremony may be repeated every evening until the period of mourning expire.

During ten days, funeral cakes together with libations of water and tila (sesamum) must be offered.

On the third and fifth days, as also on the seventh and ninth, the kinsmen assemble, bathe in the open air, offer tila and water to the deceased and take a REPAST together ; they place LAMPS at cross roads and in their own houses, and likewise on the way to the cemetery.

On the last day of mourning (for the dead) the nearest relation offers the tenth funeral cake. He makes ten libations of water from the palms of his hands, causes *the hair of his head and body to be shaved*, etc.—*Colebrooke, Hindu Relig.*, 100–109.

Man that is born of woman is of few days and full of trouble.

Like a flower he goes forth and is cut down; and escapes like a shadow, and continues not.—*Job*, xiv.

Foolish is he who seeks permanence in the human state, unsolid like the stem of the plantain tree, transient like the foam of the sea.

When a body, formed of five elements to receive the reward of deeds done in its own former person, reverts to its five original principles what room is there for regret?

The earth is perishable, the ocean, the Gods themselves pass away ; how should not that bubble, mortal man, meet destruction ?

All that is low must finally perish ; all that is elevated must ultimately fall ; all compound bodies must end in dissolution, and life is concluded with death.

Unwillingly do the manes of the deceased taste the tears and rheum

shed by their kinsmen, then do not wail, but diligently perform the obsequies of the dead!—*Colebrooke, Relig. Ceremonies of the Hindus*, 100

The *body of a young child under two years old must not be burnt*, but buried. It is decked with wreaths of fragrant flowers, and carried out by the relations, who bury it in a clean spot, saying “*Namó ! namah !*” while a priest chants the song of YAMA :

“The offspring <sup>1</sup> of the Sun, day after day fetching cows, horses, human beings and cattle, is no more satiated therewith than a drunkard with wine!”—*Colebrooke*, 99, 25.

By Nature’s command we grieve when the body of an adult  
Virgin meets us, or in the earth an INFANT is enclosed  
Too young for the FIRE of the funeral pile. For what good man o-  
worthy of the SECRET  
TOROH, such a one as the PRIEST OF CERES wishes him to be,  
Thinks *any* evils not his own!—*Juvenal*, xv.

About the dead

The pipe of MUGDONIS sounded AILINA . . .

Like the MOURNING for Hadad-Rimmon (Adonis) in the valley MAGDON.  
—*Nonnus*, xl. 223 ; *Zachariah*, xii. 11 ; 2 *Kings*, v. 18.

Megiddon was in Judea. Josephus, *Ant.*, viii. 6, read Mag-edon. Matthew, xv. 39, has Magadan (Adonis Magos).—*Tischendorf*.

They covered all the dead body with hair, which cutting off they threw upon it.—*Iliad*, xxiii. 136  
Sacrifices to the dead occur in Homer, and existed in Babylon, Persia, India, China ; and in Italy even after Christ.—*Josephus, Ant.*, xix. 3. Hence the Rabbinical-Hebrew *prohibition*, out of hostility to the Adonis-worship!

Ye shall not cut yourselves, nor make a baldness between your eyes over a dead person.—*Deut.*, xiv. 1  
*Levit.*, xix. 27, 28 ; xxi. 5 ; *Jerem.*, xix. 6.

Thou shalt not profane thy daughter, exposing her

<sup>1</sup> The Moon is born of the Sun, and the RAIN is produced from the moon.—*Colebrooke*, 25.

<sup>2</sup> MAGDON in Hebrew. Megiddon was in Galilee !

to be a harlot!—*Levit.*, xix. 29 ; *Movers*, 242. This evidently forbids the custom at Babylon and Byblus, that the women who did not cut off their hair in the MOURNING FOR THE DEAD (in the Mysteries) must give themselves the whole day after this festival to strangers for money, which they deposited in the Temple of Baaltis (Venus).—*Movers*, 202 ; *Lucian*, loc., § 6 ; *Genesis*, xxxviii. 14 ff ; *Baruch*, vi. 43.

Venus and Pothos (Adonis, Apasson) and Phaethon (Jupiter<sup>1</sup>) were worshipped in the Samothracian Mysteries.—*De Sacy* ; quotes *Pliny*, *Hist. Nat.*, xxxvi. 14. Axieros (Jupiter), Axiokersos (Adam) and Axiokersa (Venus-Eua) were worshipped in the Samothracian Mysteries, called Mysteries of the Kabiri. The Lemnian Mysteries (Kabiria) lasted NINE days ; SACRIFICES TO THE DEAD were offered!—*Smith's Dictionary of Greek and Roman Antiquities* ; by Anthon, 184.

Glad in the mansions of Aides  
 Mayst thou inhabit the Sunless House.  
 And let Aides know, the *black-haired*  
 God<sup>2</sup>, and the Old Man who  
 Over his oar and rudder  
 Sits Leader of the dead,  
 He is carrying in his two-oared boat  
 To the Acherontian Lake  
 By very much the best wife indeed.  
 Thee often shall the bards  
 Sing upon the seven-stringed mountain  
 Lute, and celebrating (thee) in hymns without the lyre  
 At Sparta, when the Annual Circle of the KARNEIAN FEAST<sup>3</sup>  
 Comes round, the season  
 Of the month when the moon  
 Is up all night,  
 In splendid and wealthy Athens.  
 Such death-song dying

<sup>1</sup> Cicero, de Nat. Deor., II. 20.

<sup>2</sup> Acheron, Charon, Kronos the *Old Man*.

<sup>3</sup> Carneus, 7th-16th.—*Buckley*.

Thou hast left to the minstrels of melodies.  
 O that it rested with me  
 And that I were able to send thee  
 To light from the chambers of AÏDAS  
 And the streams of Kōkutos  
 By the "river oar" *below!*

—*Euripides, Alcest.*, 436.

If Troy had been safe, Priam had come to the SHADES  
 Of ASSARAO<sup>1</sup> (Osiris in Hades) with great rites of the dead.

—*Juvenal*, x. 259. See *Spirit-Hist.* 210 ff, 249, 160.

"And about him ten beds are laid bearing *images* of dead men so carefully "washed and prepared for funeral" that even the images were like bodies already buried. And for *seven* days all men throughout the companies and maniples indulged in feasts lamenting the royal youth by dancing and SINGING certain sad kinds of dirges!"—*Ammian* ; *Movers*, 250, 202.

AÏLINON AÏLINON, BEGINNING OF DEATH,

The Barbarians say, AÏAÏ,

In the Asian tongue when

Kings' blood is poured on the ground by the *steel*

Swords of 'Aides (Hades)!—*Euripides, Orest.* 1395 ff.

Antipsalmic odes and an Asiatic hymn, to thee, a foreign wailing (iacha),<sup>2</sup> I will utter ; the funeral song, remembered in molpes (songs with dances) to the dead, Haidas (Hades) hymns *separate from paeans*.—*Euripides, Iphig. in Taur.*, 185.

In peace thou wilt die and with the funeral-pyres of thy fathers, former kings who were before thee: thus they shall BURN for thee and Hoi ADŌN shall they mourn for thee.—*Jeremiah*, xxxiv. 5.

"Then having wrapped the Heath (Erica) in linen and having poured myrrh (muron) over it she delivered it to the royal personages ; and *even now* the Bublions worship the wood (tree) lying in the temple of Isis!"—*Plutarch de Iside*, xvi. Bacchus was called

<sup>1</sup> Serach is Memnon, and Memnon is Osiris and Adonis,—according to *Movers*, 227-229, 231.

<sup>2</sup> This is the Mourning for Iauk, Sol, Bacchus, Iacchos, Eacus.—*Spirit-Hist.*, 78, 90.

STULOS (pillar). Creuzer mentions "Bacchus in the pillar (*περικλιονιος*)" or in the tree.<sup>1</sup>—*Creuzer*, II. 44 ; I. 278. At Byblus the MOURNING took place first ; at Alexandria, and probably at Athens, the JOY preceded the MOURNING.—*Creuzer*, II. 425.

At Delphi, in the holy of holies of the temple, they showed together with a golden statue of Apollo the GRAVE of Bacchus, at which the Chief Priest brought secret offerings at the time of the SHORTEST DAY.—*Preller*, I. 427. That was Dec. 22nd ; and he rises on Bruma, Bromius's Day.

ΑΙΑΙ ! I commence the Bacchic measure (LAMENT) !

—*Euripides, Hecuba*, 685.

The woman dancing says, ΑΙΑΙ ΑΔΟΝΙΝ !

The woman on the roof says, BEAT yourselves for ΑΔΟΝΙΝ !

—*Aristophanes, Lysistr.* 365 ff.

There are some of the Byblians who say that the Egyptian Osiris was buried in their district, and that the MOURNINGS and the MYSTERIES (Orgia) are performed not to the Adonis, but all to the Osiris!—*Lucian*, iv. 262, 263.

There are many sepulchres of Osiris in Egypt, but the BODY lies in Bousir ; and this is the native country of Osiris ; no longer is there need of argument to show that it is Taphosiris ; for the very name means TAPHEN Osiridos the SEPULCHRE of Osiris. But I pass over the cleaving of the wood and the cutting of the linen and the PITCHERS POURED (as sacrifices to the dead) because many of the Mysteries are mixed up with them.—*Plutarch de Iside*, xxi.

However there are some slender and obscure emanations of truth scattered through the mythologies of the Egyptians . . . Xenophanes ordered the Egyptians

<sup>1</sup> 2 Kings, xvi. 4 ; Gen. xxi. 33.

if they think Osiris a *mortal* not to honor him as God, but if they think him God not to MOURN him!—*Plutarch, Eröt.*, xvii. xviii.

Si Dii sunt quos colitis, cur eos lugetis? Cur eos annuis luctibus plangitis?—*Firmicus*, 8.

A BURNING for thee; and HOI ADON shall they LAMENT for thee!—*Jeremiah*, xxxiv. 5.

Set up the MOURNING OF THE ONLY-BEGOTTEN, bitter LAMENTATION!—*Jeremiah*, vi. 26.

The LAMENTS of the Egyptians and the sacred CHUTLA (washings) of Osiris.—*Orpheus, Arg.* 32.

Offerings to the dead and a BURIAL finished the Mourning, as also the wooden images of Attes and Osiris were buried!—*Movers*, 204.

The image of the corpse of Adonis was washed, anointed with spices and wrapped around with linen or wool (compare Matth. xxvii. 59; Joh., xix. 39). According to Plutarch, Isis wrapped the Osiris-pillar (a hollowed pine-tree) in linen and anointed it with Myrrh.—*Plut. de Iside*, xvi. The embalmed image of Adonis was then laid in a coffin. Hence the myth that Aphrodite (the women) has delivered to Persephone (the Goddess of death and *life*), in a box, the ADONIS born from a tree! The coffin was laid out on a bier, they showed on the IMAGE the wound which the BOAR had given him, and the BOAR himself (The Devil, Mars in Swine-form) was also laid out on the bier. They sat down on the earth with the bier and their clothes were rent!

In the houses of the gods the priests sit with rent garments, with shaven heads and beards, with uncovered heads. They howl and cry before their gods, as many at a FEAST OF THE DEAD. (Todtenmahle).—*Baruch*, vi. 31, *Movers*, 204, and authorities there quoted. HOI ADON! Ho! Ho! HEU! HEU! (Heulen)! HEUah is the Shrieking Ceres, Eve.

SACRIFICES TO THE DEAD closed the Eleusinian Mysteries!—*Preller*, I. 490.

Salutation to the Gods, to the MANES of ancestors, and to mighty saints!—*Colebrooke, Hindu Relig.*, 103.

For Iachoh is loving judgment and deserts not his SAINTS (CHASIDI, chaste); *they are preserved to eternity!!*—*Psalm*, xxxvii. 28.

Iahoh, thou madest my soul to ascend from Hades!

Sing to Iachoh, ye his SAINTS (CHASIDI, casti).—*Psalm*, xxx.

I shall not die but will live!—*Psalm*, cxviii.

On the day after the seven-day FEAST OF THE DEAD they cry: ADONIS lives! And is RISEN!—*Movers*, 205.

I say that I am IMMORTAL DIONUSOS SON of DEUS!—*Aristoph. Frogs*, 593; *Spirit-Hist.*, 222.

I am THE RESURRECTION AND THE LIFE.

The VIRGIN, Artemis, is represented with a TORCH in either hand. The TORCH is the symbol of NEW LIFE!—*Hundert und ein Frage*, p. 71.

On the *sixth* day of the Eleusinian Mysteries the IMAGE of Bacchus was borne crowned with its myrtle wreath and bearing a TORCH in its hand! It was accompanied by the mystic VAN (sieve, fan), the basket, and other insignia. The mystic basket held oil-seed, a sort of biscuit, little tarts, grains of salt, some poppies, and cakes made of flour kneaded with cheese; also pomegranates, some ivy, fennel, pith of trees, finally the figure of a serpent consecrated to Bacchus.—*De Sacy*, 318, 319. “Also in the most ancient Mysteries of the Greeks they shouted EUA and at the same time a serpent was shown.” “In the Sebadian (Bacchic) rites a golden serpent is let down into the bosom of the CONSECRATED.”—*Orelli, Sanchon.*, pp. 14, 45. The “serpent with the hawk” signified God, “the Spirit,” and the Divine Mind. *Sanchon*, 47, 49.

Dionysus Frenzied the Bacchi celebrate with mysteries, performing the Sacred Mania by eating raw flesh (Omophagia), and they initiate the distributions of the flesh of the slaughtered victims, crowned with the serpents, shouting aloud EUA ("Euan"); that (*feminine*) EUA ("Euan") on account of whom the WANDERING immediately followed. And a symbol of the Bacchic Mysteries is a consecrated serpent. The name HEUIA, roughened, is interpreted the Female Serpent.—*Clemens Al. Cohort. ad Gentes*, 11, 12. The Chaldee Paraphrase reads Hoia.—*Ibid.* In the Sabazian Mysteries a symbol to the initiated is "the God through the bosom!" And it is this Serpent pulled through the bosom of the initiated.—*Ibid.*, 14. Sebazium colentes Iovem anguem cum initiantur per sinum ducunt.—*Firmicus*, 11. Arnobius is scandalized at the Golden Serpent, and the "handled Cross" in the Mysteries of Bacchus at Alimunt in the Athenian territory.—*Arnob. adv. Gentes; Nork, Bibl. Mythol.*, II. 344; see *Spirit-Hist.*, 190.

Taaut taught that the SERPENT has the most PNEUMA (SPIRIT) of all the reptiles, and is FIERY! . . . Wherefore this creature is carried about with (them) in the Sacred Rites and MYSTERIES!—*Sanchoniathon*, p. 45.

We find the BRASS SERPENT<sup>1</sup> in the GROVES of the SUN-god (ADONI, BACCHUS, BAAL).—*2 Kings*, xviii. 4. The Serpent is always the emblem of Bacchus (Adonis) in the Mysteries.

<sup>1</sup> And there was a Great DRAGON which they of Babylon worshipped. And the king said unto Daniel, Wilt thou also say that *this* is of BRASS? Lo he liveth, he eateth and drinketh; thou canst not say that he is no living God! Therefore worship him. . . . When they of Babylon heard that, they took great indignation and conspired against the king, saying: *The king is become a Jew!!!* And he hath destroyed Bel; he hath slain the DRAGON and put the priests to death!!!—*Bel and the Dragon*, 23 ff. \*

A Candle of Iahoh (Iachoh) is the "spirit" (nasa-ah, Breath) of Adam, searching all the innermost parts of the belly.—*Proverbs*, xx. 27; see *Ecclesiastes*, . 5.

The Serpent imitating the winding position of the testines exhibits (ostendere) the "WISDOM" of the REPRODUCER; therefore they adore the Serpent!—*theodoret, haeretic. fab.* I. 13 *de Ophiacis*; in *Hammer, alte de Mithra*, p. 154.

Thou hast possessed my reins!—*Palms*, cxxxix. 13; *Virg-Hist.*, 159.

"Christ is the SERPENT" (the Good Divinity).—*ausobre*, II. 458. The Gnostics represented the IND (the SON, the WISDOM) in the form of a Serpent. *Irenæus*, I. xxxiv.

The BASKET was one of the emblems of the Mithra-worship.—*Hammer, Worship of Mithra*, p. 39. Eupius teaches us that the Eleusinian cultus was that of Mithra. He calls the Athenian priest sometimes *prophane of "the Goddesses,"*<sup>1</sup> sometimes "*father*" of the *initiation of Mithra.*—*Hammer*, p. 22 *note*.

Thy BASKET and thy store shall be blessed.—*Deut.*, xviii. 5.

Cardaque Eleusinae Matris volventia plaustra.

Arbuteae crates et mystica vannus Jacchi.—*Virgil, Georg.*, I. 160, 166.

Thou shalt take of the *first of all the fruit of the earth* and shalt put it in a BASKET, and shalt go unto the place which Iahoh (Iaō) thy ALAH shall have chosen to make his name dwell there.

This was the altar of Iahoh-Nusios, or NISSI, perhaps.—*Exodus*, xvii. 15.

And the priest shall take the BASKET out of thy hand and set it down before the ALTAR OF IAHOH THY ALAH!

<sup>1</sup> Ceres and Proserpine-Diana.

Then shalt thou respond and say in the presence of IAHOH, thy ALAH: An Aramian perishing was my father, then he descended into Misrimah (Egypt) and was there a denizen with few men; yet was he become a great nation, powerful and populous there.—*Deut.*, xxvi.

And Musah and Aharon (speaking in the name of the Lord according to the custom of the ancient clergy) went in and told Pharah (the king):

Thus said Iachoh, Alahi, IsarAL: Let my people go and celebrate a FEAST to me in the desert wilds.—*Exodus*, v. 1.

This is the FEAST lasting from the fourteenth to the twenty-first of March.—*Exodus*, xii. 18. It corresponds with the Great Dionysia which was also held at the Vernal Equinox in March.—*Eschenburg*, p. 493. The Hebrews made a *baldness between the eyes*, at this FEAST.—*Exodus*, xiii. 9, 16. This identifies it with the Dionysia and the Adonia. It also agrees with the FULL-MOON, like the Eleusinia and the FEAST of Tabernacles (the 15th of the month, as in Egypt). *Bulls* and dancing, as in the Bacchic FEASTS.—*Exodus*, xxxii. 19.

The Hebrews made themselves a cast (molten), TWO LITTLE BULLS; they made also a GROVE (of ADONI or Bacchus), and they bowed themselves to the whole "army of the heavens" and served BOL (Baal, Apollo the Sun-deity).—*2 Kings*, xvii. 16; *Philo Judaeus*, iii. 502, *Bohn*. The Passover is called Pesach, and means DANCING!—*Hospinianus*, I. 27.

At the annual FEAST of Iahoh in Siloh the daughters of Siloh came out to DANCE in DANCES.—*Judges*, xxi. 19, 21.

the BASKET-bearing maid.

t I following will sing the phallic hymn.

d thou woman, behold me *from the roof!*—*Aristophanes, Acharnoi.*

n the FEAST of Tabernacles the tents or booths  
e set up *on the roofs* of the houses.—*Nehemiah,*  
16.

nd they kept the FEAST *seven* days ; and on the  
1th day was the conclusion (a solemn assembly), as  
al.—*Nehem.*, viii. 18, 12, 17.

O FATHER LENAÆUS: all things here are full of  
gifts.—*Virgil, Georg.*

CERES with clamor they shall call *on the roofs*—*Virgil, Georg.*, I.  
347 ; *Isaiah*, xv. 3.

The Adoniasmos, the LAMENT for Adonis, is, accord-  
to the Etymologicon Magnum, the CALL Adni  
(ἄδνις), as Euasmos is the Eua, Heuah (הוּאָה), in the  
nysia.—*Movers*, 246. Huah is Eve the Septuagint  
α.—*Gen.* iii. 20 ; *Spirit-Hist.*, 391, 280.

n the Eleusinia (in September just before the  
inning of the RAINY SEASON) Ceres was called  
htheia, from achthos “grief.”—*Potter*, I. 453. She  
s MOURNING for Adonis.

Pausanias found women in the temple of Jupiter  
ēr at Argos who were mourning for Adonis, and  
s was identical with the feast of Linus.—*Movers*,  
3 ; *Pausanias*, xi. 41, 2.

Hath then the women's wantonness shone out  
And the roar of the drums and the dense Sabazians,  
And *on the roofs* this MOURNING for Adonis!

“ΑΙΤΑΙ ΑΔΟΝΙΝ”! “BEAT (the hosoms) for Adonis!”

—*Aristophanes, Lysistr.*, 360 ff.

*Upon its roofs* and in its streets every one shall howl!

—*Isaiah*, xv. 3 ; xxiv. 7-9.

Anniversariam ei (to Adonis) celebrant solemn-  
em in qua *reviviscens canitur et laudatur.*—*Hiero-*

*nymus ad Ezech.*, cap. viii., Opp. Tom. III., p. 750. Also at the Festival for Attes "*the Resurrection*" followed upon the Death, the *Day of Joy* upon the *Time of Mourning*: Quem paulo ante sepelierant revixisse iactarunt, et, cum mulieris animus ex impatientia nimii amoris arderet, mortuo Adolescenti templa fecerunt.—*Jul. Firmicus de Errore*, 3; *Movers*, 205.

The "SUN (Helios) of God, the ANOINTED, went below earth."—*Bishop Epiphanius, Homily on Holy Saturday*; *Nork*, II. 365.

Michaël the Archangel, when contending with the Devil, disputed about the BODY of MŌUSĕs (*Musah*).—*Jude*, 9.<sup>1</sup> Horus contends with the Devil for the BODY of Osiris.—Compare *Spirit-Hist.*, 397, 297, 396. Michael's victory is described in *Rev.*, xii. 7 ff. The BODY of Mosah is the LIGHT. The Devil is the Darkness. Typhon at *full-moon* tears the body of Osiris into fourteen pieces.—*Spirit-Hist.*, 137, 397.

Beat the breasts and cry out "THE MUSIAN."—*Aeschylus, Persai*, 1054.

This is the MOURNING for the Only-begotten, MUS, AMOS, IAMUS, YAMA.—See *Spirit-Hist.*, 66, 74. There were TWO *Musaeuses*; one was *mythic*!!—*MSS. Notes of Boeckh's Lectures on Greek Lit. at Berlin*.

Others concealed their dogmas "in the MYSTERIES and prophecies, such as Orpheus, Musaeus and their followers"!—*Plato, Protagoras*; *Stallbaum*, p. 67. The ritual-books of the Mysteries had been published under the names of Orpheus and Musaeus; and there

<sup>1</sup> The apostasy must *first* come, before the Day of the Lord of Light; and the MAN OF SIN (Satan-Typhon) must be revealed, the Son of perdition, who opposes and lifts himself up against every one that is called god or sehasma (Power, Throne, Prince), so that he sits within the inner temple of The God, showing himself, that he is theos\*. Whom the Lord of Light will destroy with the PNEUMA of his mouth.—*Paul, Thess.*, ii. 4 ff.

\* God. Mar means the Lord. Mara is, in India, the Devil.—*Spirit-Hist.*, 367.

were a great number of them.—*De Sacy*, I. 336 ; *Plato, Republ.*, lib. ii.

MUSÆUS is HERMES eumolpos<sup>1</sup> (Thoth, Taaut, the god who made the Sacred Books).—*Nork, Wörterbuch*, II. 247.

“The Law of MUSHE.”—*Old Syriac, Luke*, ii. 22, *Tremellius*. Lex per manum MUSHE data est.—*Peshito Testament, John*, i. 17 ; *Tremellius*.

At Argos “the Musion” was celebrated. This fete lasted seven days. Ceres was called Musia.—*De Sacy*, II. 31.

Musia, a women’s festival to Ceres Mysia ; it lasted seven days.—*Potter*, I. 470 ff.

For I (am) IAHUH thy Alah, KADUSH<sup>2</sup>, Isaral, thy MUSIO!<sup>3</sup>

—*Isaiah*, xliiii. 3. *Hebrew*.

<sup>1</sup> Eumolpus is Son of POSEIDON (Bus-Aidoneus, Adouis). Eumolpus is connected with Erectheus, the MAN-fish ; Erectheus is connected with Minerva, who lifted him up *on high* to holy honors.—*Preller*, II. 101. Erectheus is Neptune.—*Anthon*, Art. “Erectheus.” Neptune is the SPIRIT (WATER, Osiris, the LIFE-producing ELEMENT) in the sea.—*Plutarch, de Iside*, xl., xxxiv. Neptune presides over the Humid and Generative Principle.—*Plutarch, Moralia*, p. 821. The PINE was consecrated both to Neptune and Bacchus, and all the Greeks adored Neptune Phutalmios and Bacchus Dendrites.—*Ibid.*, 812 ; *Spirit-Hist.*, 395. Hermes is Son of Bacchus. Therefore Eumolpus is Hermes. Eumolpus is the *Mythic Founder* of the *Eumolpidae* (Priests) ; the priests traced their own wisdom to the Divine INTELLIGENCE. Some considered Eumolpos or Musæus the Founder of the Mysteries. Mus, the god ; and Musias, the priest.—1 *Esdra*s, ix. 31 ; *Spirit-Hist.*, 74.

“In what are called the ‘Books of Hermes’ it is related concerning the names.”—*Plutarch, de Iside*, lxi. ; xxxvii.

Eumolpus, Orpheus, Musaius and Thamuris are the *earliest minstrels* of Greece—mythic characters. “The name of Orpheus, and the LEGENDS respecting him, are intimately connected with the idea and the worship of a Dionysus dwelling in the infernal regions (Zagreus), and the foundation of this worship (which was connected with the Eleusinian Mysteries), together with the composition of hymns and songs for its INITIATIONS (Teletai), was the earliest function ascribed to him. He was made the first minstrel of the heroic age and the companion of the Argonauts.”—*K. O. Müller*, 26.

<sup>2</sup> Jahn mentions the CANUSIAUS (Kadosh) —*Jahn, Heb. Com.*, 154. Kadosh is the Suu, Akad, Achad, Choda, God.—*Spirit-Hist.*, 74. Chodesh is the Moon.

<sup>3</sup> The Isarim were the Initiated. Isarel was Sol-Mercurius.

In the improvement which polytheism underwent among the Hebrews the

Kronos (Saturn, Sol) therefore whom the Phœnicians call Israēl (ISARAEL, Suryal, Azrael), having an ONLY-BEGOTTEN SON whom for this reason they called Ieoud; the ONLY-BEGOTTEN being still even now thus called by the Phœnicians; *the greatest dangers from war having befallen the country*, having adorned The Son with royal apparel, and prepared an altar, offered him up!—*Porphyry; Eusebius, Pr. Ev., I. x.; Orelli, Sanchon., 42, 44.*

The permutation of Israel is Mosah, Moses.—*Kabbala Denud., II. 305.* Isaral is Hercules the Musio, the Sun-god, the Savior of Hades.

But the God is our KING before Time (Aiōn), he worked Sôtēria (salvation) *in the middle of the earth!*—*Psalm, lxxiv. 12, Septuagint.*

Because I (am) KURIOS (Lord of Light) thy God, the Holy Israēl who SAVETH thee!—*Septuagint, Isaiah, xliii. 3.* This is Mosia, the Redeemer below the earth, called Adoni, Hermes, Baal, Hercules, Mercury, Taut or Thoth, Yom, Yama!

AIAI ADONIN! BEAT yourselves to ADONIS! IAHOH ADONINO!—*Psalm, viii. 10.* Hoi Adoni! Hoi Adonai! Ai, Ai! Hoi Adon.

Sterna-arasse kai epiboa to Musion!—*Aeschylus, Persai, 1054.*

The MOURNING for the Only-begotten; its end as the DAY OF BITTERNESS!—*Amos, viii. 10.*

Agni, as YAMA, is all that is born! as YAMA, all that will be born!

YAMA is the KING OF THE DEAD! AND the KURIOS is “\*the SPIRIT”!

Now is Christ risen from THE DEAD! A SAVIOR who is Christus KURIOS (Kur=the Sun).—*Spirit-Hist., 362.*

WAND OF HERMES (Musah) or Mercury becomes the STAFF OF THE ALAHIM.—*Exodus, iv. 3, 20; Herodotus, v. 7.* The caduceus which Apollo gave Mercury had two serpents on it and two wings. It was the Rod of Life or Spirit, in reference to the resurrection. According to the Hebrew doctors, it grew in Paradise.—*Burder's Josephus, I. 127.*

“MASSial” is the Anointed King or Messiah. According to the Old Persians MISHA and MESHia are Adam (Bacchus, Adonis, Adonai).—*Hyde, 168; Spirit-Hist., 229, 204, 205, 290, 391.*

“Iesu MESio is Nebu” (Mercury).—*Codex Nasaraeus, Onomasticon, p. 74.* The name of Moses is written Mes, or Messou in Hieroglyphics.—*Brugsch, Egypte, p. 157.*

ΑΙΑΚΟΣ says: "By the DEUS, the SAVIOR!"—*Aristoph., Batrach.*, 691. "DEUS<sup>1</sup> the SAVIOR" (Zeus)!—*Aristophanes, Frogs*, 1355. The Eleusinian Ceres and her daughter Proserpine were called τὴν Σώτειραν,—the SAVIOR Goddess!—*Wheelwright, Aristoph., Frogs*, 363, *note*.

God, who is the Beholder and SAVIOR!—*Esther, Apoc.*, xv. 2.

The Messiah and Iahoh are one.—*Spirit-Hist.*, 254, 255.

Suduk (the Most High God in Phœnicia), the Just One, was FATHER of Asklepius (Aesculapius).—*Orelli, Sanchon.*, 32. Aesculapius is here the SON OF GOD!<sup>2</sup> He is Iacchos (Bacchus). Compare *Gerhard, Griech. Myth.*, I. 461. Iacchos the SON of Zeus and Ceres accompanied Ceres in her SEARCH for Proserpine<sup>3</sup> with a torch in his hand. Torches were dedicated to Ceres.—*Potter*, I. 453.

Go then and for this man display  
Your sacred LAMPS to light the way  
On his return from Hades to Light!

—*Aristophanes, Frogs*, 1442, 1447.

Attis is Son of Nana (Venus) and Accestis. Him the Mother of the gods loved singularly (unice). Accestis scatenis ira convulsi a se pueri, et uxoris ad studiam derivati, convivantibus cunctis furorem et insaniam suggerit: conclamant exterriti ad horam Phryges: mammas sibi demetit Galli filia pellicis: rapit Attis fistulam quam instigator ipse gestitabat

<sup>1</sup> ADEUS, a Persian Governor.—*Josephus*, xi. chap. 5. The name Adeus is Attis, Ad, Deus, Adoni. Ad=vapor.—*Seder Lason*, p. 6.

<sup>2</sup> Aesculapius is represented with a staff, also as a Serpent.—*Arnobius*, vi. 223; vii. 262, *Orelli*. This identifies him with Mercury. A cock, the solar emblem, was sacrificed to Aesculapius.

<sup>3</sup> Mercury is said to have made indubitable advances to Proserpine.—*Arnobius*, IV. xiv. Proserpine burned for Adonis.—*Ibid.*, IV. xxx. Mercury, like Bromius, is Son of Jove.—*Ibid.*, IV. xxii.

insaniae : furiarum et ipse jam plenus, perbacchatus, jactatus projicit se tandem, et sub pini arbore genitalia sibi desecat, dicens : Tibi Acdesti haec habe, propter quae motus tantos furialium discriminum concitasti. Evolat cum profluvio sanguinis vita : sed abscissa quae fuerant, Magna legit mater Deum, et injicit his terram, veste prius tectis atque involutis defuncti. Fluore de sanguinis viola flos nascitur (compare Ovid's *Limus*) et redimitur ex hoc arbor. Inde natum et ortum est, nunc etiam sacras velarier et coronarier pinos. Virgo sponsa quae fuerat, quam Valerius pontifex Iam<sup>1</sup> nomine fuisse conscribit, exanimati pectus lanis mollioribus velat, dat lachrymas cum Acdesti, interficitque se ipsam, purpurantes in violas cruor vertitur interemptae. Mater suffudit et has Deum, unde amygdalus nascitur, amaritudinem significans funeris. Tunc arborem pinum sub qua Attis nomine spoliaverat se viri, in antrum suum defert, et sociatis planctibus cum Acdesti tundit et sauciat pectus pausatae circum arboris robur. Jupiter rogatus ab Acdesti ut Attis revivisceret, non sinit : quod tamen fieri per fatum posset, sine ulla difficultate condonat, ne corpus ejus putescat, crescant ut comae semper, digitorum ut minimissimus vivat, perpetuo solus agitetur et motu, quibus contentum beneficiis Acdestim consecrasse corpus in Pessinunte : caerimoniis annuis et sacerdotum intestibus honorasse.—  
*Arnobius Adv. Gentes*, V. vii.

Acdestis was "of both sexes."—*Arnobius*, V. v. Adam was considered Hermaphrodite by the Kabbalists. The Supreme Being was *philosophically* considered Semimale, Male and Female : Adam-Adan-Adonis

<sup>1</sup> Nam consuescit in precibus, sive tu (Deus) Deus es sive Dea, dicere.—  
*Arnob.*, III. viii.

## MŪSAH, HIS MYSTERIES.

and Eua-Huah-Venus, Lunus and Luna, Acdestis : the Mother, Attis-Adonis and Nana-Venus. “ You are accustomed to say in prayers, Whether Thou (O God) art God or Goddess.”—*Arnobius, Adv. Gen.* III. viii. Iah (Deus) and Iah (IA, Dea, The Virgin in Hebrew, become IA, IĒ, IĒIOS (Apollo) and (Virgo, Diana) in Greek and Latin; for it was in usage to write with a He and to read it an A; in the Attic Greek changes the A into ēta.

Atin (Adoni), Atys or Attin was the Sun and both Male and Female.—*Rawlinson's Herod.*, I. 259; *Macrob. Saturn.*, I. 26. Some wish to identify Dionysus Attin.—*Clemens Alex.*, I. p. 16, Oxford, 1715, ed. Potteri. Adonis (Agar, KUR) is the GREATEST of gods and is Father of Adam (Epigeios) and Eve (Gaia)!<sup>1</sup>—*Movers*, 191, 542–544; *Sanhoniati*, 20, 24. The Sun is the Highest and Chief God.—*Movers*, 196; *Sanhoni.*, p. 34; *Macrob. Saturn.*, I. 13. “ In the Mysteries of the Phrygians, which were called those of the MOTHER OF THE GODS, every year a PINE tree is cut down and in the inside of the trunk the image of a YOUTH is tied in!<sup>2</sup> In the Mysteries of Isis the trunk of a PINE-tree is cut: the middle of this trunk is nicely hollowed out, the idol of Osiris made from those hollowed pieces is BURIED.<sup>3</sup> In

<sup>1</sup> Adonis is Androgyne.—*Creuzer*, II. 431. A giant-stone Agd-us in Phoenicia, when Jupiter's (Spirit) fell on it, brings forth a hermaphrodite Agdestis.—*Ibid.*, I. 272.

<sup>2</sup> This was on the first day of the feast of Cubele.—*De Sacy*.

<sup>3</sup> They do not cease every year to either lose what they have found, or find what they lose; is it not ridiculous to mourn what you worship, or to rejoice what you mourn!—*Minutius Felix. in Nork*, II. 367. That grief and joy is expressed by those who have lost nothing and found nothing; yet for a short madness there is a fixed time, it is tolerable once a year to be insane.—*Antonin. C. D.*, c. 10; *Nork*, II. 367. Chardin relates that the Bishop of Jerusalem shut himself up at the Church of the Holy Grave in an arch called

Mysteries of Proserpine a tree cut is put together into the effigy and form of the VIRGIN, and when it has been carried within the city it is MOURNED 40 nights,<sup>1</sup> but the fortieth night it is BURNED!"—*Julius Firmicus de errore prof. relig.*, 27. The women searched<sup>2</sup> after a WOODEN IMAGE of Adonis, called ADONION!—*Movers*, 200. (Iachoh Adonino = Our Adoni, Iachoh !

I wail (aiazō) for ADONIS ; beauteous Adonis is dead. Rise, wretched Goddess, in thy robes of woe, and BEAT THY BOSOM. Aphrodite, having let fall her braided hair, wanders up and down the glades, sad, unkempt, unsandaled, and the brambles tear her as she goes, and cull her sacred blood : then wailing piercingly she is borne through long valleys, crying for her Assurian Spouse, and calling on her Youth. But around him dark blood was gushing up about his navel, and his breasts were empurpled from his thighs, and the parts beneath his breasts, white before, became (now) deep-red to Adonis. All mountains and the oaks say : Ai Adonin (Hoi Adon). And rivers sorrow for the woes of Aphrodite, and springs on the mountains weep for her Adonis, and flowers redden from grief ; whilst Kuthereia sings mournfully along all woody mountain-passes, and along cities.

Alas, alas for Kuthereia, beauteous Adonis has perished !

The Paphian Goddess sheds as many tears as Adonis pours forth blood ; and these all on the ground became flowers : the blood begets a rose and the tears the anemone. Lament no more, Cupris, thy Woer for Adonis : this bed of thine, Knthereia, dead Adonis occupies, and though a corpse, he is beautiful, a beautiful corpse, as if sleeping !

Lay him amid chaplets and flowers ; all with him, since he is dead, aye all flowers have become withered : but sprinkle him with myrtles, sprinkle him with unguents, with perfumes !

The tender Adonis lies in purple garments !

How admirably is he (represented) reclining on a silver couch, just shedding the first down from his temples, the thrice-beloved ADONIS, who is beloved even in Acheron (Hell, Saturn's abode) !

Beside him lie fruits in their season whichsoever the topmost branches bear. And beside him tender quick-growing plants (ἀπαλοι καποι), kept grave of Christ," and there caused an explosion of light (Lichtexplosion) in reference to the Re-birth of the God of Light.—*Ibid.*

<sup>1</sup> Genesis, vii. 4.

<sup>2</sup> In the AGRIONIA the women, being assembled, made a "SEARCH" after Bacchus!—*Potter*, I. 421 ; *Plutarch, Symp.*, viii. 1.

in silver baskets, and golden caskets of Syrian nnguent, and honey-cakes such as women shape in a mould, mixing all kinds of flowers with the white-fine meal; such as (are made) of sweet honey, and those in moist oil: *all fowls and creeping things are present for him!* (Compare Gen., vii. 8; Sod I. p. 83, 86.)

And at dawn we in a body, along with the dew, will carry him out to the waves foaming on the beach, and having nubound our hair . . . will begin SHRILL SONGS OF WOE!

Alone of the demi-gods (as they say), dear Adonis, thou comest here and to Acheron (Hell)!—*Theocritus, Idyl.*, xv.; *Davis, Transl.*

What means that PINE which on stated days you always introduce into the sanctuary of the Mother of the gods? Is it not the image of that tree under which the furious and unhappy YOUTH laid hands upon himself, and which the Genetrix of the gods has consecrated in solace of her own wound? What mean the fleeces of WOOLS with which ye *bind together and wrap round* the trunk of a tree? Is it not a repetition of those WOOLS in which IA<sup>1</sup> covered Him failing and thought that She could gain a little heat for the limbs becoming cold? What are the Galli with dishevelled hairs beating their breasts with their hands? Do they not recall to memory those MOURNINGS in which the turreted Mother with the tearful Acdestis (semimale) followed the BOY with wailing? What the Bread mixed with alimonium (a preparation of herbs) to which thing you have given the name Castus? Is it not the imitation of that time when through the violence of his grief the Divinity refrained from the Bread of Ceres?—*Arnobius*, V. xvi.

Farewell, beloved Adonis, and go to those who rejoice at your coming.—*Theocrit.*, xv. Thou flyest afar, O Adonis, and comest unto Acheron . . . I feel insatiate grief and MOURN for Adonis!—*Bion*, I.

<sup>1</sup> The usage was to write with a He but to read it an A. This would make IAH in Hebrew, IA in Greek or Latin. But as the Hebrew A was often an e in pronunciation, we have the Dorian IĒ or Iaïos (Apollo, Bol, Baal). H(η)= 7̄.

Thou hast turned my MOURNING into DANCING.—*Psalm*, xxx. 11. At the annual FEAST of Iachoh in Siloh the daughters of Siloh came out to dance in DANCES.—*Judges*, xxi. 19, 21. Sol Primus Jovis Filius dicitur. Sol is called FIRST SON of Jove.—*Arnobius*, IV. xiv.

Do you not attest by the shouts of the Galli that Phrygian Atys, made an eunuch and deprived of virility, as Deus propitius, Deus Sanctus, in the secret places (of the temples) of the Mighty Mother? —*Arnob.*, I. xli.

Bor בַּעַר is "fire" in Hebrew.—*Orelli, Sanchon.*, 16. Pur is "fire" in Greek. The PURA (Fires) was a festival at Tyre and Gades in honor of the Sun-god, who is Fire-god.—*Movers*, 14. Pure FIRE was distributed in the Samothracian Mysteries. The Jews kept the feast of PURIM (Fires, or Lots). "In order to heighten the general joy on this festival, Buxtorf relates that some Jews wore *particolored* garments and young foxes' tails in their hats." It was celebrated the 14th and 15th of Adar (February). These two days are the *Bacchanalia* of the modern Jews who drink to intoxication in memory of (?) *Esther's banquet of wine* (?).—*Horne*, II. 128. Josephus says the Jewish FESTIVAL in Adar 13th (February 12th) was in memory of *the victory of Iudas Maccabeus* (*Josephus, Ant.*, xii. chap. 10) ; but the Book of Esther and *Josephus* (xi. 6) say it was in commemoration of *Esther's FAST*.—*Burder*, II. 358 note.

On the 12th of Anthesterion (February 12th) Dionysia were performed at the LAKES of Bacchus within the city of Athens.—*Hospinianus*, I. 114. It was the Feast of PITCHERS!—*Ibid.*, 120. The Anthesteria seem to have been originally the 12th and 13th. The

11th however was the FEAST of the Opening of wine casks, the twelfth they drank, and the 13th was the FEAST of Pots.—*Anthon*, 364. The Jews at this FEAST did nothing but eat, drink, dance and play.—*Antonius Marguerita de Cer. Jud.* The third day of the Anthesteria pots containing flowers, seeds, cooked vegetables, were offered to Dionysus and Hermes Chthonius, the Mercury of the DEAD!—*Anthon*, 364. The Roman FERALIA, the FEAST of the souls or Manes, began *February* 18th, accompanied with a solemn expiation or purification of the city called *februatō*, and lasted to the end of the month.—*Eschenburg's Manual*, 571.

The sailors safe rejoice with SHAVEN CROWN!

Hope of LIFE returns with the Sun!

I will offer INCENSE and display all the colors of the violet!

All things SHINE! The gate has erected long BRANCHES

And celebrates FEASTS with matutinal LIGHTS!—*Juvenal*, xii.; *Josephus*, *Against Apion*, II. *Burder*, iv. 413.

The Hebrew FEAST of the PURIM (fires, torches) was held the 14th and 15th of Adar (February 12, 13). MOURNING and GRIEF were changed into hilarity and JOY!—*Hospinianus*, I. 46. In the night they light up LIGHTS OF JOY in their synagogues. (At the name of Haman) boys, girls and women must beat the benches with fists and mallets and raise a great tumult *exactly as is wont to be done in the Christian temples on the night of the sixth festival* (feriae sextae) before the Passover (Pascha)!—*Ibid.*, I. 56; *Anton. Marguerita, de Cer. Jud.* The Cardinals do the same thing with their feet in the Sistine Chapel at Rome on Good Friday. “The Jews put on women’s clothes and the Jewesses men’s clothes and they indulge in this sort of lasciviousness and pleasures ex-

actly as the Christians do in their own Dedication Feasts and Bacchanalia.”—*Anton. Marguerita ; Hosp.* I. 56.

Methus-Alah or METHUSEL-*ah* (METH “death”.—*Philo Judæus, On the Posterity of Cain*, xiii. ; MUTH= Death and Pluto in Phœnicia.—*Sanchoniathon*, p. 36 ; *Movers*, 660 : *Usil=Sol* ; *SILao*=a torch) is perhaps akin to the God of the Resurrection, Adonis, Bacchus, Hermes, the long-lived Februus or Pluto, whose chief festival was *in February* when the Romans offered to him the sacrifices<sup>1</sup> called *Februa*<sup>2</sup>.—*Eschenburg*, 416. Ceres with a TORCH seeks Proserpine, whom Pluto has carried below. Jupiter would have restored her provided she had *tasted no fruit* of the Infernal World ; but Proserpine like Eua (Eve) had already eaten of the apple or pomegranate.—*Ibid.*, 427 ; *Spirit-Hist.*, 213.

The greatest of all the FESTIVALS which I saw (in Byblus) they celebrate when Spring (Eiar, Aiar) commences. And some call it PURĀ, but others the LAMP. To this FEAST in particular many men come both from SURIA and *all the countries all around*.—*Lucian*, iv. 284. Among the Jews the 13th of Adar (Feb. 11th) was a FEAST-day, on which they fasted.—*Jahn, Hist. Heb. Com.*, 234. The Greek Dionysia lasted *three* days the 11th, 12th, 13th in Anthesteriön (February).

On the first day of the Jewish FEAST OF LIGHTS one light was kindled, and an additional light added every day during the eight days.—*Schröder*, 15. The FEAST OF LIGHTS commenced on the 25th of Apellæus (Nov. 27th) and lasted *eight* days. The Jews illuminated their houses in testimony of their *Joy and Gladness* on this important occasion.—*Horne, Introd.*, II. 128. “The Heathen sacrifices were commenced on

<sup>1</sup> Expiatory Sacrifices.—*Ovid. Fast.*, ii. 19, 21, 22.

<sup>2</sup> Purgamentum.

the 27th of November."—*Jahn, Hebrew Com.*, 222. The *genuine* Hebrew FEAST began the 27th of November and lasted *eight* days (like the Feast of Tabernacles).—*Jahn*, 227 ; *Horne, Introd.*, II. 128.

The Greck FEAST OF LIGHTS took place on the 5th day of the Eleusinia, and Sainte Croix says that it was imitated from the same festival at Sais in Egypt.—*Herodot.*, II. 62.

But I go with these girls and women, *bearing the sacred LAMP*, where they *all night* perform rites to the Goddess.—*Aristoph., Frogs*, 415 ff.

In the city Bousir how they celebrate the Feast of Isis has been already related. After the sacrifice, all men and women flagellate themselves, many thousand men. But whom (Osiris) this beating is for, it is not religious for me to tell. But those of the Carians who dwell in Egypt do yet more than these, inasmuch as they cut their faces with swords.

The Thracian princes worshipped Mercury most of gods. They swore by Him alone, and called themselves BORN FROM HERMES ! The Pelasgians told a certain SACRED STORY<sup>1</sup> concerning Him ; the things which in the Samothracian MYSTERIES are shown forth.—*Herodot.*, IV. 7 ; II. 51. Maury says Pluton was called Adamas in the Samothracian Mysteries ; and that the first MALE (Adan, Adon), or Archetypal MAN, was called Adam. This is Sol Adamatus, Mithra Invictus !

On the twentieth of Boedromion (September 24th), which was the sixth day of the festival of the Mysteries of Ceres, they carried from the Ceramicus to Eleusis a figure of Iacchus (Bacchus) crowned with myrtle, having a TORCH in his hand ! They sung the

<sup>1</sup> See pages on *Rainy-Mercury*, and p. 125, on the feast of December 25th.

hymn, Iacchus, and shouted Iacche!!!—*Beloe's Herodot.* iv. 191, *note*; *Larcher*.

The LITTLE DIONUSIA were celebrated by the Greeks in the winter month December, when wine was harvested.—*Preller*, I. 419. The Jews fasted in December.—*Zach.*, viii. 19. Perhaps the Jewish FASTS in June, July, September and December, agree in point of time with the celebrations of the most prominent Bacchic festivals in Scirophorion (June), Hekatombaeon (July), Boedromion (Sept.) and Poseideon (Dec.) The FAST of the FOURTH month (Thammus-Adonis dies in June), and the FAST of the FIFTH (Feast of Horus in July=Épiphi), and the FAST of the SEVENTH (The Eleusinia, the Adonim and the Ethanin in September) and the FAST of the TENTH (the BIRTH of Mithra and the Resurrection of the Hercules, the Unconquered Sun, on the 25th of December) shall be to the house of Judah JOY and GLADNESS and cheerful FEASTS.—*Zachariah*, viii. 19; vii. 1, 5; see *Hospinianus*, I. 45.

The month AUDONAIOS or AUDUNAIOS (AIDŌNAIOS) was in winter (Dec. 3d–Jan. 2nd), the season of death! Adonis dies and becomes Aidoneus (Hades, Pluto).—*Preller*, I. 496, 467. On the seventh of Tobi (December 14th or 15th) Isis came out of Phœnicia, and a few days after, probably the eleventh of Tobi (Dec. 18th or 19th) they began the SEARCH, the FEAST of the AGAIN-FOUND Osiris!—*Creuzer, Symb.*, I. 261. If it lasted SEVEN days it would reach Dec. 25th. The 22nd was the Solstice.

“We have found him; let us rejoice!” The Greek Christians used the formula: “He is *risen*; let us rejoice!”—*Stiefelhagen*, 553.

Mense nascitur *decimo* Acdestis (Achad).—*Arnob.*, V. v. Before the new moon, immediately after the

concluding month, the month of Saturn, games were celebrated to the Unconquered Sun!—*Julian, Orat.*, IV.

In the AGRIONIA, the women being assembled made a SEARCH after Bacchus.—*Plutarch, Sympos.*, viii. 1. “The wretched Isiacs wound their breasts and imitate the GRIEF of the INFELICISSIMA MATER; soon afterwards the LITTLE ONE having been FOUND, Isis is joyful, the priests exult”!—*Min. Felix*, c. 21. “Her LITTLE SON, *who is called Osiris*, she loses and FINDS!”—*Lactantius, Ep. Div. Inst.*, c. 23; *Kenrick*, I. 355. The RETURN OF ISIS *with the body* of Osiris is dated December 15th, and the 19th they began the SEARCH which probably lasted SEVEN days, when OSIRIS IS FOUND! Harpocrates (Horus, Osiris) is born about the Winter Solstice and his statue was carried around *on the shortest day* of the year.<sup>1</sup>—*Plutarch, de Iside*, lxxv.; *Uhlemann*, II. 201.

“Hiram (Iran) *first* made a WAKE (ἐγερσιν, RESURRECTION) OF THE HERCULES FROM THE DEAD *in the month Periteios* (January)!”—*Josephus, Ant.*, viii. 5; *Movers*, 385, 386, 181. He first celebrated this FEAST on the 2nd of Peritius<sup>2</sup>—*Movers*, 386. The Tyrian Zeus is

<sup>1</sup> The Winter Solstice at Rome in the year 46, B. C. occurred on the 24th of December of the Julian calendar, and the 1st of January at evening, B. C. 45, was a New-moon.—*Anthon*, 195.

<sup>2</sup> Sanctissimo HERCULI INVICTO TYRIO! Heliϙ Mithrα anikētϙ! Dios anikētou Heliou!—*Movers*, 181.

BRUMA is the first day of the NEW and the last of the old SUN.—*Ovid, Fast.*, I.

Jesus Christus was born on the very day of the month January on which, as Pliny says, was Bruma. The more learned call it Winter Solstice.—*Wolfius*, p. 12. The BRUMALIA was celebrated up to *December 24th*.—*Hospinianus*, I. 224, 225. The Lēnaia was kept in January *about the time of the shortest day of the year*.—*Preller*, I. 420; *Gerhard*, I. 497.

On the eighteenth of December at Athens SACRA and FESTA were celebrated to AESCULAPIUS.—*Alexand. de Alexand.*, lib. iii., cap. 18; *Adrianus Iunius Fast.*; in *Hospinianus*, I. 100. Hercules chases away maladies.—*Orphic Hymn*, xii. *Hermann*.

Mithra the Mediator stands like Christ between God and the Devil. He

Hercules (the Sun).<sup>1</sup>—*Movers*, 176. The Athenians offered TORCHES to Hercules because on his march to Libya he was *killed* by TYPHON, but was WAKED UP again by the scent of a TORCH!—*Athenaeus*, ix., c. 45, p. 382; *Movers*, 386.

Not even the POWER of HERCULES escaped death,  
Who was the DEAREST to KING DEUS!  
—*Iliad*, xviii. 117, 118.

On the *twenty-fifth of December* the Tyrians kept the FEAST of the UNCONQUERED SUN.—*Movers*, 386. The Tyrians are *by race* Hebrews.—*Movers*, p. 1; *Mark*, vii. 24. On the 25th of December the Hebrews were keeping the FEAST of LIGHTS (*John*, x. 22) which lasted EIGHT days.—*Horne*, *Intr.*, II. 128.<sup>2</sup> The Jews illuminated their houses.—*Ibid.* This was to Osiris (ALAH)! “But a SACRED STORY is told about HIM on whose account *this night* had LIGHT and honor!”—*Herodotus*, II. 62.

In the city Sais<sup>3</sup>, when they (Paneguris, Congre-

seeks to wrest the souls from the Fiend to lead them back to the Father. He is born on the 25th of December at the Wintersolstice, in a grotto. The Mysteries of Mithra were there celebrated. The year-gods Zeus (Zeus-Belus), Bacchus, Hermes, Attys, Mithras and Christus (according to the evangel. infantiae and Protevang. Jacobi xix.) were born in a cavern.—*Nork*, II. 174, 230, 231.

The child-Bacchus was represented in a cool mountain grotto like Zeus in the Cretan cavern.—*Preller*, I. 415. Abram also lived in a grotto.

But Mary (Mariam) was silent in respect to the Mysteries of which Gabriel the Archangel talked to her.—*Protevang. Jacobi*, xii.

<sup>1</sup> “The Tyrian God whom they address as Bēlus.” “This BAAL of the Tyrians was God! But ACHAB (Ἀχάβοϛ, Jacobus, Ahab) built a TEMPLE to Him!”—*Josephus*, *Ant.*, viii. 13, 1; ix. 6, 5.

<sup>2</sup> According to Josephus, Horne has mistaken Cisleu for December, when it is properly November 3d.—Dec. 3d. But there is no doubt in our mind that the Hebrews had a FEAST OF LIGHTS on the twenty-fourth or twenty-fifth of December like their neighbors and the other nations of the East.—*Author*. “In the TENTH month Acedstis (Achad-Satis) is born.”—*Arnobius*, V. v.; see *Spirit-Hist.*, 91.

<sup>3</sup> This feast was in February.—*Nork*, *Bibl. Mythol.*, II. 386. It denoted

gation) are GATHERED at the sacrifices, on a certain night all burn LIGHTS, many in the open air about the houses *in a circle*. And the LAMPS are embaphia (fit for containing sauces) full of salt and oil ; and on the surface floats the lampwick ; and this burns all night ; and the feast is called LAMP-BURNING ! Those of the Egyptians who do not attend *meeting* (pan-ēgurin) keep the night of the sacrifice and all of them burn the lamps. So they burn not alone in Sais, but in all Egypt.—*Herodotus*, II. 61. The NATIVITY of Christ is called LUMINARIUM DIEM, DAY OF LIGHTS !—*Hospinianus*, II. 168. But a “ Sacred Story ” is told about Him on whose account *this night* had light and honor !—*Herodotus*, II. 62.

Osiris *descends to hell* and rises from the DEAD !—*Plutarch, de Iside*, xix.

THEY PROMISE ETERNAL LIFE *to anybody !!!*—*St. Augustine, de Civ. Dei*, vii. 24 ; see *Spirit-Hist.*, 213.

The Chief priest at Delphi brought SECRET offerings to the GRAVE of Bacchus about the time of the *shortest day* of the year.—*Preller*, I. 427. At Sais, in the temple of Athenaia, in the rear of the temple, is the tomb of Him (Osiris) Whose Name I do not holily to mention in this connection ; and in the churchyard stand great stone obelisks ; and there is existing *a lake* adorned with a stone edge and made in an exact circle. And *in this LAKE*<sup>1</sup>, *at night*, they make exhibitions of HIS SUFFERINGS which the Egyptians call Mysteries.—*Herodotus*, II. 170. In the city of Athens,

the increased Power of the Sun, at the December feast as well as at the February and March feasts. The lights symbolized resurrection from Hades whether for the dead or for the Unconquered Sun.

<sup>1</sup> Thou wilt not raise thy father from the LAKE of Aidas (Hades) which is the lot of all.—*Sophocles, Elektra*, 137.

at the LAKES of Bacchus Mysteries were performed.—*Hospinianus*, I. 114. The lake is mentioned in the *Frogs* of Aristophanes, 181 ff, 216. Bromius (Bruma) dies and returns to life again like Azon, Osiris, Adonis, Iom, Mus, Hadad (Thoth) Mithra, etc. The Greeks kept the ALOA to Bacchus (AL, EL, ALAH, ELIOS, ALOH) and Ceres in December.—*Potter*, I. (421). The Mediator Mithra was born December 25th. The Hercules Tyrius Invictus is the Mithra Invictus! “The Roman SATURNALIA began December 19th and was celebrated SEVEN days,” the last of the seven being *Christmas!*—*Hospinianus*, I. 228. The festival BRUMALIA took place about this time in Italy.—*Ibid.*, I. 225. The Poseidonia were also celebrated in December.—*Ibid.*, I. 225. See the oath “*By Poseidon*,” when Bacchus is *at the lake* on his way to the *lower world*.—*Aristophanes, Frogs*, 183. The BUS<sup>1</sup>-AIDONIA (Poseidonia) are apparently a Bacchic FESTIVAL.—*Spirit-Hist.*, 395. The Argives evoke Bacchus FROM THE WATER!—*Plutarch, de Is.*, xxxv. He is called LAKE-BORN (Limnagenes).—*Anthon*, 364.

They relate that the SACRED TREE is cut on that day on which the Sun comes to the highest point of the equinoctial apsis; and on the next day they (the Romans) go around with trumpets; on the third day the HOLY SUMMER-FRUITS of the God Gallus is cut:

<sup>1</sup> The Delphians had a month named BUS and this was the name of the SUN'S PILLAR in the Hebrew temple.—*Anthon, Dict. Ant.*, 635; 1 *Kings*, vii. 21. The *Vernal Equinox* took place in the month BUS, and the Winter Solstice in BUS-Aidon or Audunaios.—*Ibid.*, 635. Abas-Adonios, ΑΒΩΣ-Aidoneus, POSAidon, Poseidon 2nd, Merc-EDONIUS, Audunaios, Tobi, Tebet, Tobal, *Vulcan*.—See *Spirit-Hist.*, 195.

Declare that the HIGHEST God of all (gods) is IAO (Iahoh),  
That He is both *Hades* in winter and Zeus when Spring begins,  
'Aelios (El, Alah, Haeloh) in Summer, but Autumn's delightful IAO!  
—*Oracle of Apollo Clarius*; in *Movers*, 539. See *Spirit-Hist.*, 160, 210, 220.

after these are the Hilaria Feasts.—*Julian*, V., in *Matrem Deor.*; see also *Cybil of Jer.*, XIV. v. The Tubilustria on March 22nd were the Feast of Vulcan (Tob, Tubal, Dobh) and Cubele (Athena).—*Eschenburg Manual*, p. 572. In the Tubilustria the sacred trumpets (tuba) were purified.—*Ibid.* Trumpets commenced *other* feasts also.

The twenty-fifth of March was fixed as *tempus resurrectionis*, because the Hilaria, the Feast of Joy, was then celebrated to the Unconquered Sun.—*Nork, Bibl. Mythol.*, II. 361. On the twenty-fifth of March Christus rose from the dead.—*Easter-day Prayers*. It was that dies paschalis, on which Sol entered the first Sign, that of the Ram,—a day most celebrated among the Egyptians.—*Oriental Chronicle*; *Nork*, II. 358, 359, 369.

“The Nowroz is a celebrated Persian festival which generally falls on the 21st of March at the Vernal Equinox and is in honor of Jamshid” (the Sun).—*Christian Examiner*, 1859, p. 322; *Dosabhoj Framjee*, p. 62, *the Parsees*; *Roth, Djemschid-Sage*; *Zeitschrift der D. M. G.*, 426. In March the Greeks celebrated the FEAST OF BACCHUS and carried his statue to a temple in the Keramicus :

We invoke BROMIUS the GOD OF JOY, the SON of the MOST HIGH FATHER and the VIRGIN-daughter of Kadmus<sup>1</sup>. Now is the time, yes, is the time when they throw *fragrant bunches of violets* on the earth and twine ROSES in the hair. And the sounds of songs to the flute resound; the choirs of Semele-the-richly-dressed resound!—*Pindar*, in *Preller*, I. 422. The

<sup>1</sup> Kadmus (Hermon) is the God underground!—*Plato's Phaedo*, by *Cary*, p. 100; *Kenrick*, I. 404; *Pindar, Ol.*, II. 109. Semele is Proserpine or Ceres.

ROSE<sup>1</sup> was holy to Bacchus and Venus.—*Preller*, I. 422. Bacchus is the Devil *cloven-footed* and *horned*!—*Spirit-Hist.*, pp. 200, 220, *line* 7. The women of the Eleans call upon Him, praying the God to come to them ox-footed!—*Plutarch de Iside*, xxxv. These women however prayed to the Author of good, not of evil. The Deity has his good and his bad side.—*Spirit-Hist.*, 296 ff.

“And Esau (Aso) was an Ox. . . . When a boy he *rode upon an ASS*, as we have said.”—*Kabbala Denudata*, II. 209; *Intr. in Sohar*. Movers considers Esau to be the Evil Principle, Saturn or Tuphōn who *rode off on an ass*.—*Spirit-Hist.*, 396, 300. Tuphōn’s emblem is an ASS.—*Kenrick*, I. 351; *Movers, passim*; *Spirit-Hist.*, 298.

“Tuphōs (Osiris-Typhon) who is especially honored among the Egyptians, whose emblem was *the figure of a Golden Bull* (Osiris-Apis-Serapis); around which his mad worshippers establish dances, and sing, and prelude, not with such melodies as are redolent of wine and revelry, like the sweet songs sung at feasts and entertainments, but a really melancholy and MOURNFUL LAMENTATION!”—*Philo Judæus, On Drunkenness*, xxiv.; *Yonge*.

He saw the little BULL and the CHORUS-DANCES!—*Exodus*, xxxii. 19. “Young Apis.”—*Septuagint*.<sup>2</sup>

Bacchus in the form of a BULL!

—*Nonnus, Dionusiæc* xliv. 279; ix. 15, 146; *Spirit-Hist.*, 200, 198, 111.

A Grecian FEAST was celebrated in the month Kronos to Saturn at the Vernal Equinox, in the month which the Eleans call ELAPHIUS (Aleph the Boeuf

<sup>1</sup> The holy rose is blessed by the Pope.

<sup>2</sup> Herodot. III. 28.

Gras, Elaph-ebolion).—*Hospinianus*, I. 100. The fourth Athenian festival of Bacchus began Elaphebolion 12th.—(*Anthon, Dict., Ant.*, 365). The Hebrew Passover was Nisan 14th, and the Feast of unleavened bread lasted *seven days* from the Vernal Equinox (March 21st). The Romans have the Feast of Cibebe solemnized by Galli, and the Hilaria, about the time of the Vernal Equinox.—*Hospinianus*, I. 155 ; *Anthon, Hilaria*.

The FEAST of the Eleusinian Mysteries began Boedromion 15th (September) and lasted to the 23rd inclusive.—*Anthon, Dict. Ant.*, 395. The Hebrew FEAST of Tabernacles began on *the same day* of the month, Tisri 15th–22nd (September).—*Leviticus*, xxiii. 34. It actually lasted one day longer than the laws of Moses prescribed.—*Philo, On the Tenth Festival*. The Eleusinian Dionysus bore the particular name Iacchos! The Hebrew, Iachoh!

Minerva was the Inventor of the war-trumpets (like Vulcan).—*Preller's Greek Mythology*, I. 147 ; *Genesis*, iv. 22. The Tubilustria (TUBAL, TUBALCAIN) were celebrated *May 23rd to Vulcan*.—*Eschenburg's Manual*, 573.

SKIRA, a festival of Athena about June 10th (Skirophorion 12th, near the summer solstice), some say, of Demeter and Kora (the Sun's goddess) in which the priest of the Erectheus (Man-fish, Dagōn, Sun) brings Minerva's white canopy. It was carried from the Acropolis to a certain spot sacred to MINERVA and the SUN!—*Bothe, Aristoph.*, viii. 15. Sonne-Minerva!—*Creuzer*, II. 316. There was "a temple of Hephaistos and Athena."—*Ibid.*, III. Hephaistos and Earth.—*Plato, Timaeus*, p. 94. Minerva, the first, was Mother of Apollo.—*De Nat. Deor.*, III. 23.

Minerva, as Nature goddess, Cubele, Luna.—*Creuzer*, II. 355 ; III. 312. Athene-Iodamia (Eve).—*Ibid.*, iii. 377 ; see *Spirit-Hist.*, p. 92.

ATHENA (the *feminine* Atten, Adonis) was a *Goddess of seeds* (sowing). She had three HOLY PLOUGHS.—*Preller*, I. 136.

Minerva (the Etruscan Menrfa=Menc-Orphea ; *Rephaim*) is the Iris of the Styx, the Isis-Persephone residing in the moon, and the goddess of the dead. At the festival in June (Skirophoria) the priest of the Sun and the priestess of Athena went together in procession. The ancient Athenian coins displayed *the Moon, the owl* and the olive-branch.—*Anthon* ; see also *Genesis*, viii. 11 ; *Arnobius*, III. xxxi., quotes Aristotle that Minerva is Luna.<sup>1</sup>

Luna regit menses, hujus quoque tempora mensis  
Finit Aventino Luna colenda jugo.

Anthon mentions “the MYSTERIES of Athena<sup>2</sup> and Dionysus.”—*Dict. Ant.*, 652 ; *Plut. Alcib.*, 34.

PALLAS, loving the chorus, for me  
It is right hither to call to the chorus,  
VIRGIN, unyoked MAID!—*Aristophanes, Thesmoph.*, 1071.

In the SEVENTH month on the FIRST of the month will be to you : High-Sabbath, a *memorial of the Trumpets' sound*.—*Levit.*, xxiii. 24.

Make two TRUMPETS of silver . . . for the convoking of the ODAI (Conventus).

On the day of your gladness and upon your set FEASTS, and on your NEW-MOONS ye shall blow with the TRUMPETS for a memorial before you Allah.—*Numbers*, x.

The inhabitants of Bousiris and Koptos (in Egypt) do not use trumpets at all (in the FEASTS), because it

<sup>1</sup> Alc-mena, Luc-Ina. Ino.

<sup>2</sup> “Through the VIRGIN, EUA, came the death. . . . As the Serpent deceive Her, that therefore Gabriel should evangelize (announce) her.”—*Cyril, Cat.* XII. vi. EUAS is Dionysus.—*Spirit-Hist.*, 225.

resembles the voice of an ass.—*Plutarch, de Iside*, xxx., xxxv. This is no evidence that they had not used them at a more ancient period. The Egyptians made cakes, stamped with the figure of an ass bound, at the sacrifices of the months September and May. *Plutarch, de Iside*, xxx.

Raise the SONG and give us the tambour;  
The delightful CITHARA together with the harp.  
Blow up the trumpet upon the New moon:  
On the Full moon of the day of our FEAST.—*Psalm*, lxxxii. 3, 4: *De Wette; Schmid*.

Jam nemo tubas, nemo aera fatiget,  
Una laboranti poterit succurrere LUNAE.—*Juvenal*, vi. 441.

The Hebrew Feast of Trumpets was held on the first and second days of the month Tisri (September). The *second* day of the Feast of Cubele they *sounded the trumpet!*—*De Sacy's Sainte Croix*, I. 85. See *Spirit-Hist. of Man*, 221 note.

### Kalo Iana Novella!

The New Moon or commencement of the month was always a day of festivity *among the Greeks, as among the Hebrews*.—*Mitchell, Aristoph.*, II. 115; *Herodot.*, vi. 106; *Ezek.*, xlv. 18; *Numb.*, x. 10. The Greeks called them Noumēnia, and HEKATEIA.

Iuno, LUNA and Lucina (LUX) are the same Goddess. As soon as the pontifex discovered the thin disc, a hymn was sung, beginning: IANA Novella.—*Anthon, Dict. Ant.*, 192. *Varro, de Re Rustica*.

And since we gave up burning incense to the *Queen* (Iuno, Anna <sup>1</sup>) of heaven and pouring libations to Her we have been in want of all things!

<sup>1</sup> The Roman *Euhemerism* says that ANNA (the Goddess Isis, Ceres) was either the Sister of Dido, or an Old Gentlewoman who at a famine in Rome furnished the common people with CORN.—*Kennett's Rom. Ant.*, p. 94.

Moreover when we burned incense to the Queen of heaven and made libations unto her; *without our men* did we not *make cakes* to Her (the Bona Dea).—*Jeremiah*, xliv. 18, 19.

To the QUEEN (of heaven) we slaughter a snowy lamb!—*Juvenal*, xii. 3; *Hospinianus*, I. 85. “Demeter Anassa!”—*Justin*, *ad Græcos*.

Every New moon, among the Greeks, there was a *public supper*.—*Potter*, I. 446. They were kept to Hecate-Selene-Artemis.

To-morrow is Chodesh (New moon) *when I am accustomed to sit with the king* at food.—1 *Sam.*, xx. 5, 18. The Jews are not permitted to labor on this day. The women especially were commanded to abstain from all works. They fast the day before. At noon of the New-moon they dine sumptuously and hilariously. On the next Sabbath after, when the moon begins to shine somewhat, they rise at night, and raising their eyes to the moon in gardens or streets, thrice jump up towards heaven and bless the moon!—*Hospinianus*, I. 53; *Geneva*, 1674.

The New-moon was kept in Egypt also.

O Moon shine brightly, for I will sing softly to thee, O Goddess, and to Infernal Hecate.—*Theocrit.*, I.

It is for Me to govern, the King, the shining Lord of the congregations at the Feasts, the Most Holy (Os-har-ham), the Good Spirit, the Weigher and Measurer; Who have established the years of the Sun-god, Who ordained a Feast of the Sabbath day, the New-Moon's Feast in Heliopolis.

I am my priest in the land of light, the slaughterer of the offering in Abot the lovely city, who offers the sin-offering for thee, the divine High-priest in Abot the lovely city, the Lord of the guilt-offering for thee, the Lord of the burnt and blood offerings for Him who has made the earth.

I am the Slaughterer of the sacrifice of the ram of sins for thee in the land of light, who consumes it in his flames.—*Book of the Dead*; *Seyffarth and Uhlemann*.

He placed the Loim (Levites) in the house of Iahoh with cymbals, with stringed-instruments and with citharas;

The Levites therefore stood with the instruments of Doid and the priests with the trumpets.

When therefore the HOLOCAUST began, the SONG OF IAHOH and of the trumpets began.

Thus all the CONGREGATION adoring, and the singing was sounding, and the trumpets were clanging; all this until the HOLOCAUST was ended!—2 *Chron.*, xxix.

Some states keep the holy festival only once in the month, counting from the New moon as a day sacred to God; but the nation of the Jews keep every seventh day regularly after each interval of six days.—*Philo, On the Ten Commandments*, xx., *Bohn*.

In the *beginnings of your months* ye shall offer a burnt-offering to Iahoh!—*Numb.*, xxviii. 11.

The Greek sabbath festivals were called 'EBDOME (seventh); the Hebrew were called Sabbata (seventh; seba=seven) or Sabath. Apollo (Phoib, Babus, Abib) is called 'EBDOMAIOS (Sabath). The Greeks kept holy the SEVENTH day of every lunar month to Apollo!—*Potter*, I. 444; *Ezek.*, xlv. 20.

The Seventh Day sacred to Apollo (Baal-Saturn, "die Saturno").—*Hesiod, Works and Days*, 716 ff.

Pentecost, a harvest feast (*Exodus*, xxiii. 16), fell about the time of the Roman Lemuria (May 9th). The Greeks had a feast of fruits in May.—*Eschenburg*, 699. The Jews differ about the exact day.<sup>1</sup>—*Hospinianus*, I. 51, 52. It was the beginning of summer. The idea of the growing up of plants or fruits was connected with the idea of the Resurrection of the dead taught in the Mysteries.—*Spirit-Hist.*, 213.

The Jews sacrificed *flour* and *wine* at the Passover (Pesach, Bezek), the emblems of Bacchus and Ceres.—*Leviticus*, xxiii., 13. The Delians, at the Feast Thesmophoria, baked LARGE LOAVES (achainai) which they *ushered in* with great solemnity.—*Potter*, I. 463.

<sup>1</sup> "Owing to the remoteness of some places from Jerusalem, the announcement of the New-moon did not regularly reach them at the right time. Hence arose a double celebration of the Feast-days, the "Second Feast-day of the exiled." So that the Feast of the Passover was celebrated eight days, the Pentecost Feast *two* days, the Feast of Tabernacles *nine* days."—*Saalschütz, Das Mos. Recht*, I. 403.

Rabbon Gamaliel said: "They never used in my father's house to bake *large loaves* on the festival, but thin cakes only."—*Mishna, Treatise, Yom Tob*, ii. 6. *Jars of wine* were carried from one place to another during the festival.—*Yom Tob*, iv. 1. The public wine!—*Iliad*, xvii, 250 ; iii. 246.

O Thratta, put down the chest, and then take out  
A flat round cake that I may sacrifice it to the Goddesses.—*Aristophanes, Thesmoph.*, 184.

Osiris, bribed by a large goose and a thin round cake!—*Juvenal*, vi. 540.  
ARCANAM Judaea tremens mendicat in aurem,  
Interpres legum Solyमारum (Salem).—*Juvenal*, vi. 542.

The twelve Hebrew Shewbreads would perhaps harmonize with the loaves of Ceres.—*Aristoph. Frogs, Act. II. scenes*, 4, 6. The name of the Hebrew seraphim (sarpa, serpens) seems to come from Sarapis (Osiris) in the Mysteries ; they are a kind of Cherub with basilisk-heads. Cherobim comes from Kharob, Kherub, Corubas, in the Cretan and Samothracian Mysteries.—*Spirit-Hist.*, 85, 404 ; *De Wette Bibl. Dogm.*, I. 83. Bread and wine were sacred in the Mysteries of Mithra.—*Nork, Lex.*, II. 174.

My BREAD for my sacrifices by fire.—*Numb.* xxviii. 2. In the holy place pour a libation of wine (Sakar) to IAHOH.—*Numb.*, xxviii 7. *Flour mixed with oil* was offered.—*Ibid.*, 5, 9, 12, 20, 28.

When the first CUP has been poured out.—*Mishna, Pesachim*, x. 2.  
UNLEAVENED CAKES.—x. 5.

The priests could not entirely give up the symbols of the Bacchus-faith, because the SPIRIT (Bacchus, IAO) and MATTER (Venus) philosophy was the groundwork of their thought, and the belief of all the nation. Then they would not have got any oil ; by retaining *these symbols* they saved their fees. We find offerings of oil in Leviticus ; *oil-cakes* in the Bacchus and Ceres

rites ; and again, in Leviticus, “ *cakes of fine flour mingled with oil,*” or “ *unleavened wafers anointed with oil ;*” “ *fine flour and oil baked in a pan.*”—*Levit.*, ii. 4. 7 ; vi. 20, 21. *Exod.*, xxix. 23–33. LIBATIONS (drink-offerings) were poured, and the BREAD set before Iahoh.—*Exodus*, xl. 23.

Fruges Cererem, vinum Liberum dicimus.—*Cicero, de Nat. Deor.*, III.16. With *meal* and *wine* he questioned Ianus and Vesta!—*Juvenal*, vi. 385. They prayed and sprinkled the pounded barley.—*Iliad*, I. 457. He put the TABLE in the TENT of the meeting (assembly) . . . And he set the BREAD in order upon it before IAHOH, as IAHOH directed M S H (MASSēs, MOSah, MOSēs).<sup>1</sup>—*Exodus*, xl. 22, 23 ; *Hebrews*, lx. 2 ; *Levit.*, xxi. 21 ; xxiii. 14, 17.

The Greek seem to have changed the Oriental Mourning for Attis (Adonis) and the SEARCH for him into the SEARCH and MOURNING of the “ *Mater dolorosa* for Persephone,” as Cubele seeks Attis, Aphrodite Adonis, Isis Osiris. Persephone eats the pomegranate (apple) of AIDONEUS (Adonis-Pluto) and becomes his spouse.—*Preller*, I. 471, 472. This shows how far the latest author of Genesis has deviated from the *original* story. The seed-month (in Bœotia) was called DAMATR-*ios*. Some writers speak of the LAWS of DĒMĒTĒR<sup>2</sup> as well

<sup>1</sup> See below, p. 136, 170, 112.

<sup>2</sup> Preller I. 482, 483 ; quotes *Calvus bei Serv.* V. A. iv. 58 *et leges sanctas docuit ; Ovid Met.*, v. 341. Prima dedit leges. “ Mōsō, a Hebrew woman, whose is the compilation of the LAW, with the Hebrews as Alexander the Milesian, the Poluistor, says.—*Suidas in Alexandros et Mōsō ; Orelli, Sanchoniathon*, xvii. See *Spirit-Hist.*, p. 260. The LAWS of Mosah.

Proclaim, herald, and keep back the people : and let the piercing Tuscan TRUMPET pour forth its thrilling voice to the multitude.—You had best be silent and learn MY LAWS (the laws of Minerva)!—*Aeschylus, Furies*, 571.

This is Minerva-Thoth, Taautha-Taaut, Dēmētēr-Taautha. “ Has a god or a man been the author of your legislation ? A god, O Friend, a god, to speak most correctly.”—*Plato, de Leg.*, I. ; in *Stiefelhagen*, 503. But Phrygians to this day call the *brilliant and wonderful works* MAN-ica, because MANIS, some one of the *former kings* (Euhemerism ; Amanus, Aman, Manes, Minos, Manu, Menes), was a *good and powerful Man* among them ; whom some call

as of her Sacred Books or Rolls which the wives and virgins used to carry in procession to Eleusis, and also of old KINGS who had *lived with Demeter* Thesmophoros and first founded a temple to her, like Kadmus in Thebes.

Marcus Lombardus writes concerning the Jewish FEAST of the JOY OF THE LAW as follows: The FEAST which they call Joy of the LAW they celebrate on the twenty-third of October. On that *night* each one lights his own wax candles. They call the following day of the same month "BIND THE FEAST" (from Psalm cxviii. 27, 15); at which time they celebrate banquets. On this FEAST they carry in procession the BOOKS OF THE LAW and dance around the ARK with the BOOKS, and with great pomp shut them up again in the ARK.—*Hospinianus*, I. 56. The Bœotians called this month DAMATRION (Demeter), as if you said *the month of Ceres!* The Egyptians called it ATHUR, the Athenians Puanepsion.—*Ibid.*, 217. Corresponding with the Jewish FEAST we find at Athens the Thesmophoria, in October, beginning Puanepsion 11th. Three days were taken up in preparations; the FEAST *proper* lasted from Puanepsion 14th to the 17th inclusive. The 11th was called Anodos (Ascend); the 16th was kept as a *fast!*—*Eschenburg*, 494. At this FEAST of Ceres the LAW-giver (Thesmophoros) they *carried* on their heads the SACRED

MAS-sēs (Moses, Iamns, Mus).—*Plutarch de Iside*, xxiv. Moses begins to look like Thoht-Amon the Sun-god who invented the Sacred Books and LAWS. The DIVINE WISDOM the Daughter of God was both Male (Amon, Kadmus, Thoht, Taaht) and Female (Minerva, Demeter).—*Spirit-Hist.*, 223: This is the Logos of Plato and St. John. "Amanes."—*Josephus, Ant.*, XI. vi.

Athenala, Daughter of Deus.—*Odyssey*, V. 382.

With the aid of WISDOM and Deus the Father.—*Iliad*, xx. 192.

LAWs (Nomimoi *Bibloi* or Thesmoi)<sup>1</sup>, and it was called Thesmophoria, Introducing the LAW! It was a FEAST OF SORROW and JOY, lasting *five* and perhaps seven days.—*Gerhard, Griech. Mythol.*, I. 461; *Creuzer, Symb.*, iv. 373, quotes John of Philadelphia in *Lydus de Mensibus*, 32, 88 ff.

When the Nile falls (Oct. 15th), the Egyptians perform various sad ceremonies and carry about in procession a gold Cow in a *black* cotton dress from the twenty-sixth to the twenty-ninth of October (Athur 17th–20th); for they consider the cow “the image of Isis,” and Earth.—*Plutarch, de Iside*, xxxix. As Iaroboam celebrated the Feast of Tabernacles the fifteenth of Marcheson (Markazana, October), we have perhaps another agreement of the Hebrew and Greek FEASTS; for the Thesmophoria was held Puanepision 14th (Oct. 15th). Chi Azon! The SUN lives!!! The Nineteenth of Athur they go to the Sea (Oct. 28th) and shout Osiris is FOUND!—*Plutarch, de Iside*, xxxix.; *Movers*, 205.

The APATOURIA was a festival to Jupiter and Bacchus Melanaigis (Black-goat<sup>2</sup>). It was celebrated three (four) days in October, 15th–18th. The second day, victims were offered to Jupiter and Minerva. Torches were taken out of the fire and people ran about singing hymns to Vulcan. The third day two ewes and a she-goat were offered to Diana.—*Potter*, I. 428; *Anthon*, 66.

Purifications by WATER, FIRE, TORCH-SWINGING,

<sup>1</sup> The introduction of the LAWS was ascribed to Demeter Thesmophoros. The second day, called *nōsteia*, was a day of MOURNING during which the women sat on the ground around the statue of Demeter.—*Anthon, Dict. Ant.*, 976.

<sup>2</sup> A *black* lamb to Tuphōs (the Tempest) (Typhon).—*Wheelwright's Aris-tophanes*, 174; *Aeneid*, iii. 120; see *Spirit-Hist.*, p. 384, line 2.

or AIR, took place in the Bacchic services. The MOURNING and JOY belonged to the SECRET SERVICES.—*Gerhard*, I. 496.

*Purify the house with a torch.*—*Eurip.*, *Iph. in Taur.*, 1216.

Lustralem sic rite facem, cui lumen odorum  
Sulfure coeruleo nigroque bitumine fumat,  
Circum membra rotat doctus purganda sacerdos,  
Rore pio spargens, et dira fugantibus herbis  
Numina; purificumque Jovem Triviamque<sup>1</sup> precatus,  
Trans caput aversis manibus jaculatur in Austrum,  
Secum rapturus cantata piacula, taedas!

—*Claudian.*, *De vi. Cons. Honor.*, 330.

Are not the HOLY WATERS and thy sword at work?  
I wish first to wash it with holy purifications.  
In fountains of waters or dew of the sea?  
The sea washes away all the evils of men!

—*Euripides*, *Iph. in Taur.*, 1190 ff.

They were purified and cast forth the ablutions into the sea.

—*Iliad*, I. 315.

If milk-white Io should command,  
She will go to the end of Egypt and bring waters  
Fetched from sultry Meroe to sprinkle in the fane  
Of Isis.

—*Juvenal*, vi. 525 ff; *Numbers*, viii. 7.

King (Apollo, Bel the Younger) Son of Deus!—*Iliad*, V. 105.

Would not purgations and purifications . . . and likewise the going round with torches steeped in drugs, ordered by medical men and prophets, and the lustrations . . . and sprinklings . . . render a man pure in body and soul?

Will not then the God who purifies, who washes and who releases us from such evils, be of such a name? He will properly be called Apollouōn (the Washer).—*Plato*, *Cratylus*; *Burges*, iii. 323, 324. Having a king over them, the Angel of the Pit (Abyss); his name in Hebrew is Abaddōn<sup>2</sup> (Adonis), but in the Greek his name is Apolluōn.—*Revelations*, ix. 11.

<sup>1</sup> Trivia is Diana. Lucretius uses the expression Trivia VIRGINIS, "of the VIRGIN DIANA!"—*Lucretius*, I. 85.

<sup>2</sup> Adam Kadmōn (Pluto) is the Hell-Serpent Puthōn, the Ancient Serpent.—*Rev.*, xii. 9; *Nork, Bibl. Mythol.*, II. 280, 281. Buthōn is the Supreme Aeon or Deity of the Valentinians.—*Irenaeus*, I. i. Hermes is Male Serpent and Hermione is Female Serpent. Comp. Hermaon (Kadmus) and Harmonia.

The INITIATED in the Mysteries of Mithra were *baptized*.—*Tertullian, Baptism*, cap. v. ; *Seel*, 433, 438, 457, 476 ; *Tertull. de Coron. Mil., c. ult. ; et de praescript.*, cap. 40.

Those whom my *waters of purification* sprinkle.—*Euripides, Iph. in Taur.*, 58 ; *Josephus, Wars*, Book II. 7.

Purifying with the washing of the water.—*Ephes.*, v. 26. The Greeks, Romans, Hebrew priests, Egyptians, etc., used water for purification as a religious usage. The HOLY WATER was the symbol of new life (as in the Mysteries).—*Stiefelhagen*, 153, 150 ff ; *Epictetus, Ench.*, c. 12 ; *Numb.*, xix. 7. This is baptism.

*Wash me from mine iniquity.*—*Psalms*, li. 2.

I am WASHED enough to satisfy the gods.—*Theocritus*, xv. 32.

“The Mysteries among the Greeks begin with purifications (Katharsia) just like the bath of the barbarians. After these are the Lesser Mysteries,” etc.—*Clemens Alex.*, V. 582, in *Stiefelhagen, Theologie des Heidenthums*, 157.

They washed their hands and held up the pounded barley.—*Iliad*, I. 448.

In the Eleusinian Mysteries the candidates for initiation purified themselves by washing their hands in holy water, and were admonished to present themselves with minds pure and undefiled. “To the sea, ye INITIATED (neophytes) !”—*Potter*, I. 451. In the Dionysia the first of the sacred vessels carried was filled with WATER. A vessel of wine was also carried.—*Ibid.*, I. 442.

## CHAPTER III.

## NEXT COMES GENESIS.

Sed fugienda quaedam quae noscuntur.—PHILODEMOS, de Vitiis, etc. ; HERCULANEAN MSS.

DAIMŌN (Dominus, God) holds the issue !—*Euripides, Orest.*, 1545.

By the EARTH, say,  
Is not then Olympian ZEUS our God?  
What, ZEUS? Nay, jest not—*there is none!*  
Who then *rains?*—*Aristophanes, Clouds*, 360.

The RAIN of Deus !—*Iliad*, v. 91 ; *Leviticus*, xxvi. 4 ; *Job*, v. 10 ; *Zach.*, x. 1 ; *Spirit-Hist.*, 129.

Thales said that WATER is the beginning of things ; but that God is that MIND which formed all things from WATER.—*Cicero, de Nat. Deor.*, I. 10 ; *Spirit-Hist.*, 165.

Venus is this Water personified. She sprung from the foam of the sea. “That which in the First Principle Yang (the Male) and in the First Principle Yin (the Female) cannot be examined, comprehended, searched, is called the SPIRIT.”—*Y-King ; La Chine*, II. 369 ; *Spirit-Hist.*, 228, 229.

Neptune is the PNEUMA (SPIRIT) diffused through the sea.—*Plutarch, de Iside*, xl. Philosophers call the FIRST AIR “Anima mundi.”—*Kabbala Den.*, II. 236.

“Neptune is the AIR diffused through the seas.—

*Cic. De Nat. Deor.*, I. 15. Anaximenes determined that AIR is God, and that it is PRODUCED! But how can we think of God except as ETERNAL!"—*Cic. ibid.*, I. 10.

DEUS indeed, the "SPIRIT" (Pneuma) pervading all things.—*Plato, in Nork*, II. 227.

For the Egyptians call the "SPIRIT" (PNEUMA) DEUS (ΔΙΑ)—*Plutarch, de Iside*, xxxvi.

In the Beginning "SPIRIT" within strengthens Heaven and Earth, The watery fields, and the lucid globe of Luna, and Titan Stars (Astra, SIGNS); and MIND infused through the limbs Agitates the whole mass and *mixes itself with Great Matter*.—*Virgil, Aen.*, vi. 724 ff; see *Gen.*, i. 2, 14; *Spirit-Hist.*, 148, 149, 158.

He (EROS) through the wide domains of Tartarus

MINGLED with CHAOS' darkly-winged form

Begot our race!—*Wheelwright, Aristoph. Aves*, 766.

Zeus is the Beginning of all. For Zeus gave

And begat animals, and ZAN they call him

And DEUS now indeed, because all things have been brought forth through him.

This is the ONE FATHER of all, both animals and mortals.—*Orphic Fragm. in John Diacon.*, p. 278; *Hermann's Orphica*, p. 469.

Metrodorus, de sensionibus, says: "And it is manifest that God was always depicted with the human form *among all nations*."—*Metrodorus, de Sensionibus* cap. 12; *Gen.*, I. 27. Speaking of the errors of the Stoics and Peripatetics, he says: "We do not say that God is either the World<sup>1</sup> or 'Indefatigable Sol and full-Moon.' But for the Stoic and Peripatetic to say this is right."—*Metrodorus*, cap. 18, *Herculanean Mss. in the Museo Borbonico at Naples*. See also *Spirit-Hist. of Man*, 148, 149, 158.

"IAO (Iah) is the live-giving Power in Nature, proceeding from the Sun and given over to the Moon. Osiris enters the moon. IAO is 'the SPIRIT' in the moon. In the opinion of the Phœnicians (Hebrews)

<sup>1</sup> Phanes is the World-soul.

the PRODUCTIVE ENERGY was given out from the sun to the moon, which pours it into the AETHER!"—*Movers*, 159, 160, 549.

The sin-offering on the New-moon<sup>1</sup> at the beginning of the months is *peculiarly* said to be to IAHOH. The Egyptians used to sacrifice a goat *at this time* to the Moon, as they did to the Sun at his rising.—*Maimonides*, *Moreh Nevoch.*, part III. cap. xlvi. ; *Jennings*, *Jewish Ant.*, 438 ; *Numb.*, xxviii. 4, 15.

In Rome the New-moon of January was sacred to Ianus (Ani) and Iuno (Luna).—*Hospinianus*, I. 91.

They shall fear thee *with the sun and before the moon!*—*Psalm*, lxii. 5 ; civ. 19 ; cxiii. 3. See *Spirit-Hist.*, 148, 149.

ALAHIM goes up (*rises*) amidst shouting ;

Iahoh (IAO) *with the trumpet's sound!*—*Psalm*, xlvii. 5.

The DEITY, said Socrates, and the very IDEA of LIFE, and anything else which is immortal, must be allowed to be incapable of dissolution!—*Cary's Plato*, I. 115.

Can the soul which goes to another place . . . called the invisible world, *to the presence of a good and wise God*, can this soul of ours be immediately dispersed and destroyed, as most men assert?—*Socrates ; Plato, Phaed ; Cary's Plato*, I. p. 83.

The calling wise seems proper for God alone.—*Plato, Phaedrus*, 278, D. O dear PAN and the other gods, grant me to become beautiful in the inner man.—*Cary's Plato*, I. p. 360.

<sup>1</sup> "The nations had been accustomed to bring offerings to the Moon just as they were accustomed to bring offerings to the Sun at the time of his rising and on his entering into the KNOWN DEGREES" (of the SIGNS or constellation of the Zodiac).—*Maimonides*, *Moreh Nevoch*, III. cap. xlvi., *Transl. Dr. Crusé*.

MYSTERIES, in which the doctrine of the One God,<sup>1</sup> the immortality of the soul, etc., were taught.—*Nork*, II. 233 ; *De Wette, Bibl. Dogm.*, I. 45.

The Roman Mysteries call me Liber (Bacchus),  
The Arabian (Hebrew) race Adonis (ADONI)!—*Ausonius, Ep.* 30.

Adunai is the Sun.—*Codex Nasaraeus*, I. 47.

There is not thy like among gods, ADONI (Bacchus)!—*Psalm*, lxxxvi. 8 ;  
*Preller*, I. 409.

Alahim stands in the ODAT (assembly) of AL (God).

In the midst of the gods (ALAHIM) he will judge.—*Psalm*, lxxxii. 1 :  
*Hebrew*.

God stands in *the synagogue of the gods* ;

And in the midst he will judge the gods.—*Ibid.*, *Septuagint*.

Attis (Adonis) was adored as PAPAS (ABOBAS) or Zeus.—*Preller*, I. 409. Persae and Magi divide Jove into Two Parts ; transferring his nature into the sex of both Man and Woman.—*Firmicus, de Errore*, 5.

Adonis (Agar, KUR) is the GREATEST OF GODS, and Father of Adam (Epigeios) and Eve (Ge)!—*Movers*, 191, 542–544 ; *Sanchoniathon, Orelli*, 20, 24 ; *Psalm*, ii. 4, *Septuagint*. “The Chaldeans call the God (Dionysus) IAO, instead of the INTELLIGIBLE LIGHT in the Phœnician tongue ; and SABAOth he is often called, as He who is over the Seven Heavens.”—*Lydus de Mens.*, iv. 38, 74, *Movers*.

“BACCHUS with the FAN” (Liknites)! “Mystica VANNUS (Fan) Iacchi!”

Himself shall purify (baptize) you in holy PNEUMA and FIRE.

Whose FAN is in his hand, and he shall CLEANSE his threshing-floor and gather the wheat into his barn.—*Matthew*, iii. 11, 12.

Among the Orphic theologers the worship of Dionysus (Bacchus) was the CENTRE of all religious

<sup>1</sup> Spirit-Hist. of Man, pp. 191, 192 ; also p. 36, 37, 40, 59, of this volume.

ideas.—*Spirit-Hist.*, 234 ; *K. O. Müller, Hist. Greek Lit.*, 234, 238.

“The Orphic sect made Bacchus, under the name of Phanes, the *Greatest of the gods*. 1st Phanes, 2nd Night, 3rd Ouranos (Adam), 4th Saturn (Seth), 5th Jupiter (Anos, Janus, Enos),<sup>1</sup> 6th Bacchus (Noah), was the *order of Reigns* according to the Orphic system.”—*De Sacy*, II. 58.

Like Moses and the Phœnician Sanchoniathon, the Chaldean Berosus begins the history of the Babylonians with a Kosmogony.

#### HINDU HYMN CENTURIES BEFORE CHRIST.

In the Beginning there arose the Source of GOLDEN LIGHT—He was the Only born Lord of all that is. He stablished the earth and this sky (compare Gen., i. 1) ;—Who is the God to whom we shall offer our sacrifice ?

He who gives life, He who gives strength ; whose shadow is immortality ; whose shadow is death ;—Who is the God to whom we shall offer our sacrifice ?

He who through His power is the only King of the breathing and awakening world ;—He through whom the heaven was stablished—nay, the highest heaven—He who measured out the light in the air ;—Who is the God to whom we shall offer our sacrifice ?

He to whom heaven and earth, standing firm by his will, look up, trembling inwardly—He over whom the rising sun shines forth ;—etc.

<sup>1</sup> Anus.—1 *Esdras*, ix. 48. Anush (Enos, Anus) is the Third Associate of Adam.—*Norberg's Onomastikon*, 18 ; *Cod. Nasaraeus*. Anush, procreatus a Shetal (Seth).—*Ibid.*, 18.

Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose He who is the only life of the bright gods ;—Who is the God to whom we shall offer our sacrifice ?

He who by His might looked even over the water-clouds, the clouds which gave strength and lit the sacrifice, He *who is God above all gods*;—Who is the God to whom we shall offer our sacrifice ?

May He not destroy us—He the Creator of the earth ; or He, the righteous, who created the heaven ; He who also created the bright and mighty waters ;—Who is the God to whom we shall offer our sacrifice ?  
—*Max. Müller*, 569.

However we break thy laws from day to day, men as we are, O God, Varuna,

Do not deliver us unto death, nor to the blow of the furious ; not to the anger of the spiteful ! \* \* \* \*

He who knows the place of the birds that fly through the sky, who on the waters knows the ships,—

He, the Upholder of order, who knows the twelve months with the offspring of each, and knows the month<sup>1</sup> that is engendered afterwards,—

He who knows the track of the wind,<sup>2</sup> of the wide, the bright, and mighty ; and knows those who reside on high,<sup>3</sup> — \* \* \*

O hear this my calling, Varuna, be gracious now ; longing for help, I have called upon Thee.

Thou, O wise God, art Lord of all, of heaven and earth : listen on thy way. \* \* \*

Whenever we men, O Varuna, commit an offence

<sup>1</sup> The intercalary month.

<sup>2</sup> The wind is called the breath of Varuna.—*Rv.*, vii. 37, 2.

<sup>3</sup> The gods.

before the Heavenly Host ; whenever we break thy law through thoughtlessness ; have mercy, Almighty, have mercy !—*Max Müller*, 535, 540.

Wise and mighty are the works of Him who stemmed asunder the wide firmaments. He lifted on high the bright and glorious heaven ; he stretched out apart the starry sky and the earth.

Absolve us from the sins of our fathers, and from those which we committed with our own bodies.—*Ibid.*, 541.

Chaldees and Jews are wise in worshipping  
A self-begotten God, of all things king!

—*Delphic Oracle, Univ. Hist.* v. 393 ; *Porphyrus*.

After the Exile the Jews were a Persian colony<sup>1</sup> and used the Syrian names of months. As those who returned formed but one colony, so they had but one temple ! Herodotus knows no LAWS OF MOSAH.<sup>2</sup> They

<sup>1</sup> Gelinek's Transl. of Franck, *Die Kabbala*, 263, 264. They were also Arabs and Syrians by Geographical location.

We learn from the Talmud that the Assyrians have delivered to the Jews the names of the months, of the angels and of the letters of the alphabet.—*Jerusalem Talmud, Rosh ha-Shana* ; *Franck, Die Kabbala transl. Gelinek*, p. 194.

And the report of him (Jesus) went away into all the SYRIA (Judeo-Syria).—*Matthew*, iv. 25.

The Phœnicians and the "SYRIANS of Palestine" (the Jews) acknowledge that they borrowed this custom (circumcision) from Egypt. Those Syrians who live near the rivers Thermodon and Parthenius, and their neighbors the Macrones, confess that they learned it, recently, from the Colchians. For these are the only men who use circumcision ; and these appear to do it exactly like the Egyptians. But of the Egyptians themselves and Æthiopians I am not able to say which of the two learned it from the other : for verily it seems to be *something ancient* ! But, that mixing with Egypt they learned it, *this very thing* is a great proof to my mind ; those of the Phœnicians who mix with Greece no longer imitate Egyptians . . . , but do not circumcise their children.—*Herodotus, Euterpe*, civ. *In later times* it was confined to the Egyptian priests and scholars.—*Kenrick*, I. 377 ; *Joshua*, v. 9 ; *Exodus*, iv. 24. The Troglodytes on the shores of the Red Sea, the Idumeans, Ammonites, Moabites and Ishmaelites had the practice of circumcision.—*Kenrick's Egypt*, I. 376.

<sup>2</sup> Musah.

were probably *not finished* in his time (about 440–468 B.C.).

Koze the Arab God,—*Josephus, Ant.*, xv. 9 ; Kuzah the Arab *Cloud-god*, *Spirit-Hist.*, 73 ; and Zeus Casius, the Jupiter pluvius or RAIN-god, are identical with NOH (Noah) or NŪH the WATER-god of the Egyptians and Egypto-Hebrews : also with ADONI the Rainy El or *Jehovah* (Job, v. 7, 10) and with ANOS or Nusius, the Babylonian and Greek Dionysus (Sun and Rain-god).—*Spirit-Hist.*, 128, 129, 275, 221.

They adore nothing but the CLOUDS and the God of heaven<sup>1</sup>  
 They learn and keep and fear the Jewish Law  
 Whatever Moses delivered in the MYSTERIOUS roll :<sup>2</sup>  
 Not to show the ways except to one who is of the same faith ;  
 To the desired fount to bring only the circumcised.—*Juvenal*, xiv. 96 ff.

“ Our Legislatur (Moses) telling some things very properly in ENIGMAS, but speaking others in ALLEGORIES with solemnity ; but whatever things ought to be told without circumlocution, these he declares explicitly !”—*Josephus, Ant. Preface, Liber I. 1.*

A great many precepts are delivered in enigmatical modes of expression and *allegorically*, as the old

<sup>1</sup> Nehemiah i. 4. “ In Nehemiah’s time the distinction between polytheism and the Jehovah-religion was not so marked.”—*Movers*, 485. Ouranos was God of *heaven*, Aura-Mazda.

<sup>2</sup> The BIBLIA (rolls) of the LAW which they found they burned (B.C. 167).—1 *Macc.*, i. 56.

No mention is here made of the Bible. It is only the Book of the LAW which is mentioned. This is all the Samaritans retained. There are arguments in favor of a date as late as B.C. 200, and *even later*, for the Old Testament in *its present shape*. But the “ Sacred Books ” in some shape existed much earlier, from the earliest times, as in Egypt. There is much that bears the stamp of *Plato’s time*, or *its influences* at a still later period.

Genesis contains Euhemerism.—*Spirit-Hist.*, pp. 78, 266 ff., 380–382, 284, 53, 77. Therefore it is perhaps later than Euhemerus (B.C. 320).—*Eschenburg*, 247.

fashion was!—*Philo Judaeus, On the Virtuous being also free*, xii. *Bohn*.

“In the *sixth* CREATION (Genea), says Orpheus, close the order of song.”—*Plato, Philebus*, 66. This was evidently taken from a Cosmogony where man was considered *the last created*.—*Burges, Plato*, iv. 107. This is the SIXTH DAY in GENESIS, i. 26, 31.<sup>1</sup>

“The embodied SPIRIT, which hath a thousand heads, a thousand eyes, a thousand feet, *stands in the human breast*, while he totally pervades the earth. That Being is this universe. From him sprung VIRAI (The Heavenly MAN, VIR=Man; Adam=‘Man, mankind’); from whom man was produced.”—*Colebrooke, Relig. Hindus*, 104; see *Spirit-Hist.*, 289, 288, 287, 159; *Psalms*, 139. The Primal Man of the Kabala is Male-female.

Adam becomes *two*; for Eua (Eve) was contained in Adam.—*Gen.*, ii. 21. The same story is in the Hindu Philosophy; for Viraj (the “SPIRIT”) divides his own substance into Male and Female.—*Colebrooke*, 37, 38, 104; see *Spirit-Hist.*, 229, 146.

Whom dost thou worship as the SOUL (of the universe), O son of Upamanyu?

“HEAVEN,” answered he, “O venerable king.” “Splendid is that UNIVERSAL SELF<sup>2</sup> which thou dost worship as the SOUL!”

Whom dost thou worship as the SOUL, O descendant of Práchínayóga?

<sup>1</sup> The first of the Great Feasts of the Persians began Favardin 1st (March) on *Ormuzd's day*; it finished on the SIXTH DAY which was the greatest holy-day: “on *this day* Ahura-Mazda had *created* the most superior things.”—*Spiegel, Avesta*, II. c.

The Persians held that God *rested* five days after each of the *six* “seasons” of Creation.—*Univ. Hist.*, V. 163.

<sup>2</sup> The human soul is part of the “Soul of the world.”

“The SUN,” answered he, “O venerable king!”  
 “Varied is that UNIVERSAL SELF<sup>1</sup> which thou dost  
 worship as the SOUL!”—*Colebrooke*, 51.

“And Moses began, after the seventh day, to  
*physiologize* (philosophize) concerning the formation  
 of man.”—*Josephus, Ant.*, I. 2; *Genesis*, ii. 4, 7, 22;  
*Spirit-Hist.*, 229. “Moses” wrote philosophy,—  
 describing Adan (Adam, Adonis) the Male Principle  
 and “Euah” (Eua, Venus) the Female Principle of  
 the Deity in a euhemeristic way. Adoni was male-  
 female, separating into Adam and Eve.

This is the Book of the CREATION of Heaven and  
 Earth.—*Septuagint, Gen.*, ii. 4.

HEAVEN and EARTH are Ouranus and Ge, Iach and  
 Chuah, Adam and Eua, Iah and Huah, the common  
 Ancestors.—*Hesiod*, 132 ff, 154 ff; see *Spirit-Hist.*,  
 272, 163, 164; *Wilson, Rig-Veda*, III. 222, 316, 220,  
 92; *Spirit-Hist.*, 145, 146, 147.

These are the GENERATIONS of HEAVEN and EARTH!

—*Genesis*, ii. 4; i. 1.

EARTH bore the GREAT GIANTS!

—*Hesiod, Theog.*, 185; *Gen.*, vi. 4.

In Egypt the golden age bloomed under Osiris and  
 Isis. The paradise is an island surrounded by the  
 holy stream Triton. Fountains with the sweetest  
 water pour themselves out to all regions of the world.  
 In the Chinese paradise YANG and IN lived in com-  
 plete harmony. These are Man (Male Principle) and  
 Wife (Female Principle). According to the Persian  
 account of paradise, *four great rivers* come from  
 Mount Alborj; two are in the North and two go to-  
 wards the South. The river Arduisir nourishes the  
 TREE OF IMMORTALITY the holy HOM.—*Stiefelhagen*,

<sup>1</sup> The SUN is the source of the souls.

516, 518, 520. According to the Chinese myth, the waters of the garden of paradise issue from the Fountain of Immortality which divides itself into four rivers. Those who drink of this Fountain do not die!—*Ibid.*, 515; *Gen.*, ii. 10 ff; *Revelation*, xxii.

The Garden of EDEM, or the Garden of TAMASEUS, is the Garden of Tomas “the Sun;” Tom, Athom, Athamas, Adam, Tmu, Atmu, Atman, Temen, Dominus, Atumnios, Tamio, Tammuz, Tamus (Amon). Adam is Adan, Adonis.

The pomegranate is the symbol of Hadad-Rimmon who is Adonis.—*Movers*, 198. Persephone in hell eats the apple of Aidoneus.—*Preller*, I. 472. “The APPLES of BACCHUS (ADONIS)”. Apples were lovers’ presents.—*Banks, Theocrit.*, ii. note 34. Eve presents the APPLE of ADAN or Eden to Adam. “Hippomenes, when in truth he was *desirous to wed* the maiden, took APPLES in his hands.” “And he was wont to love, not at all with roses, or APPLES, or locks of hair.”—*Theocrit.*, iii. xi. “Now let me go, *for love of thee*, even after the golden APPLES and in quest of Cerberus guardian of the DEAD.”—*Ibid.*, xxix. In the Elysian fields the souls gather the fruits from the celestial trees of the Egyptian paradise.—*Champollion, Egypte*, 131.

This is the Book of the GENERATIONS of ADAM.<sup>1</sup>—*Gen.*, v. 1.

For of as many SONS as were BORN OF EARTH AND HEAVEN . . . Sing the sacred race of Immortals ever-existing, who sprung from EARTH and starry HEAVEN!—*Hesiod, Theogony*.

Iahoh is Jupiter, Iubal Apollo, Thubalkain Vul-

<sup>1</sup> These are the GENERATIONS of NAH.—*Genesis*, vi. 9. Noah is the second Adam.—*Hyde*, 168.

“When H-ANOK walked with Alahim,” . . .

“With the Alahim walked NAH.”—*Gen.*, v. 24; vi. 9.

can and Noah Bacchus. There is polytheism in Genesis.—*De Wette, Bibl. Dogm.*, I. 44. “Brave, famous or powerful MEN after death came to be gods and they are the very ones whom we are accustomed to worship, pray to and venerate.”<sup>1</sup>—*Cicero, de Nat. Deor.*, I. 42. “Have you not *lifted up from the number of mortals* all whom you now have in your temples, and endowed them with heaven and stars?”—*Arnobius*, I. xxxvi.

Consider the very SACRA and MYSTERIA ; you will find the sad ends, fates, funerals of the wretched gods.—*Min. Felix*, c. 21, 195 ; *Kenrick*, I. 337, 392. Warburton (*Divine Legation*, I. 152) supposed that Euhemerism was taught in the Mysteries. “Those who are held to be gods *majorum gentium* (the 12 Great Gods) will be found to have gone hence from us to heaven. Inquire *whose sepulchres are shown in Greece*:<sup>2</sup> remember, since thou art INITIATED, what

<sup>1</sup> Kadmus was a cook of the king of Sidon according to Euhemerism ; Osiris was a man.—*Movers*, 142. The Phœnicians proclaimed as gods Melcantharos (Malcandar) and Ousōros (Ousir, Osiris) and certain other less-honored mortal men.—*Eusebius de Laud. Const.*, c. 13 ; *Movers*, 120, 396, 133. See *Sanchon*, p. 4, 8, 16. This is Euhemerism, and not the older religion which Euhemerism sought to pervert.

“The citizens of Alabanda worship ALABANDUS (Laban), *by whom that city was built*, more solemnly than any one of the Noble Gods”.—*Cicero, de Nat. Deor.*, III. 19. The cities AZAKAH (Isaak), *Jeremiah*, xxxiv. 7, and SOCOH (Osogo), *Joshua*, xv. 48, are found.—*Spirit-Hist.*, 205, 206. We have the city NAHALOL (Nah-ELIEL) *Judges*, i. 30. ELULÆUS is the name of a *king* of Tyre.—*Josephus, Ant.*, ix. 14. Kings usually have SUN-names. Elul is the Sun and Lala the Moon.—*Gerhard, Griech. Myth.*, vol. II. p. 252. As elul means “mourning”, Nahalol may be translated “the Mourning for NAH (Rain)”.

According to the *number of thy cities* were thy gods, O Iehudah!—*Jeremiah*, xi. 13 ; *Spirit-Hist.*, 74. Hadadrimmon was a city *named after the God* worshipped there.—*Movers*, 197, 196.

<sup>2</sup> Bacchus, Hercules, Kadmus, Linus.—Compare *Herodot.*, II. 145, 146 ; *K. O. Müller*, 17.

The Chief priest at Delphi brought secret offerings to the grave of Bacchus

things are taught in the Mysteries!"—*Cicero, Tusc.*, I. 13. "There are also some who declare that THOSE WHO FROM MEN HAVE BECOME GODS are denoted by this appellation (Novensiles), as is Hercules, Romulus, Aesculapius, Liber, Aeneas."—*Arnobius*. III. xxxix. The above-mentioned Orphic genealogy, as far as it goes, would seem to agree in idea with Genesis, v. Perhaps the Patriarchal genealogy was made in reference to some such imperfect models, and the stories then composed in a *euheristic spirit*.—See *Spirit-Hist.*, 209, 210, 381, 398, 268, 270.

Possumus hoc in loco omnes istos, votis quos inducitis, atque appellatis Deos, homines fuisse monstrare.—*Arnobius*, lib. 4.

The GODS in the likeness of MEN have come down to us.—*Acts*, xiv. 11, 13.

According to Josephus, Manetho, Berosus, Mochus, Hestiaeus, Hieronymus the Egyptian, and the authors of Phœnician history, wrote matters like Gen. iv. v.

about the time of the *shortest day* of the year.—*Preller*, I. 427; see *Spiegel, Avesta*, II. lxxii. cxxii.

Osiris descends to hell.—*Plutarch, de Iside*, xix.

At Sais, in the temple of Athenaia, is the tomb of Him (Osiris), whose name I do not holly to mention in this connection, behind the temple; and in the churchyard stand great stone obelisks: and there is existing a LAKE adorned with a stone edge and well made in a circle. And in this lake at night they make exhibitions of His Sufferings, which the Egyptians call Mysteries.—*Herodotus*, II. 170. This is the Passion of Osiris. Returned pilgrims exhibited the "Passion of Christ" in public. These exhibitions were called Mysteries.—*Encycl. Am.*, ix. 547, 118.

Harpocrates (Osiris, Bacchus) is born about the time of the *shortest day* of the year.—*Plut.*, *de Iside*, lxxv.; *Kenrick*, l. 354, 355.

According to the Koran Abraham's father was called Azar. He is called Zarah in the Talmud and Athar (Tharah) by Eusebius. Azar is Mars, and was worshipped as a god; it afterwards became a name of the nobility, who esteem it honorable to be named from their gods.—*Salé's Koran*, 105, note. *Philadelphia*, 1859.

Azar is the fire-god, the name of the month March, and means "fire."—*Ibid.*, 105. Compare Prometheus, fire-god, and Pharmuthi "March."

Also Hesiod, Hecataeus, Hellanicus, Acusilaus ; and, besides these, Ephorus and Nicolaus, relate that the ancients *lived a thousand years*.—*Josephus, Ant.*, I. 3. To these we may add Herodotus II. 145, and Alexander Polyhistor (*Spirit-Hist.*, 181).

“Among the Egyptians Pan is the most ancient even of the “EIGHT” who are called “THE FIRST GODS.”<sup>1</sup> But Hercules is considered to belong to “the SECOND,” called the “TWELVE.”—*Herodot.*, II. 145. The Kainite table (Genesis, iv. 16–18) only mentions “EIGHT” Patriarchs (the Eight Great Gods) while Gen. v. mentions “TWELVE” Patriarchs (the Twelve Great Gods). The names of the Sethite table are transplanted into the Kainite table, in part, *wholly*, in part, *somewhat* altered.—*Knobel's Genesis*, 49. In order to show that the Twelve Gods are later than the Seven who became Eight (*Lepsius Einl.*, 505 ; *Kenrick*, I. 307) the compiler of Genesis, after finishing with the Kainites, lets Adam know his wife again, and Seth appears at the end of chap. iv. to lead the Sethite table in chapter v : “Alohim has appointed ANOTHER SEED instead of Abel whom Kain slew.”

The Sethite table contains TEN PATRIARCHS because the Babylonian table contained “TEN<sup>2</sup> Zodiac gods”

<sup>1</sup> “There are EIGHT gods, five (Jupiter, Saturn, Venus, Mars, Mercury) which are named among the WANDERING STARS; one (the World) which (made up) from all the stars that stud the heaven, as from dispersed members, (it is thought) is to be regarded as *one god*; the seventh Sol, the eighth Luna.”—*Cicero, N. D.*, I. 13.

“Seven are the Planet Gods, but the eighth, which is composed of these all, is the World.”—*Clemens Al., Protr.*, p. 44.

<sup>2</sup> All sarcophagi and mummy-coffins, representing a planetary configuration, contain the House of the Sun where the head of the mummy lay, the House of the Moon on the opposite side, and the other TEN SIGNS, according to their regular order, on each side to the right and left of the mummy.—*Seyffarth, Trans. Acad. Science of St. Louis*, Vol. I., no. 3, page 14. First everybody recognizes, on both sides of the coffin (Pl. x., Nos. I. and II.), the said Houses

or KINGS who ruled down to the time of the Flood.—*Spirit-Hist.*, 33, 278, 381; *Movers*, 165.

Adamus (Athamas, Tammuz, Adonis, Tomas the Sun), Kin (Iachin, Iekun, the Devil),<sup>1</sup> Enoch or Hanoch (Anakos in Phrygia, Inachus the Sun in Greece, Hanoch in Phryia, Phœnicia and Babylonia), Oirad (Arad the Sun, Irad the Sun and Erde (Irde) the Earth), Machoial (Michael), Mathusael (Hermes,

of the Planets, the 12 Signs of the Zodiac. For on each side are represented 10 Egyptian Buildings with their roofs, to which, in both cases, are to be numbered the two Squares at the foot and the head of the coffin, the said Houses of the Sun and the Moon; each of these Houses contains the Image of its "Master of the House."—*Ibid.*, p. 15.

Do not worship "the SEVEN" and "the TWELVE" LEADERS of the world, which governing the day and night render foolish the nature of the lives (souls) which was given you out of the House of Life.—*Cod. Nasaraeus*, I. p. 47.

The originator of the Zodiac divided it into two equal parts, the limits of which were the points of the winter and summer solstices in the Ecliptic. Then he divided again the one and the other part into six Signs and combined them with the natural file of the planets, making each of them the master of a Sign on each side.

|                  |                     |                     |                 |                |               |
|------------------|---------------------|---------------------|-----------------|----------------|---------------|
| <i>Aquarius.</i> | <i>Capricornus.</i> | <i>Sagittarius.</i> | <i>Scorpio.</i> | <i>Libra.</i>  | <i>Virgo.</i> |
| [Saturn]         | [Jupiter]           | [Mars]              | [Venus]         | [Mercury]      | [Sun]         |
| WINTER SOLSTICE. |                     |                     | SUM. SOLSTICE.  |                |               |
| [Saturn]         | [Jupiter]           | [Mars]              | [Venus]         | [Mercury]      | [Moon]        |
| <i>Pisces.</i>   | <i>Aries.</i>       | <i>Taurus.</i>      | <i>Gemini.</i>  | <i>Cancer.</i> | <i>Leo.</i>   |

It is on that account that the 12 Signs of the Zodiac were called the HOUSES of the Planets, and their Masters, the Planets, named Oikodespotai (Lords of the Houses). As then every Planet, except the Sun and the Moon, had two Houses each, the ancients, in order to distinguish the two Signs of the same Planet, made the one male, the other female; and thus it is clear why the 12 Oikodespotai, or the 12 Great Divinities of all the ancient nations, consist half of male, half of female deities.

The Planets, moving from west to east, were represented looking or walking in the direction of the Oikodespotai; while the retrograde Planets, i. e., those moving from east to west, were represented facing in the opposite direction of the other deities.—*Seyffarth, Trans. St. Louis Acad.*, Vol. I., No. 3, pp. 4, 5, 14.

Vulcan (God of fire) built the "HOUSE" of Jupiter, *the shining benches* and all the other "Houses" of the gods which were situated on both sides of the Milky Way, the "path of the gods."—*Iliad*, i. ff; xviii.

<sup>1</sup> Ab initio diabolus peccat.—*Oyrii, Cat.*, II. iii. *Kain ó πρωτότοκος άνθρωπος.*—*Ibid.* II. v.

Pluto), Lamach (*Lamah*, or *El-Amak*), Iabal (Pales, god of cattle), Iubal (Bal, Apollo), Tobal<sup>1</sup> or Tobal-kin (Vulkan), Seth (a god of the Sethites, *Movers*, 107; Saad, an Arab deity, Seth-Typhon in Egypt, Sate, god of light), Enos (the Babylonian god Anos, Eanus, Ianus, Janus), make up the number TWELVE (of the Great Gods).—*Gen.*, iv.<sup>2</sup>; see *Herodotus*, II. 145 where the Genesis *idea* is as plainly given as in *Gen.*, v.—*Beloe*, II. p. 71.

Mathus-Ael, Methus-Allah or Methus-Elah *was not as long-lived* as the Divine WISDOM whom the Greeks called P-r-ometheus, Hermes (Hermode, Hermodeus) and Minerva. He lived a *long* time, some say 30,000 years, which was too long for even a patriarch to have lived. Therefore the *Euhemeristic* narrator of Genesis, treating Methus-El as a *man* instead of a *god*, gives him nearly a thousand years, and makes

<sup>1</sup> Adabal is one of the Children of Isamael (Samael, Sol-Satan).—*Gen.* xxv. 13. Adabal\* is the Fire-god; the Devil or Diabolos. He seems to be Tobal-Kin the Son of Lamach; for Josephus says: "Thobel, one of his children by another wife, surpassing all in strength, followed the military arts with distinction, and first discovered the art of the forge."—*Josephus, Ant.*, I. 3. Josephus follows the reading Thobel, which the Septuagint, *Gen.* iv. 22, adopts. Aeschylus represents the Devil, Typhon, or Tob (Tuphōs) pressed down beneath the roots of Mount Aitna, and the Fire-god Haphaistus-Vulcan, sitting on the topmost peaks, forges the molten masses.—*Aeschylus, Prometheus*, 351 ff. Tuphōs sending black smoke through his fire-breathing mouth. But Father Zeus is seated steady (stadaios) flashing a dart with his hand. And never yet has any one seen Zan conquered! Zeus more mighty in combat than Tuphōs!—*Seven against Thebes*, 493 ff. This is Tubal-cain's wicked side in Tob or Tophet.

<sup>2</sup> The Persian deities or Patriarchs lived to a great age.

|                                                  |            |                         |
|--------------------------------------------------|------------|-------------------------|
| Kaiomaras (the Sun-god, Osiris or Adam, reigned) | 560 years— | <i>Univ. Hist.</i> , v. |
| Jemshid (Yama).....                              | 30 ..      | 330-332.                |
| Tahmurash.....                                   | 700 ..     |                         |
| Dahâk, Zahâk, Zoâk.....                          | 1000 ..    |                         |
| Feridun.....                                     | 120 ..     |                         |
| Manugeher.....                                   | 500 ..     |                         |
| Kaikaus.....                                     | 150 ..     |                         |
| Bahaman.....                                     | 112 ..     |                         |

\* Tobal, a land.—*Isaiah*, lxxvi. 19.

him the *longest-lived* of the Patriarchs. With the name Metheus compare muth "spirit" and metis "mind." Mada "mind" (Seder Lashōn, p. 165), Amad (Sal, Sol, Usil, Dionysus), Muth (Pluto), meth(im) "the souls" or "manes," Math-Usal-os or Mathus-Al(ah), Pro-Metheus.—*Spirit-Hist.*, 81, 25, 84, 94, 161. Mada "mind" (soul), by the *rule* (t changes to d, and th), becomes matha, metha (methim in the plural). Prometheus is the Divine *Forethought*, existing before the souls of men. The mere usage of the grammarians to make meth the participle derived from muth (death, to die) amounts to nothing; for the ancient grammarians were both fanciful and incorrect, while people derived one *idea* from *another*, without waiting to see whether *the first idea* was in the form of a verb a noun!

Pr-OMETHEUS (*Before* the soul) is the Author of the soul. Hermes, the Leader of the souls, Prometheus or MUTH-Sol, steals FIRE (spirit, life) from heaven to bring men to life. A philosophical *myth*, in Plato, says that the gods *formed man* and other animals of clay and FIRE (Breath of life) *within the earth*. As the day for their *emerging from the earth* was at hand Prometheus stole the FIRE.

Lo, I bring my SPIRIT (fire) upon you that you *live!*—*Ezekiel*, xxxvii. Adonis is the Creator of men and God of the Resurrection of the dead; and Prometheus is the Creator hominum, like Iahoh, Hermes, and El. Euhemerus held that *the gods had been men*. Euhemerism existed among the Hebrews (Wisdom of Solomon, xiv. 20) and Phœnicians.—*Spirit-Hist.*, 381, 382, 388, 389. That Mēth (Metheus) is the root of the word is obvious from Epimetheus; pro and epi being Greek prepositions, as

the Prometheus myth *now* stands. Genesis probably takes up the name at or near this stage, and puts El-Metheus among the Patriarchs.

For the Sethite Machal-aleel (Mahalaleel, Gen. v.) the Kainite table (Gen. iv.) has Machoial; but the *Septuagint* Gen. iv. 18 again reads Mal-eleḡl. It is either Machael (Michael-Eliei) the Strength of God; or it is the Sun-god Amal, Mal (Iumala, Mol-ok, *Melkarth*). Compare the names Melo, Melius, Amil-KAR. The Arab-Hebrews, having turned the gods into angels, added El as a termination to the names, signifying that they are the Powers or Angels of God.—*Spirit-Hist.*, 77, 78, 309.

Alam, Elam, was the Sun (Alam-melech, Moloch), the god Lamus (Lamas), *Lamah* (Lamach). We have the god El-Amak, El-Magos (Magos a god, in Sanchoniathon), the Patriarchal War-god Lamech, Gen., iv. 23. Compare the Warlike god or HERO in Homer, Telemach (Tal-Amak), and the Athenian name Lamach, in Aristophanes: also *Machomai* “to fight;” Mich-ael the Warlike angel, and Mag, an Aion or sun-god of the Codex Nasaraeus.

Kainan is the Syrian god Kenau, Canaan, Kanoon. “Kanun, Lord of Splendor,” is mentioned among the angels (gods and daimons).—*Codex Nazaraeus*, I. 183.

Then on account of their virtue and the utility of the things they invented, *astronomy* and geometry, God gave them longer life; *which things* it was not possible for them to predict with certainty unless they lived *six hundred* years, for the GREAT Year is made up of just *so many* (years). . . . Hesiod also and Hecataeus and Hellanicus and Acousilaus, and, besides these, Ephorus and Nicolaus, narrate in his-

tory that the Ancients lived *a thousand years!*—But concerning these, as each pleases, so let them think.—*Josephus, Ant.*, I. 4. Philo says Abraham was an Astronomer and addicted to Chaldean doctrines.—*Philo, On Abraham*, xviii. ; *Yonge*.

“From CHAOS direct and the FIRST ORIGIN OF THE UNIVERSE he must know all things down to those relating to the Egyptian Kleopatra ; for by this interval let the much learning of the mimic dancer be bounded (defined) by us, and the subjects that lie between let him *know especially* : the mutilation of Saturn (Adonis), the generations of Venus, *the contest of the Giants* (Titans), etc.”—*Lucian*, II. 319, *de Saltatione*. “Hesiod and the Cyclic poets resounding round about with THEOGONIES and GIGANTOMACHIES (Gen. vi. 4) etc. of their own, being borne about with which *they completely conquered the truth.*”—*Sanchoniathön, Orelli*, p. 40.

Ancient nobility (of birth) is equal to a prodigy ;  
Therefore I would prefer to be the GIANTS' *little brother.*—*Juvenal*, iv.  
97. 98.

If lofty names delight you, put the whole TITAN  
BATTLE, and Prometheus himself among your ancestors.—*Juvenal*, viii.  
131 ff ; *Genesis*, vi. 4.

FOR many ANGELS OF GOD having united themselves to women begat ungovernable children, contemners of all that is right on account of their *confidence in their strength*. *Even these are reported (traditionally) to have done things like those which the Greeks say the GIANTS ventured to attempt.*—*Josephus, Ant.*, I. 4.

In the Beginning also, when the proud GIANTS perished, the hope (Nah) of the world, governed by thy hand, *escaping on a boat*, . . . —*Wisdom of Solomon*, xiv. 6.

But when Zeus (Jupiter Pluvius, the RAIN-god, Nah) drove out the TITANS from Heaven,  
The TITANS dwell beyond gloomy CHAOS!—*Hesiod, Theog.*, 820, 814 ; 630, 632 ff.

The Titans and Tiphōeus are Lucifer (the Devil) and his angels who fell.—*Hesiod, by Banks*, pp. 41, 42. Cain-Satan is "Saturn who hated his Father Adam-Ouranos" (God of Heaven).—*Hesiod, Theog.*, 138 ; *Spirit-Hist.*, 307 ; *Nehemiah*, i. 4.

The Kabiri are "Sons of Elohim" like the Gabarim (the Gibborim). They are the seven sons of Saduk called Dioscuri, Samothraces and Kabiri.—*Movers*, 528 ; *Sanchon.*, 22, 25. Therefore Genesis says that THE KABIRI<sup>1</sup> were once MEN OF RENOWN.—*Gen.*, vi. 4. This is the doctrine of Euhemerus. They are the ANAKES of the Greeks, the ANAKIM (Giants) of the Hebrews.—*Orelli, Sanchon.*, 24. It is evident that Iakob,<sup>2</sup> like the Phœnician Sydyk, was, in the Mysteries of Samothrace, the FATHER of the SEVEN KABIRI.—*Orelli, Sanchon.*, 39. Kronos (Saturn, Sun) had SEVEN SONS.—*Orelli*, 30. The Kabiri are the "WANDERERS" (the Seven Wandering Planets, according to Wagner). They are perhaps the WATCHERS, since they describe events. The Zōphasemin, the WATCHERS (katoptai) of heaven, were egg-shaped. They were according to Cumberland the Wandering Stars (Angels and Planets.)—*Sanchoniathon, Orelli*, p. 10. Philo *Judæus* wittily remarks that "men attributed to the heavenly bodies *their own propensity to wander*," calling them PLANETS, "WANDERERS," from planao, to wander.—*Philo, On the Ten Commandments*, XXI.

<sup>1</sup> See *Spirit-Hist. of Man, Postscripta*, page 2nd, line 35 ff.

<sup>2</sup> The Bacchus AIGOBOROS, whom the Titans tore into Seven Pieces.—*Prezler*, I. 442 ; *Spirit-Hist.*, 243.

This shows that the Phœnician Philo of Byblus was correct in his assertion of Sanchoniathon's genuineness; for the *Jewish* Philo is here *evidently familiar* with *the material* of Sanchoniathon's story. In Sanchoniathon, the children of Agar (Agros) (Adonis, KUROs, Jacob or Isaac) and Agrouer or Agrōt (Esau or Ishmael) are called "the WANDERERS and Titans" and are declared to be "husbandmen, fishermen and hunters."—*Orelli*, 22, 38.

God's SOPHIA (WISDOM) hidden in a MYSTERY.

The WISDOM which God the Father ( $\delta \vartheta \epsilon \delta \varsigma$ ) pre-ordained before the AIŌNS.—1 *Cor.*, ii. 7. AIŌNIAN "eternal."—*John*, vi. 27.

The seven AIŌNS are the seven ETERNAL (AIŌNIOS) spirits, the Amesha Āpenta (Amshaspands), the "IMMORTAL Holy" Ones, the Seven burning Lamps of FIRE which are the Seven Spirits of the God.—*Rev.*, iv. 5. AIŌNS (LIGHTS).—*Secundinus*; *Beausobre*, I. 523. The Seven Kabiri are the Seven Spirits of Fire (Kebir=Fire) about the throne of Saturn.—*Rev.*, iv. 5; v. 6. They were celebrated in the Mysteries of Samothrace.—*Anthon*, *Cabiria*. Jacob-Israel is Saturn.—*Movers*, 119, 396; *Orelli's Philo of Byblus*, p. 42, 30. Iakab is Keb (Saturn) the God of Fire (Vulcan) and the Kabiri are his ministers. The land of KOB (Iakob, Keb, Achabus, Achab).—*Ezekiel*, xxx. 5. Gob, a district, named after the god Agab, Agabus, Iacob, Iacobus.—2 *Sam.*, xxi. 19. Kebo is the *setting* Sun.—See *Seyffarth's Chronology*, p. 185. Ai Kabo-d, Alas the *glory* (of Iacob-od)!—1 *Sam.*, iv. 21.

The figures on Minerva's peplus represented the Olympic gods (angels) conquering the GIANTS.—*Anthon*, *Dict. Ant.*, 723; *Proclus in Tim.* Minerva herself first danced the Pyrrhic dance to celebrate

the (her) victory over the GIANTS.—*Preller*, I. 56, 147; *Eschenburg*, 495. Zeus conquers the TITANS (GIANTS), and the victory is celebrated with armed-dances.—*Preller*, I. 46. Saturn (as Heaven's God) conquers the GIANTS.—*Preller*, I. 36; *Anthon, Class. Dict.*, p. 1348. The Titans are *demoniacal Powers*.—*Preller*, I. 50. Saturn is also the Devil.—*Hesiod, Theog.*, 138. "The Titans are the same as the Giants in the later poets (Euripides, Hecuba, 466)." —*Preller*, I. 55. Saturn-Kronos the most SAVAGE of the CHILDREN of Heaven and Earth. He hated his FATHER in heaven (Ouranos).—*Hesiod, Theog.*, 138. Iahoh is called Gabor. Therefore the Giborim are the Sons of Elohim, the ANGELS. They are the 7 Ghebers (Cabiri). The Persian Devil is the leader of six arch-devils.—*Duncker*, II. 386 · *Zeitschrift der D. M. G.*, ix. 690.

But all the earth was one lip and the same words!

And it happened when they were going out from the EAST they found a plain in the land SANAR (Senaar) and they settled there.

Then they said, Come, let us build us a city and a TOWER whose head (is) in heaven!—*Gen.*, xi. 1, 2, 4.

And the place in which they built the TOWER is now called Babulôn on account of the confounding of what was at first a *plain dialect*! For the Hebrews call "mingling" babel. But concerning this TOWER, and the confusion of tongues of the men, the *Sibyl*<sup>1</sup> makes mention, saying thus: When all the men spoke one language some builded a very lofty TOWER as if about to ascend to heaven by means of it. And the GODS, having sent winds against it, overturned the TOWER and gave to each one his own peculiar language. And on this account it happened that the city was called Babulôn. But concerning the place called SENAAAR, in the country Babylonia, Hestiaeus makes mention, saying as follows: "Those of the priests who were saved (after the Flood), having taken the sacred utensils of ENUELI<sup>2</sup> DEUS, came unto SENAAAR of Babylonia." —*Josephus, Ant.*, I. 5.

<sup>1</sup> See *Spirit-Hist.*, p. 279.

<sup>2</sup> The SUN-god Mars-NOE. 'Ενωάλιω ἐλελίξειν, ἀλαλάξειν.—*Xenophon, Anabasis*, I. 8, 18; V. 2, 14. Eualios means a *war-song*, like PAIAN.—*Liddell and*

Bacchus is superior to ENUALIOS; for your  
 AR (Fire-god, Mars) he (Jupiter) only sowed (begat), and did not bring  
 forth from his thigh.—*Nonnus, Dionusiad*, ix. 222.

ENUALIOS is evidently a Moon-god and Water-god like Bacchus (Enuō, Noah, Nuah); and this is why Nonnus is led to *compare* them, which would otherwise be superfluous and *without point*. Hestiacus says: Of the priests those that were preserved (after the Flood) taking the sacred vessels of ENUELIOS DEUS, came to Senaar (Shinar) of Babylonia.—*Josephus, Ant.*, I. 5. This is El Anu, or El Nuah, the Rain-god.

When the Devil (Typhon) is represented in Egypt as tearing into fourteen pieces the Good Principle (Osiris) near (the time of) the *Full-moon*, it is evident that this is akin to the idea in Nonnus:

But ENUŌ (Ino, Luna) was *equally balanced*;  
 Common to both Deus and Typhon.

—*Nonnus*, ii. 475; *Spirit-Hist.*, 172.

Sometimes the Devil is associated with the moon's WATER; as in the FLOOD, which is Typhon.—*Nonnus*, ii. 439; *Seuffarth's Chronology*, 118; *Spirit-Hist.*, 168. The Devil was in the water, just as, in a Typhoon, the Devil is in the wind. Herodotus says swine were sacrificed *only on the Full-moon*; and *to the Moon and Bacchus!*—*Herodot.*, II. 47.

The MOON contains the BODY<sup>1</sup> of Osiris which the

*Scott's Lexicon*. See *above*, p. 55. ENUALIOS is Anel (Anal), Neleus, the Sun. Alala-Ie (Apollo). Hallelu-lah.

But when they sang the PAIAN (pean, Apollo) and the trumpet sounded, at once they both ALALAIHED (shouted Eleleu, Hallelu) to the ENUALIOS (the Sun) and the heavy infantry advanced!—*Xenophon, Cyri Exped.*, v. 2, Before Christ, 401.

<sup>1</sup> Michael, the Archangel, when contending with the Devil, disputed about the body of Moses.—*Jude*, 9.

The Angel of Iahoh, and the Satan standing at his right hand to oppose him!—*Zachariah*, iii. 1.

Devil tore into fourteen parts.<sup>1</sup>—*Plutarch, de Iside*, viii., xviii. ; *Spirit-Hist.*, 148, 149.

By an execrable delivery TERRA  
Créates Coeum (Cham) and Iapet and cruel Typhon.  
—*Virgil, Georg.*, I. 278, 279.

Saturn's *three* Sons are Kronos, Zeus-Bél and Apollo (Chomaeus, Chom). The Sibyl mentions Kronos, Titan and Iapet. The Bible gives Shem, Cham or Ham and Iaphet. Vulcan, Iapet and Prometheus are mentioned by Nonnus.—*Spirit-Hist.*, 283, 280, 235.

The world; which shall be destroyed by the Deluge, Nu shall survive with Shum, his son.—*Codex Nasaraeus*, p. 53. For to this generation it was prescribed that their cast out bodies should die, but their souls should ascend into LIGHT, except Nuh, a man, and Nuraito his wife, also Shem, Iamin and Iafet, sons of Nuh.—*Ibid.*, p. 97.

Abram's Father TERAH gives his name to TERRA. His Wife is Keturah ; which resembles the name Kutheria (Venus). There would be nothing strange in Bromius having Kidaria<sup>2</sup> (Demeter) for a wife.

“Alexander, the Poluistor, says: The *prophet* Kleodēmus, also called Malchos, relating the history of the Jews just as also Mouses their lawgiver re-

For One Angel stands on the right hand of God, but on the left Another ; to wit, some Devil most wicked!—*Sad-der*, p. xxii ; *Spiegel, Avesta*, II., ciii.

Satan appears among the angels of ALAHIM.—*Job*, i. 6 ; ii. 1.

Rimmon (Adonis) is Hermon (Mercury) *in Hades*. Ariman (Rimmon) is the Mercury of the DEAD. Ariman is, in Persia, the Devil. Hermes is therefore both Adonis, the Redeemer, and Bacchus with the *cloven foot* and horns.—*Spirit-Hist.*, 200, 220, 301, 302, 285, 286, 109, 298, 301. Hermon (Mercury) is Sian (San, Sun), San-ir, and Sirin (Sar, Osiris).—*Deut.*, iii. 9 ; iv. 48. Hermon (Mercury) is Rimon (Adonis).—*Sod*, l. 58, 96, 97 ; II. viii. ; *Spirit-Hist.*, 91.

<sup>1</sup> It is fourteen days from the Full-moon to the New-moon.

<sup>2</sup> Kedar, Kidron. The Desert . . . , the villages Kadar inhabits.—*Isa.*, xlii. 11.

lated, says that from Chaitoura there were born to Abram sons enough! And he tells also their names, naming three, Aphara, Soureim, Iaphras. But that Assuria (Assyria) was called from Soureim; but from the two, Aphra and Iaphros, the city Aphra and the country Africa were named."—*Josephus, Ant.*, I. 16.

The Father Abram exceedingly loved ISAK, being his ONLY-BEGOTTEN!  
—*Josephus, Ant.*, I. 14.

And both the Titanian contests (Titanika) and perfect night are suited to the so called dismemberments of Osiris and his returns to life and rebirths; and the same also is the case with the narrations about the burials of him. For both the Egyptians point out tombs of Osiris in many places, and Delphians think the remains of Bacchus lie among them near the oracle; and the HOLY sacrifice a mysterious sacrifice in the temple of the Apollo, when the Thyades arouse the God of the FAN (Lichnites).—*Plutarch, de Iside*, xxxv.; *Banks, Callimachus*; p. 180, note 4.

In the neighborhood of Thebes; Bacchus, named AIGOBOLOS, had a temple.—*Gerhard, Griech. Mythol.*, I. 478. This only proves what was before advanced, that IAGOB and CUBELE would go well together.—*Vide* the amusing operation described in Genesis xxx., by which IAGOB gets the advantage of Libanus-Adonis or LABAN. The Hebrews seem to have turned him at some time into the ANGEL AKIBEEL. AIGOBOL (Gebal) and CUBELE suit with Bublos, which holy city of Adonis was also called Gebal (Akabal). Gabal was the Sun-god.—*Creuzer, Symbolik*, I. 259. IAGOB or Iacob seems to have been MOURNED as the Only-begotten in the Sacred Rites of Palaestinus and



THE MYSTERIES OF ADONI, PAGE 165.

As regards *Aigobolos* and *Aigipan*. "Although many Pelasgic deity-names have a Phœnician origin, yet they are generally so transformed to suit the pronunciation of the Greek language that they may also be translated by it, *but in a different sense from the original.*"—*Grotefend; Zeitschrift der D. M. G.*, viii. 811. "Goat (Aigos)-Baal" or "Goat-piercer," and "Goat-Pan." GEBAL, the city of the Sun (Agabal, AI Gebal, "AKIBEEL," Aigabal, Aigobol, "Akub,"<sup>1</sup> CUBELE), *Adonis!* Ballō is rarely used for Tuptō.—*Liddell and Scott.*

<sup>1</sup> Nehem., viii. 7.

When the people of Ascalon refused to pay taxes, Ioseph seized upon about twenty of the principal inhabitants, and slew them and gathered what they had.—*Josephus, Ant.*, xii. Ioseph's son Hyrcanus was greatly envied by his brethren. Ioseph loved him as if he were his only genuine son, while his brethren were much troubled at it. Hyrcanus was sent into *Egypt* and his brethren sought to destroy him. He was the youngest son. He lived, finally, in caves in *Arabia*.—*Whiston's Josephus, by Burder*, II. 322, 323, 325-328. New York, 1823.

Cubele.—*Gen.*, L. 10 ; *Plutarch, de Iside*, xvii. AIGIPAN (IACOP-Pan) is a name of Pan.<sup>1</sup>

The MOTHER OF THE GODS, along with Pan, the maidens celebrate.—*Pindar, Pyth.*, iii.

A Jewish prophet, named Agab-us.—*Acts*, xxi. 10. The Oriental priests bore deity-names (Agabus, Iagob, Jacop).

Kronos (Sun, Saturn) therefore, whom the Phœnicians surname ISRAEL, being King of the land, and afterwards sanctified into the STAR of the Kronos, having a SON ONLY-BEGOTTEN, whom on this account they called IEUD (Iudah, Iehoudah).—*Porphyrus ; Eusebius, Praep. Ev.*, I. x ; *Orelli's Philo's Sanchon.*, 42. יהוד, Iahud, Iaud, Ieud, is a name of Iahoh. Compare Hod, "gloria," LIGHT.

Iusep<sup>2</sup> is son of a fruit-tree!—*Gen.* xlix. 22 ff, 25.

Ioseph went to Egypt with a caravan (about 225 B. C.) in which several rich Coele-Syrians and Phœnicians were travelling to Alexandria to obtain the farming of the revenues. From their conversation he learned the amount of these revenues, and, in consequence of this information, he afterwards offered a much larger sum than they for the privilege of farming. He so insinuated himself into the royal favor, that when he took the revenues to farm he had the boldness to offer the king and queen as his sureties, and he was intrusted with the business without bondsmen. In this maner Joseph became the farmer of the revenues of Judaea, Samaria, Phœnicia and

<sup>1</sup> Spirit-Hist., p. 396.

<sup>2</sup> A Province is here spoken of, named from Seb, Asaf, Iosep.

The Valley of SAVAH (Sev, Iosef).—*Horne*, II. 31. The Valley of ΑΛΑΗ ; the Valley of Iosaphat (Jehoshaphat).—*Ibid.*, 32.

Coele-Syria.—*Jahn*, 196 ; *Josephus, Ant.*, XII., iv. 1, 2, 3, 4. This date, 225 before Christ, suits with other circumstances such as the *monotheism* or Mosaicism of some of Cicero's and Virgil's remarks, so that one might perhaps infer that the Old Testament, or rather Genesis, in its *present form*, is later than 225 B. C. The Talmud often quotes passages of the Bible which can no longer be found.—*Ehrmann*, 31 ; *Berachoth*, 10 ; 76 ; *Baba Bathra*, 123. The date of the Septuagint translation of the five books of *Mosah*, about *one hundred and fifty years before Christ* under Ptolemy Philometor (*Grätz, Geschichte der Juden*, III. pp. 41 ff, 477 ff), allowed the priests to interpolate them up to *this time*. The Samaritans recognized only the Five Books of Moses and the Book of Joshua, which leads Dr. Jost to the inference that at the time of the Separation of the two nations, this was all that the Jewish copies contained.—*Jost*, I. 51. "The collection of the Old Testament writings, as we now possess them, appears to have been concluded about 150 years before Christ. The Jews now sought out the books which had been scattered in war, and brought them into one collection."—*Ghillany, Menschenopfer der Hebräer*, p. 1 ; 2 *Maccabees*, ii. 13, 14. Just so Judas brought together all the books that had been lost owing to the war, and they are in our possession.—2 *Macc.*, ii. 14. The Old Testament quotes the Book of the Wars of Iahoh (*Numb.*, xxi. 14), the Book of the Isar (*Joshua*, x. 13), the Book of Samuel the Seer, the Book of Nathan the Prophet (2 *Chron.*, ix. 29 ; 1 *Chron.*, xxix. 29), the Book of the Acts of Salamah (1 *Kings*, xi. 41), the Story of the Prophet Ado (2 *Chron.*, xiii. 22), the Book of Chronicles of the Kings of Israel and the Book of

**Fold out**

Egyptians sacrificed a ram to Jupiter Ammon (the San, Zan, Sun).—*Tacitus*, v. 4; *Herodot.*, ii. 42; *Sod*, I. 127. The Jews sacrificed the Paschal Lamb at the time of the PASSAGE OF SOL through the Sign Aries (the Ram, March 21st). It was a Pass-over from Winter to Spring!—See *Movers*, 208; *Macrobius*, Sat. I. 21.

<sup>2</sup> Arac, Arecca the Sun's city (*Arac*, *Gen.* x. 10), Archal the Sun (Hercol, Hercules), AROUS, ARGO-davis the Sun's (Iason's) boat. Ruach is (Aroch) the Sun's Pneuma, Breath, Life, "SPIRITUS."

<sup>3</sup> Tacitus says that Bocchoris reigned in Egypt at the time of the Exodus.—*Tacitus*, v. 3; compare also *Movers*, 36, 64. Josephus says that Lysimachus invented (?) a "more recent name" (Bocchoris).—*Jos. c. Apion*, I. Josephus contended against a number of writers; and charges Lysimachus with *rancorous hatred of the Jews!*

<sup>4</sup> "And fearing the power of the Assyrians, for then they (the Assyrians) controlled Asia."—*Josephus, c. Apion*, I.

To the gods of the Egyptian and Babylonian Chronologies, prior to the Flood, the Hebrews oppose about the same number of Patriarchs (gods). To the demi-gods ruling after the Flood the Hebrews oppose *Personifications* of many tribes, cities and countries. Instead of the *Midianites*, Arabs or Philistines that poured into the Delta of Egypt the Hebrews describe the peaceful journey of an Arab Sheikh. For Menes (Minos, Menu, Amun-Amus) they give us MUSAH; and for the March of the 'Uksos out of Egypt from Abaris, deviating to Iebus through fear of the Assyrians, we have the miraculous EXODUS OF THE ABARS (Abari, Ebrei) terminating likewise at Iebus.

The Jewish Sacred Books were destroyed by Antiochus Epiphanes.—*Josephus, Ant.* xii. Jerusalem suffered severely in 168 B.C.; its walls were overthrown, their buildings burned, the temple plundered and any Sacred Book or Law found was destroyed.—*Burder's Josephus*, II. 331, 332, 335. Its power began to increase about 165 before Christ.—*Ibid.*, II. 345. But the Jews did not yet possess even Samaria.—*Ibid.*, II. 338, 313. While the Assyrians and after them the Medes and Persians were masters of the Oriental world, the Jews of all the nations then held in subjection were deemed the most despised. In process of time when the Macedonians were by degrees enfeebled, when the Parthian state was in its infancy and the Romans were yet at a distance, the Jews seized the opportunity to erect a monarchy of their own.—*Tacitus*, v. 8. In the year 217 before Christ, Antiochus the Great decreed that the work about the Temple (of the Jews) should be finished, and the cloisters; that the *Servies of the Temple* and Sacred Singers should pay no taxes; and, in order that the city may the sooner recover its inhabitants, a discharge from taxes for three years. He orders the removal of 2,000 Jewish families out of Mesopotamia and Babylon with their effects, into the neighboring castles and places of Judea. Antiochus declares that his predecessors had borne testimony to the *faithfulness of the Jews*, and recommends his general to take care of that nation as far as he could.—*Burder's Josephus*, II. 316. In the year 226 B.C., the Samaritans, being in a flourishing condition, distressed the Jews, cutting off part of their land and carrying off slaves.—*Ibid.*, II. 317. By a decree of Demetrius in the year 150 B.C., in the time of Ptolemy Philometor, they acquired power over the three toparchies (Samaria, Galilee, and Perea), and the Highpriest had power to take care that no one Jew should have any other temple for worship except that at Jerusalem.—*Ibid.*, II. 371, 383, 386. King Demetrius allowed them to build the walls of the city and to repair and rebuild the Temple; also to erect high towers.—*Ibid.*, II. 371, 377. The temple of Dagon still (B.C. 148) existed at Asdod, but was now burned by the Jewish Highpriest Jonathan.—*Ibid.*, II. 380. The Jews utterly destroyed Pella (B.C. 84) because its inhabitants would not change their religious rites for those of the Jews.—*Josephus*, xiii. 15. The temple of Astarte (Venus) was at Bethsany in the Jew-country.—*Burder's Josephus*, I. 431. Izabael, the daughter of the Pharaoh, built a temple at

ment at this time, had an eye to dominion over all Galilee and a large part of Phœnicia and Coelesyria.—Compare Burder's *Josephus*, II. 236. They appear to have passed from the eunuchism of the Adonis-worship in the Syrian and Osirian Mysteries to the "Circumcision (a milder rite) of Adoni" according to the Reformed Judæo-Phœnician religious system. Accordingly Joshua, by Euhemerism, turns the sun-god ARAB (ARABAH) into the "Great Man" Araba.—*Josh.* xiv. 15. The name of Chebron before was Kiriath-Arbo (city of Iurbo), who was a "Great Man" among the Anakim.—*Josh.* xiv. 15. "Iurbo whom the Abortivi (Born out of time; the Jews) call Adoni."—*Codex Nasar.*, III. 73. The Hebrews passing out of Egypt adored Iurbo, Ruach and Alha (Alaha).—*Codex Nasar.*, III. 75.

The Huksos (Uksos, Acasos) were the Arab-Hebrew worshippers of "KOZE" or "KUZAK" ("Zeus Acasios" "Mount Casius in Arabia"), and, "out of fear of the Assurians (Assyrians), who at that time had greater power, fortified the Egyptian border."—*Chwolsohn*, I. 328; *Josephus*, *c. Apion*, I.; *Spirit-Hist.* 260. Coming back from the Red Sea they dwelt in Iebus (Jerusalem). "The Iebusi (Jebusites), inhabitants of Irusalem (Jerusalem), the Sons of IEUDAH could not expel; and the Iebusi dwelt with the Beni IEUDAH in Irusalem unto this day."—*Joshua*, xv. 63. The arrival of the Hyksos (Arabs, Hebrews) in Iebus is after the march of the Assyrian armies to the West (800—700 B.C.).—See *Spirit-Hist. of Man*, 265. Josephus says "Our ancestors carried an army into Egypt, but, being expelled soon after, they settled in Judea and built a city by the name of Ierusalem and ERECTED A TEMPLE!"—*Josephus*, *c. Apion*, I. The Hebrew and Egyptian history had undoubtedly been perverted for the purpose of giving the appearance of greater antiquity to these nations.—*Spirit-Hist.*, 261, 270, 278. One thing is clear. The Hyksos-Hebrews entered Iebus (Jerusalem) having fear of the Assyrians at a time when the Assyrians were masters of Asia; for Josephus uses these words.—*Josephus*, *c. Apion*, I.

Certain significant statements of Manetho and Josephus respecting the Assyrians would thus be reconciled with the general history of the Hebrews, allowing the accounts of David's and Salamah's reigns and the Judges to be mythical in the extreme. But Lysimachus stated that the invasion of these Arabs (Hyksos) took place when BOCCHORIS was king of Egypt.<sup>3</sup>—*Josephus*, *c. Apion*, I. 24. Bocharis, the first king of Manetho's XXIVth Dynasty, reigned 755 before Christ.—*Seuffarth's Chronology*, 218. And this period considerably antedates the Assyrian Salmanasar's invasion of Samaria, in 720, and the Assyrian Sanacharib's conquest of the city Irusalem about 700 before Christ. So that it is very probable that Irusalem (Arasala) or Iebus was entered by the Arab-Hyksos (Hebrews) about 750 before Christ.<sup>4</sup>

<sup>1</sup> Cities and countries bore deity-names.—*Joshua*, xv. 32 with note of Rev. Julius Bate; *Rawlinson, R. A. Soc.*, xii. 426; *Burder's Josephus*, II. p. 403; *Josephus*, xiii. 15. These cities bore the Sun's name, Bolah (Apollo), Azar-Suol, Hermah (Hermes), Rimon, Seno Ozukah (Osogo), Asanah, Sanoh, Osan, Sanah, Semir, Danah, Arab, Dōmah, Asōh, Inos (Ianns), Apakah, Arbo, Mous Carmel, Israel (Israel), Zior, Ikadom (Achad), Zanoth (Sanoch), Akin (Hakin), ANABASAN (Ianebusan), the name of Nebo (Nabu) and Asan.—*Joshua*, xv. *Rev. Julius Bate and Schmid.*

In the naos (shrine) Musah places a Table resembling the Delphic (Tables). And it had feet answering to those which Dorians put to the couches.—*Josephus*, *Ant.*, III. 7.

No proof can be adduced of the existence of these books (of Musas) among the remnant of the ten tribes previous to the time of Manassah, in the fourth century before Christ.—*Von Bohlen, Intr. to Genesis*, I. 233.

It was the custom of the Partilians in the year 56 before Christ to carry with them all the idols that they worship.—*Burder's Josephus*, III. 194. This date is significant! For if Genesis was written as late as 150—125 before Christ, a late custom is charged upon Rachel and Laban.

The Passover is in fact no other than the great Spring festival of the ancient world, known under the names of Huli, Nauruz, Hilaria, Diabateria "Passing through" (*Philo*, iii. 686), and PASACH (the Sun's Passage), Pascha (PASÜ, or PASÄ "he passed through").—*Von Bohlen*, I. 225; *Robertson's Heb. Dict.* p. 270; *by Nahum Joseph*. In its celebration the Jews and

Chronicles of the Kings of Judah ; showing a Hebrew Literature previous to its own compilation. The agreement of Plato, Psalms and Proverbs in the use of the WISDOM as Logos, and the coincidence of Herodotus, ii. 145 with Genesis, v., is a clue to some parts of the Scriptures.

Kabbalist passages were very early interpolated into Genesis, and the Hebrew Text was altered by the Rabbins later than the time of the Septuagint translation. Compare the Hebrew Psalm xix., 4, with *the same* in the Septuagint and Vulgate.—*Spirit-Hist.*, 144.

Know that the Şcintilla (vital spark or point) of Abraham, our Father, was taken from Michael, and the Scintilla of Ischak (Ishak) from Gabriel, and of Iacob from Uriel. These are of the substance of the soul of *Adam primus*, under (subject to) the MYSTERY of the *repetition* (Revolutionis) of *his parts*, to wit, of the right side and of the left side, and of the middle, to dissever the impurity which it (Adam's soul) received from Samael and the Serpent his companion. *Kabbala Denudata*, II. 303. Seir (the Microprosopus) is Adam primus. And Hebel (Abel, Bel) is the form of the Seir ab intra (from within). Seir was previously Hebel ; and Chanoch (Hanoch, Enoch) was Adam primus ; and he is called Spiritus decisorius, which is that form ab intra (from within) ; and the change (vicissitudo) of the Spiritus decisorius is Noah. And the permutation (changing) of Israel is Mosah. Mosah was Hebel and Seth.—*Ibid.*, II. 305. This shows that all the Patriarchs were forms of the Hebrew God or gods.

Aharōn, Aarōn is the name of the ARŌN (ark) of the god MUSĒS or Mosah. *The* ARK of the Hebrews

is called H-ARÖN.—*Exodus*, xxv. 21. From an examination of the profane accounts no one would suppose that the names Muses or Aharon had *originally* been connected with the Exodus. H-aron means “the *Urn*,” or *ark*.

“Sarapis is the name of Him who orders the universe” (Saturn); also he is Pluto, Bacchus, and Osiris.—*Plutarch, de Iside*, xxix., xxviii. Saturn’s name in Egypt was Sev. If Saturn is Sarapis and Joseph is Sarapis, then IOSEPH is Sev.<sup>1</sup> The Talmud calls Ioseph SARAPIS.—*Talmud, Treatise Avodasara*, p. 43; *Transl. Dr. Crusé*.

IOSAB (Asab, Sabos, Sabi, Asaf) . . . His first-born BULL (Apis), honor belongs to him.—*Deut.*, xxxiii. 18, 17. Iosef is a name of Osiris (-Serapis). Both were youngest sons of Saturn (Keb)<sup>2</sup>; and Osiris and Sabos were names of Dionysus.

Moses took the BONES of IOSEPH with him (arrhëta, arcana).

And they took their journey from SUCCOTH, and encamped in ATAM (city of the Sun), on the edge of the wilderness.—*Exod.*, xiii. 19, 20. ♥Iosef is the Arab god Asaf and Osiris. “In Tyrus the ashes of the God, with the burned bones, were preserved, (The *sepulchre* of Hercules<sup>3</sup> is shown at Tyre, where

<sup>1</sup> Seb.           <sup>2</sup> Keb is Seb.—*Lepsius, Berlin Akad.*, 1851, p. 163 ff.

<sup>3</sup> And (the FEMININE God, the feminine Adonis-Harakles-Archal) Rachel was BURIED on the road to Aprathah which is Beth Lehem.—*Gen.*, xxxv. 19; *Micah.*, v. 2; *Movers*, 469, 454, 700, 701, 455-457.

“Two pairs of sponges, Pater and Mater, also Microprosopus the man-woman.”—*Kabbala Denucl.*, II. 370. For the proper conception (idea) of Microprosopus is under the name of Iacob (Ieud, the Only-begotten Son), whose wife is Rachel.—*Ibid.*, II. 355. Archal (Harakles) and Rachel are the man-woman (Adonis), the Microprosopus who is the Son of the Father. Rachel, Heracles and Iacob-Isaral were mourned as the Only-begotten, Adonis, etc. They all descend to Hades!—*Gen.*, xxxv. 19; L. 10; see above PAGES 91, 96, 92. A pillar was set up over the tomb of ARachel.—

fire was burned.—*Clem. recognit.*, X. 24), and from this we can infer with grounds, that they were in a box on the holy ship which accompanied the Phœnician fleet, like the Israelite ark of the covenant in dangerous wars ; but was usually set up in the temple (Arrian, *Expedit. Al.*, II. 24). This myth belongs to popular superstition ; but it can be supposed with probability that the arrhēta were *bones* of children formerly sacrificed in the holy FIRE for magic purposes. If the remains of offered children were collected in this box then it is clear how out of the tightly-closed space the pestilence really could break forth when a Roman Soldier opened the receptacle in the temple of Baal-Chomæus. Ammian seems really to refer to this : *Milites fanum scrutantes invenere foramen angustum ; quo reserato, ut pretiosum aliquid invenirent, ex adito quodam concluso a Chaldaeorum arcanis labes primordialis exsilivit, qua insanabilium vi concepta morborum eiusdem Veri et Marci Antonini temporibus ab ipsis Persarum finibus ad usque Rhenum et Gallias cuncta contagiis polluebat et mortibus.*—*Movers*, 357.

A man of the house of LOI<sup>1</sup> married a daughter of LOI (Kronos, Saturn).—*Exod.*, ii. The Hebrew Saturn was ELOI. ELOIM were the priests of Saturn or Levites.—*Spirit-Hist.*, 35, 314. *The Greek Helloi.*

His name, MASAH.—*Exod.*, ii. 10. MAZEus is the Phrygian Jupiter.—*Spirit-Hist.*, 74.

A Good and Powerful “Man” among the Phrygians whom some call MASS-es.<sup>2</sup>—*Plutarch, de Iside*, xxiv. This is Manes.—*Ibid.*, xxiv.

*Gen.*, xxxv. 20. Who has not heard of the pillars of Archales, the Phœnician God.—*Spirit-Hist.*, 113, 199, 120. Jacob sets up a pillar because he had seen God ; he sets up a pillar on the tomb of Israel-Hercules.

<sup>1</sup> Euhemerism.

<sup>2</sup> The desert of Amasia.—*Niebulæ*, II., 54.

MOSah, MOUSas, MOUSēs, MUSaius, Musaeus. Compare the *names* AMASA, 2 Sam., xx. 4, MASS-ēs (the god MANis, whom *Euhemerism* calls an *ancient King*); IMAZ "shining," Richardson's Persian and Arabic Dict.; AMAZiah, king of Judah, IAMUS and MUS, sun-gods; AMASIS, the Egyptian king; MESSa a city, Müller's Dorians, I. 248; the fountain of MESSEis or Huperia, Iliad, vi. 456; MASa, king of Moab, 2 Kings, iii. 4; MASSēs is Adonis, the God of the Resurrection.—Compare *Movers*, 487; *Herod.*, I, 94; iv. 45; *Plutarch, de Iside*, xxiv. Mosiah.—*Nehem.*, xii. 40. MASman.—1 *Esdras*, viii. 43. EMESA (Amas) in *Suria*, famous for its Sun-temple. Cities bore deity-names.—*Spirit-Hist.*, 74.

"Abel (Hebel) and Seth are Mosah, Moses."—*Kabbala Denudata* (Int. in Sohar), II. p. 305. SAD (Seth) is the Sun in Chaldee.—*Burder's Josephus*, II. 208, *note*. El SADI (Shaddai) is therefore GOD THE SUN. Moses is Thoth, the DIVINE WISDOM euhemerized, the SOLAR INTELLIGENCE, "the Author of the Laws."—*Spirit-Hist.*, 74, 260, 224, 257.

Josephus uses the name AMOS for AMON.—*Burder's Whiston's Josephus*, II. p. 180. Mosah is evidently Amon, the God of Wisdom, the Egypto-Phœnician Thoth-Amon-Horammon-Hermaōn-Hermes. The LAWS of MINOS, MENU, MOSES.

According to Diodorus, I. 16, Hermes was the Sacred Scribe of Osiris, and, having invented language, music, letters, the gymnastic art and astronomy, accompanied his Master in his progress over the world and communicated these inventions wherever he came. Thoth (Hermes) appears to have been especially the *Symbol of the knowledge possessed by the sacerdotal caste* in Egypt, which was comprised in

forty-two Books of Hermes and included, besides sacred literature proper, astronomy and geometry.—*Kenrick*, I. 358, 359. Mazeus, Mosah, is the God of the priestly wisdom.

The origin and preservation of the Sacred Literature, among the Phœnicians (Hebrews) as well as among the Babylonians, were enveloped in many myths.—*Movers*, 101.

“Hermes, the God who presides over language, was formerly very properly considered as common to all priests; and the power who presides over ‘the true science concerning the gods’ is one and the same in all (universis). Hence our ancestors dedicated to Him the inventions of their wisdom, inscribing all their own commentaries with the name of Hermes.” *Iamblichus, de Mysteriis*, I. 1. Hermes drew up Commentaries from Noa (Nuh), the Father of all the Chamephi.—*Scheible*, 26; *Patric. Vorrede über Herm.*, §§ 36, 37. Hermes was regarded as a veritable *man*.—*Scheible*, 27. Canaan is Hermes, Iannes (Janus) and Mercury.—*Ibid.*, 24, 25; *Borr. de Ort. et Prog. Chem.*, 53–55. The Egyptian priests named Mosah Hermes, on account of his interpretation (Auslegung) of the holy writings.—*Scheible*, 30; *Borrichius*, 45; *Artabanus in Eusebius, praep. Ev.* 9.

When we consider the *Wisdom* of Moses and that it was a *Revelation* to men (like the laws of Thoth in Egypt), it is obvious that it is the teachings of Hermes (the Divine WISDOM) to the priests which we reverence in the Mosaic Law. Hermes was Inventor of Music, like Mus-aeus, Moses.—*Borr. Hermet. Aegypt. Sapient.* 8; *Scheible*, 32.

Taaut, whom the Egyptians surname Thōth, surpassing in wisdom all the Phœnicians, first set in

order what pertained to the worship of God, out of the ignorance of the herd into scientific practical skill ; to whom, after very many generations, a god Saurmoubal and Thouro, She who was afterwards named Chrousarth, succeeding, brought to light Taaut's theology which had been concealed and covered up with allegories.—*Porphry*; *Eusebius*, I. x. ; *Orelli, Sanch.*, 42. “ Iamblichus says ; Verily this way, which leads to God, Mercury has taught and written ; but the prophet Puthis (priest of Phut) has accordingly explained and translated *the same* for the king Ammon, *which* he had found in the sanctuary, written with hieroglyphic letters in the Egyptian city named Sain (San, Sun).—*Patricius, Vorrede*, § 83. Lactantius (Book I.) says : Hermes, *although a man*<sup>1</sup>, yet the oldest and most experienced in all learning, so that the knowledge of many subjects and arts has given him the name Trismegistus. He has written Books, and very many to be sure, which belong to the knowledge of divine things, in which he confesses the majesty of the great and Only God, and calls Him, by such name as we, God and Father.—*Borr. Hermet. Aegypt. Sapient.*, 4. Lactantius (Book, iv.) says : I doubt not that Trismegistus reached the truth, who has written much about God the Father as well as about the Son, which is contained in the holy Mysteries.—*Ibid.*, 4, 18.”—*Scheible*, 57. The rod of Mercury was entwined with serpents ; but that of Mus (Iamus, Iama) becomes itself a serpent in the sight of Pharah. Mashi, JUSTICE, is the Goddess of Masses or Muses the Law-giver. Moso, a Hebrew Woman, was authoress of the Hebrew Laws.—*Suidas*.

During the Babylonian Captivity the Hebrews had

<sup>1</sup> Euhemerism.

forgotten their mother tongue, and the Writing had to be explained to them in Aramean. Yet the Holy Writing still sustained itself among the little prophets who appeared at that time ; but it sunk in the schools which, after these, were founded by the Tannaim, the authors of the Mishna. Gradually the Aramean also was spoiled by admixture with the Hebrew, and out of this mingling (to which were added elements, although few, of the language of the Romans, who were the masters, of the Greeks, who were the neighbors, of Palestine) proceeded the so called Jerusalem Dialect, the language of the Talmud and Sohar.<sup>1</sup> After the completion of the Talmud, towards the 6th century, this dialect also disappeared and Jewish writers used sometimes Arabic, sometimes a Hebrew which was more or less pure.—*Franck*, 74, 75.

The author of the second Apocryphal Book of Esdras says that Ezra *restored the whole body of the SCRIPTURES, which had been entirely lost.*—*Horne's Introduction*, II. 290 ; 2 *Esdras*, xiv. 21, 22 ff, 42, 44–46.

And when thou hast done, *some things thou shalt publish*, and SOME THINGS thou shalt show SECRETLY to the wise !

In forty days they *wrote two hundred and four Books.*

But keep the seventy last, that thou mayest deliver them only to such as be WISE among the people.—2 *Esdras*, xiv. 26, 44, 46.

Here we have the esoteric (Mysteries) doctrines and exoteric doctrines of the priesthood. The 2nd Book of Esdras is prior to the Christian era.—*Horne*,

<sup>1</sup> Aramean-Syrian.—*Franck*, 76.

II. 290, quotes Archbishop Laurence. See also 2 *Esdras*, xv, 20, 29, 30, 33, 34.

When the Jewish Highpriest Eleazar sent the LAW into Egypt to Ptolemy, in order that the Septuagint Version might be made, he asks him *when he has done with it* to "send it safely back to him."—*Josephus, Ant.* xii. We must infer from this request that if it was not the only copy he had, at least it was kept carefully and *exclusively in the hands of the priests*.—*Nehemiah*, viii. 8; *Ezra*, vii. 10, 12, 21, 23; 2 *Esdras*, xiv.

But as the highpriest was bringing out the gold, he found the HOLY BOOKS of Mouses that were *laid up in the Temple*.—*Josephus, Ant.*, Book, x. chap. 4. The Sacred Books or at any rate those of THE LAW were entirely in the hands of the priests. This accounts for the *sacerdotal bias* which is found in them. Genesis would, *in its present shape*, not seem to be older than 200–150 before Christ; after Herodotus, and later than the Osiris-myths. \* It is not impossible that the Old Testament was *finally* brought into something like its present shape about one hundred and fifty years before Christ, in the time *when the Highpriests were the ethnarchs*.—Compare *Burder's Josephus*, II. pp. 395, 396, 390, 338, etc. A time *nearer to Plato* would suit all the circumstances of the case much better. Although it may be presumed that the Sacred Books being in the possession of the priests were *at all times exposed* to interpolations. But the Targums, the Midrashim, the Talmudic *originals*, all tend to throw the compilation of the Old Testament, in its present form, further back towards the time of Plato (?). Plato and his school are for us the indication of the commencement *a period of the highest civiliza-*

tion (among the learned) which lasts to the Christian Era ; the Old Testament was compiled and rewritten during this period, and the New Testament appears at the close of it when the excitement of thought gave birth to many Syrian and other Oriental sects.

The I AM of Exodus (Ahiah) and the τὸ ὄν ἀεί, γένεσιν δὲ οὐκ ἔχον “the ETERNAL, UNBORN<sup>1</sup>” of Plato’s *Timæus*, 27, are on the same plateau of philosophy and belong to the same scale of civilization. “Zan (Zeus-Deus) the Maker, who made this universe.”—*Plato, Euthyphron*. “The Architect framed this universe.”—*Plato, Timæus*, 29.

The Kabbalist philosophers in their MYSTICISM expounded the Holy Writ without regard to the literal meaning of the Sacred Text : “Wo to the man who says that the Doctrine delivers common stories and daily words ! For if this were so, then we also in our time could compose a *Doctrine* in daily words *which would deserve far more praise*. If it delivered usual words then we should only have to follow the law-givers of the earth, among whom we find far loftier words, to be able to compose a *Doctrine*. Therefore we must believe that every word of the *Doctrine* contains in it a loftier sense and a higher MYSTERY. The narratives of the *Doctrine* are its cloak. Wo to him who takes the covering for the *Doctrine* itself. The simple look only at the garment, that is, upon the narratives of the *Doctrine* ; more they know not. The instructed (initiated) however see not merely the cloak, but what the cloak covers.”—*The Sohar*, III. 152 ; *Franck*, 119. “Through this assumption

<sup>1</sup> It is a work to find out the MAKER and FATHER of this ALL, and, having discovered, *it is impossible to speak to all*.—*Plato, Timæus*, 78. Plato here favors MYSTERY !

of a HIDDEN meaning which to the profane remained unknown the Kabbalists have taken no notice of the historical events and the *positive laws* which make up the Holy Writ." "Every word hides in itself a lofty meaning; every narrative contains more than the event which it seems to recite. This holy and lofty Doctrine is the true Doctrine."—*Sohar*, III. One of the Fathers of the Church has the same opinion and nearly the same words: "If we hold to the letters and must understand what stands written in the Law after the manner of the Jews and common people, then I should blush to confess aloud that it is God who has given these laws: then the laws of men appear more excellent and reasonable."—*Origen, Homil.*, 7, *in Levit.* "What man of sense will agree with the statement that the first, second and third days, in which the *evening* is named and the *morning*, were without Sun, Moon and Stars, and the first day without a heaven? What man is found such an idiot as to suppose that God planted trees in Paradise, in Eden, like a husbandman, etc.? I believe that every man must hold these things for images under which a HIDDEN sense lies concealed."—*Origen; Huet., Origeniana*, 167; *Franck*, 121.

## APPENDIX.



They built High Places of Baal, to burn their own *sons* in the fire as a holocaust to Bol.—*Jeremiah*, xix. 5; *Leviticus*, xx. 2, 4; *Micah*, vi. 7.

The Old Testament in many places speaks of the Hebrew sacrifice of children to Moloch,<sup>1</sup> much as the Mexican priests offered babies to Tlaloc the Rain-god. In the year 169 before Christ, Antiochus Epiphanius found in the Jewish temple a man kept to be offered up.—*Apion, Joseph.*, *contr. Apion*, II. 8; *Ghillany*, 545, 546, 547, 549; *II. Moses*, xiii. 12; *Ezekiel*, xx. 25; *III. Moses*, xx. 1; V. xii. 31; xviii. 10; *Ghillany*, pp. 231, 229. Ghillany intimates that Josephus might well be ignorant of it, for it happened long before his time.—*Spirit-Hist.*, 107, 109, 207. At a very early period of Grecian history Bacchic festivals were solemnized with *human sacrifices*, and traces of this custom are discernible *until very late*. In Chios this custom was superseded by another, according to which the Bacchae ate the raw pieces of the flesh of the victim!—*Anthon*, 365. This was the Ox of Dionysus.

The blood of your LIVES will I require.—*Gen.*, ix. 4, 5; *Exodus*, xiii. 2; *Spirit-Hist.*, 288; *Leviticus*, *passim*.

There went out a fire from before Iahoh (*Levit.*, ix. 24); there went out a fire from Iahoh and devoured them.—*Leviticus*, x. 2.

Not for another's *sin* is the GOAT slaughtered to Bacchus on all altars.

—*Virgil, Georg.*, II. 380, 381.

Do not immolate the GOAT!—*Aristophanes, Birds*, 884.

The goat was the sin-offering on the Hebrew altars.—*Numbers*, vii.

Women-colleges superintend his (the Bacchic) worship, like the 16 Matrons of Elis.—*Pausan.*, 5, 16; 6, 24, 8; *Bachofen*, 41. Compare, to the same effect, 2 *Kings*, xxii. 14; *Judges*, iv. 4; 2 *Chron.*, xxxiv. 22; 2 *Sam.*, xiv. 2; xx. 16.

Ye shall not use divination, nor augury!—*Levit.*, xix. 26. Divination and augury were used, as among the Greeks and Romans; hence the law passed against it.

<sup>1</sup> See Ghillany, *Menshenopfer der Hebräer*, 83, 490, 205 ff, 543.

SAOL sent messengers to take DOD (David). But they saw the band of the prophets prophesying, and SAMOEL was standing praelect over them; and there came upon the messengers of SAOL the SPIRIT of ALAHIM so that *even they* prophesied.

Therefore SAOL went thither, to Naioth in Ramah; but there came upon him also the SPIRIT of Alahim, so that he went along, and prophesied even until he came to Naioth in Ramah,

Where *himself also* stripped off his clothes<sup>1</sup> and *prophesied also himself* in the presence of SAMOEL and *fell down naked all that day and the whole night*; therefore they say: IS SAOL TOO AMONG THE PROPHETS?—*I Sam.*, xix. 20, 23, 24

In these days PROPHETS came down to Antioch from Jerusalem; and one of them having stood up, Achabos by name, through the PNEUMA (SPIRIT) made known that a famine was about to be upon all the world: which also happened in the reign of Claudius.—*Acts*, xi. 27, 28. Philip's four daughters prophesied.—*Acts*, xxi. 9.

There are many *oracles* among the Greeks, but many also among the Egyptians. But also some in Libya; and in this Asia there are many others which are uttered not without the intervention of holy PROPHETS.<sup>2</sup> But this (prophet) is himself disturbed and he himself performs the act of prophecy to its end. Whenever he wishes to deliver an oracle first he is agitated on the seat (tripod?). And the priests immediately lift him up. But if they do not, he sweats and is agitated even to his middle.<sup>3</sup> But when stooping under they bring him, he sweeps them along, whirling round in every way and leaping from one to another.<sup>4</sup> Finally the Highpriest accosting asks him questions about all matters. If he consents, he sweeps to the front those who bring him, as if he were driving! Thus they collect the oracles of God ('*God's sayings*'), and they perform no religious or private act without this. And he tells about the year and all its times, and when they will not be. And he also speaks about the Equinoctial-point (the Statue), when it ought to be absent on its travels. And I will tell also another thing which he did *in my presence*. The priests lifting brought him, but he left them down on the ground while he himself was borne alone in the air!"—*Lucian*, iv. 280, 281, *ed. Lipsiae*; *Acts*, ii. 17.

These statements in the first half of the second century of our era throw light on the expression "*filled with the Holy Ghost*."—*Judges*, xviii. 5, 18, 24; xiii. 25; xv. 14; *I. Sam.*, x. 10; *Daniel*, v. 11; *Haggai*, I.; *Zachariah*, I.; *I. Sam.*, vi. 2; xv. 26; *II. Kings*, xxi. 10; *II. Chron.*,

<sup>1</sup> "But clothes belong to the irrational part of the animal, which overshadow the rational part."—*Philo Judaeus, On the Allegories*, 2nd, xv.; *Bohn*.

<sup>2</sup> *I. Samnel*, x. 6, 10; *Isaiah*, xxviii. 7.

<sup>3</sup> And the SPIRIT rested upon him.—*Numbers*, xi. 26; xii. 6; *Judges*, xv. 14; vi. 34; *I. Sam.*, xix. 20; *I. Kings*, xviii. 4.

<sup>4</sup> *Acts*, xix. 16; *Amos*, iii. 7; *Hosea*, ix. 7; *Isaiah*, xxviii. 7.

xviii. 5; *Mark*, i. 12; *Luke*, i. 67. There were *prophets* on both sides of Mount Lebanon, as well as in Greece and *all the countries of the East*. Jugglery undoubtedly lent its aid to the priests who sought to strike the fancy of the ignorant and the superstitious. The ancient jugglers were very skilful.—*Bekker's Charikles*, 86, 87, 153, 154; *Josephus, Ant.*, II. 5 (xiii). It is said that the trick of turning a walking stick into a snake is still practised in Egypt, as in *Exodus*, vii. 11. The words "*Pharoh hardened his heart*"<sup>1</sup> only mean that he understood what the priests were doing and would not submit to ecclesiastical dictation.—*Burder's Josephus*, vol. I., p. 130.

The PROPHEETS prophesy falsely and *the priests bear rule* by their means.—*Jeremiah*, v. 31; vi. 13.

Then said lahoh unto me, the PROPHEETS prophesy lies *in my name*.—*Jeremiah*, xiv. 14.

Among the Byblians, at the temple of the Lebanon Venus, verily the statues sweat and are AGITATED and utter ORACLES; and often there was a cry in the naos, *when the temple was locked up*, and many came!—*Lucian*, iv. 264.

"If any one of these (priests of Byblus) should behold a corpse, that day he stays away from the temple; but the next day but one he goes, after having PURIFIED himself. And among them all the relatives of the corpse (are unclean and) shun (the temple)<sup>2</sup>; after thirty days, and having shaved their heads, they enter. Before doing this it is unholy for them to go in."<sup>3</sup>—*Lucian*, iv. 285, 286, *de Dea Syria*.

"And swine alone they esteem unclean;<sup>4</sup> they neither sacrifice them, nor eat them!<sup>5</sup> Other nations consider them not unclean but sacred.<sup>6</sup> And they sacrifice oxen and *cows*<sup>7</sup> and goats and sheep. And of birds

<sup>1</sup> "I am not unacquainted with the arts of the PROPHEETS, by the race of whom I have long since been made the subject of barter and traffic."—*Sophocles, Antigone*, 1034; *Buckley*.

<sup>2</sup> Numbers, xix, 11 ff; Leviticus, xxii. 4. The Persian Highpriest must not touch anything impure.—*Univ. Hist.*, v. 164. The Hebrew Highpriest was not allowed to go to a DEAD BODY.—*Josephus, Ant.*, III. 10. All persons who had been engaged in funerals were considered polluted and could not enter the *temples of the gods* till they had been purified.—*Anthon, Dict. Greek and Roman Ant.*, 458; see also *Euripides, Hippolyt.*, 1437 ff; *Alcestis*, 22 ff.

<sup>3</sup> Levit., xxi. 11, 12 ff; Numbers, xix. 11, 12 ff.

<sup>4</sup> Devoted to the Infernal gods.—*Movers*, 452.

The Persian Sacred Books give the distinction into clean and unclean animals. They considered the swine sometimes clean, sometimes unclean.—*Spiegel*, II. xliii.; *Leviticus*, xi. The Persians worshipped God.—*Univ. Hist.*, v. 158; *Spiegel*, II. ci, cii.

<sup>5</sup> These Byblians are pure Jews.

<sup>6</sup> Isaiah, lxvi. 17.

<sup>7</sup> Levit., xxii. 28, 27.

the dove seems to them a thing most sacred,<sup>1</sup> and they do not think it right to handle them. But if unintentionally they should touch them they are unclean that day.—*Lucian*, iv. 286.

When one of the Galli dies they keep away from the temple SEVEN days.—*Lucian*, iv. 285; *Ezekiel*, xlv. 26, 27. "It is not right for the impure to touch the pure."—*Plutarch*, *de Iside et Osiride*, iv. Therefore the Egyptian priests wore linen but no wool. "Woolen clothes are not worn into the temples, nor are they BURIED with them; for it is 'NOT HOLY' (impure). And in this they (the Egyptians) agree with what are called the Orphic and Bacchic ceremonies, which are the Egyptian and the Pythagorean. For it is NOT HOLY that a partaker in these MYSTERIES should be buried in woolen garments. And there is a SACRED STORY told about them."—*Herodot.*, II. 81.

"The Egyptians consider the swine an *unholy* animal."—*Plutarch*, *de Iside*, viii. But they sacrificed and ate a pig once on the Full-moon, saying that Typhon (the Devil) chasing a pig at full-moon found the wooden ark in which the body of Osiris lay. Others said that this was not heard *correctly*. The Egyptians considered the ass not a PURE but a demoniac animal.—*De Iside*, xxx.

Many priests are pointed out by the Byblians; more than three hundred came to the THUSIA (incense-sacrifice in the temple at Byblus) when I was present.—*Lucian*, iv. 282.

Jerusalem had 1760 for the temple.—1 *Chron.*, ix. 13. There were 212 porters in the gates of the house of Iahob. Some of them kept the fine flour, oil, wine, incense, etc. Of course these 1760 priests were not all assembled on ordinary occasions, but they relieved one another in smaller divisions.—1 *Chron.*, ix. 25; *Luke*, i. 5, 8-10; 2 *Chron.*, viii. 14; xxvi. 17.

Perfumes are burnt and sacrifices made by us to Thee, O Kronos (Saturn)!—*Lucian*, *Ta pros Kronon*, 1. The Hebrews burned INCENSE to the Brazen Serpent (Saturn).—*Spirit-Hist.*, p. 226; 2 *Kings*, xviii. 4.

And the clothing of all the priests at Byblus is white (linen); and they have upon the head a pilos (*ball*, turban?).

And a new Highpriest follows every year (at the temple in Byblus). He alone wears purple and is crowned with a golden tiara (like the Hebrew Highpriest). Divine Service is performed twice every day to which all (priests; or people?) come. To Deus indeed they *burn incense quietly*,<sup>2</sup> neither singing nor flute-playing!!! But whenever they

<sup>1</sup> Leviticus *passim*.

<sup>2</sup> 1 *Chron.*, ix. 29; 2 *Chron.*, xxvi. 16; *Luke*, i. 10. *Jeremiah*, vii. 9; 2 *Chron.*, xxviii. 3; *Isaiah*, lxx. ; *Jeremiah*, xi. 13.

On the Incense-altar at Babylon at the great feasts of Bel a thousand talents of incense were consumed yearly, just in the same way that the Persians offered to Mithra!—*Movers*, 181; *Herod.*, vi. 97; i. 183. The Persian priests dressed in white, like the Hebrew priests.

begin to Hera (the LIGHT-goddess, the Queen of heaven) they both sing and play the flute and jingle bells. And about this they could not tell me anything clear!—*Lucian*, iv. 282, 283; see *Horne's Intr.*, II. 114 for some of the same things among the Jews. The Jews waited outside praying, while Zacharias, the priest, was to burn the incense on the incense altar inside of the temple.—*Luke*, i. 10.

“*Outside of the temple* (in the court of the temple at Byblus) lies a great altar of brass.”—*Lucian*, iv. 281. Hecataeus, speaking of the temple at Jerusalem, says: *In this enclosure* is a quadrangular altar of unwrought stone. Its sides are twenty cubits long and its height is twelve cubits. Near this altar is a great edifice (the temple) in which there is an altar and a golden candlestick. The light is not extinguished day or night (as in Phœnicia). The priests are employed therein night and day.—*Jahn, Hist. Hebr. Com.*, 177; *Spirit-Hist.*, 113, 300, 301; *Paul, Epist. to Heb.*, ix. 2.

The SEVENTH day was sacred to Saturn throughout the East!—*Spirit-Hist.*, pp. 36, 35.

Remember the SABBATH day to keep it HOLY!—*Fourth Commandment.*

Where kings observe the sabbata-FEASTS with naked foot

And an ancient clemency is indulgent to old pigs.—*Juvenal*, vi. 158, 159.

Take thy shoes from off thy feet.—*Exodus*, iii. 5; *Ovid, Fast.*, vi. 397.

The COVENANT of Deus!—*Iliad*, iii. 107; *Genesis*, vi. 18. Josephus mentions Ptolemy's “piety towards God,” a “crown of gold dedicated to God” by Antony's lieutenant, and a “HECATOMB of sacrifices offered by Agrippa to God!”—*Josephus, Ant.*, xii. xvi.; *Wars*, i. Agrippa took Iachoh for Saturn, or Zeus.

The Sacra pro montibus (?) appear in Numbers, xxviii. 3, 6, in the *holocaust for the hills*. Again they appear in Deuteronomy, xxxiii. 15, in the primitiis montium orientis (of the rising Sun), and in the pretiosis collium aeternitatis (Oulom).—*Schmid*. So, in the Zendavesta, the mountains are sources of water, and endowed with pure radiance.—*Spiegel, Avesta*, 141, 10, 42.

And if thy brother that dwelleth by thee be waxen poor and be sold unto thee, thou shalt not compel him to serve as a bond-servant: but as an hired servant, as a sojourner.—*Leviticus*, xxv. 39, 40. Compare with this the early Roman custom of imprisoning their debtors in the ergastula to work out the debt.

According to the LAW of Moses the priests' bodies must be without blemish. The same law obtained at Athens.—*Burder's Josephus*, II. 501.

With the Greek Gerousia, the council of Elders or Senate, compare the Seventy Elders of the Hebrew Senate.

The Hebrew ARK was a box or miniature temple overlaid with gold like the ARKS or BOXES of the other gods.—*Hebrews*, ix. 4; *Spirit-Hist. of Man*, p. 262.

Invoke ZAN (Zion's Jove) the *Lord of oaths* (Covenant-god).—*Sophocles, Philoct.*, 1324.

Iahoh is the God who covenanted with Abram.—*Gen.*, xvii. 2, 7.

The hand to IAH's throne; Let there be war with Amalak, from one generation to another.

Abraham planted a GROVE and invoked Iahoh, Al, Oulom (God of Time).—*Gen.*, xxi. 33.

Consecrates to his Fathers' God (Dii) altars and the foliage of a SACRED GROVE.—*Sophocles, Trachin.*, 754.

The leafy GROVE of the God . . . impervious to the sun.—*Sophocles, Oedip. Col.*, 674. The GROVE of Iuno (the Queen of heaven).—*Varro, de Re Rust.*, III. vi.

Thou shalt not plant for thee A GROVE (ASHERAH) near the altar of Iahoh thy Alahi!

Neither shalt thou erect a STATUE!—*Deut.*, xvi. 21, 22.

Groves surrounded the altars of Baal and Astarte in Israel, the temples of Syria, Greece, Italy, Palestine, etc. Images also were found everywhere except in Persia; hence the prohibition *in later times* by the Hebrew Laws.

The Hebrew priests were the judiciary.—*Ezekiel*, xliv. 24; *Deut.* xvii. 8–12; *Josh.*, xx. 6. In the Hebrew commonwealth every city had its elders who formed a court of judicature with a power of determining lesser matters in their respective districts.—*Jennings*, 21. Jehosaphat set of the Levites and of the priests, along with the chief of the FATHERS of Israel, for the judgment of Iahoh and for lawsuits.—2 *Chron.* xix. 8. In the most ancient Roman law the judges were the priests (pontifices) in all matters of law, *which were placed under religious protection*. The king was the pontifex maximus (High Priest).—*Puchta, Institutionen des Rom. Rechts*. I. 141, notes.

Thou shalt set up GREAT STONES and plaster them with plaster.

And thou shalt write upon them the words of this law.—*Deut.*, xxvii. 2, 3. See *Levit.*, xxvi. 1; *Numb.*, xxxiii. 52.

This is the way the laws and other records were kept in Phœnicia; for Philo's Sanchoniathon claims to have been compiled from "the pillars." It was also a Greek usage.

What have you determined to *inscribe upon the STELE* concerning the covenants.—*Aristophanes, Lysistr.* Bothe, 483; *Deut.* xii. 3; *Josephus, passim*. These steles, slabs, tables, pillars or stones are mentioned in *Movers* 104, 107, 124. in *Syucellus*, p. 72, and in *Sanchoniathon*, pp. 4, 6. τὰς ἐν τοῖς ἱεροῖς ἀναγραφὰς, τὰ ἀπὸ τῶν ἀδύτων εὐρεθέντα ἀπόκρυφα Ἀμουνέων γράμματα, singillatim κοσμογονίαν Taanti (qui Aegyptiis Thoth, Graecis Hermes), and other commentaries by him (Thoth), *by which commentaries Huetius understands the Books of Moses*.—*Orelli*, p. xii. The Amouneôn are the Hammanim or Sun-pillars. See *Movers*, 344–346, 294.

In Egypt the SACRED RECORDS were lodged in the temples.—*Univ. Hist.*, v. 293; *Diodor.*, xvii. 564. Another Hercules is said to have

been born from the Nile,<sup>1</sup> an Aegyptian Hercules who, they say, *composed Phrygian letters*!<sup>2</sup>—*Cicero, de N. D.*, III. 16. The pillars of Hercules are the Ammunim.—*Movers*, 346, 98.

Calmet observes that the Jews always made two new-moons for every month; the first was the last day of the preceding month; and the first day of the month was the second new-moon.—*Horne*, II. 74. Compare the *last day* of the *Greek* month, belonging to the *Old* and *New* moon: *ἐντὶ καὶ νέα*.

The Persians employ the expression “the LAW” (the Religions LAW) exactly like the Jews.—*Spiegel, Avesta*, II. 145.

For the HOLY (One) did I hold Thee, MAZDA-Ahura,  
 Since I have first seen Thee in the Origin of the world,  
 Since Thou causest that the acts and prayers find their reward,  
 Evil for the wicked, good blessing for the good.  
 Whom has MAZDA ordained as the Protector of such as I,  
 When the Evil (One) selects me for his vengeance?  
 Whom else but Thee, the FIRE and the SPIRIT (Matthew, iii. 11),  
 Through the acts of both of whom PURITY is multiplied?  
 This help for the LAW say to me.—*Yaçna*, xlii. 5; xlv. 7.

Thou art then the Hallowed in heaven!  
 Who hast created for us the Cow as a helpful GIFT—*Yaçna*, xlvi.  
 3; see *Lord's Prayer*.

Even in *little* things man desires PURITY,  
 But in the *great*, if he can, the bad wishes EVIL!  
 That which is the NEST, O Çpenta-Mainyú,  
 Mazda-Ahura, give unto the pure.  
 Against his will the *Wicked* (One) takes part  
 In his works, *He* who comes from the dwelling of  
 Akomano (Akmon, Chamman).—*Yaçna*, xlvi.  
 I desire for me (that) by which one in goodness to thy kingdom (comes),  
 May we evermore be loved!—*Yaçna*, xlviii.

Thy praise, O Mazda, will I declare with my mouth  
 So long, O Asha, as I can and am able!—*Yaçna*, xl. *Spiegel*.

<sup>1</sup> Manis, Masses, Moses.

<sup>2</sup> The third Hercules is from INDAEAN digits (the Mysteries). To him they bring SACRIFICES TO THE DEAN!—*Cicero, N. D.*, III. 16. Cry out THE MUSION Wail!  
 —See above, p. 111, 112, 94.

Misor (MUS, *MUSAK*, Osiris) is the Older Taaut or Hermes.—*Movers*, 653. According to the Phœnician Sanchoniathon Misor is father of Taaut the Law-giver; just as the Logos endiathetikos is, mythologically, a father of the Logos proforikos.—*Philo, ed. Orelli*, p. 22; *Movers*, 653. Misor seems to have given his name to Misraim, Egypt.

While the New Testament records the prevalent belief in demons or devils the incessant mention of devils (evil spirits) in the Avesta of the Persians leaves Judaism far behind.—*Spiegel*, II. 74, 85, 120. The demonology of the Babylonians made up a very important part of their Secret Doctrine.—*Münter*, 93. They had magic formulas, invocations of the demons.—*Ibid.*, 94. Simon Magnus and the New Testament passim!

If the Jews attached importance to *purity*, it becomes a nuisance by the abundant mention of it in the Persian Liturgy. The Persians had their month-feasts, their full-moon and the new-moon like the Hebrews; also their year-feasts.—*Spiegel*, *Avesta*, II. p. 60. With the Hebrew Hebers, who were fire-worshippers, compare the Persian Ghebers (fire-worshippers).

Happy is the man to whom thou comest *mighty*, O FIRE, Son of Ahura-Mazda!—*Yasna*, xxxvi. 4.

The term *Alohim* means primarily the "Gods," just as the Romans used this expression. Secondly, it means God: following a Hindu or general Oriental doctrine, that "in Him the Gods stay all together," and are but His Powers.—Compare *Spirit-Hist.*, 313, 333.

Thou shalt not speak ill of the gods (*ALAHIM*, Theous),  
And the prince (*Nasia*) in thy people thou shalt not execrate!  
—*Exodus*, xxii. 28; *Hebrew and Septuagint Scriptures*.

Let no one blaspheme the gods, *whom other cities esteem!*—*Josephus*, *Ant.*, iv. 8; *contra Apion*, II. It is evident that Josephus has helped out the Old law by a commentary.

Get up, make for us *ALAHIM* (gods) who may go before us!—*Exodus*, xxxii. 1; *Spirit-Hist.*, 113.

Before the Persian army was carried, on silver altars, "the SACRED and ETERNAL FIRE" attended by the Magi singing hymns.<sup>1</sup>—*Univ. Hist.*, v. 301; *Arrian*, ii. 6; *Curtius*, iii. 8.

I will draw nigh unto THE CENTRAL SHRINE  
Where stands the God of Light,  
And the BLAZE OF FIRE that hath been called IMPERISHABLE!  
—*Æschylus*, *Choephorae*, 1040 ff.

The FIRE shall ever be burning on the altar: it SHALL NEVER GO OUT!  
—*Leviticus*, vi. 13.

<sup>1</sup> Then came the chariot of the God of Heaven (Sol-Saturn or Ahura-Mazda) which the *Horse of the Sun* followed.—*Univ. Hist.*, V. 301. Ahura-Mazda's body is the Sun (Mithra).—*Spiegel*, *Avesta*, II. 137; *Spirit-Hist.*, 144.

"He worships, or recognizes, as God, the Being who is manifest in the sun, him who is apparent in lightning, in the ethereal elements, in air, in FIRE, in water, in a mirror, in the regions of space, in shade, and in the soul itself."—*Colebrooke*, *Religion of the Hindus*, 38; see *Psalms*, cxxx.

Let the VESTAL VIRGINS preserve the ETERNAL FIRE of the public FIRE-ALTAR.—*Cicero, de Legibus*, ii. 8.

EGYPTIAN BOOK OF THE DEAD.

Thus speaks Osiris, N. N., the *Justified, Saved*:

I am the Creator who has made the heaven, who has framed the manifold LIGHTS which illuminate the earth, the Framers, the Producer of all those POWERS, the *Father of the gods*; the Creator, the eye-radiant Lord of Life, who has brought up the other gods.

Praise to your Face, ye Lords, ye many POWERS who purify me, who guard and walk through the houses of devotion! Praise to your Countenance, ye Lords of endless times! To the shining Weaver of the radiant gods and the POWERS that shine in the morning, the governors of the house of offering, as well as to the mighty and powerful Chief who over them is Lord in wisdom.

Praise to your Countenance, ye Lords, ye holy gods who are gathered as pure and eternal leaders and judges of the worlds, and ye other gods, ye possessors of the divine habitation in the land of heaven, in your home! <sup>1</sup>—*Todtenbuch*, cap. 79.

<sup>1</sup> "The worship of angels."—*Paul, Col.*, ii. 18; *2 Kings*, xxi. 5; xxiii. 5; *Zeph.*, I. 5; *Gen.*, xxviii. 12; xxxii. 1, 2; *1 Kings*, xxii. 19; xx. 10; xix. 2; *Deut.*, iv. 19; xvii. 3; xxxiii. 2; *Isaiah*, xxiv. 21; xxxiv. 4; *Romans*, viii. 38; *Jeremiah*, viii. 2; *Dan.*, iv. 10, 14; *Spirit-Hist.*, pp. 311, 355. The Persians worshipped angels, Stars, etc.—*Hyde*, 122, 126, 241; *1 Peter*, iii. 22.

The most sacred company of the STARS; . . . for those who have studied philosophy pronounce the STARS to be living beings.—*Philo Judaeus, The Planting of Noah*, xxviii.; iii.

Thou shalt not make the likeness of my SERVANTS that serve before me ON HIGH!—*Talmud, Tract. Avodasara*, p. 42, b., transl. *Dr. Crusè*. Compare *Deut.*, iv. 16, 19.

Thou shalt not make the likeness of any figure that is in the heaven above!—*2nd Commandment; Hebrew Bible*.

"Abram then first dared to declare that God the Demiurg (Architect) of all things is *One*! And of the other (gods), if any thing is contributed (by them) to (human) happiness, that each bestows (it) by the command of God, and not by their own power! And he conjectured these things from the phenomena of the land and sea, and from those of the sun and the moon, and from all those things which take place in the sky the celestial phenomena). For if the power were *in them*, then they would attend to *good order among themselves*. But they are *evidently wanting in this*, and the things which they co-operate in for our greater good, (they do it) *not of their own authority*, but they confer benefits by the power of Him who directs; to whom alone it is right to render honor and thanks!"—*Josephus, Ant.*, I. 8.

Whoever finds instruments, and upon them representations of the sun, moon, serpent, must cast them into the Salt Sea (Dead Sea). Rabbi Salomon

The lofty mansions where Orion or Sirius dart from their eyes the flaming rays of fire!—*Euripides, Hecuba*, 1100, *Buckley*.

I am the Creator of the other gods, shining in the firmament which girds the lands round. Sing, ye men, the splendor of my works with songs, also the Leaders and the Children of the gods, who walk in the space of the "Girdle of Osiris"<sup>1</sup> N. N., in the windings of their way, ascending and going down according to different decrees! I am the Preserver of men, the Sun-god who moves around in the circle of heaven, the shining King of life, Osiris, whom the evil-doers fear one day as well as all days, who has animated the Indian Bird (Phoenix), the Son of Osiris N. N., the *Justified, Saved*. The God of the universe is pleased with life; Osiris N. N., the *Justified, Saved*, enjoys himself just as you enjoy life. I am the Shining, Resplendent, in the house of prayer of the gods at On (Heliopolis).

Discourse of the Illustrious who makes his enemies blush, the God who has created the worlds.

There is a Judge of men, whose arm is strong; who illuminates with his beams.

I am the Sun-god shining in the firmament, who puts his enemies to shame, even the mighty one and the leader of the people. I judge the lord of the royal diadem, both the illustrious and the obscure man who walk in my light; as well the beggar as him who is like me in might.

Therefore destruction to the people of sinners which is unlike me, and also to the leader of the people!

Duration is to me with Horus, Labor is to me with Ptah, Reverence is to me with Thoth, Might is to me with the creative deity. I walk upon my feet, my words come out of my mouth.

Fear, Adore! No one is like to Me, not even the leaders of the people.—*Book of the Dead; Uhlemann*.

I am the Chastiser of those who touch (attack) the life of the con-

ben Gamaliel says: If they are upon valuable articles *they are forbidden*; if on common, *allowed!*—*Mishna, Avodasara, text; transl. Dr. Crusé*.

From the angels come forth stars and planets and "whirls of flame" and "governing dots" which are the heads of stars, among which many are stars. . . . Each star, since it has the alphabet *per se*, and one name, has dominion with its angels over itself (*in ipsam*).—*Intr. in Sohar, Kabbala Denud.*, II. 325.

He thought that the Sun, bringing the Moon with him, and the (eleven) other STARS (that receive their power from the Sun and Moon) came down upon the earth and adored him.—*Josephus, Ant.*, II. 2; *Gen.*, xxxvii. 9.

The KURETES (Corybantes) are said to surround and to dance around the Demiurgus of "wholes" (planetary spheres), when He was unfolded into light from Rhea.—*Proclus in Plat. Theol.*, vi. 13; v. 9; *Iamblichus, de Myst.*, 135, *Taylor*.

<sup>1</sup> The Twelve Signs of the Zodiac.

SECRETED, who touch the life of the illustrious, who infringe the laws of men, who rise up against the HOLY.—*Book of the Dead*, 65; *Uhlemann*, iv. 260.

The princes of heaven all daily behold the glory of the KING'S Crown upon the head of Thee the Mighty Prince, which is the Crown of Power, which is the Crown of the Endurance of thy Government, an image of thy might.

Songs of praise to the Creator of Egypt and of the shining bark of the Lord (the Sun). Make those to fear, who hate thee, make thine enemies to blush, Lord and Prince of the very shining Star-house; Thou who hast joined together thy plantation, Thou who seest the murderer of thy child of man, the righteous. Let me go to Thee; *Unite me with Thee*; Let me look upon thy Sunlight, KING of the universe!

Praise to thy Face, Beaming Light in the firmament, to Thee, to the shining Lord of thy heaven's bark, to the Creator and Ruler who renders justice to all men, who delight to see Thee walking in thy web of splendor.

## SUPERScription.

Song of praise to the creative Sun-god, the Father of the worlds. \*

Praise to thy Face, O Glorified (Illuminated)! To the Creator and Framer, the Prince and Former of the other gods.

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, O Glorified! To the Prince of princes who hast founded the plenitude of the earth's circle.

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, Lord of the gods in heaven, Thou who hast filled the Star-house with His good things (blessings).

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, O pitying shining Prince, who has kindled up the glory of ADON-RA!<sup>1</sup>

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, great mighty Author of the gods, the children of Typh (Heaven), O Prince of the Star-house.

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, shining Prince of the Star-house, who breaketh in pieces the locks of the doors of the powerful.

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

<sup>1</sup> God the Sun. Adon ef-hra—the shining Lord.—*Uhlemann*.

Praise to thy Face, to the Loved of the gods, to the Author and Preserver of human laws, God the Creator of the worlds.

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, Wise Regent! To the Builder of his renowned habitations, to the Prince who has formed the Star-house for his many Servants.

Thou gavest the goods of Egypt in rich abundance to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, to the Mighty, Exalted, Thou who puttest thine enemies to shame, who dost overturn their habitations.

Thou gavest the goods of Egypt in rich abundance to the Osiris N. N., the *Justified, Saved!*

Praise to thy Face, O, Feared! Thou destroyest the disciples of the LIAR (the Devil) which fail in bringing offerings and presents; thou hatest the residences of the tyrants.

Thou gavest the goods of Egypt in rich plenty to the Osiris N. N., the *Justified, Saved!*

\*

Discourse of the nature and way of the Creator, the God, and of the trumpets as well as of the lightning of the clouds of heaven.

Thus speaks Osiris N. N. the justified, blest: It is I who cover with darkness<sup>1</sup> the gleaming garment of the heavenly floods when I speak through the trumpets as LORD. Think of the trumpets and of him who illuminates the clouds of heaven; and of the thunder of heaven, together with the summons: Fall down ye women! and with the summons: Fear ye, Fear ye, ye men! I lead my people which fears my arms and the mighty force of my mouth. I execute justice with annihilation, I walk around, calling: Be subject to Me the Ruler who oversees the lands of the world and the city Abydos (Abot) which I have selected for Me. I am one who cares for men and I lead to me the pious of the city. I have appointed the time of destruction and *I bring up the clouds of heaven at the appointed season!*

I am the Lord of the trumpets and of the clouds of heaven. Praise me O my trumpets and the clouds of heaven all time, as often as I let my mouth speak! Offer to Me, the Annihilator of the godless, the Chastiser of the reviler who does not celebrate the FEAST of the fifteenth day (the Fullmoon)!

I am the Lord of the trumpets and of the clouds of heaven. Praise me ye my trumpets and the clouds of heaven at the time when I let my mouth speak! Cast yourselves down before me when the stones of the houses under the heaven fall to the glorification of the Prince and Governor (the Thunder-God).

I am the Lord of the trumpets and of the clouds of heaven. Praise

<sup>1</sup> Isaiah, 1. 8.

me ye my trumpets and the clouds of heaven at the time when I let my mouth speak! Bow before Me, the Radiant in the house of prayer! Fear me, who is crowned with the crown of power.

Bring linen and dead-clothes, give offerings!

Present to me frankincense for an offering, give everything else and delightful liquid libations let each give!

I am the Lord of the trumpets and of the clouds of heaven, A KING. Praise me O my trumpets and the clouds of heaven; Me, the KING, at the time when I let my mouth speak through my trumpets out of the clouds of heaven, to the annihilation of those who commit shameful deeds! The Leaders of the clouds of heaven praise me, the songs of praise of the CONGREGATION of men exalt me, Me, the shining Creator of the POWERS over them, Who sees what you do, the LORD of the FLOODS, also Me, Who in wisdom hears you.—*Book of the Dead*, 80, *Uhlemann*.

Iahoh thundered from heaven and Alion gave his Voice!—*2 Sam.*, xxii.

When he utters his Voice there is a multitude of waters in the heavens.—*Jeremiah*, LI. 16.

#### TO INDRA.

Whatever sin we have committed against you let us obtain, O Indra, the broad safe light of day; let not the long darkness come upon us!

When thou thunderest, when thou gatherest (the clouds), then thou art called like a father!

There is no one like thee in heaven or earth!

Rising even before the day, awakening thee when recited at the sacrifice, clothed in sacred white raiments, this is our prayer, *the old, the prayer of our fathers*.—*Max Müller*, p. 542, 546, 483.



## N O T E S.



P. xvii.

Jerem., xi. 12, 13; vii. 17; 1 Sam., vii. 4; Joshua, ix. 10.

P. 39, line 1.

Isar=castigavit; *Isarim* the chastised, chastened, the good; *SARIS*="eunuch;" chastised with swords during the Mysteries.—*Sod*, I. 38, 42.

P. 40, 43, 52.

Adoni-Zadak, king of Iarosalam.—*Joshua*, x. 1, 3.

P. 86.

From the time of harvest, that is, from the middle of April to the middle of September, it *neither rains* nor thunders.—*Horne's Introd.*, II. 25.

P. 87.

Seed-time (*Zero*, זרן) comprised the latter half of the Jewish month *Tisri* (*Athanim*, *Adonia*, *Eleusinia*, September), the whole of *Marchason* (October) and the former half of *Kasleu* (November). During this season the weather is various, very often misty, cloudy, with mizzling or pouring rain.—*Horne*, II. 23. In *Marchason* the Jews prayed for the *IORE*, the autumnal rain.—*Ibid.*, 75.

Pp. 100, 112, 165.

The Great Plain of *IEZREEL* (*ISARAELEH*).—*Joshua*, xviii. 18), the *HARMAGEDON* of the Apocalypse, extends from the Mediterranean (and Mount Carmel) to the place *where Jordan issues* from the sea of Tiberias. The Mourning for *Hadad-Rimmon* in the valley *MEDON* (*Megiddon*) was in the Plain of *Esdraelon*.—*Horne*, II. 33. *Megiddon* was in Galilee.—2 *Kings*, ix. 27. *Izraelah*.—1 *Kings*, xviii. 46; *Izrael* (*Izroel*).—2 *Kings*, viii. 29.

P. 163, note 2.

Jeremiah, xlix. 28, 29; Isa., xxi. 13, 16; Ezekiel, xxvii. 21. *Spirit-Hist.*, 392; Isaiah, xlii. 11.

P. 28 ff, 147, 162, 140, 75, 77, 82, 83 ff, 111 note 1.

Fossilized antediluvian fishes were formerly discovered on Lebanon.—*Horne*, II, 29. Geology teaches that the *mountains rose* from the sea, like the Pacific Chain of submarine elevations. The Hebrews seem to have supposed that the Flood covered the mountains.

P. 23, 160, line 29.

MAOR, light; *Nagah* light, *Nahor* light, *Nahi* light,—*Seder Lasōn*, 211; *Nar*, *Nir*=light, candle; *Tahalāh* light; *Seraga* lamp; *Tehirn* "light,"—*Kabbala Denudata*, II, 254; *Zio*=fulgor, brightness.—*Ibid.*, II, 255. *Syriac* *Ziua*.—*Codex Nas. passim*. *Nasid* torch.—*Seder Lasōn*, 221. *Shemer* torch.—*Ibid.*, 351, (from *Mar*, *Anak*, *Anar*, *Anas* *Anah*, *Nero*, *Tal*, *Asarak*, *Tar* (*Thor*, *Athor*), *As*, or *Az*, *Zeus*, *Shemir*, etc., names of the Sun). We have also *Charas*, *Cheres*, *Koras*, *Kurus*, and *Chamaḥ*, names of the Sun.—*Kabbala Den.*, II, 101, 111.

P. iii., iv., 146 note, 168, 170.

The Phœnicians together with the Syrians of Palestine (Jews) furnished three hundred. And these, the Phœnicians, anciently dwelt, as they themselves say, upon the Red Sea (the Exodus): going out from thence they inhabit the parts of Syria (Syria) that are along the Sea. This district of Syria and all as far as Egypt is called Palestine.—*Herodotus*, vii. 89. Compare *Spirit-Hist.*, 263 ff. There was no distinction between the Hebrew and Phœnician language, and the Jews spoke in Aramian-Syrian.

P. iv.

The Rabbins said "raising up seed to one's brother" was an *ancient custom* in force *before the Law of Moses*; which did here but enact what was *formerly practised!*—*Jervis*, 503. The Law of *Musah* must have been introduced in the early Rabbinical period; else the Rabbins would not have known *what preceded* it.

Pp. x., xi.

Söd, tegere, obtegere, obducere (to hide, cover up, make a mystery of).—*Simonis Lexicon Hebr.*, II. p. 1597, by *Eichhorn*; *Halae*, 1793.

P. 21.

The Hebrew word אֲנִיָּאֵה (I am; אניָּה, הִיאָה, to be) means LIFE. Its root is אֲנִי, with the vocalic prefix, יֵאֲנִי, the Arabic إِنْكَ the Sun-god whose emblem is a horse.—*Spirit-Hist. of Man*, 67, 69, 78, 86, 90, 330. Adding the termination *os* we have יֵאֲנִי, יֵאֲנִיֹּס, meaning LIFE.—*Söd*, I. 20, 54, 21. S softens into h, therefore Iachos becomes Iachoh.—*Spirit-Hist.*, 72, 73. Since the Hebrew verb אניָּה “life” “to be” appears also in the softened form הִיאָה “to be;” Iachoh softens into Iahoh. So the Syriac Massiach softens into Messiah, the Hebrew Ach (Alas) into Ah in English; Ach in German. Chi Iachoh (Iahoh) May the Lord (Iachos) live!—*Ruth*, iii. 13; 1 *Sam.* xiv. 45; 2 *Sam.*, iv. 9. Chi is also an adjective, as Al chi<sup>1</sup> the living God. Iachi Al—“God lives.”—See *Robinson’s Gesenius*, p. 309, *Trübner*. Iacche, O Iacche! Iacch’, O Iacche! Iachi, “lives,” is the root, the 3d person singular. Ach, אֶח, means fire, heat, burning; a fire pot used for heating.—*Gesenius, Bagster & Sons, London*. יֵאֲנִיֹּס, your God, is a consuming FIRE.—*Deut.* iv. 24. Sun, fire, light, life, have the same root.—*Spirit-Hist.* 158, 72, 161, 162, 150. Therefore when St. John said Christ was the Light and the Life he was speaking Oriental Philosophy; for the Anointed was the Solar Logos of the Supreme Being.

IO, IO, Lord! Lord! Come now to our company.

O Bromios! Bromios! . . . .

Dionysus is in the halls. Worship Him!

*Euripides, Bacchae*, 596.

Pp. 75, 77 note 1, 147.

I will be as the DEW of Isaral: he shall flower forth as a lily and infix his roots like LEBANON!—*Hosea*, xiv. 6. The Heaven gives its DEW.—*Zach.*, viii. 13.

Ask of Iachoh RAIN!—*Zachariah*, x. 1, 2.

The REAPPEARANCE of the Divine Giver of Joy<sup>2</sup> (Bacchus) was symbolized by the TORCH in the Anthesteria.—*Gerhard*, 160. The Dionysus for a period *asleep* or *dead* with the withered Nature is “AGAIN COME” to Light with new Life. To the salvation (Heil) of the peoples He will now REVEAL Himself anew generatively and receives the chief

<sup>1</sup> JUSTUS quidem vocatur EL-CHAI. JUSTITIA Adonai!—*Kabbala Den.* I. 660.

<sup>2</sup> Laetabitur cor vestrum, et ossa vestra sicut herba germinabunt.—*Isaiah*, lxi. 14. *Schmid*.

priestess to wife as a symbol of his marriage with the lap of Earth (or with the Female Principle generally).—*Ibid.* 160. The phallus is the emblem of New Life as is also its other form, the obelisk: thus it symbolizes the REAPPEARANCE of the DEAD! We were buried with Him, we are risen with Him to Light!—*Söd.* I. 23, 109–116, 117, 22. The Israelites were warned against the PHALLIC worship of BOL-POUR (Priapus, Bacchus).—*Donaldson's Chr. Orth.*, 213. This is the Bacchic worship:—Compare Gerhard, Anthesterien, 197, 198, 160, 201, 204. They mourned just like MOURNINGS over the Only-begotten, like Hadad-Rimmon's MOURNING (the Mourning for Adonis) in the valley Megiddon:—*Sakhariah (Zagreus)*, xii. 10, 11.

Which sacrifice in Gardens and burn incense on bricks. Which sit in the sepulchres and pass the night in Vigils; that eat the flesh of swine; and broth of the abominable things is in their vessels. Which say, Stand by thyself, Come not near to me for I am holier than thou!<sup>1</sup> Making an offering, swine's blood! Sanctifying and purifying themselves in Gardens behind one (tree of Adonis) in the middle, eating swine's flesh, and abomination and the mouse.—*Isaiah*, lxx. 3, 4; lxxi. 3, 17. See *Söd.* I. 89, 104, 105.

The Resurrection of Dionysus is related, *Söd.* I. 49, 105, 110, 59, 81, 91. The Resurrection (Anodos) of Kora (the wife of Koros, Kurios) is described Spirit-Hist. 213; Gerhard, Anthest. 161. The oft-mentioned notice of the Ascension (anienai) of the Dead came in the same time of the year that the RETURN of the Goddess of the Underworld was celebrated. A vase represents the Epiphany of Dionysus and His Goddess. They rise out of the earth, and their appearance in the light of day is surrounded by Bacchantae and Silennuses.—*Gerhard*, 161, 162. This Resurrection of Dionysos and Kora is the Return of Adoni and Ariad(ō)ne, the wife of Bacchus.—*Söd.* I. 23, 104, 105; *Gerhard*, 163, 199, 200, 208. The "Holy" sacrifice a sacrifice, an ineffable mystery, in the temple of the Apollo when the Thuiades WAKE the "God of the Phallus-basket."—*Plut. de Iside*, 35; *Gerhard*, 166, 201, 202. This was performed at Bacchus's Grave.—*Ibid.* The ASCENSION of Semele is also mentioned.—*Ibid.* 202; *Plut. Qu. Gr.* 12. The Day of the FEAST of POTS at Athens began with offerings for the Dead RISING from the grave like the Spring-seed from the quick Earth!—*Gerhard*, 192. A like Festival of the Dead was connected with the Hydrophoria (Water-bringsings) and other feasts. The Hydrophoria were Athenian Feasts of the Dead. After the ASCENSION of KORA (Anthesterion 13th) the evening of the same day was probably devoted to the Torch-procession of Iachos.—*Ibid.* 192. Iachoh makes the soul ASCEND from Hades!—*Söd.* I. 105, 50, 51. The torch is the symbol of NEW LIFE!

I have disposed a TORCH for mine ANOINTED.—*Psalms* cxxxii. 17.

<sup>1</sup> In the Mysteries they *fasted*. Compare *Zachariah*, vii. 5; *Söd.* I. 55.

Go now, and for this man display  
 Your Sacred LAMPS to light the way  
 On his return to Light!—*Aristophanes, Frogs.*  
 Not to live is to LIVE!—*Aristophanes, Frogs, 1022.*  
 To die is to live!—*A Fragment of Phryxus.*

Pp. 68, 22.

The Jews divided the Subterranean Region into two compartments, making one Paradise, or Abraham's bosom, and the other "Gehenna," the place of torment. The rich man in Gehenna sees, across a wide gulf, Lazarus in "Abraham's bosom."—*Jervis, 500.* This was the Greek and Homeric notion. Paul mentions the descent to Sheol (Saul); but, being an educated man, prefers the Persian view that Paradise was in the third heaven, instead of the Old Testament, Greek and Osirian view that it was beneath the earth.—*Spirit-Hist. 159, 160, 210.*

Pp. 71, 72, 191.

O dwelling of the Curetes, and ye divine Cretan caves where the Corubantes with the triple helmet invented for me this circle o'er-stretched with hide.—*Euripides, Bacchae.*

Rejoice Issakar (Zagreus) in thy TENTS!—*Deut. xxxiii. 18.*

With singing they shall not drink WINE, bitter shall the SAKAR be to the drinkers!—*Isaiah xxiv. 7-9; Schmid.* What they have laid up they shall carry away to the Brook of WILLOWS.—*Isaiah xv. 2, 3, 6, 7.*

Pp. 111, 129.

Eumolpus was killed by Erectheus.—*Laurent's Tour, 108; Anthon, 496.* The temple of Neptune Erectheus was united, on one side, to the temple of Minerva (the female Wisdom). They sacrifice to Erectheus on the altar of Neptune (Bacchus, Hermes, the male Wisdom). In the inner part of the edifice is a WELL of SEA WATER! Callimachus made a LAMP<sup>1</sup> of gold for Minerva. In her temple is a wooden MERCURY and a PALM-TREE.—*Laurent, 102, 103, 108.* At Eleusis Neptune-Erechtheus was Father of Eumolpus.—*Gerhard, i. 208.* Eumolpus is mentioned with Olen, Linus and Orpheus (Sol).—*Gerhard, i. 333.* Orpheus like Attes-Adonis, is Founder of the Mysteries.—*Ibid., i. 428.* "Erechtheus, the Neptune or the Zeus."—*Scholia of Tzetzes to Lycophron.* "Before the entrance to the Hall of Erechtheus is the altar of Zeus (Dios, Deus) the Most High!"—*Laurent, 102.*

P. 118.

Bhur is verily Agni (Fire).—*Taittiriya Upanishad; Bibl. Ind. xv. 10, 11.*

<sup>1</sup> Resurrection and Life.

## P. 119.

The 27th of Tammuz was the Feast of the Chief God Haman, among the Harranites.—*Chwolsohn*, I. 507. They had their "Mysteries."—*Ibid.*, 509.

## Pp. 127, 129.

An Arab feast, Nisan (March) 20th; offerings were then made to the Moon; offerings were made to the Oldest gods of Harran.—*See Chwolsohn*, I. 407.

## P. 146.

There is no evidence to show that circumcision was essential to health. In fact it was at last only used by the priests and great scholars of Egypt. Jervis gives us (from St. Ambrose) the hint! He says "No one was compelled to conform to this ordinance unless INITIATED INTO THE MYSTERIES." The Hebrew circumcision, therefore, like the Egyptian, is one of the ceremonies of the ancient MYSTERIES; and is another evidence that the basis and starting-point of the Old Testament was the MYSTERIES. Pythagoras submitted to it in order to be entitled to a greater participation in the MYSTERIES!—*Jervis*, 296, 297.

## Pp. 141, 143-5, 148, 149, 67, 117.

The Rabbins have a saying, that God made all things by the letter H.—*Jervis-White Jervis*, 59. This is the *Breath*, Dutch Adem, Hebrew Adan, German Odem and Athem.—*Genesis*, ii. 7. This is the Pnuma!

## P. 149.

The Male and Female principles in the Divine MIND are our First Parents—Adam and Euah, the Breath (*Dutch Adem*, *German Odem* and *Athem*, meaning breath) and the Life (*Iah, I am*), the Logos and the Zoe.—*Gen.*, ii. 7; and the note by *Julius Bate, Rector of Sutton, Sussex*. Adam gives names to the animals.—*Gen.*, ii. 19. The Divine MALE Brahma-Purnsha does this in the Hindu religion.—*Spirit-Hist.*, 180; see 159. Therefore shall a man leave his father and his mother and shall cleave unto his wife.—*Gen.*, ii. 24. This observation, relative to his father and his mother, on the part of a man who had never had any, and might reasonably be supposed to cherish no sentiment on the subject, is particularly curious.—*Pentateuch Analyzed*, 54.

## Pp. 149, 150, 94, 120, 135.

"Adonai vocatur Tempus." "*Arbor illa, quae dicitur Cognitionis boni et mali; nempe metrum Adonai.*" "Adonai qui vocatur Zadak" Zeus; Zadik "the Just").—*Kabbala Den.*, I. 476; *Rev.*, xxii. 1; *Söd.*, I. 39, 40, 53.

## P. 154.

Hanoch was the Inventor of letters and learning. In short, he was the "all-knowing Sun," *Hermes*. "The Greeks anciently had the same notion of him, as appears from Eupolemus, where it is said that this Patriarch was the first who taught the knowledge of the stars . . . and was the same as Atlas" (Talus, the Sun).—*Jervis, Genesis*, 111; *Eusebius, Praep. Ev.*, ix. 17; *Stephanus Byz., de Urbibus*; see *Spirit-Hist. of Man*, 60, 61, 67, 55, 171, 172, 144, 145, 230, 191, 250, 327.

Hanoch was also a "land of the Sun."—*Gen.*, xxv. 4; *Jervis, Genesis*, 865, 366. These were their *names* in their *villages*.—*Gen.*, xxv. 16.

## Pp. 150, 27, 108, 25, 26.

Rimmon was probably a name of Laban the Arami.—*Gen.*, xxxi. 20.

## P. 165.

Iachudah, Iahuda, Ieud, the LION in Jacob's circle of the year, is AriEL, ARēs who consorts with Venus; IAR with the LION's head, on the Egyptian seal in Dr. Abbott's museum. He is the Sol-Leo, Judah's Sun-god that (as Baal Adoni) is the paramour of Thamar<sup>1</sup> (Ariadne, the feminine of Baal-Thamar).—*Movers*, 661; *Judges*, xx. 33. *Movers* says Tamar<sup>2</sup> is a name of the Arabian Dionysus; and that he is Sanchoniathon's Zeus-Demar a son of Saturn (Kronos-Ekron). His wife was Astarte (Venus). His holy river was called Damour in Phœnicia, now called Nahr-Damur.—*Movers*, 661.

And TAMAR SAT at the gate of Onim which was by the road to TIMAN-ah; for She saw that Selah was grown up!—*Genesis*, xxxviii. 14. Her laying aside her *widow's weeds* forcibly recalls the joy of Venus-Isis when Osiris is found!<sup>3</sup>—*Spirit-Hist.*, 193, 205, 394, 396, 397, 381.

Until SELoh (Asel, Sel, Siloa, Siloh, Helios, Sol, Selli) comes! Who binds the young Esel (ass) to the Winestock!—*Gen.*, xlix. 10; *Nork's Hebrew-Chaldee-Rabbinical-Dict.*, 273. Bel was both male and female;

<sup>1</sup> Azazon-Tamar.—*Gen.*, xiv. 8. The reference to Tamar the Goddess Asarah, Astarte, Venus, is rendered more certain by the use of the word *Kedeshah*.—*Gen.*, xxxviii. 21. *Kedeshah* means a temple-slave in the Bacchus and Venus temples. It is not the ordinary word for harlot. There was an order of females "dedicated" to the worship of Ashtoreth (Astarte, Venus) who practised dances and prostitution in honor of their god, bringing their impure gain into the treasury of the temple, or expending it in sacrifices as PRIESTESSES of the Goddess. With this latter object the kid seems to have been offered to Tamar.—*Jervis*, 504. These are the Hierodulen.

<sup>2</sup> The God Tamura.—*Chwolson*, I. 321.

<sup>3</sup> The name Aso appears in the Egyptian Mysteries. The Hebrew mentions Asu or Osu (Esau) in the Euhemeristic narratives of Genesis. Aso is in the Egyptian mythus an ally of the Devil and Esau is the Enemy of Jacob, red-haired like the Devil.

consequently Bel-Thamar was male and female. Nork says that the ass and palm in Jewish symbolism symbolized the end of the year (autumn). The palm was sacred to the Sun, and was borne in the procession at the Jewish Eleusinia, the Feast of Tents. At the end of the year the palm (Phoinix) was *burned* as the symbol of departed time, like the Phoenix. Tamar also, whose connection with the Sun-god of Iendah is now easier comprehended, was ordered to be *burnt*.—*Gen.*, xxxviii. 25 ; *Nork*, 274. Tamar means “palm-tree.”—*Jervis*, 505.

Who binds the young Aselus,<sup>1</sup> Seloh, to the Wine-stock,  
 (Autumnal Silenus comes on his ass!)  
 To Seloh is the CONGREGATION<sup>2</sup> of the peoples,  
 Binding up the shoots of the vine,  
 And the branches of the choice vine!  
 Washing their garments with wine  
 And clothes in the BLOOD OF THE GRAPE!—*Gen.*, xlix. 11, 12.

Bacchus takes the form of a LION.—*Antho Class. Dict.*, 249: and Nork speaks of Bacchus as *riding on an ass* (Eselreuter).—*Nork*, 273 ; *Spirit-Hist.*, 396. “The coins struck in the new Bosra bore the undeniable symbols of the Dionysus or Dusaren-cultus, the image of Silenus with the leathern bottle on his shoulder.”—*Wetzstein*, 113.

Pp. 159, 165.

The Syriac reads, “thou hast strove with the ANGEL. even with the MAN:” which agrees with Hos., xii. 4. The name Isaral is given to him, because Asar is the Sun-god, called also Asarac, Asaral, Suryal, Surya, and Sur. As Hercules (Archal) is the Sun, Hercules is the God-fighter, Isaral. Israh-el means “God strives,” Azar (Isar) being the War-god’s name. Patrick allows that many of the Christian Fathers understood this “man” to be the “Eternal Logos.”—*Jervis*, 453. Hercules is SON of Saturn, in *later times*. Therefore He is the MAN, the SON of the MAN. Isaral may be rendered “good God”! The scenę is laid by the river Ibak, called Iabbok: the water of Bacchus filled all the rivers. It is interesting to note the closeness with which the Rabbinical writer sticks to his text. He carries Saturn-Israel-Akab, or Kob, first to Laban, or the Labanon of Adonis, then to the water of Ibaelus (Ibak), or Bacchus, and finally leads him to the “tents” or booths, or sheds, of Succoth or Venus. He also makes him *swear* by Isak or Isahak. And we all know that the

<sup>1</sup> Asel is Sol; Asellus, Esel, the ass. Asan is Sol; Asinus, the ass.

<sup>2</sup> The Panaguris of the peoples at the feasts.

Sarababel and Isuo erected an altar and celebrated the FEAST OF THE SUC-COTH (Sakoth) on the return from the Exile.—*Ezra*, iii. 2, 4. Whoever goes not up to Iarusalam, at the FEAST OF TENTS, to worship the King Iachoh SABAoth, upon them shall no RAIN fall!—*Sakariah*, xiv. 16, 17 ; *Nakum*, i. 15. ETHANIM means rains.—*Donaldson’s Chr. Orth.*, 219.

oath, to be binding, must be by the name of the *God*, whatever name they chose to call the Sun-god. The *vath* was the "FEAR of the Alobim!"—*Gen.*, xlii. 18. Jacob, euhemerized into a man, is made to use the *vath* "the FEAR of Isak," or Isahak.—*Gen.*, xxi. 54, 42.

The names of the Edomites and Arabs, given in Genesis as names of the relations and connections of the Patriarchs, are all names of tribes.—See *Jervis, Genesis*, 407, 342, 357, 358–400. Jacob came to SALEM, the city SACHEM. Asach and Asal are both names of the Sun! Sol! El, Elohi, Israel, are three deity-names of Saturn! Eusebius says that Saturn was called Israel.

We must bear in mind that the Rabbinical author, "the inspired writer," had in view to turn the Arabs and Syrians from the ancient Syrian-Arab-Phœnician worship of Adoni to the worship of the "Deity adored in *Jerusalem*." If this work succeeded, *Jerusalem's* priesthood got the benefit of it. For *Jerusalem* was at that time governed by the Highpriests, as Ethnarchs. After representing the Jews as in the right line of descent, and the Syrian and Arab nations or tribes as their collateral relations, the Rabbinical author humorously touches the question of Eternal Good and Evil, personified in the hostility of Jacob and Osu (Esau). The Oriental belief was that these Two Principles could *never be conciliated*. They were as irreconcilable as Ahriman and Ormuzd, Typhon and Osiris. Jacob is therefore described as a Bedawin constantly *on his guard* against Esau: "And Osu said unto him, Let us take up our tents and depart; and *I will go before thee*. And Jacob said unto him, My lord knows that the children are tender; and the flocks and the herds are with young, on my hands (upon me); and by overdriving them one day all the flocks would die. Let now my lord pass on before his slave: and I will proceed gently, on account of the cattle that is before me, and on account of the children; till that I come unto my lord to Seir. And Osu (Aso) said, *Let me then leave with thee some of the people that is with me*. And Jacob said, Wherefore this honor to me? Let me find favor in the eyes of my lord! *So Osu (Esau) returned on that day on his way to Seir!*"—See *Jervis, Gen.*, 441, 438. Thus Jacob escapes the Evil One's snares by being constantly on his guard. Plutarch, de Iside et Osiride, xxii., relates that Typhon, the Egyptian Devil, was red-skinned.—*Spirit-Hist.*, 380. The same idea is repeated in Genesis, xxv. 25. Osu (Aso) "first came out *red-haired* all over." Plutarch relates of Typhon that he *hunted* near the moon. Genesis says Osu (Aso) was "skilled in hunting." And Satan is represented in Job as *roaming about* the earth as the Arabs do. We find the Sun-city Satanah.—*Gen.*, xxvi. 21.

When Iahudah (Judah) is made by the earlier Rabbins, for *geographical* and *political* purposes, to lie with his daughter in law, he supposes her to be a harlot. But, for the purpose of *ridiculing* or *destroying* the *Adonis* and *Lebanon* worship, and rooting it out of the country in which the *Jerusalem Priests* and *Pharisees* governed, the Rabbinical author of

Genesis *also* calls her a “*kolshah*” (a temple-harlot, attached to the Adonis-services in Syrian, Phœnician and Palestine temples).—*Gen.*, xxxviii. 21, 22. All this *displays the attitude* of the Rabbins and the Jerusalem Hierarchy towards the worship of Astarte (Ashtoreth, Venus) and Adonis. Yet they preserved the *name* Adoni, as a name of the Hebrew God, through the Old Testament. In short, we understand the *later Osiris myths* in Plutarch to indicate *the existence of similar myths* in Phœnicia and Jerusalem, which the Rabbinical author of Genesis alludes to. See *Söd.*, I. 28, 29; *Spirit-Hist.*, 396; *Gen.*, xxxviii. 11, 14; *et passim*. There is a *certainty* that the date of the Book of Genesis is posterior to the year 300 before Christ. As authorities we give *Gen.*, xlix. 10; *Jervis, Gen.*, 573, 587; *Söd.*, I. 166, 206 ff. *Spirit-Hist.*, 247, 356, 245. The passage respecting *Siloh* (Sol-Messiah) is *Messianic*; and *this idea* was first known in Persia, *probably*, 337 before Christ, in the time of Artaxerxes Ochus.—See *Spiegel Vendidad*, 16, 32. “Then from the SUN God shall send a KING!”—*Sibylline Books*; *De Wette, Bibl. Dogm.*, 160.

“The Egyptian Sacred Books are older than the *oldest parts* of the Book of *Genesis*, which paints the life of the priests just as it was known to be in *later times*.”—*Movers*, 112, 113. “A priest-college occupied with the expounding of dreams and magic appears at the court of Pharaoh as early as the history of Joseph. Even the name Hierogrammateus (Sacred Scribe, *Chartamim*, in the plural) occurs in the Hebrew translation in the Pentateuch,” *Gen.*, xli. 24.—*Movers, Phönizier*, 112, 113; *Spirit-Hist.*, 261; *Jervis-White Jervis, Genesis*, 492. The Rabbins said that the Law of Moses only enacted what was *formerly practised*.—*Jervis, Genesis*, 503.

Plutarch, de Iside et Osiride, the Psalm 139th and Ecclesiastes, ix. 2, show the advanced stage of philosophical speculation that the Rabbins had reached almost 200 years before Christ. They *doubted* much!—*Ecclesiastes*, ix. 2. The Rabbinical author of Genesis gives us the very best Oriental style; and the *literary merit* of the treatise is not sufficiently noticed.

While throughout the Old Testament the *Phœnician symbolism* is constantly gleaming through the Rabbinical, as its base, and historical foundation, certain particulars of sun-worship occur to our mind, although not strictly in this connection. The three sons of Noh, Shem, Cham, Iapet, are names of the sun-god. Anos is Ianus (Nos, Noh); Shem is *Shemes* the Sun; Cham is *Chamah*, the Sun in Hebrew; Iapet is *Apthas*, *Phthab*, *Phut* or *Put*, the Egyptian Sun, *Apollo Puthios*, and the Sol-Titan *Iapetos*. The Hebrew ox-angels, the Cherubs (from *Kar*, *Kur*, the Sun, *Kherobs*, or *Kur-Apises*), are related to the *Apsaras* (water-nymphs) and the *Ribhus* (Solar and Rain-angels) of India. As *solar* compound names of any length are *most common* in ancient Orientalism, it matters little, in point of meaning, whether they were called *Ribhus*, or *Kur-Ribhus* (the b and bh being radically one letter in

Sanskrit). The proper name "San-cherib" contains the roots of the solar names San, Cherubs (Corubas, as the Maeonians called Adonis) and the Ribhus all together. From Arab,<sup>1</sup> Erebus, Orpheus, Iurba (who is Sol,—*Codex, Nas.*, I. 47), Iarbas (Apollo) and Baal-Iarob, names of the Sun, we derive the name of the Ribhus and the Hebrew Rephaim.—*Spirit-Hist.*, pp. 3, 12. The ox-angels are the beneficent water-angels, the Hebrew and Egyptian symbolism of fruitfulness. The Vedas call the waters "cows" in their poetical symbolism. Compare the superb use of this figure in the Rabbinical story of Pharaoh's fat kine coming up from the Nile, the source of abundant or bad harvest. But it is far more agreeable for the reader, who knows not the Ancient Names,<sup>2</sup> to return to the names of the Arab tribes personified in the Patriarchs of Genesis.

P. 166, 170-173, 174.

The Sacred Scribe, or Rabbinical author of Genesis, has made the geographical and political aim of his treatise most obvious by its unmistakable reference to Arab tribes whose names are given in the genealogies of Ishmael and Esau (Esau). The Phœnician Israelites came from the Red Sea, perhaps from Akabah<sup>3</sup> on the east coast of the Red Sea.—*Jervis, Genesis*, 359, 464-466; *Herodotus*, vii. 89. Iacob is assumed as the Founder of the tribe, and the other tribes or nations are

<sup>1</sup> The Sun is called Ribhu in the Vedas, and is the Source of Rain! He is called "the germ of the waters," "satisfying with rain the reservoirs," "Agni, the embryo of the waters." "The germ of many waters he issues from the ocean." "He breathes amidst the waters like a sitting swan; awakened at the dawn he restores consciousness to men;" "born from the waters . . . his light spread afar."—*Rig Veda, Wilson; Spirit-Hist.*, 134, 331.

Ribhus reposing in the solar orb, you inquire. "Who awakens us, Unapprehensible (Sun) to the office of sending rain?" The Sun replies "The awakener is the Wind," etc.—*Ibid.*, 64 from the *Rig Veda*.

Aegypti incolae aquarum beneficia percipientes, aquam colunt, aquis supplicantes, aquas . . . venerantur.—*Julius Firmicus, de Erroribus*, 2.

"Orpheus is the same word as the Sanskrit Ribhu or Arbhu, which, though it is best known as the name of the three Ribhus, was used in the *Veda* as an epithet of Indra, and a name of the Sun." "Eurudike is one of the many names of the Dawn."—*Müller, Comp. Mythol.*, 79, 61. "There may have been an old poet of the name of Orpheus, for old poets delight in solar names."—*Müller*, 79. See *Sod I.* 111 note. Iurba is Sol.—*Cod. Nas.*, I. 47.

<sup>2</sup> See *Spirit Hist.*, 399, 89 ff 95-103, 388; also "Origin of Ancient Names of Countries, Cities, Individuals and Gods," by the author. Names of Nations or Tribes should have been enumerated in the title above given, as they have the same origin, namely deity-names.

<sup>3</sup> Akab, Keb, who is Saturn, gave the name to this country.—*Spirit-Hist.*, 74, 269. We find the name AKIN, a district or tribe, and "Tell el GABIE."—*Wetzstein, Haudrén*, 42, 100, 119, 120. GARA is mentioned in *Zachariah*, xiv. 10.

then included and personified in the genealogies of Iacob, Ishamael, Esau and Noah. "Undeniable accordance with geographical names is found in 1 Moses, xxv. 13, 14, 15, compared with 1 Chron., i. 29, 30, 31, where the tribes and places on the east border of Palestine are *personified* as Children of Ismael: <sup>1</sup> the first-born Son of Ismael Nebiot, <sup>2</sup> Kedar, <sup>3</sup> Adabiel, <sup>4</sup> Mibsam, Misma, Duma, <sup>5</sup> Massa, Hadar, Tema, Itur, Naphis, Kedma."—*Wetzstein*, 88. Ishamael appears to have been the God El of the Shammah tribe which still inhabits the same desert. The Chief of the Shammah is mentioned, Genesis, xxxvi. 17, as one of the Beni Asu (Esau) in Adum. Some things go to show that Sarah (or Sarach) is intended *geographically* as the designation of the Arab district of the Saracens (*Jervis, Gen.*, 464), instead of mythologically as the Euhemerist <sup>6</sup> account of the native goddess Asarah (Ashera). The *political* aim of the Scribe was as important as the ecclesiastical. Allowing that Sarah's name is the name of the country of the Saracens or the city Sarach or Sarah, still Arab tribes, cities and countries bore deity-names (*Spirit-Hist.*, 74 *et passim*) like Asar, Asarac, Sar, Sari, Sarah. "Many Ismaelite names already quoted may have been names of Nomad Tribes (as Abaram), and with regard to those which we meet in the Bible the present names are of no assistance, since the tribes vanish by emigration, war, absorption into other tribes, or, not unfrequently, change their names. But where the Bible gives us names of *places*, there is hope of finding most of them, for the tradition of the Arabs is wonderfully true. Duma and Tema are to-day two stately places in east Hauran."—*Wetzstein*, 93. The small Arab tribes of the Euphrates have always two names and sometimes four, the names of the *place*, *tribe*, the *great tribe* to which it is tributary, and of the Sheikh.—*Jervis*, 385; *Col. Chesney, Rep. Euphrat.*, 36.

John Jervis-White Jervis says: The *names* of the sons of Aesau (Asu, Osu) are still legible on this whole tract of country from Egypt to the Euphrates, being *preserved* in the *national denominations* of the great Arab tribes which people it at the present day.—*Jervis*, 466, 467. These tribes are mentioned at length, Genesis, xxv., xxxvi., xxxv., xlvi.; *Jervis*, 342, 363, 366-8, 448-9, 472, 536-7. The sons of Iacob turn out to be

<sup>1</sup> Asam, Sam, Semo, Shem, Shamir, Shemir, Isham, Baal-Semes.

<sup>2</sup> Nabioth, the Nabatheans.

<sup>3</sup> Arabia.

<sup>4</sup> Tob, Tabu, a land. Dhoba, a place.—*Jervis*, 169.

<sup>5</sup> The Dumatina of Arabia.

<sup>6</sup> As to Euhemerism, this connection between Philo's Sagchoniathon and Genesis is clear enough. The political and sacerdotal expectations of the rulers of Jerusalem and the Rabbinical or priestly authorship of Genesis would be enough, in a general way, to account for the *differenee* between the two Books. But even Sanchoniathon claims a *Jewish origin*, the Hebrew priest of the god *Ιεωω*, Hebrew *Ieua* יְיָיָיָי. So it is clear that the author knew the connection existing between the two works.

personified *nations*, the sons of Esau the same. Besides the Shammah, Asuri and Nebioth, other well-known tribes are named as *persons*! For a fuller account than we have room for, see John Jervis-White Jervis's *Genesis*. London, Bagster & Sons, 1852.

Take the story of Iahudah's twins by Tamar: the story of the "breaking forth" and the "scarlet thread" is woven to account for the names of the tribes, the Parasians or Perezites, and the Zarachites.—*Genesis*, xxxviii. 30; *Jervis*, 486, 221. So with the story of Afarim and Manasah: the object was to prefer one to the other for some *political* object.<sup>1</sup>—*Genesis*, xlvi. 19, 20; see *Jervis*, 571, 580. While the priest or rabbin compliments the Arabians as the *older branch* he affirms *politically* that the Jacobites are *the preferred*. Of course the interests of *Jerusalem* would give this turn to his story. He says, "These are the GENEALOGIES of Osu (Esau) Father of Adom in the mountain district of Seir."—*Gen.*, xxxvi. 9. The policy was to raise the power of Jerusalem, the capital of Iudah. It had the best claims, since it was most difficult to take by siege. But it would never do to say openly that Iudah was the *favoured*

<sup>1</sup> Respecting the four tribes, Iudah, Benjamin, Ephrim and Manassah, it is very plain why they are the *most favored* of the "twelve." Benjamin lies *next* Iudah and sided with Iudah against the other ten tribes, of the kingdom of Israel. Of course the Rabbinical author, writing in Jerusalem, the capital of Iudah, could not overlook Benjamin's *proximity* or its *faithfulness*. Next to *Benjamin*, *on the north*, comes Ioseph, the two kingdoms of Eprim and Manassah. The *proximity* of Eprim to Iudah renders it more fit for *incorporation* and *annexation* to it. Of course it is preferred to Manassah, which is more distant, in Jacob's blessing. Jacob's blessing *follows* history strictly, *asmuch* as Abarim, Aparim, Afarim, Ephrim, Eprim, was a great nation over against Iudah and Beni-Ammin. The tribes usually bore some kind of name of the sun-god, Baal, Apollo, Adon, or Bacchus. Apollo was called Epure from Abar, the Sun.—*Spirit-Hist.*, 69, 71, 46, 94. The Hebrew tribe Eprim is therefore named from Abar (Eber) the Sun and Fire-god, or from Epure the Solar Apollo, or "from the *torches*" (*purim*) that at the nocturnal celebrations in honor of Adonis-Baal-Bacchus lit up the Apollo-mountain *Epurim*. And Irabom built *Sakam* on Mount *Epurim*, and dwelt in it.—*1 Kings*, xii. 25. Here the "sin of Israel," the Adonis and Venus worship, was probably celebrated in the licentious booths called *sacoth*. He made two golden BULLS (of Bacchus-Adoni). The rabbinical author of *Exod.* xxxii. 4, 8, has the same aversion to the Adoni-symbols. Irabom also made "a temple of High Places." On the *full-moon*, the 15th of the Jewish month of October he made a feast of the Sun (Adoni), having regard to the *lunar* character of the Adonis-worship. He *burned incense*, as was usual in the Adonis-worship, which we learn from the Bible, and from Lucian de *Dea Syria*.—*1 Kings*, xii. After all, Iernsalem had but recently abolished the Adonis-worship, for ASA (and, *later*, Iahosaphat) king of Iahudah (IUD) took away the "High Places," images, and "GROVES" from the cities of IUDAH,—*2 Chron.* xiv., if we are to believe the rabbinical author!

child if the object was to please the eleven other nations or tribes; and Aphraim gets this preference, while Judah is declared in quotations (?) of poetry to possess the hegemony. The Arabs, their allies against the Syrians, are treated by the priestly rabbin as collateral relatives and kinsmen. Amity with the Bedouins is the aim of the writer.

The Saracens in the age of Ptolemy appeared to have stretched quite across the neck of the Arabian peninsula; partly in an inner line behind the Nabathaeans, and partly interspersed with the Ishmaelite tribes. Ptolemy's Saracena, which adjoined these "mountains of Sarah," is the same with the land Amalak, the primitive seat of the Amalekites and their subordinate Edomite tribes. The classical boundaries of the Saracens and the Scriptural boundaries of the Amalekites, in their largest sense, are identical, extending, along the same parallel of latitude, across the neck of the peninsula from the Nile to the Euphrates. The early Muslim Saracens were termed "Amalekites" by the Greeks. The mountainous land of Adom (Seir, Edom) was situated south and east of the Dead Sea, forming a continuation of the eastern Syrian chain of mountains beginning with Anti-Libanus and extending from thence to the eastern gulf of the Red Sea. Amalak, "the first of the nations," gave name to the whole race of Aesau, as Midian did to that of Keturah. Ptolemy's Saracens of the Egyptian border are the tribe of Amalak, and its dependents; his inland Saracens are the Edomite tribes of Raul, Kenaz and Shammah, or the Rawalla, the Aenezeh, and the Beni Shammah; whilst his Thamuditae are "Saracen horsemen of the tribe Thamud."—*Jervis*, 464-467.

The tribe of Choilah (the Chaulothæi of Eratosthenes) is placed by Strabo between the Nabathæi (Nabioth) and Agræi (Hagar), Hagarenes. By Pliny they are mentioned as Chaulæi, and their territory is to be traced in the direction of Babylon; since the wilderness of Sur, near Egypt, and Khoilah are opposed, as the extreme bounds of Arabia.—*Jervis*, 169; *Gen.*, xxv. 17, 18; 1 *Sam.*, xv. 7.

Ikatan (Ptolemy's Katanitæ, Kahtan) begat Al-Modad, Salap (Ptolemy's Salapeni of Arabia), Hazaramoth (the Arab Hazramaut), Irak (Septuagint Iarach, mod. Arab Ierha or Ierakh on the Arabian Gulf), Auzal (Ausel, Usil, a name of the Sun, and of *Sanaa*, the Sun's city), Saba (Ptolemy's Asabi, an Arab realm, "Queen of Sheba"), Aupir (Ophir, etc.—*Jervis*, *Gen.*, 195-197, 204; see *Gen.*, x. 5, 27, 18. Mesa (the Messenes).—*Jervis*, 205. Saphar (Ptolemy's Saphar and Saphar-itæ).

The tribe of Teman (*Gen.*, xxxvi. 34) extended its name over the land from Mount Seir to the extremity of the peninsula of Sinai. Omar is the Homeritæ or Beni Ammar, and recovered, in the neighborhood of *SANAA*,<sup>1</sup> in the ancient Homerites, whose kingdom was founded upon the

<sup>1</sup> The daughter of the priest of the SUN is named *ASANETH* (*Asaneta*).—*Gen.*, xli. 45.

ruins of the Yauktanee Empire of the Sabceans.—*Ibid.*, 468. The name of Ez-Zerak among the Rawalla tribes appears to connect the Zerak with his father Raul.—*Ibid.*, 472; *Gen.*, xxxvi. 17. The Shammah, *Gen.*, xxxvi. 17, are Pliny's Zamareni and Burckhardt's Beni Shammar. Their territory borders on the northern desert, near Ez-Zerak, Er-Rawalla, and other branches of the Aeneyzeh.—*Ibid.*, 473. "These are the names of the chiefs of OSU (Aesau) after their *tribes* (nations), after their *places*, by their *names*."—*Gen.*, xxxvi. 40. The ideas of geography were confined to the knowledge of the tribes of Shem, the nations of Keme (Cham, Kham, Egypt), and the peoples north of Canon (Phœnicia), who have the name Iaphet (Japetus, or "far-spreading"). Then follows a willful and voluntary genealogy, since we hardly can suppose that Sidon is the offspring of Africa.—*Gen.*, ix. 18; x. 15.

The Patriarch Peleg is the personification of the place Phaliga or Phalga not far from the entrance of the Chabur into the Euphrates.—*See Chwolsohn*, I. 312. Sarug was a Mesopotamian city near the Hauran.—*Jervis*, 228; *Chwolsohn*, I. 450. Terach must have been the mythic ancestor of Tarkat (Sarkat), Derketo (Venus), the Goddess Tarkata.—*Jervis*, 231, 235; *Chwolsohn*, I. 321. He was also called Adher (Adar), and by the Persians Tarkut; the Talmud calls him Zarah, and Eusebius calls him Athar.—*Jervis*, 235. Haran was the city Haran in Mesopotamia.

Kemuel is Strabo's Kamiletes, a Syrian tribe west of the Euphrates; Kasad is the Chasdim.—*Jervis*, 347. Katurah is Ptolemy's Katara.—*Ibid.*, 357, 358. Zimaran, Iakasan, Madan (the Maadeni), Midian, Isabak (Esbuka, Sabak), Saba (the Sabceans), Dedan (*Isaiah*, xxi. 13), Asoram (the Asir Arabs), Lamim (Luma, not far from Saba, the capital of the Keturee Sabceans; and Luma in Yemen, south of the Ashurees), Oiphah (Efa), Ofer (Afar), Hanak (Hanek, or Henekah), Abido (the Abideh Arabs in the country south of the Asir mountains, in the direction of Sanaa), Aladoh (Ludia, a town of Arabia Petraea), are all identified with Arab tribes.—*Jervis*, 357-367; *Gen.*, xxv. We have not space to extract more, but recommend the reader to read *Jervis's* excellent work for himself. The whole of Genesis is written with consummate ability, and, as a literary effort, is the best specimen of ancient civilization which has come down to us. It preserves such an even balance between Euhemerism and Arabian and Semitic Geography as indicates the highest culture and the highest art. Its object was to blot out the Bacchic or Adonis worship from Palestine, and to create a new ecclesiastical and political state.

P. 164, 160, 161.

The change "from GABA (Geba, Keb, Satrn) to Rimmon" (Adonis, Krona, Kronos, the Sun) is only a change from one name of the Sun to another.—*Zachariah*, xiv. 10.

## P. 174.

From the learned editor of Pindar.

“Although we are prepared to admit that the Canonical books of the Jews, of which we have been endeavoring to trace the literary history, existed both in Hebrew and Greek at the time when our Saviour quoted from them, we have no reason to believe that the text was settled precisely in the state in which it is now found. No Hebrew MS. is known to be older than Kennicott’s No. 154, which belongs to A.D. 1106; and though there are much older MSS. of the Septuagint, there is so much discrepancy between this version and the original, that it furnishes only a precarious guide for the establishment of doubtful texts. It seems, indeed, pretty clear that the editors of the Complutensian text arbitrarily accommodated the Greek to the Hebrew; and even in the Pentateuch, which is the oldest and best translation, the Greek in many places corresponds to the Samaritan rather than to the Hebrew. . . . With regard to the Pentateuch, Gesenius supposed that the Samaritan and Septuagint versions were both translated from a text older than the present Masoretic, and there is nothing to invalidate this reasonable conjecture except the absurd hypothesis that the Canon was closed and our present Masoretic text established under the influence of inspired editors! The Samaritan text itself, for the reasons mentioned by Gesenius, must have been formed subsequently to the Exile, probably in the reign of Darius Codomanus, when Manasseh, the brother of the High Priest at Jerusalem, married the daughter of Sanballat, the Satrap of the Samaritans, and, in order to keep both his wife and his priesthood, established on Mount Gerizim a temple-worship in opposition to that at Jerusalem. It may be inferred that the text thus received by the Samaritans was the same in the main as that which was adopted by the Sanhedrim in Judæa; and, as the tradition respecting the 72 interpreters of the Septuagint points to the number of the Sanhedrim who sanctioned that translation, as the Samaritan version of the Pentateuch stated to have been made by the pontiff Nathaniel a little before Christ agrees with the Targum of Onkelos, who flourished about the same time, and also with *the Septuagint published about 100 years before*, it would seem to be a fair conclusion, that, making allowance for the intentional alterations of the Samaritans, these four versions represent to us the text of the Pentateuch, as it was from the Maccabæan age to that of our Saviour, more fully, on the whole, than the Hebrew text which we have derived from the subsequent labors of the Masorah, although this *later recension* is in itself better than any of the four. It is clear that the Masoretic School at Tiberias was engaged in settling or unsettling the Hebrew text until the final publication of the Masorah itself. ‘The most recent researches on this important subject incline to the conclusion that the view of Elias Levita (b. 1472, d. at Venice 1549) “the Massorah was committed to writing in 506 after Christ” is

correct.' . . . Jolowicz has undertaken to show that the 'Talmudists and the later Rabbis as well as the Chaldee paraphrast Jonathan ben Uziel not only knew various readings most strikingly differing from our Canonical text, but also determined by the interpretations of the same the most important usages of life;' and in his postscript (p. 15) he gives special proofs that the Talmudists had copies of the Pentateuch containing different readings, and that they sometimes used one MS. roll to correct many others. If then we take into consideration all the facts of the case—the variations of the Hebrew MSS., none of which can boast any great antiquity, the discrepancies between the Hebrew text and that of the Samaritan and Greek versions, the evidences of different readings furnished by the Talmud, Targumim, and other Rabbinical authorities, the change of the Hebrew character from the older Phœnician form to the square letters *borrowed from the Syrians* after the captivity, the late introduction of points and distinctions between medial and final letters,<sup>1</sup> the probability that the Jewish editors may have accommodated the Hebrew text to the Septuagint, and the evidence furnished by the very remarkable fact that *some of the Jewish computations of time in the text of the Old Testament involve the date of the destruction of Jerusalem*, and therefore presume a tampering with the text subsequent<sup>2</sup> to this date,—all this and a great deal more that might be alleged shows that we cannot place implicit reliance on the Masoretic text, and that if conjectural emendation is allowable in the case of the classical authors it is a still more legitimate instrument in the case of *these compiled, revised, and perpetually reëdited remains of the ancient Jewish literature.*"—*Donaldson, Chr. Orth.*, 237–241.

The priests and scribes, who were the literary men of the nation, reduced to a complete and elaborate system the ritual observances which had gradually come into vogue. It would be a waste of words to show that the priestly caste, who took it upon themselves to say what books should be regarded as sacred and what excluded from the Canon, did not during the period from 400 B.C. to 150 B.C. abstain from remodeling, perhaps rewriting, some of the older books.—*Donaldson*, 202, 191.

Deuteronomy is the Old Copy of the "Book of the Law."—*Donaldson*, 200. This is the name of the Book that was found in Josiah's time; its date is probably not prior to 667–640 before Christ.—*Ibid.*, 201. It was probably much later. The order of succession may have been somewhat as follows: first the Laws of Demeter or Moso, next a compilation of the Mysteries of Musah, then the Book of the Isar, then Deuteronomy, then, perhaps, the Pentateuch, and, finally, the whole Old Testament.

<sup>1</sup> At the time of Jonathan's translation, five Hebrew final letters were not in use.—*Donaldson*, 239, note. Tsade, Shin and He were not originally in the alphabet.—*Dr. Heinrich Wuttke, Zeitschr., D. M. G.*, xi. 95.

<sup>2</sup> Seyffarth's Chronology, 122, 144, 168.

In the time of Plato the Mysteries were too much in vogue to have been openly attacked. At what time would it have been most safe to attack the Bol-Adonis Mysteries of the Hebrews? Clearly at a time when their influence began to wane! When would the Jews have been most inclined to the work for political reasons? Just at the time when from a *Persian colony established in a strong fortress* they had grown, and conceived hopes of *extending the sway of Jerusalem* over all Palestine! "It was now, probably, that the Jews discarded the Canonite from the genealogy of Shem and enrolled among their kindred the victorious and sympathizing Persian.—*Gen.*, x. 22. They recoiled from acts *once common to themselves*, and found in their improved practice a new warrant for their old invasion of Canon."<sup>1</sup>—*Mackay, Rise and Progress of Christianity*, 39; *Joshua*, xvii. 16, 18. It is well known that no Asiatic nation has Historical writings properly speaking. No history is to be found among the Hindus. So, in Judea, the Hebrew writings have preserved to us only perverted annals rewritten in ecclesiastical and political interests.—*Josh.*, xiii. 5, 6; *Donaldson*, 240.

Careful investigation has proved that the formation of the Canon of the Old Testament originated in a wish to collect all the remains of Hebrew literature extant after the captivity; that the process of collection commenced about 450 before Christ and lasted for nearly three centuries.—*Donaldson*, 160. There is abundant evidence to show that the provisions of the Levitical law did not emanate from Moses, but were subsequently invented by the Priestly caste.—*Ibid.*, 162.

Pp. 111. 135–7, 172.

The priest wrote for the holy fraternity, and charged his own work upon the God whom he served. The Cultus must have a holy Codex in which all belonging to it stands, and thus Menu Hermes, Dionysos, Orphens, were the teachers of their own Mysteries; the God dictated to Zoroaster, Moses, etc., the Law.—*Nork*, 389.

Pp. 170, 111.

Müsio=Servator, Salvator, Saviour.—*Kabbala Denudata*, I. 517, the Lexicon to Sohar.

Pp. 169, 170 ff.

Sippara (Sapor, Spiro<sup>2</sup>) is the Sun's city. Zipporah (Siprah) means "the Shining," from sapor<sup>3</sup> to shine.—*Nork, Rabbin. Dict.*, 389. Masah, Musah (Musaenus, Hermes) marries Her (Asarah, Luna-Binah-Venus, Asherah). Vossius (de theol. Gent., I. c. 30) found in the name "Mouses"

<sup>1</sup> Unto thy seed will I give this land, Canon.—*Gen.*, xii. 7. The Jews are directed not to intermarry with Canon.—*Gen.*, xxviii. 2. But Iehudah by mistake cohabits with the daughter of a Canonite.—*Gen.*, xxxviii. 2.

<sup>2</sup> Zephyr.

<sup>3</sup> Sephira; the Sephiroth.

a connection with Bacchus who, born in Egypt and exposed in the Nile (Osiris), bore the name "Muses" among the Orphics. Bacchus (like Moses) was preserved from the water. He was shut up in a box and thrown into the sea. Ino (Luna) preserved and brought him up.—*Nork*, 390; *Söd*, I., 31, 32; *Spirit-Hist.*, 396 ff; *Exodus*, ii. 3.

Iehudah's territory originally extended from the Idumean mountains to the north point of the Dead Sea. From there the boundary line ran above Jerusalem to the Mediterranean.—*Josh.*, xxv. 1; *Nork*, 274. It was mostly mountainous. Hence the usual victories of the mountaineers (Arimi) over the lowlanders (Canani) or Phœnicians; for the terms Cananite and Phœnician are used one for the other in Hebrew Scripture.—*Jervis*, 167. Herodotus says that the Syrians of Palestine (the Jews), whom he also calls *Phœnicians*, anciently dwelt, *as they themselves said*, upon the Red Sea. According to the same author they went out from the Red Sea (from Egypt, according to the Bible, Manetho, Chaeremon, Polemo, Artapanus, Lysimachus, Diodorus) and settled in that part of Syria which lies upon the Mediterranean Sea and is called Palestine.—*Söd*, I. 192; *Herodotus*, vii. 89. Who they were is well settled: Herodotus, Manetho and the learned Movers have fixed them as Phœnicians.<sup>1</sup> Added to this we have the testimony of the Hebrew Scriptures, which describe the relations of Tyre and Jerusalem as those of *kindred* peoples. Solomon writes to the king of Tyre as to one upon whom he had peculiar claims, and Hiram responds in a spirit suited to the international affinity. After entering Jerusalem the new Phœnicians and the old Cananite Phœnicians<sup>2</sup> must have soon coalesced.<sup>3</sup> It matters little whether the Book of Joshua gives us the most ancient account of this, or only the Rabbinical Version. There they remained! They remained among the Phœnicians, otherwise called Cananites. There Herodotus, the Bible, Manetho and all antiquity locate them.

Their religion was the adoration of the Sun, Moon, Stars and other Spirits—Bal and all the Host of Heaven—later their philosophy was the worship of the Male and Female Principles, taught by the Magi in all the Schools of the Semitic philosophers from Babylon to Egypt, from Greece to the extreme coasts of Arabia. Their philosophy shaped their creed. It could not be otherwise—since men can hardly be rationally convinced of a thing without believing it; therefore they associated the Great Male Being, the Source of Light, Water, Heat, Animation, Fire, with a Goddess. The Sidonian Bol or Baal-Adonis was associated with the "Queen of Heaven" to whom offerings were made by the Hebrews.<sup>4</sup> Their name, according to the usage of those times, was that of the Shining God Abar (Heber), the "Shining Bar" of the Assyrian bas reliefs. If they also called Him Baga (God), Bacchus, Eacus, Iachos, Iachoh, Iahoh, Acush, or Zeus Acasios (*Hyksos*), who can blame them?

<sup>1</sup> *Spirit-Hist.*, 265.<sup>2</sup> *Movers*, 2, 3.<sup>3</sup> *Joshua*, ix.<sup>4</sup> *Jeremiah*, vii. 16.

If they had many names for Him, calling upon Abad, Abodios, Apat, Aphthas (Phthah, Phut), Put, Iapet, Iapetos, Iupeter, why cast an *orthodox* stone at them? If, among other names, they called Him Al, El (Helios), Asan, San, Zion, Saad, Sadi (Shaddai), Eloi, Alahi, Alahim (Alah), Adoni and Iahoh, they had a perfect right to do so if they pleased. And the later Rabbins were *perhaps* equally justified in putting enough vowel points *under the text* to lengthen the "Four Letters" HOSH (Tetragrammaton) into IaHOUaH; otherwise, according to rule, it was read Iahoh; the Greeks, *later*, reading it Iao and Ieuo. To return, however, to their Bacchic starting point, the Hebrews were fond of "little bulls," the emblem of Osiris-Bacchus-Adonis; and this we have shown to be a Phœnician custom.<sup>1</sup> This inspiring religion, according to which Bacchus-Adonis was the Life, Light and Life-giving WATER, proclaimed the Male Principle under the name of the SPIRIT or Holy PNEUMA (Ghost). The Scripture condemns the having "eaten<sup>2</sup> upon the mountains."—*Ezekiel*, xviii. 15; *Jer.*, iii. 6, 13, 23; iv. 11. The priests of the HIGH PLACES did not use to ascend to the altar of Iahoh in Jerusalem, but ate MAZOTH among their brethren!—2 *Kings*, xxiii. 9. They had "gone up Bith and Dibon," the 'HIGH PLACES,' to MOURN: on all their heads BALDNESS, and every beard cut off (at the corners)."—*Isaiah*, xv. 2.

And the Prophets prophesied by BÖL (by Apollo's Inbreathing, and the Bacchic PNEUMA).—*Irmiah* (Jeremiah), ii. 8. They had no need to *change* their gods.

Hath a nation *changed* gods? And yet they are no gods!—*Jeremiah*, ii. 10, 11.

They still continued the Bacchic Solar worship with its festivals and the temple harlots or Holy Women of the Sun (kedeshas). For instance, the Mount of Corruption (for the kedeshas) which Salamah had built for Astarte (Venus).—2 *Kings*, xxiii. 13.

Lift up thine eyes to the "HIGH PLACES" and see where thou hast not been lain with! Thou hast played the harlot with many lovers! In the roads thou hast SAT<sup>4</sup> for them, like Arabs (lurking) in the desert;

<sup>1</sup> Söd, I. 33, 108.

<sup>2</sup> Söd, I. 44, 46.

<sup>3</sup> Dibon, Bamoth-Bol (the High Places of Bal), Bith-Bol-Moun, Beth-Abara (Beth-BARA) and Beth-BAUR or Peor were east of Jordan in the land of Arabian (Rauban) or Araby.—*Joshua*, xiii. 17. In this neighborhood we also find the Arabs, the cities Reba, Rabah (Arabah) and the memory of their Arab (or Araba euhemerized into a Great Man or Patriarch). He was the Father of ANAK (Inachus or Annakos).—*Joshua*, xiii.; xiv. 15; xv. 13. Cities bore deity-names.—*Spirit-Hist.*, 74. The Beni MANASAH occupied the Basanias just as the Arabs now occupy it, the descendants of the worshippers of the Arab god Manah. Beth-Arabah is mentioned, *Josh.*, xv. 6.

<sup>4</sup> Söd, I. 101. This custom also existed in Baalbek, Babylon, Cyprus and Byblus.—*Eusebius, Theoph.*, 2, 14; *Herodot.*, I. 199; *Movers*, 205.

and thou hast polluted the land with thy whoredoms.—*Jeremiah*, iii. 1, 2, 6. A horrible thing in the House of Israel, the Whoredom of Apharim.—*Hosea*, vi. 10. This is a plain reference to the temple slaves of Babylon, Syria and Phœnicia (including Israel and Judea.)

The Beni Rauban, and the Beni G-d, and half the tribe of MANASAH built an altar by Jordan, a great altar to behold! You have transgressed against ALAHM ISARAL, you have built an altar to rebel to-day against IAHON! For this is OD!!—*Joshua*, xxii. 10, 16, 27. And the Sons of RAUBAN (Arabian) and the Sons of G-d (Achad) called the altar *Od!*—*Ibid.*, xxii. 34. This OD is an Arab god: "I swore by the blood-besprinkled AUD, and by the PILLARS<sup>1</sup> of SAIR" (Asar, Sar,<sup>2</sup> Osir-is).—*Kamus; Movers*, 263. The DUMATINA of Arabia sacrificed a boy annually.—*Eusebius, Theophania*, 2, 62. They shed their own blood upon the altars every year.—*Ibid.*, 2, 64; *Porphyry*. It would seem that these bloody sacrifices *anciently* belonged to the Bacchic,<sup>3</sup> Phœnician (Adonis), Arabian, Samothracian and Egyptian MYSTERIES.—*Eusebius, Theoph.*, 2, 5-64. The CURETES<sup>4</sup> sacrificed boys, and a man was sacrificed to Bacchus Omadios.—*Ibid.*, 2, 58, 60. The word Amadios was probably assimilated to Omēstēs; since we have the proper names Amada (a priest), Madi (Gen., x. 2), Madon (Josh., xi. 1), and Amadia (Media).—*Spirit-Hist.*, 93, 201 line 5, 314. Also Amad.—*Joshua*, xix. 26. Joshua is full of ancient deity-names and temple-cities.—*Ibid.*, xxiii. 7.

As *ancient divisions* of that earlier Phœnicia in which we include the whole country of the Hebrew races we may mention Byblus or Gebal, Sidon,<sup>5</sup> Tyre, and the separate districts or cities with their adjacent territory, mentioned in Joshua, x-xvii. chapters. The other divisions, Asachar, Saman, Raban, Achad or Gad (Gadar, Kadar), Manas, Abarim or Epurim<sup>6</sup> (Ephraim), Beni Aman or Beni-Ammon or Beni Hamman, Ahod or Iahud (Iehudah), Sabolon (Zebul, Zebulon), Adan or Dan, Anahatal or Naptali (Nebo, or Nabo Talus), and Asar (Asher) recall names of deities worshipped in the districts of Palestine and Arabia as Zagreus,

<sup>1</sup> Then the Melek stood by a PILLAR and made a covenant (oath) before IAHON!—2 *Kings*, xxiii. 3; *Spirit-Hist.*, 300. Kings, in Egypt, were either of the warrior or priest caste. If a warrior, he was at once initiated into the priestly mysteries. The Egyptian Mysteries are mentioned in Eusebius, *Theoph.*, 5, 16; *Spirit-Hist.*, 380; Söd, I. xiii. 43; II. 98.

<sup>2</sup> *Movers*, 479; *Josh.*, xii. 5-7, 8.

<sup>3</sup> So Gerhard, *Anthesterien*, 157, 158, 197.

<sup>4</sup> *Spirit-Hist.*, 203.

<sup>5</sup> Canon begat Sidon his first-born.—*Gen.*, x. 15.

<sup>6</sup> Compare the names of like root, Heber, Hebron, Mount Ephron, Hebraioi or Heberi (Hebrews). Afarim or Aparim is perhaps a better reading than Epurim (Sons of Epure).

Baal-Saman, Arab, Arba, Achad, Manas, Manah, Abar, Bar, Epure (Apollo), Amanus or Ammon, Ahod (?) God of Light (Hod=Gloria), Ieud (Iehud) the dying Sun-god of Autumn, Seb or Sabi, Sabellians, As-Bel or Asabel, Adan or Adonis, Adon-Ra, Nebo, Nebat and Talus, Asar the Sun and Fire-god Mars. Whether *in common use* or not, the application of them in a Euhemerist way as *names of mortals* is probably *Rabbinical*.<sup>1</sup>

Established in the territories of the Southern Phœnicians, the Old Testament is profuse in its descriptions of their Bacchic worship as it continued to exist all the way up to the boundaries of the Sidônians, both among the native Phœnicians, and among the Hyksos settlers *returned from the Red Sea!* Powerful, a fortress nearly impregnable, Jerusalem remained under her kings until the Exile. Returned from Babylon, as a Persian Colony, authorized by a royal edict, the priesthood replaced the ancient kings. A priest of the "Sun and Fire god," Azara (Ezra), replaces or *restores* the ancient Sacred Books, and is the Satrap. Here began the temptation for priestly persons to grasp the power and to reform the Scriptures with this aim perpetually before them—to found a government of priests, in which a priest should be Ethnarch! Their hand may be traced in every provision, every statute, and almost every narrative contained in their Scriptures; everything, even the accounts of the prophets, is turned in favor of the priests and *prophets*, the highest order of sacerdos. But the chief object was to extend the power of Jerusalem beyond the city and the province of Judea. The aim was to exercise authority over the other cities and tribes of Palestine! The whole Old Testament agrees with this view. Their jealousy of the Baal or Bacchus-worship as celebrated on the hills of Palestine, and under every green tree, is abundantly evidenced in their Sacred Scriptures. Their Prophetical Books are loud in denunciation of all shrines except that in Jerusalem, and prophecies of the coming greatness of the Jewish State are thickly strewn upon the record.<sup>2</sup> Their Scriptures claim the country over the Jordan—the land of the Sabeans. There were many points in which they once agreed with the Sabeans, especially in the Bacchic-worship, the adoration of the Sun, Moon and Five Planets, the SABAOth of the realms of light. They had been in

<sup>1</sup> The Hebrew Scriptures were anciently written in the OLD PHŒNICIAN character, which was afterward changed to the one now in use.—*Donaldson*, 239.

<sup>2</sup> We have adopted it as a rule to give the priesthood the credit of everything in the Scriptures that favors their interests or tends to extend the sphere of their dominion.

At that time they shall call *Jerusalem* the *throne of Iahoh*, and all the nations shall be gathered unto it, to the Name of IAHOH, to *Jerusalem!*—*Jer.*, iii. 17; *Zach.*, viii. 20–23; xii. 2, 3; xiv. 16, 17; xiv. 17, 12; xiv. 14–21. These passages show the effort to make *Jerusalem* the resort of the neighboring peoples at her *feasts!*

Babylon, they knew the worship of the Seven-Rayed God, the Heptaktis of the Book of Revelation, and their Sacred Books refer to Sabaism in the account of Balom's Seven Altars, to the Sun, Moon and Five Planets. This worship was wide-spread through the Orient and in Egypt. We see it as early as in Nebuchadnezzar's account of the rebuilding of the temple of Borsippa which Rawlinson has translated from a cylinder discovered in its receptacle in one of the corners of the edifice.

Pp. 153, 154.

The Reigns of the Seven and the Twelve are mentioned in Codex Nasar., III. 71.

P. 169.

The priests of the Sun were called 'Elloi.—*Spirit-Hist.*, 59.

P. 184.

*Alahim* or *Alohim* is the plural denoting majesty.—*Gen.*, xlii. 30, 33; 1 *Sam.*, v. 7; 2 *Kings*, i. 3; xix. 37. The word *Adonim*, applied to Joseph, is proof of this use of the plural as an expression of reverence.

P. 204.

Mas.—*Gen.*, x. Pliny's Masei Arabes. "The MASIAN (Masion) mountain."—*Chwolsohn*, I. 442.

P. 207 note 1.

"He" was originally the Greek long ē (ēta), as it occupies its place in the alphabet. Its use as H was later probably.

P. 210.

The Codex Nasar says that the Hebrews worshipped Adoni, Iurba (Araba, Arba, Orpheus), Roach (the Spirit), and Alha.—*Cod. Nas.*, III. 75. "Iurba whom the Abortives call Adoni."—*Ibid.*, III. 73.

In connection with this and the following work see Gerhard über die Anthesterien, Nork, Biblische Mythologie, Nork's Wörterbuch, Grimma, 1842; Ghillany Menschenopfer der Hebräer, Nork. Rabbinische Quellen und Parallelen zu neutestamentlichen Schriftstellen, Meuschen Novum Testamentum Graecum ex Talmude illustratum, Donaldson's Christian Orthodoxy, John Jervis-White Jervis's Genesis, Rev. Julius Bate's Translation of the Pentateuch and Historical Books; Berlin Acad., 1816, p. 47 ff; Gerhard, Griech. Mythol., § 454; Franck, Die Kabbala; and the Hebrew Bible *without points*. Also the *Mystagogos*, Hamburg 1860, and Mackay's *Rise and Progress of Christianity*. *According to rule*, Robertson's Heb. Diet. by Nahum Joseph, p. xi., א א ו are read a, u (ō) i, o in this work. The vowel a is inserted between consonants unless the Hebrew vowel is written in the square character. This was the rule of a contemporaneous language, the Sanskrit.—*Spirit-Hist.*, 387, 388.

P. 82, 83, 84, 87, 103, 115, 116, 117.

They relate that the SACRED TREE is cut on that day on which the sun comes to the apex (AKRON) of the equinoctial apsis (circle, circuit); on the next day they go around with trumpets, on the third day the SACRED INEFFABLE (mystical) SUMMER-FRUITS (THEROS, harvest) of the god Gallus (Adoni) is cut: after these are the Hilaria Feasts.—*Julian, in Matrem Deorum.*

P. 83.

There was a wooden ΠΙΘΕΟΝ among the idols of the Arabs.—*Univ. Hist.*, xviii. 386.

P. 101, 159 ff.

Petra Achabarōn, the Rock (fortress) of the Achabari (Children of the SUN).—*Josephus, Wars*, II. xxv. "Achabari" is the root of the words Cabūri, Achar, Kebir, Gabari. Achab (Keb, Saturn), or IAcob, is prominent in the north Arabian desert (the Agubeni, and Akabah).

P. 119.

Haman (Hamman, Amon) is here probably a name of Hades, or the Sun.—*Spirit-Hist.*, 301, 194; *Movers, Phön.*, I. 294, 295. It would have been exactly in their style for the rabbins to explain that HAMAN was *Esther's* Haman.—*Söd*, II. 132, 149.

P. 164, 201, 199.

The Agubeni (Children of IAcob) and Rhaabeni (the Raubenites) were tribes of Arabia Deserta.—*Univ. Hist.*, xviii. 344.

A comparison of four maps gives the names Akaba, Akabet e Sharnieh, Agubeni, Rabeni, el Ukuba, Akabet e Sheitan, tolerably near latitude 30, one name following the other from the northeastern end of the Red Sea across Arabia to the north-western end of the Persian Gulf. IAcab's geographical extent was very large, entitling him to be the Ancestor.

P. 165.

Asaph was an Arab god (Ioseph).—See *Univ. Hist.*, xviii. 361, 387.

Pp. 165, 191.

We find the cities Izraelah and Israel.—1 *Kings*, xviii. 46; 2 *Kings*, viii. 29. They were the cities of Sol, Israel.

P. 169, 170, 202, 213.

Bochart intimates that the Masa of Musah (Mouses, Moses) was the MUZA of Ptolemy. R. Saadias and R. Abraham assert Masa to be Mecca. The ancient Musa is considered by some to be Mocha, by others Mosa, ten leagues from Mocha.—*Univ. Hist.*, xviii. 353, 355.

P. 178.

And the king of Isaral and Iahosaphat king of Iahodah (Judah) were sitting each on his throne, dressed in (the) robes, and sitting in the area of the entrance of the Gate of Samaron; and all the prophets prophesying before them!—2 *Chron.*, xviii. 9-13, 15. See *Söd*, II. 129 note 2d.

P. 191.

Hebrew Sero (zero); Latin Sero "to sow."

Pp. 202, 205.

Places bore deity-names.—*Spirit-Hist.*, 74; *Julius Bate's note to Josh.*, xv. 32. The place Nemära.—*Wetzstein*, 21. The TOMB of Nemära!—*Ibid.*, 36. The waters of Nimarim.—*Isaiah*, xv. 6. Adding the termination *at, eth*, we have NEMARATH (Nimarad), Nimrud! We have the god Bar-Nemrê.—*Chwolsohn*, I. 450. Nimrond is assumed as the Builder (the God) of the city Nimroud. "Tel (hill) of Athur the Lieutenant of Nimrond."—*Layard*, 165. The Nimrond Dagħ (range of mountains).—*Ibid.*, 74; *Gen.*, x. 8, 9.

Pp. 209, 211.

Bag, Aud, Nas or Nos (Anos, Anush, Ianos, Nuh), Heber and Sakia (Heber and Isaak) were ancient Arab idols.—*Spirit-Hist.*, 73; *Univ. Hist.*, xviii. 385.

Pp. 70, 110, 111, 135, 170.

"AMUS" ("Amons" in *Plutarch* and *Herodotus*) means Absconditus, Abstruse, caché, occult.—*Chwolsohn's Tammuz*, 21, 22, 23, 17; *Spirit-Hist.*, 26 note 3.

Pp. 147, 162, 170.

The copyists of the "Nabathean Agriculture" considered Adam, Isita, Anuha and Ibrahim to be Adam, Seth, Noah (Nuh) and Abraham.—*Chwolsohn's Tammuz*, 87 note 1, 91; *Nabathäische Landwirthschaft*, Cod. L. II. p. 27—31.

## C H R O N O L O G Y .



THE chronology of Sod I. 118, 119 ff, et passim, is founded mainly on the following data :

The Hebrew priests began their festal year March 8th, bringing the Passover on the Vernal Equinox, and the Feast of Tabernacles on the Autumnal Equinox!—*Philo, On the Fifth and Tenth Festivals, and on the Ten Commandments*; compare *Seyffarth's Chronology*, 170, to the same point. The Sacred Year beginning in March is Solar; for SANAH (Shauah) is rather to be referred to the Solar year.—*Saalschutz, Mos. Recht*, I. 398. Moses makes no mention of an intercalary month, and we find the duration of the Deluge reckoned by months of thirty days!—*Gen.*, vii. 11, viii. 4, v. 3; *Saalschutz*, I. 397.

The Egyptians began their month Pharmuthi about the eighth or ninth of March. An epigram says: The rising of the Pleiades aptly marks the time of Athur (Athur apto tempore signat).—*Hospinianus*, I. 81. But the Pleiades rise October 10th!—*Anthon, Dict. Ant.*, 200, from *Pauly's Real-Encyclopädie*; *Hospinianus*, I. 81. Athur is then from October 10th to November 9th.

On the 17th of Athur (Oct. 26th) Osiris is put into the Ark.—*Plutarch, de Iside*, xiii. They say that Osiris dies when the Nile recedes and the soil is laid bare.—*Ibid.*, xxxix. The Nile recedes in Athur.—*Plutarch, de Iside*, xxxix. The quotation from Plutarch (de Iside lii), "On the eighth day of the moon's wane in Phaophi after the Autumnal Equinox," shows that Phaophi is September 10th—October 10th. In the month Phaophi the Nile ceases to increase!—*Hospinianus*, I. 80. It reaches its maximum from the 20th to the 30th of September. It then remains stationary for fourteen days (up to October 15th).—*Kenrick*, I. 70. Thus the Nile "ceases to increase" before October 10th, before the close of Phaophi! Plutarch says that Sol passes through Scorpio in the month Athur.—*De Iside*, xiii. The Sun entered Scorpio October 19th.—*Anthon, Dict. Ant.*, p. 200. Thoth contains "a good part of August" (Aug. 11th—Sept. 10th).—*Hospinianus*, I. 80.

# S Ō D

## THE SON OF THE MAN.

BY S. F. DUNLAP,

AUTHOR OF "VESTIGES OF THE SPIRIT-HISTORY OF MAN," "THE MYSTERIES OF ADONI," ETC.

"When Rabbi Simeon revealed the MYSTERIES, only these companions were found there."—THE IDRA RABBA, xlv., 1158.



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## P R E F A C E .



THE growing power of the infant Gnosticism acting with inspiration upon the quick warm nature of the Jordan Nazarenes laid the seed which, nourished by the accumulated Wisdom of the illustrious teachers of the Pharisees, ultimately ripened into the New Testament—the priceless pearl of the Jewish conception. The earliest Gnosticism in Irenæus extends a hand to the Gnosticism of the Kabbala. Irenæus's *Gnostica*, the *Codex Nasaraeus*, the oldest parts of Kabbala, the first three chapters of Genesis, the New Testament theology, Hippolytus, and some extracts from the Rabbins, all are brought together.

Although the *Codex Nazaraeus* is dated the year 1042 some of its material is much earlier; thus some of it is found in Irenæus (in the second century), some in the Kabbala, and some seems to belong to traditions or myths connected with the patriarchal names in Genesis. The basis of the material common to Irenæus and the *Codex Nasaraeus* must be at least as early as the first century;

for time was needed to produce *so many* different doctrinal systems: and if they were *collected* in the second century some of them must have been *formed* previously.

The early rabbinical period seems to have mostly passed out of record; excepting the Old Testament and some other works, its books are destroyed, its systems and philosophical dogmas forgotten. It is the same with Babylonian treatises and systems. They have perished. But because they are not all within reach it will not do to reason as if they never had existed! We want other testimony besides partisan Christian and Jewish!

The reader's attention is now called to the Essene and Nazarene Glad Tidings.

## ERRATA TO VOL. II.

- Pp. vii, viii (interleaf). The village of *Kēfr Adan*. *Kēfr* (cephar) means "village."—Robertson's Heb. Dict. p. 147; Neh. vi. 2.
- P. xix, Irenæus, not Irenæus.
- P. xxi, the figure 2 is left out before the *note*, Gnosis.
- P. 4, The passage from Lydus de Mensibus is given in Movers, p. 550.
- P. 24, for antithesis read antitheses.
- P. 29, for KUKIOS read KURIOS.
- P. 33, Antiquum hoc et nationis.
- P. 39, for under world, read Underworld.
- P. 42, Irrlehrer, not Ihrlehrer.
- P. 66, wagon (in the *German* it is "Wagen").
- P. 80, for THE HEADS, read THREE HEADS.
- P. 93, line 11; note 1.
- P. 98, *line* 19, Milman.
- P. 117, it is often called "holy."
- P. 122, for De Lacy, read De Sacy's Sainte Croix.
- P. 141, read *Hieronymus*.
- P. 148, for Norberg, read Franck (Gelinek's Translation).

or what standing or fallen down a wild beast has carried off to be devoured; but eat what has been killed with the iron, cleansed, washed, prepared and cooked.—*Codex Nasaræus*, I. 37.

Do not depart to diviners and Chaldeans that lie, who dwell in darkness.—*Ibid.*, I. 41. So also *Zechariah*, x. 2.

\* LIFE has sent me to destroy the city Jerusalem. . . . The city Jerusalem in which the blood of my Disciples (John's Disciples) was poured forth I have destroyed, the abortive I have killed.—*Codex Nasaræus*, II. 301, 303. See *Zachariah*, xii. 2.

for time was needed to produce so *many* different  
..... " . . . . .

## PRELIMINARY CHAPTER.

The word of Alaha (Alah) was upon Iochanau bar Zacharia in the Desert, and he came into *all the region about the Jordan*, proclaiming the Baptism of Repentance for the forgiveness of sins.—LUKE, iii. 2, 3, *Syriac*.

Progenies viperarum, quis monstravit vobis fugere a futura ira.—IOAN; *Matthew*, iii. 7.

THIS work touches upon ancient Scholasticism, Rabbinical Conceptions, and the Nazorenes. The Nasarene Codex gives us Ferho (the Unknown Formless LIFE) and then Seven Aeons = Mano (Rex Lucis), Aiar Zivo, Ignis Vivus, Lux, Vita, Aqua viva, and Vita ipsa.—*Norberg, Preface to Cod. Nas.*

“The Nazorenes are *Jews*,<sup>1</sup> honoring the ANOINTED as a just man, and using the Evangel called ‘accord- ing to Peter’. —*Theodoret, Haeretic. Fab. lib. II. ii.*

This is the word of the wise which Iachia bar Zakaria uttered and declared in Jerusalem city of the abortives.<sup>2</sup>—*Cod. Nas., II. 72.*

In the name of LIFE the greatest, the last! *Remission of Sins.*—*Cod. Nas., II. 73.*

When I, Anos, a Genius, came into this world I preached the word of Life, I sowed the plant of Life. —*Cod. Nas., II. 295.*

<sup>1</sup> Eat not the blood of animals, what is dead, pregnant, slain (percussum), or what standing or fallen down a wild beast has carried off to be devoured; but eat what has been killed with the iron, cleansed, washed, prepared and cooked.—*Codex Nasaraeus, I. 37.*

Do not depart to diviners and Chaldeans that lie, who dwell in darkness.—*Ibid., I. 41.* So also *Zechariah, x. 2.*

<sup>2</sup> LIFE has sent me to destroy the city Jerusalem. . . . The city Jerusalem in which the blood of my Disciples (John’s Disciples) was poured forth I have destroyed, the abortive I have killed.—*Codex Nasaraeus, II. 301, 303.* See *Zachariah, xii. 2.*

Having put on a mortal form I entered Jerusalem and speaking with my voice I held meetings, *curing the sick, curing the sick*, therefore everlasting Physician I was called, Medicus justitiae, *curing* yet taking no pay : which my sick (when they had) gone into the Jordan I baptized.—*Codex Nasaraeus*, II. 301.

This is the Hidden Doctrine, discourse and treatise which the MESSENGER OF LIFE has set before the men distinguished for good action, and before all the family of Adam.—*Ibid.*, II. 75.

Preach the word of Life that it may cause those that lie down to stand up. Give them mysterious words by which they may be taught. Interpret for them the Great LIFE, speak concerning the assemblies of Life, and instruct Nazoria living in the world, that they put on robes of splendor and, following Thee, go above! Give us wisdom that those Nazoria may rise and pray to the Lords. Inform them concerning the creatures of Light and the secret abodes in which these Lords sit. Inform them about the Aeons, inform them also concerning the celestial Crown which is placed in its own habitation of the LIFE supreme.”—*Codex Nas.*, II. 305.

There is a point on the map from which proceeds the religious history of the last eighteen hundred years. It is the mountain region which belongs to Phœnicia and Israel, Lebanon and the land of Galilee! From these mountains the rain of Adonis descended in Jordan's stream, the autumnal and vernal rain.<sup>1</sup> Flowing south among “ John's Disciples ” and

<sup>1</sup> Eden or Adan, a town of Mount Libanus, not far from the River Adonis, is named from the God Adan, Adon. The Jordan issues from the Lebanon. It is formed by the confluence of three little rivers, one of which is named the DAN (from Adan, Adonis).—*Munk*, p. 8. The snows of the Anti-Lebanon are

They fought not for gain of money !  
 From the heavens the Stars fought,  
 From their paths, they fought against Sisara.  
 The river Kisūn took them in its grasp :  
 That ANCIENT RIVER, the river Kisūn !—*Judges*, v. 19.

Aphek (Abak), city of the Sun (Bak "Light," Bakchus ; Baea, a village of Galilee,—*Josephus*, Wars, III. 3 ; Bog the Sun), was in this same plain of Esdraelon ; it belonged to the tribe of Issachar (Sakar "Spirit," *Zagr-eus*). Another Aphek, belonging to the tribe Asar, was near the territory of Sidon. Sur (Tyre) was the city of the Sun (Asar, Sur, Surya, Suryal, Isaral, Israel, Iezreel, Israel-Kronos).

All together they hastened to come to the Holy Day (of Adonis) !—*Sid* I. 26.

יְהוּא אֲזָנָן, הֵעוּ, הֵעוּ אֲדֹנָי, Heu, Heu, Heui Adon ! Heuai Azōn !

And about the dead  
 The pipe of Mngdonis (Phrygia, or Megiddon) sounded AILINA  
 And Phrygian flutists interwound the manly molpe,  
 With sad faces : and the Bacchae danced to  
 Ganukt-r singing beautifully with EUian voice ;  
 And under the mouth of Kleocns the Bereknatian double flutes  
 Reared the frightful Lybian WAIL !—*Nonnus*, xl. 223.

Many hired PIPERS, who began LAMENTS for them.—*Josephus*, Wars, III. 15. The PIPERS, and the crowd making a noise. *Matthew*, ix. 23 ; ii. 22 ; ix. 1.

Gird thyself with sackcloth, roll in the dust, set up the  
 WAIL FOR THE ONLY-BEGOTTEN !—*Jeremiah* (*Eremias*, *Parameias*, *Hermes*), vi. 26.  
 Allinen, Allinen sing ; but let the EU get the victory !

And, bringing to light the  
 EUia of the Egyptian Bacchus, the Orgia of raving Osiris,  
 He taught the initiations at night of the MYSTIC usages,  
 And with furtive voice to the Bacchante raised the MAGIAN hymn, making an acute  
 WAILING.—*Nonnus*, iv. 273.

For this charming YOUTH is from LEONON, where Venus dances.

Bruma (Brōmīus) is the first of the NEW and the last of the OLD Sun ! Chi Aud ! Chi Ieud ; Chi "Iudi", Chi Isarel ; Iamus comes forth to light ! Chi Mūsab ! Chi Azōn ! Chi ATA !

Hail ATTIS ! The Assyrians call thee thrice-desired  
 AONIS, the Samothracians ADAM the Holy !  
 Adam, interchanged with Adan, means BLOOD (LIFE).  
 None like Thee among the gods Adoni !—*Psalms*, lxxxvi.  
 Adonis "Lord" with the Phœnicians, and Bel's name.—*Hesychius*.  
 One Zeus, One Hades (Ades), One Hālios (Allah), One Bacchus,  
 ONE GOD IN ALL !—*Justin*, ad *Graecos*, p. 18.  
 The Maeonians call Thee KORUNAS (Cherub)  
 And the Phrygians sometimes Pappus (Zeus).  
 Ogugia (Gog) calls Me Bacchus ;  
 Egypt thinks Me Osiris ;  
 The Musians name Me Phanax (Phanes) ;  
 The Indi consider Me Dionysus ;  
 The Roman Sacra (Mysteries) call Me Liber,  
 The ARABIAN (Phœnician, Hebrew) race AONIS !  
 They give incense and call "Bacchus" and "Bromius" and "Luoios"  
 To these is added "Nceus" (Anos, Anus) and "unshorn THUOXEUS"  
 Aad, with "Leaalus," "Inventor of the genial grape"  
 And "Nueteilus" and "parent Eleleus" (Eliel) and "Iuechus" and "Evan"  
 And many other names besides which thou hast, O Liber,  
 Among the Grecian nations !—*Ovid*, *Met.* iv.  
 Begin to my Alah with tambours, sing to my Iachoh with cymbals.  
 The kettle drums and the EUian cymbals of Rhea.  
 Orpheus (Adonis, Amus, Amen) shewed forth the rites of the occult Mysteries.  
 The Orphic, called the Bacchic rites.  
 All things are born from KRONOS and VENUS,  
 Old heavy-kneed KRONOS (Adeoi, Bacchus) lancing RAIN !\*

They slew their children in sacrifices, or used *Secret Mysteries*, or celebrated frantic kōmuses of strange rites.—*Wisdom of Solomon*, xiv. 23.

Let me not see the Phrygian kōmos, nor swing with my hands the cymbals !—*Nonnus*, xl. 154.

\* Kronos, the beaming Sun ; Krona and Karoua, sunbeam ; Karan "to shine."—*Rinck*, i. 40.

Sons of the Sun and Moon, Beni Abar, (Eber, Heber), Heberī, Hebraioi, Ebrei, Hebrews ! Ye

The Lebanon subsides into a range of elevations running through Issachar and MANASSAH as far as Mount Tabor and the Great Plain of Israel (Izaroal). Here was the place Nazara (Nazareth, or Nazaret, now Nasra). It is mentioned neither in the Old Testament, nor in the writings of Josephus, nor in the Talmud. The relations with the neighboring countries always exercised a great influence upon the character of the Galileans. They showed less aversion for the religion<sup>1</sup> and manners of the stranger (the Euvian of Lebanon as well as the Phœnician worshipper of Belus and Adonis), and less zeal for the "Religion of Mouses (Mūsah)." The relations between the Galileans and the pagans were very extended; for the province included within its borders a large number of the latter. Hence the contempt which the Jews affected towards the Galileans.—*Munk*, 35.

Thou wast with Iasous the GALILEAN, Iasous the Nazōrene; with Iasua the Nazaria, Iasua the Nazaria!—*Matthew*, xxvi. 69, 71, *Greek and Syriac*; *John*, xviii. 5, 7. Hence Galilean and Nazarene were nearly synonyms. Nasarene vows belonged to the ADONIS-worship.—*Numbers*, vi. The Nazireate was an institution established before the Laws of Mūsah.—*Munk*, 169.

"NAZARENES" letting the hair grow long and not drinking wine—when they consecrate the hair and offer it for a sacrifice, their locks are given to the priests—*Josephus*, *Ant.* iv. 4. Eliahu (Elijah) is described as a HAIRY man, girt with a *girdle of leather*.—*Josephus*, *Ant.* ix. The *prophet* of Iachob resembles the Nasarene or Nazarite Baptist John. NAZAH "sprinkling"

Cut off thy NAZAR (hair)! Raise on the hills a LAMENTATION!—*Jer.* vii. 29.

And the Beni IEUDAH and the Beni ISARAL shall be congregated together, . . . and they shall GO UP OUT OF THE EARTH: for "Great (is) the DAY OF IZAROAL" (Iezreel, Israel)!—*Hosea*, i. 11.

The Great Plain of Israel, and its neighborhood, including the cities ISARAL (Iezreel), Megiddon, TONACH and NAZARETH (the Arab NASIRAH), was a sort of head-quarters of the Adonis-worship! On the west is the village ADAN.<sup>2</sup> The WATERS OF MEGIDDO (the river Mukutta), the Great KISHŌN and the Little KISHŌN (the stream of Jalud in the valley Iezreel), flowed through this district; it had the Sea on the west and the WATERS of the Jordan on the east.—See *Söd*, I. 100, 191, 28, 29; *Judges*, iii. 3, 7, 13; vi. 25, 26. "FOUNTAINS feeding the Little Jordan, beneath the temple of the Golden Heifer" (Venus-Isis-Astarte) in Galilee.—*Josephus*, *Wars*, iv. 1. WATER was the essential thing in the Adonis-worship.—*Söd*, I. 29.

The sheikhs (melechi<sup>3</sup>) fought in TONACH  
By the WATERS OF MAGADO<sup>4</sup>

<sup>1</sup> Which sit in the sepulchres, and pass the night in VIGILS (Nazōrim); that eat the flesh of swine, and broth of the abominable things is in their vessels (*pitchers of swine-broth* for the Manes)!—*Isaiah*, lxxv. 4. The sacrifices of the Deity below were called *Febvua*. His rites were performed in the night.—*Eschenburg*, 416.

<sup>2</sup> Robinson, *Bibl. Res.* II. 319. We also find the city Adana, on the river SARUS\* in Cilicia, and the town Adan (Eden) on the Lebanon. The kings around MOUNT LIBANOS were Chananitos (Phœnicians).—*Josephus*, *Ant.* v. The Hebrew tribe Asher (Asar) included the Phœnician country about Tyre (SUA, Sarra), up to the neighborhood of Sidon.—*Vide Map.* A Canonita (Chananania) from the confines of Tyre and Sidon.—*Matthew*, xv. 21, 22.

<sup>3</sup> Melech means king, and sheikh.—*Layard*, 423, 435.

<sup>4</sup> The "MOURNING of Beth HAZAL" (Ausel, Azael, Sol, Adonis, Osiris, Abaram, Bormos).—*Micah*, i. 11. The LAMENTATION for the ONLY-BEGOTTEN; the "MOURNING for Hadad-Rimmon (Adad, Adonis, Rimmon, Hermon, Hermaon) in the valley MAGADON."—*Zachariah*, xii. 10, 11.

\* ASOR-DAN-IUS, ASAR-H-ADON, ASSAR-DAN-bai.—*Layard*, 621. BALADAN, NEBUZARADAN.

+ Bormos (WATER, Zakar, Bremua, Zagrew) and Siro (Luna, Sari, Sarach) resemble Abaram and Sarah, the MALE and FEMALE PRINCIPLES!—See *Söd*, I. 80; *Norberg*, *Onomasticon*, Cod. Nas.

Maid of Adonis, you have the THYNSUS (the ARANON).  
Antonō let us speed where is the DANCE OF LUATES:  
Diving headlong the DANCE OF DEATH, to LEUJAS!

The "Dances of (the Eloim, Jellel, Lulm, Levites) the Levites" to Melech (the Sun-god); the dance of the Sellil, Sallil, to Mars (Mar) the Fire-god at Taphat (Taphō, Taphōs, Taphōn, Typhee), Tophet, in the Valley of the Beni Hanan!—2 *Kings*, xxiii. 10; *Levit.* xx. 2, 3; *Söd*, I. 177. ANAM, ANAMMELECH, the Fire-god.—2 *Kings*, xvii. 31; *Movers*, 410. Baga, Bagir, Bal Pegōr, Bol Phegēr!

Nasarenes it filled the Lake of Tiberias and wound its way onward to the Dead Sea. This was the scene of the *Baptism of the Jordan!* Over the Jordan and beyond the Lake dwelt the Nasarenes, a sect said to have existed already at the birth of Jesus, and to have counted him among its number. They must have extended along the east of the Jordan, and south-easterly among the Arabians<sup>1</sup> and Sabaeans in the direction of Basra; and again they must have gone far north over the Lebanon to Antioch, also *to the north-east* to the Nasarian settlement in Berœa where St. Jerome found them. In the Desert the Mysteries of Adonis may have still prevailed; in the mountains Aiai Adonin was still a cry!<sup>2</sup>

“Over Bethlehem (in the year 386 after Christ) the GROVE of Thammus (Adam), that is, of Adonis,

the cause of Jordan's inundations. Their nature is full of charm, and vegetation smiling.—*Ibid.*, 8.

<sup>1</sup> Galatians, i. 17, 21; ii. 11.

<sup>2</sup> Ascend the Lebanon and CRY ALOUD!—*Jeremiah*, xxii. 20.

Call on Diana (of Ephesus),  
And on twin Ieios Chorusleader  
Well-disposed, and on Nusios!  
Alalai IA! . . . . . IA!  
As after victory,  
IAI, EUOI, EUAI! EUAI!—*Aristophanes, Lysistr.* 1193 ff.

The EUAIAN dwelling on the Lebanon!—*Judges*, iii. 3, *Septuagint*.

The glory of Lebanon shall come to thee, the fir-tree, the PINE-tree!—*Isaiah*, lx. 13.

And be ye crowned in honor of Dionysus with branches of oak or PINE-tree!—*Euripides, Bacchae*, 110.

Sing Dionysus with deep-thundering drums, EUOI,

Celebrating the God EUios in Phrygian CRIES and SHOUTS.—*Euripides*.

Ailino Ailino sing, but let the EU prevail!—*Aeschylus*.

And dancing on the summits of BLAZING LEBANON

Not one of the neighbors was absent from the festival.—*Musæus, Hero and Leander*.

Therefore in FIRES honor Iachoh!—*Isaiah*, xxiv. 15.

They shall make a BURNING for Thee, and shall

LAMENT for Thee, Hoi ADON!—*Jeremiah*.

was casting its shadow! And in the GROTTA where formerly the infant ANOINTED cried, the LOVER of Venus (Eua) was being mourned!"—*St. Jerome*, Ep. 49; ad Paulinum.

A River from the LIBAN, the chain of mountains, empties into the sea. Adonis is the River's name. But the River every year is BLOODIED.—*Lucian*, *de Dea Syria!* Anno Domini 135 about.

Because of the LITTLE BULLS of Beth Aun.—*Hosea*, x. 5. The HIGH-PLACES of Aun (On) shall be destroyed.—*Ibid.*, x. 8. Thy little BULL (Agal) has deserted, O Samaron (O Samaria)!—*Ibid.*, viii. 5. They sacrifice on the mountain-tops and smoke incense upon the hills!—*Ibid.*, iv. 13. I will cut off the dweller of the valley of Aun (Ani the Sun, On); and the king of the house of Adan (Adonis).—*Amos*, i. 5. When Afarim became *guilty in Bal* (Bal-Adan)! They shall flower like the VINE, his memory as the WINE OF LEBANON! I am flourishing as a FIR-tree!—*Hosea*, xiii. 1; xiv. 8, 9. I will make you dwell in TENTS, like the DAYS OF PANEGURIS (Moud; a gathering of the country people as well as citizens).—*Ibid.*, xii. 10. They came to Bal-Pour, and INAZARENEDED (SEPARATED) themselves *to chastity!*—*Hosea*, ix. 10; *Sebastian Schmid*. Thus NAZARENE vows belonged to the Adonis-worship.

Sing Ailnon Ailnon, but let the EV prevail!—*Aeschylus*, *Agam*, 120.

Delighted in choirs on the mountains,<sup>1</sup>  
In charming hymns; EUION! EUION!

<sup>1</sup> "The mountain district from the plain of Esdraelon, or Beth-Rimon, down to the Jordan on one side and to the Mediterranean sea on the other." According to Movers 197 ff, 206, Rimmon is Adonis. "The plain of Rimmon." "The valley of Rimmon." "The Rock of Rimmon."—*Judges*, xx. 47; i. 5. Rimmon was a Syrian-Palestine God.—2 *Kings*, v. 18.

EUOI! . . . . But we FAST wholly!—*Aristophanes, Thesm.*, 926 ff.  
 Such Mysteries with secret torch the BAPTISTS  
 Performed! She will descend in winter into the River,  
 Thrice in the morning Tiber (Jordan) will she be DIPPED!  
 John's Christians (Disciples of the BAPTIST) said:  
 We and the Pharisees FAST frequently; and thy  
 Disciples fast not!—*Matthew*, ix. 14.

Sound the trumpet in Zion, sanctify a FAST; proclaim cessation (of business)!—*Joel*, ii. 15.

And ye shall know that I am Iachoh your Alah!

The mountains shall distil must, and the hills flow with milk, and all streams of Iahuda shall flow with waters; and Main<sup>1</sup> from the house of Iachoh shall issue and irrigate the river of the Setim!—*Joel*, iv. 17, 18. The Nazarenes were intermingled with Iessaeans and Sabeans, and Nabatheans, on the banks of the Jordan listening to the Gospel of the Baptizer, when one came from Galilee to John *for Baptism*. Who is this? "This is Jesus the prophet from Nazareth of Galilee!" The Baptism of John, from whence was it? From heaven? "They hold John as a prophet!"—*Matthew*, xxi. 26. All the region of Ioudea and all the people of Jerusalem went out to him; and he baptized them in the river Jordan, while they confessed their sins!—

John drank neither wine nor strong drink. Hence the name Nazirian, Nazarean!<sup>2</sup>—Compare Munk,

<sup>1</sup> Main, Moin, the SPIRIT, the Rain! Maon is Baal, the Male Principle, Aman, Amun! "They name the SON from the water and the raining.—*Plutarch, De Iside*, xxxiv. Horus (MIN) is the season, of the climate (heaven), which *saves* and nourishes all things; the temperature of the air.—*Ibid.*, xxxviii. It being the fit season of the showers."—*Ibid.*, xl. Then the MAIN issues from the House of Iachoh! "The PNEUMA dektikon (the Containing SPIRIT) they say is Ammōn" (MIN, Main).—*Ibid.*, xl. I was with Him, Amōn!—*Proverbs*, viii. 30.

<sup>2</sup> Numbers, vi. 3, 4, 20. If the Nazireans (Nazorenes) existed before Christ of course they could not have been named from the city Nazareth (Nasar, Nasra). Nazir means one "set apart." Persons could be "set apart" without being Na-

168. Qui vero in una re Nazaraeum se praestat, talis est in omnibus!—*Talmud, Sota* ; *Wagenseil*, 213. The Talmud calls the Christians Nozari.—*Lightfoot*, 501. According to Lightfoot, Jesus was called Nazoraios in reference to his humble and mean external condition. Nazoraios (separation) alienation from other men! “All the Prophets, nearly, *announce the low and abject condition* of Christ, no one his origin from Nazareth.”—*Lightfoot*, p. 209 ; *Munk*, 35. Why then does Matthew state that *the prophet* said he should be called NAZARIA ? Simply *because he belonged to that sect* ; and a *prophecy* would confirm his claims to the Messiahship. Now it does not appear that the Prophets anywhere state that the Messiah will be called a Nazarene ! If you derive *Nazoraios* (*Syriac Nzria*) from Nazir, Naziraios, this word denotes not only *Separation to God* but *separation* generally.—Compare Lightfoot, 209, 722. Now the sect of John the Baptizer lived *separate* and *apart* from men in the solitudes of the Desert and the Jordan ;—*Luke*, i. 80, and those who wanted his Baptism must go out unto him.

zirites. They abstained from wine, etc., and were Nazirians, Nazoraians, or “set apart.” A reader of the Talmud informs us that there was a sect of them. “They were physicians, healers of the sick ! They existed before Christ ; but it is not known how ancient they were. They went about performing cures.” The Nazir is one who devotes his life wholly to God, who SEPARATES himself for the service of God. The treatise Nazir in the Talmud “has nine chapters, and discusses chiefly the rules and statutes concerning Nazarenes.”—*Israelite Indeed*, II. 238 ; *Mark*, vi. 55, 56. As Jesus was going out of Iericho with his disciples and a rather large crowd, blind Bartimaeus called for help as soon as he heard it was the NAZARENE.—*Mark*, x. 47. Let us alone, Jesus thou Nazaria !—*Luke*, iv. 34. “This kind (of demon) can come forth by nothing but by prayer and fasting.”—*Mark*, ix. 29. He laid his hands on a few sick folk and healed them !—*Mark*, vi. 5. When informed that Herod would kill him, he replied, Go, tell that fox I cast out demons and *perform cures* !—*Luke*, xiii. 32.

Luka, *Asaia* (the *Essaian, Physician*) !—*Colossians*, iv. 14, *Syriac, Iasua*, the *Asaian, Iessene* !

And I raised up of your sons for prophets, and of your young men for Nazarites!

But ye have made the Nazarites drink WINE. — *Amos*, ii. 11, 12.

Matthew no sooner calls Jesus a Nazoraïos (*Peshito*, Nazaria) than he begins to speak of John!<sup>1</sup> The name Nazorene brought the "SET APART," the *Baptist* with his Girdle of hide, at once to his mind. "Those among the Jews who assumed the Naziræate of their own will were nearly without number; but two only by divine appointment: Sampson and the Baptist!" — *Lightfoot*, 722. John and Jesus preached the End of the Age, they *both baptized*, and are represented as belonging to the *same mission!* And being of the sect of Nazarenes, a prophesy is declared to have located the Messiahship among that sect. The Essenes were strict, "set apart" (Nasiria), healers (Asaya) of the sick, and dwellers of the Desert! They rejected pleasures, despised riches, loved one another and more than other sects, neglected wedlock, deeming the conquest of the passions to be virtuous; every one gave what he had to him that asked for it, in the very spirit of St. Matthew, v. 42, as Josephus testifies, *Wars*, Book II. chap. 7. "Self-control (continence) and the not yielding to the affections (passions) they consider a virtue." — *Ibid.*, II. 7; see *Matthew*, x. 36; xii. 48 ff; *Mark*, iii. 33 ff; *John*, ii. 4; *Luke*, xii. 15; xiv. 26. "Being dirty (unwashed) they esteem honorable, and to be *clad in white* throughout!" — *Josephus*, II. 7. Why walk not thy disciples according to the tradition of the Elders, but eat bread with their *hands unwashed?* — *Mark*, vii. 5.

"TOWARD the Deity (TO THEION) they are peculiarly

<sup>1</sup> Compare Luke, xi. 1.

pious. For before the Sun rises they utter none of the *uninitiated* (prayers); but certain ancestral prayers to Him, as if beseeching Him to go up!"—*Josephus, Wars, II. 7.* "Having worked diligently up to the fifth hour they are then gathered again unto one place. And clothed in linen coverings, thus they wash the body with cold waters. And after this purification they go together into their own abode, where no one of the heterodox is suffered to enter! . . . The priest prays before the meal."—*Josephus, Wars, II. 7; Matthew, xxvi. 26.* "They are allowed freely to assist those that want, and to have compassion! Everything spoken by them is stronger than an oath. Swearing is shunned by them! And they are unusually zealous respecting the writings of the ancients, selecting most those for the profit of soul and body. Hence roots and medicines are sought out by them for the cure of sicknesses. . . . But to those striving after their Hairesy (*aipeous*, a taking by the hand) not straight is the way!, but for a year to him remaining outside they give the same diet, and a hatchet and the aforesaid girdle and *white*<sup>1</sup> *raiment!*—*Josephus, II. 7; Matthew, xvii. 2.* And when in this period he gives proof of his self-control he goes in nearer to their diet, and partakes of the purer waters, *those for purification!* But he is not yet taken in to live with them. For after the exhibition of the endurance his moral is tested by two more years. . . . He must swear to keep faith always to all, but most toward the rulers; for the government is not given to any one except from

<sup>1</sup> His raiment shone, and was very white like snow.—*Mark, ix. 3.* His garments became WHITE!—*Luke, ix. 29.* His long garments.—*John, xiii. 4, Syriac.*

God!"—*Josephus*, II. 7 ; see *Luke*, xx. 25 ; *John*, iii. 27. If any one wishes to come after me let him deny himself.—*Matth.*, xvi. 24. "To the Hairetists that come from elsewhere what they have is spread out (by the Essenes) as if it were theirs, and they enter into the houses of those whom they never saw previously, as if they were their most intimate friends. Therefore when they make 'the TRAVELS' they carry nothing at all with them."—*Josephus*, II. 7. Carry neither purse nor scrip nor shoes . . . remain in the same house eating and drinking what they have!—*Luke*, x. 4 ff ; *Matthew*, x. 9. But IESUS SEPARATED himself both from the Essenes, and from the Baptizer! The Essenes considered OIL a defilement.—*Josephus*, Wars, II. 7. Iesus ordered it.—*Matth.*, vi. 17 ; *Luke*, vii. 46. His disciples anointed the sick with oil.<sup>1</sup>—*Mark*, vi. 13. The Baptist's disciples fasted, those of Iesus did not.—*Matthew*, ix. 14. He seems to have encouraged the moderate use of wine ; while John and the Essenes were total abstinence!—*Matthew*, xi. 18, 19 ; vi. 31.

In those days came Ioan the Baptizer, preaching in the desert of the Judea, saying Repent, for the Kingdom of the Heavens is nigh! His salutation to the Pharisees was far from complimentary. The rabbis were out of favor among the *adherents of the Gospel of the Jordan* that was preached between the Testaments. "The Nazoreans (Nazoraioi) come next<sup>2</sup> to the Cerinthians,<sup>3</sup> being at the same time with them ;

<sup>1</sup> Ye about to go forth from your bodies, ye will not be able to ascend without pure oil!—*Codex Nasaraeus*, II. 281 ; also *Irenæus*, I. xviii. p. 108.

<sup>2</sup> Next in *Epiphanius's narrative* !

<sup>3</sup> Who is the liar if not he (Cerinthus) that denies that Iesus is the ANOINTED ?

whether also BEFORE THEM or with them or after them, nevertheless *synchronous*: for I am not able to say more exactly which succeeded to which! . . . And all Christians at that time were equally called Nazoræans."—*Epiphanius, ed. Petav.*, I. p. 117. "Iasous<sup>1</sup> in the Hebrew is called Therapeutes (a Healer and Savior). They were called Iessæans<sup>2</sup> before they were called Christians."—*Ibid.*, I. 120.

Ye have heard that ANTIChrist is coming; even now ANTIChrists there are many; by which we know that it is the LAST time (End of the world).

They *went out from us*, but they were not of us; for if they had been of us they would have *continued with us!*

Many *false prophets* are gone out into the world!

And every spirit that does not confess that Jesus, the ANOINTED, is come IN THE FLESH . . . is that *spirit of antichrist* whereof we have heard that it should come!—*John, Epistle* I. ii. 22, 18, 19; iv. 1, 2, 3; compare *Luke*, xxi. 8 ff.

But those who are called Ebionites agree indeed in thinking that the world is made by God; but those things which have reference to the Lord (Jesus) they regard differently from Cerinthus and Carpocrates. But they only use the Evangel of Matthew, and deny the apostle Paul, calling him an apostate from "the Law."—*Irenæus*, I. xxvi. They considered Jesus only a man.—*Ibid.*, p. 127, note 2. They preached not only at Rome and in Asia, and sent forth the roots of their thorn branches from Nabathea, Paneadis, Moahitis and the region of the Cocabi in the land Basantis, but also in Cyprus (Epiphanius is a witness), and at the same time from the abomination of the Samaritans, the wickedness of the Jews, the opinion of the Essenes and Nazarenes, etc.—*Irenæus, with the notes of Billius, Ducaeus and Feuer-Ardentius*, p. 127, note 1. The fathers were such partisans that they would abuse these primitive unitarians.

<sup>1</sup> Iasomai, Iēsomai, Iasamēn, to heal, to cure.—*Liddell & Scott's Greek Lexicon*. Iasous is a Hebrew name; see *Spirit-Hist.*, 225.

<sup>2</sup> Those admitted among the Essæans must swear to communicate their doctrines to no one any otherwise than as he received them himself, to preserve the *Books belonging to their Haeresy* and the names of the ANGELS.—*Josephus, War.*, II. 7. This mention of the names of the Angels looks like a prelude to the *worship of Angels* which Paul mentions, *Coloss.*, ii. 18. Mention is made in the preaching of Peter, *Authent. Rec.*, part II. page 669, regarding a kind of worship of Angels and of the Moon; and not celebrating the new-moons or other festivals unless the moon appeared.—*Burder's Josephus*, III. 474, note, New York ed. Compare *Numbers*, xxiii. 1; *Revelations*, ii. 14, iv. 5, v. 6. The Sadducees say there are no angels.—*Acts*, xxiii. 8.

The doctrine of angels took the greatest development in the Christian doctrine and in that of the Kabbalists.—*Munk's Palestine*, 513.

This is more fully treated in Philo on the Iessaeans (Essenes).—*Epiphanius*, I. 120. Josephus carries them back, as one of the three principal sects, to 144 Before Christ.—*Josephus, Ant.*, xiii. 9. Munk derives their name from the Syriac Asaya (the Physicians) and wishes to connect them with the Therapeutae of Egypt.—*Munk's Palestine*, p. 515. There were four thousand of them living in the Desert and in cities. They had their *mystic* books, and predicted the future.—*Munk*, 525, 517. Their views were in many respects those of Jesus.—*Josephus, Wars*, ii. 7. *Burder*, III. 473. The Nazarenes were Jews and adhered to the Law and Circumcision.—*Epiphanius*, I. 120. “*For the Haeresy of the Nazarenes was before Christ, and knew not Christ.*”—*Epiphanius*, I. 121. Paul said: In the way which these call *Hairesy* I worship, believing in all which are in the Law and in the Prophets.—*Epiphanius*, I. 121; *Acts*, xxiv. 14. Many thousands of Jews believed, but they were all zealous for the Law of Moses.—*Acts*, xxi. 20. Even Paul conformed to it when he was in Jerusalem,

I inquired of one of the Angels . . . who showed me every SECRET thing concerning this SON of the MAN.—*Enoch*, xlvi. 2.

The names of the *Original Seven Aeons* are not those given above in the Codex Nasaraeus; for one thousand years must have changed these in the changes of the religious idea. Jesus stayed in Ephraim, a city of the Desert.—*Epiphanius*, I. 117. Farther on the Sabeans continued to Bassora where the Codex Nasarene was published. There was a sound from the heaven, as if of a violent Blast rushing . . . and there appeared to them cloven tongues as if of fire! And it sat upon each one of them, and all were filled with Holy PNEUMA.—*Acts*, ii. 2 ff. Not all were *Galileans*! There were Parthians, Medes, Elamites, Mesopotamians, Arabians, Egyptians, etc.—*Acts*, ii. “In the LAST DAYS (of the Aeon) I will pour my SPIRIT upon all flesh.” That great and famous DAY of the KURIOS!—*Acts*, ii.; *Matthew*, xiii. 49.

Jesus resided in *Galilee*.—*Matth.*, xvii. 22; iv. 23; i. 23; *John*, iv. 43 ff. Josephus calls him “a WISE MAN.” WISE MAN means Rabbi.—*Israelite Ind.*, III. 25. The Jews addressed him by the title, Rabbi, Rabboni.—*Mark*, xiv. 14, Peshito. He cast out demons! He raised the dead!

by shaving his head. "Among the Jews I was a Jew, among the Heathens a heathen." And it happened to me on my journey and approaching Damascus about midday that suddenly a great light flashed round about me! Who art thou O Lord of Light? And he said to me I am Iasous the Nazorene whom thou dost persecute.—*Acts*, xxii. 6 ff.

Letting fall the name of Iesus they neither have called themselves IESSAEANS nor continued to hold the name of the Jews nor named themselves Christians, but Nazōraeans, *from the name of the place Nazareth* (?). In all things they are Jews and nothing else.—*Epiphanius*, I. p. 122. The resurrection of the dead is confessed by them. And concerning Christ I cannot say if they think him *a mere man*, or, *as the truth is*, confess that he was born through the Holy PNEUMA from the Virgin Mary.—*Ibid.*, I. 123. But this haeresy of the Nazorenes is in the city of the Beroeans toward Coele-Syria, and in the Decapolis toward the parts of Pella, and in the Basantis.—*Ibid.*, p. 123. They have the Evangel of Matthew most fully in Hebrew. This is manifestly still preserved by them just as it was originally written in Hebrew letters.—*Ibid.*, I. p. 124. Which St. Jerome translated into Greek: quod nuper in Graecum de Hebraeo sermone transtulimus, et quod vocatur a plerisque Matthaei authenticum.—*Ibid.*, II. *Dion. Petav. animadv.*, p. 54; *Hieronym.*, in Cap. xii., *Matth.*, Cap. 13.

Palestine is the source of Christianity, we had almost said, of the Jewish Kabbala. In the time of its origin Christianity seems to have joined with the Gnostic Jews in opposition to the Rabbis<sup>1</sup> and the

<sup>1</sup> But be not ye called *Rabbi*!—*Matth.*, xxiii. 7, 8. Seyffarth says that the

ancient Tanaim—to all who continued the old assaults upon the Adonis-Baal or Bacchus-worship, or laid too much stress upon the forms, ceremonies and technicalities of the Pharisees.

## THE NUMBER TEN.

| HEBREW.                     | BABYLONIAN.                        |
|-----------------------------|------------------------------------|
| The <i>Concealed</i> God.   | The <i>Concealed</i> God.          |
| 1 Adam <sup>1</sup> and Eua | 1 Apasson <sup>2</sup> and Taautha |
| 2 Seth                      | 2 Moum                             |
| 3 Anos                      | 3 Dachēs                           |
| 4 Kenan                     | 4 Dachos                           |
| 5 Malaleel                  | 5 Kissarēs (Chusorus ?)            |
| 6 Iarad (Oirad)             | 6 Assōr                            |
| 7 Hanoch                    | 7 Anos                             |
| 8 <i>Math</i> -usael        | 8 Illinos                          |
| 9 Lamech                    | 9 Aos                              |
| 0 Nah (Noh, Noah).          | 10 Bel, the Demiurg.               |

The TEN PATRIARCHATES or "LIVES" ("Aiōns," Ages) are the Ten Primal Aeons or "Manus" euhemeristically set out by the author of Genesis. The Babylonian SARS<sup>3</sup> were Ages or Times.

Gnostics (heathen-Christians) existed already before Christ. — *Seyffarth's Chronology*, 180.

<sup>1</sup> Aeon and First-born. "Aeon and Protogonos."—*Philo's Sanchoniathon*, 14. Orelli.

<sup>2</sup> Taauth, Hermes, the WISDOM, the Male and Female WISDOM. Adam and Eua are "Logos and Zoe." Abram and Sarah seem to be Bromius and Asarah, Asherah (Venus) euhemerized. "This Bilanx hangs in a place which is not."—*Book of the Concealment or Mystery*, I. § 5. "The Babylonians pass over in *silence* the One Principle of the Universe."—*Damascius*, 258; *Movers*, 276. Paul mentions the "Hidden God."—*Syriac, Acts*, xvii. 23; *Murdock*.

<sup>3</sup> Sar, San, An, On, Aiōn, are names of the Sun or Time. *Sanah*, *Shanah*, means year; Sar a solar period or TIME; and Aeon the same. The "Great Year" of the Hebrews was 600 years.—*Josephus, Ant.*, I. 3.

Something similar may be seen in parts of the Nazarene Codex which *treats the patriarchs as Aeons*. According to the Babylonians each of the TEN patriarchal KINGS, excluding Bel (Adam) and Beltis (Eua),<sup>1</sup> reigned ten SARS, each SAR being 3600 years.—*Movers*, 165.

The Ten Hebrew Aeons<sup>2</sup> emitted by Logos and Zoe, the Ten Babylonian Aeons ending with ANos, Illinos and Aos, the Ten Hebrew Patriarchs ending with Noh (Nos), the Ten Babylonian Mythic Kings (Gods) ruling down to the Flood, the Ten Sephiroth of the Hebrew Kabbala, all point to a concentration upon *the number 10* of the Kabbala; and go to show a proximity, in date perhaps, between the Genesis of the Bible and the genesis of the Kabbala. The Adam and Heuah of the Bible, the APasōn (Azōn, Apis) and Taautha (the *Mother of the Gods*, Cybele, Rhea) and Moum (the *Only-begotten Son*)<sup>3</sup> show where the theology of the (Old and) New Testament originally came from. The Nazaraean Codex, Irenæus and the Kabbala Denudata are at hand to fill up and supply anything that may be wanting to complete conviction. Adam

<sup>1</sup> Julian names the TWELVE, "POWERS of the Gods."—*Julian, in Solem*, 148; *Movers*, 164.

<sup>2</sup> Irenæus, I. i. p. 10; Paris, 1675.

<sup>3</sup> *Movers*, 275.

Before the heaven existed, there were, through Logos, Idea and Matter and the God who is the Demiurg.—*Timæus, Locrius*, 94.

Atten (Adoni) and Athena are the Male (Logos) and the Female Wisdom.

"But the God of Israel is the eternal WISDOM, Ha-Chakamah Ha-Kadomah, united with the Soul of the ANOINTED.—*Knorr von Rosenroth, Kabbala Den.*, III. 271. *Seir anpin* is in truth the Soul of the Messiah joined with the Eternal Logos."—*Ibid.*, III. 241.

Kadmah (Kadmus) and Semele, Dionysus and Proserpine (Isis, Venus), would make the *Quaternion*.

Anos (Noh, Noah) is the *ninth* Patriarch in the Babylonian Kosmogony; and the *eighth* in St. Peter.—*Damascius, from Eudemus; Movers*, 275; 2 *Peter*, ii. 5, *Syriac and Greek*.

(Mar) and the Binah (Venus, Myrrha, Martha "our Lady") are Mars and Venus. Mar, or Mar-na, means "Our God."

The Deity was regarded in the Hebrew *philosophy* as Semimale. This occurs all through the Kabbalist writings of the Hebrews. Two pairs of Spouses, Pater and Mater, also Microprosopus Androgyne.—*Rosenroth's Kabbala Den.* II. 370; *Liber Mysteriorum*, iii. 32. "Buthos and Sige, MIND and Aletheia."—*Irenæus*, I. i. 12. The Buthos, MIND, Logos and MAN are each of them male-female.—*Irenæus*, I. i. 1; I. v. The ancient Jewish Kabbala gives the Macroprosopus His Spouse, and the Microprosopus his Uxor; like the Gnostic Haeretics. "The Mother . . . by the Father, brought forth Short-face."—*Kabbal. Denud.*, II. 375. Sed et Microprosopus ad Uxorem accedebat.—*Ibid.*, II. 354; *Liber Mysteriorum*, I. 35, 38. "The ANOINTED they call male-female."—*Cyril of Jerusalem*, VI. xi. Bardesanes is *Kabbalistic*. In his system, the Supreme Being created His companion, the Mother of the ANOINTED SON. The SON has the PNEUMA as his spouse.—*Dictionnaire de la Conversation*, II. 514. He was born at Edessa towards the commencement of the second century.

The first Quaternation is thus: Monotes<sup>1</sup> and Henotes (the Power that exists in union with Him); This Monotes and Henotes, being THE ONE, *sent forth*, not producing, a Beginning (Archē) before all things Intelligible, Unborn and Invisible, which Archē the story calls MONAD (Monad from the One).<sup>2</sup> With this

<sup>1</sup> Proarchē, Proanennoōstos, Mysterious and not to be named!—*Irenæus*, I. v. These two Duads are male and female.

<sup>2</sup> Egyptian Older Hermetic Books quoted by Iamblichus.—See *Spirit-Hist.*, 179 ff; *Kenrick*, I. 303. "Oualentinus first accommodated ANCIENT doctrines to his own stamp."—*Irenæus*, I. v.

MONAD coëxists a POWER hœmœousian to it, which (itself) also I call the one. These Powers (the Quaternation), the Monotes and Henotes and the Monad and the One (four in number) produced the other emissions of the Aëons.—*Irenæus*, I. v. There is a Duad, of which the one is called MYSTERIOUS, the other Sige. From this Duad a second duad is emitted, of which he calls the one, FATHER, the other Aletheia.—*Irenæus*, I. v. Some say BUTHOS is without Wife, neither male nor female, nor anything in general. And others say He is male-female, attributing to Him the nature of Hermaphroditus. Again others join Sige as a Spouse to Him, that there may be a First Pair.—*Ibid.*, I. v. Patrem enim aliquando cum conjuge Sige, modo vero et pro masculo et femina volunt.—*Irenæus*, I. p. 13. Paris ed., 1675. “One God who manifested Himself through Iesus ANOINTED His Son, who is His eternal Logos, not proceeding forth from Sige (Silence).”—*Ignatius ad Magn.*, viii. It is absurd to profess Iesus ANOINTED, and *judaize*. For Christianity did not believe in Judaism, but Judaism in Christianity!—*Ibid.*, x. For you take up arms against Haeresies, against Joudeans and Samaritans and Gentiles.—*Cyril of Jerusalem, Preface*, vi.

The Syrian-Jewish sacred literature of the New Testament Era (from A.D. 50 to the middle of the second century) and the century preceding was prominently Gnostic.

Gnosticism has borrowed much from the traditions and theories preserved in the Sohar.—*Franck, die Kabbala*, 82, ed. Gelinek. The Kabbalist Book Jezira was composed in the time of the first Mishna-teachers, that is, during the first century *before Christ* and the first fifty years of the Christian era.—*Franck*,

65. "We feel no doubt that all important metaphysical and religious principles which make up the basis of the Kabbala are older than the Christian dogmas."—*Franck*, 249. The Gnostic Emanation-doctrine existed in the time of the Apostles and was *widely spread*; while the writings of Paul and John show that *that higher and secret doctrine* of Judaism was no result of the Alexandrian philosophy.—*Kleuker*, 77.

"Iasua thou Nazarian!"—*Luke*, iv. 34, *Syriac*.<sup>1</sup>  
 "Iēsou Nazarēne!"—*Luke*, iv. 34, *Greek*; *Tischendorf*.

"*Jordan* (was) the Beginning of the evangels."—*Cyril of Jerusalem*, III. ii. ; XIV. viii. Among those born of women none was greater than John.—*Matthew*, xi. 11. Matthew, Mark, Luke and John, *all Jews* and "men without learning," yet who had not been able to escape hearing of Kabbalistic and Gnostic conceptions then prevalent, issue exclusively *Hebrew* opinions which in time are in foreign lands maintained first by *Jews*, later taken up by Gentiles, and finally consecrated to the uses of the papacy. The *origin* is wholly *Jewish*; and of course the New Scripture must be considered *in a Jewish point of view*. If *Jews* started the doctrine, *Judaism*, not Christianity is called to be its interpreter. No man, except *Jews*, was charged with the preparation of the Four Gospels! Judaism with its numerous sects and abundant Gnosticism, its Kabbala,<sup>2</sup> its Old Testament, its Ancient Doctors and Schools, its rabbinical Commentaries, its

<sup>1</sup> "Messia, Ouphareg, Namempsaiman Chaldaian, Mosomēdaea, Akphranai, Fsaoua Iesou Nazaria."—*Initiatory expressions*; in *Irenæus*, I. xviii. Peace be on all upon whom this name rests!! Then they anoint the initiated with the juice of balsam.—*Ibid.*, I. xviii.

<sup>2</sup> Gnosis, science superieure, MYSTERIEUSE!—*Dict. des Sciences Philosophiques*, II. 551.

Mishna, its Talmud, its reverence for SEVEN PLANETS and SEVEN AEONS, its recognition of the FATHER and His MIND, WISDOM (Adan, Adam, Athena) or Only-begotten SON, the ANOINTED ; its use of Horus<sup>1</sup> Amōn,<sup>2</sup> and other Egyptian philosophical expressions, its Ialkuts, Shalshelots, etc., also *its lost literature*, its Parsism, its Chaldaism, and its Arabian Mythology must all be taken into account, together with what are called the *Syrian Heresies* (!!), in forming an estimate of the Gospels.

The religious philosophy of the Magi was famous under the name "Oriental WISDOM."—*Franck*, 84. Simon Magus (like other WISE MEN among the Jews) was perfectly familiar with most of the Oriental philosophy, and accordingly speaks with fluency of the FATHER, SON, and Holy Spirit, as of *familiar doctrines*: saying that he had himself appeared among the Jews as SON, among the Samaritans as FATHER (Pater) and in other nations as the Holy Spirit.—*Irenæus*, I. xx. p. 115. This is not the language of a man just learning these doctrines for the first time! He carried with him a certain Selene or Helena (as Luna, Binah) whom he announced as the primal Conception of his Mens (Mind), the "Mother of all," by whom in the Beginning he conceived in his Mind to make angels and archangels. He talks of Aeons, Powers and Angels (Virtutibus, Potestatibus et Angelis)<sup>3</sup> in the style of St. Paul, and while the Apostles asserted that Iesus was the Logos, he claimed this rank for himself as Highest Aeon.—*Irenæus*, I. xx. The Lion was his image, but Selene-Helena was worshipped as Minerva.—*Ibid.*

<sup>1</sup> *Irenæus*, I. i. p. 12.

<sup>2</sup> Proverbs, viii. 30, *Hebrew*.

<sup>3</sup> Compare *Irenæus*, I. xxxiv. p. 135.

## THE BAPTISM OF THE JORDAN :

The earliest NAZARENES were not the Christians. The NAZARENES held that *John the Baptist was the true Prophet*. John the Baptist and his disciples were Nazarenes. "For the Haeresy of the Nazarenes was before Christ, and knew not Christ."—*Ephiphanius*, I. 121. "In the way which these (Jews) call Haeresy I worship."—*Paul, Acts*, xxiv. 14; *John*, iii. 25.

The NAZARENES were distinguished for ABSTINENCE.<sup>1</sup> The John the Baptist NAZARENES ate neither flesh nor wine.—*Codex Nazar*, II. 253; *Söd*, II. 141, 102, and p. viii.; *Matthew*, iii. 4; *Codex Nazar*, I. 81, 33; *Matthew*, iii. 13, 16; iv. 2; *Söd*, II. x, xi, xiii. xv, 140, 142. "NAZARENES who have not eaten the food of the children of the world!"—*Codex Nazar*, II. 253. "It is good *not to eat flesh* nor to drink wine!"—*Romans*, xiv. 21; *Timothy*, iv. 3; *Acts*, xxiv. 6.

For there must be SECTS among you.—1 *Cor.*, xi. 19. Pharisees, Sadducees, Essenes, Nazarenes, Dositheans, all existed before Christ.

Paul (called by the Jews "a leader of the SECT of Nazarenes") found DISCIPLES at Ephesus, and said to them, Did you receive the Holy Inspiration (Pneuma) when you believed? And they replied to him: But we have not heard if there is any HOLY INSPIRATION!<sup>2</sup>

<sup>1</sup> Let him DENY HIMSELF!—*Matthew*, xvi. 24. Nazarenes FASTED; and, just after *his Baptism into the Sect*, Iesus fasted for forty days—*Matthew*, iv. 2.

<sup>2</sup> The Nazarene Codex is very hostile to the doctrine of the Holy Spiritus.—*Söd*, II. 102, 109; *Codex Nazar*, II. 94, 95; III. 65.

The Nazarenes were baptized in the Jordan—*Codex Nazar*, III. 38, 39; II. 211, 217. Vocemque Vitae praedicantes in Iardana descenderunt.—*Ibid.*, II. 243.

And Paul said, *Into what then were you baptized?* And they said, Into the BAPTISM OF JOHN!—*Acts*, xix ; *Luke*, vii. 28, 30 ; *Matthew*, xxi. 25.

The BAPTISM OF JOHN whence was it? JORDAN is the beginning of the evangels!—*Cyril of Jerusalem*, III. ii ; XIV. viii. JOHN, son of the Aba Saba Zacharia, conceived by his mother ANASABET<sup>1</sup> in her hundredth year, had baptized for 42 years when Iesu Messias came to the Jordan to be baptized with JOHN'S BAPTISM. But he will pervert JOHN'S DOCTRINE, changing the BAPTISM OF THE IORDAN, and perverting the SAYINGS OF JUSTICE.—*Codex NAZAR*, I. 109. "There is not a greater prophet than John the Baptist ; but the least in the Kingdom of God is greater than he !" And all the people justified God, having been baptized with the BAPTISM OF JOHN!—*Luke*, vii. 28, 29 ; *John*, iii. 25.

JOHN preached the END of the Age, saying, Repent, for the KINGDOM OF THE HEAVENS approaches ! Flee from the wrath that comes ! Bring forth the fruits therefore that accord with Repentance. Lo, the axe is put to the root of the trees ! Every tree therefore that bears not good fruit shall be cut down and cast into the fire. I indeed baptize you with water unto Repentance ; but He that comes after me is more powerful than I. He will baptize you with the Holy Spirit and with FIRE ! His winnowing shovel is in his hand and He makes clean his threshing-floor. The wheat He will gather into his Storehouse : and the chaff He will burn with FIRE not extinguished.

Our hope is in LIFE, in LIFE our faith is placed ; JUSTICE is our associate : and in the majesty of thy

<sup>1</sup> *Luke*, ii. 36.

MESSENGER, O LIFE, is our vaunting!—I have covered you with *righteousness* on account of the love with which you have cherished the MESSENGER of LIFE. This is the Light of Life by which has been declared what will be the reward of well-doing.—*Codex Nazar*, I. 327.

This is the Lesson of the JORDAN! Amen.

In the name of the supreme LIFE! When I came, Apostle of Light, King sprung from Light, gravely I came hither. Doctrine and Splendor in my hand, and upon me light and laudation, brightness and doctrine, voice and preaching, character and baptism. Darkened hearts with my voice and preaching I illuminate. My voice is sent forth in the world; my voice in the world is sent forth from the head to the foot of the world; my voice in the world is sent forth! Let every man attend: and each attending shall be freed from Consuming Fire!<sup>1</sup> Happy ye who act JUSTLY, peaceful and faithful; happy peaceful, abstaining far from every evil. I am Apostle of Light, whom the Lord has sent into this world. I am Apostle<sup>2</sup> the JUST, in whom is nothing false, JUST, in whom there is nothing false, and to whom nothing is wanting and deficient. I am Apostle of Light: whoever breathes the odor of Life, who receives this doctrine, his eye is full of light, his eye full of light, his mouth full of hymns, his mouth full of hymns, and his heart full of wisdom.

I am the VINE, the VINE OF LIFE, in whom dwells nothing false, the Tree of Glory: whoever follows Life his heart is full of JUSTICE. The wicked shall

<sup>1</sup> Enoch, xviii. 15; Matthew, xviii. 9.

<sup>2</sup> Gabriel the Messenger.

be in the Shades (of Hell) even to the Day, the Day of Judgment, and even to the hour, the hour of liberation.

Thee, our Lord, we praise, our sins and transgressions forgive us.<sup>1</sup> Thou shalt be praised, O King of Light, who hast sent truth to us, into the love of thee. Pure thou art, O MESSENGER OF LIFE,<sup>2</sup> and thou hast purified all those who love thee. Life pure in all works!

Domine noster, peccavimus, et inique egimus: peccata delictaque nostra nobis remittas. Nomen tuum loco lucis celebretur. Finis.—*Codex Nazar*, I. 123, 124.

I am BAPTIST of all who have put faith in JUSTICE and this Baptism! I am Life which was from Itself, was from its own Splendor, which will remain in the same SECRET PLACE<sup>3</sup> in which it was; whose Splendor shone forth from Itself, whose Light is copious, whose Splendor is Sublime, which (Life) is superior in its own Light, and whose Light is itself stablished by itself. LIFE considering in secret with itself, determined in secret, to call forth a SON.<sup>4</sup> Also LIFE knew that the SON which it intended to call forth into existence would also procreate Sons. Then LIFE procreated this SON like Himself. And him when begotten He placed in Jordan of *living water* sprung from LIFE, endowed him with JUSTICE, clothed him with Splendor, covered him with Light, and

<sup>1</sup> John taught his disciples to pray.—*Luke*, xi. 1.

<sup>2</sup> The Angel GABRIEL who is also called Abel Ziuā.—*Codex Nazar*, I. 23, 247.

<sup>3</sup> *Matthew*, xi. 27.

<sup>4</sup> Art thou he that was coming, the ANOINTED, the SON of God, that was to come into the world?—*John*, vii. 19; xi. 27.

located him with Himself in His own abode situated above Living Fire.<sup>1</sup>—*Codex Nazaraeus*, II. 117.

JOHN said: "I indeed baptize you with water, but One comes mightier than I. He comes after me and is before me; for He was prior to me!" This is the MUSIA, the MUSAL, the MASSIACH.

"From the SUN God will send a KING" was said of the Messias. The Persian ANOINTE<sup>d</sup> resided in the SUN.—*Spirit-Hist.* 245, 247. A new Offspring is sent down from heaven, the BOY (Metatron) now being born, with whom the Iron Race shall end and a Golden arise in all the world!—*Virgil, Eclogue*, 4. Metatron was called NÖR (NAR, Anar, Onuris, the Forming Principle, the Water-god NĒREUS, Noh; NHR "stream"), which (nor) also means Boy!—*Nork*, I. xx; II. 279; *Bodenschatz*, III. 165; *Söd*, I. 163, 117 note, 55, 21, 39, notes; *Spirit-Hist.*, 61. ANOS is the Sun (Metatron<sup>2</sup>).—*Ibid.* 49. NURITA is the wife of Noah (Nus, Nuh, Nar, NĒREUS, Nör, Anos).—*Codex Nazar*, I. 96. A voice went out from the CLOUD of the angel ANOS.—*Codex Nazar*, II. 296. The angel ANOS (the Messias, Metatron) will come into the world, and walk in Jerusalem. He will cure the sick, restore sight to the blind, purify the leprous, give speech to the deaf and dumb.—*Codex Nazar*, I. 57, 101.

I am Abel (Gabriel) whom Life has sent, . . . Gabriel the MESSENGER, called, delegated and sent to create the world . . . Abel Aeon, most splendid of all the angels.—*Codex Nazar*, I. 267, 165, 283. Abel Ziua is called the First-begotten.—*Ibid.*, I. 247.

<sup>1</sup> See Spirit-History of Man, 116, 117; Matthew, xvi. 16.

<sup>2</sup> Lo I send my Angel. The Sun of ZADIKAH (the Sun of JUSTICE) shall arise.—*Malachi*, iii. 1, 20; *Söd*, I. 40.

Life, my parent, said: Abel Ior, CONCEALED Watchman, cui manus imposita patris fuit, and whom I have made equal with myself . . . Go, our Son, first-begotten, and ordained for all creatures.—*Codex Nazar*, I. 291, 287.

The Jews themselves held that, before the Coming of the Messiah, Elias would first come, and be visible on the mountains of Israel.—*The Book Psikta rab-betha*, fol. 62, col. 1; *Ialkut Shimoni über Jesaiam*, fol. 53, col. 3, num. 337; in *Bodenschatz*, 189. Even to this day the Jews pray in their synagogues for the Coming of Elias! They hold that the Messiah will come riding on an ass.—*Ibid.* 189. The ass was a symbol of the Sun (Asal, Sol, Asellus, *Esel*, Asan, San, Sun, Asinus, Atana in *the Nazarene-Syrian*, from Atan, Atten, Adonis); Siloh, Silenus,<sup>1</sup> Anos, Onos, and Asellus go together. The ass of Silenus symbolized the END of the year, the Harvest, the Vintage; but the ass of the Messiah indicated the END of the world and the Last Judgment.—*Söd*, I. 198; II. 117, 118, 131; *Matthew*, xxiv. 3; xxv. 32–34, 40, 46; *Spirit-Hist.* 356–359, 247, 248; 2 *Esdras*, ii. 34; iv. 26; vi. 7–9. Persian and Chaldean Magi came from the country “SABA” to Jerusa-

<sup>1</sup> Bacchus becomes bearded and then is called Silenus.—*Nork, Bibl. Myth.*, I. L. Selenus and Selene are Sel (Sol) and Luna.

Apollo is made “son of” Silenus, and is called Dionysodotus; Dionysus or Poseidon preceded Apollo in the oracular office.—*Mackay*, II. 123, 124.

Compare the Golden head of an ass\* worshipped in the Jewish Temple and carried away by Antiochus Epiphanes, as mentioned by Apion, and the Consecrated winged Ass in the Mysteries.—*Mackay*, II. 136; *Guigniaud*, iii. 289, 295, 339. Beth H Azal (Beth Esel) is the city of the Sun (Ausel, Usil, Azael, Sol).—*Micah*, i. 11. Compare the myth of Silenus and Midas, who built the temple of Cubele Pessinuntia at Pessinus. He was the Deus Lunus, Osiris-Bacchus in the moon.

\* KING Sol-Midas, or AMADIOS: “Midas theos.”

lem.—*Söd*, II. 127 ; *Isaiah*, lx. 6 ; *Matthew*, ii, 1, 9, 10. And the Jews expected that the SIGN of the Messiah would appear *in the heavens*.—*Matthew*, xxiv. 30. “Ascend thou Blessed VIRGO”! EUOI, Bacchus, thou alone art worthy of “the VIRGIN!” “Adoni himself gives you a SIGN, Lo, “the VIRGIN” shall conceive and bear a SON, and he shall call his name “AMANUEL.” For always the Sun rising takes on one SIGN (of the Zodiac).—*Söd*, II. 126.

Out of Bethlehem (*Abaratha*, *Ephrata*) shall come a Musal (Savior) in Israel, whose “Going forth” has been from the Beginning and from Eternity.—*Micha*, v. 2, 5 ; *Nork*, II. 66. And I will pluck up thy GROVES (of Adonis and Venus) out of the midst of thee!—*Ibid.* v. 14.

The Persian Messias, *Sosios*, will suddenly appear unexpected. He will come in the clouds;<sup>1</sup> upon the White Horse (*sosa*) of the Sun ; he will wake the dead and hold JUDGMENT.—*Nork*, II. 164, 165 ; *Daniel*, ix. 25 ; vii. 13 ; *Matthew*, xxvii. 52 ; xxiv. 37, 39. The Logos-doctrine cannot have been first formed at a late period among the *Aramean*-speaking Jews. Already the *Hebrew* text speaks emphatically of an Angel of the Lord (2 M. 3, 2. 14, 19. 23, 20 ; 4 M. 20, 16). The *Zohar* names Metatron “the FIRST-BORN Being” and “Beginning of all creatures.” “Metatron will be conjoined to a body in a maternal uterus” (because he as Messias shall descend upon the earth).—*Nork*, *Bibl. Mythol.* II. 278 ; *Sohar*, I. 77. col. 2, *Sulzb.* Metatron is Adam Kadmon.—*Nork*, II. 281.

God announced by the mouth of all the prophets

<sup>1</sup> The age of pseudo-Daniel is generally placed B.C. 160.—*Mackay*, II. 308.

that the Messiah would suffer.<sup>1</sup> Repent and be converted; that so your sins may be blotted out, and times of rest may come to you *from before the face* of the Lord; and he may send you Him, the Messiah, whom the HEAVENS must RETAIN until the completion of the times of those things which God hath spoken by the mouth of his holy Nabia (prophets) of old. For Musa (Moses) said: A Prophet like me will MARIA (the Lord) raise up to you from among your brethren. To Him hearken ye in all that He shall say to you. And it will be that every soul who will not hearken to that Prophet, that soul shall perish from his people. And all the prophets that have been, from Samōail (Samuel) and those after him, have spoken and proclaimed of these days!—*Acts*, iii. *Syriac*; *Murdock*.

Our Rabbins of blessed memory have learned through a tradition that the Messias, the “Son of Daud,” is living in the Paradise even unto the present day.—*Avodath hakkodesh*, fol. 55, col. 2, cap. 43. in *Bodenschatz*, 184, 90.

John the Sabian preached in the Desert of Judea, wearing the coarse dress of *hair* and the Iessene *Girdle of Leather*. The Iezidi priests still make their pilgrimage to some place near Jerusalem (probably in the Lebanon); while the Nazarenes (Sabians<sup>2</sup>) dwelt in Coele-Syria, in the Decapolis<sup>3</sup> (up to the Lebanon) and in Bashan, beyond the Jordan.—*Söd*, II. xvi. And they had the Evangel of Matthew most

<sup>1</sup> *Söd*, II. 131.

The Passion of Bacchus is a sacred story concerning the being BORN AGAIN.—*Plutarch*, *de Esu Carn.*, vii; *Mackay*, II. 137; compare *John*, iii. 3ff.

<sup>2</sup> The Sabians dwelt on Mount Lebanon.—*Jcrvis*, *Gen.* 107; *Söd*, II. 140.

<sup>3</sup> *Matthew*, iv. 25.

fully in Hebrew.<sup>1</sup>—*Bishop Epiphanius*, I. 123, 124. Jesus in this very district receives the Nazarene Baptism of John; and must therefore be included among the Sabians. The New Testament expressly connects itself with the “Nazarene sect” over the Jordan.—*Matthew*, ii. 23; iii. 1, 4, 13; *Söd*, II. 34, 47, 48; *Acts*, xxiv. 6; xxvi. 9. The Essenes practised self-denial, a severer discipline; and their JUSTICE is worthy of admiration.—*Jos., Ant.*, xviii. 2; *Wars*, ii. 7. They respected the “*RAY*s of the Deity.”—*Wars*, ii. 7. They kept the SEVENTH day; and some of them lived in Syria.—*Philo Judaeus*, iii. pp. 523, 524. We find a Sabeian people on the Euphrates named “*Nasrites*.”—*Wetzstein*, 105; *Söd*, II. 8. The Iezidi<sup>2</sup> are Sabians, and, like John the Baptist, their priests still use the *raiment of hair*.—*Haxthausen*, 232. They have their religious overseer, Sheikh NASR.—*Ibid.*, 227.

“I will mention to thee the Writings out of which thou canst possess thyself of the information which I myself possess respecting the belief and institutions of the *Sabians*. The most renowned is the book

<sup>1</sup> The Hebrew of that time was Syrian.—*Söd*, I. 173; II. 31, 32.

<sup>2</sup> The name Iezid is long prior to Mahomet.—*Haxthausen*, 229.

The Iezidi are the followers of Iezid son of Anisah. He believed that God will send a MESSENGER out of the midst of the Persians and reveal to him a book which already is written in heaven, and which as one whole he will reveal to him at one time.—*Shahrastáni; Chwolsohn*, II. 625. The Iezidi have a tradition that they originally came to Syria from Busrah and the country watered by the lower part of the Euphrates. They use baptism, and believe in SEVEN archangels. The marshes of the Nabatheans are between Wasith and Basra (*Jervis*, 379) and Nabatheans inhabited part of the Lebanon. After death the body of a Iezidi is washed with RUNNING water.—*Layard*, 94. The SABIANs derive their religion from Seth (*Asad, Azad, Set*). From Azed (Seth), an ancient name of their God, the name Iezidi is said to be derived.—*Layard*, 94. The Lebanon and other Sabians swear “by Seth.”—*Jervis*, 107.

“ the AGRICULTURE OF THE NABATHAEANS ” which has been translated by Ibn Wahshijah. This book is full of heathenish nonsense and such things to which only the rude mass is inclined ; and to which only it (the ignorant mass) adheres. It speaks of the preparation of TALISMANS, the drawing down of the powers of the SPIRITS, MAGIC, DEMONS and Gholes, which make their abode in the Desert.”—*Maimonides ; in Chwolsohn, die Ssabier*, II. 458. It also contains many other follies which awake the sensible man’s contempt.—*Ibid.*, 458. That skill which expels DEMONS is a useful science to men.—*Josephus*, viii. 2. Josephus says that Solomōn composed incantations by which diseases are expelled, and left written methods of exorcisms by which demons are so driven away that they never dare to return ; “ and this mode of cure has the greatest prevalence among us to this day.”—*Josephus*, viii. 2. He then proceeds to relate that one Eleazar freed men from demons in the presence of Vespasian and his officers ; he put a ring containing one of the roots mentioned by Solomōn to the nose of the demoniac, and drew the demon out through his nostrils, making mention of Solomōn and using the incantations composed by him.<sup>1</sup>—*Josephus*, viii. 2.

Thus said IACHOH against the NABIA (Prophets) that seduce my people, that bite with their teeth and exclaim SALOM (!) ; but whoever does not kiss their mouth, against him they prepare war.—*Micha*, iii. 5 ; *Sōd*, II. 37. 360 Prophets shall go out from the city Jerusalem ; and indeed in the name of the Lord of Majesty ; and those vagabund.—*Codex Nazar*, I. 59.

The preachers went about in the Desert on “ their

<sup>1</sup> The Codex Nazaraeus believes in demons.—*Codex Nazar*, III. 87, 95, 279.

travels ;” *migrans e loco in locum*. Acts, xix. 13, mentions “WANDERING Jewish Exorcists.” In Arabic, NABAA means to ITINERATE ; and Nabi (prophet) may mean a WANDERING PREACHER.—*Jervis, Genesis, 324*. Exivit ex una regione in aliam :—*Jervis, 324 ; Freitag ; Mark, ii. 2 ; Luke, viii. 1*.

#### A BAPTISM TO BE BAPTIZED !

“ I go through the water ; my Elect, come near !

“ Who has denied the name of Life<sup>1</sup> shall undergo the second death, shall undergo the second death.

“ This is the word of the MESSENGER OF LIFE who, preaching, thus explicitly addressed his lovers : My Elect, submit your heart, attend, wash, cleanse and recreate your mind by JUSTICE.

“ JOHN came to you in the path of JUSTICE.

“ The place which the Lords (Angels) occupy is the place in which the good abide ; and in the place which the Lords possess there is nothing there is nothing vicious or untrue, neither does its own sun set upon this place, nor are the rays of its own Light obscured.

“ NAZŌRIA who have out of their own mind advanced the wisdom of untruth, those lying NAZŌRIA shall be wholly consumed in the Great Day<sup>2</sup> of the END, their name being rooted out from the House of Life, and they shall not see the Light with their eyes.

“ Life was in the land of light, from Life water<sup>3</sup> existed, from water splendor came forth, from splendor issued light, from light the Angels sprung, the Angels who standing celebrate the Life !

<sup>1</sup> Matthew, xvi. 16.

<sup>2</sup> On that Great Day, Judgment will be declared.—*Codex Nazar, II. 261*.

<sup>3</sup> This LIVING WATER which took its way from the House of Life into the world.—*Codex Nazar, II. 255*.

“Life has not built the house in which you now stay. And the Seven Planets who dwell in it shall not ascend into the land of light.

“The world shall perish, things of earthly fabric shall be destroyed!

“Woe to you NAZÖRIA whom Seven Planets have caused to waver, in the world!”<sup>1</sup>

The Nazarenes held that the SUN's nature is of the nature of the Seven Planets.<sup>2</sup>—*Codex Nazar*, II. 35. “To a Sabian, speak of the number SEVEN!”—*Chwolsohn, die Ssabier*, II. 626; *De Sacy*.

<sup>1</sup> *Codex Nazar*, I. 105; III. 43, 47; *Matthew*, xxi. 32; *Codex Nazar*, III. 57, 65, 35; II. 257; III. 67.

Cocheba Suböa; Suba Bahazin; Suba Zaharira, the Seven Watchers.—*Codex Nazar*, II. 296; III. 66, 67. The Book of Enoch also is hostile to Seven Stars.—*Enoch*, xviii. 13; xxi. 3.

<sup>2</sup> “The Sabians believe that the Deity is the Spirit of the SPHERES of heaven. The SUN is the highest God and the 7 PLANETS are deities of a higher sort.”—*Chwolsohn*, II. 451–453; *Maimonides*, v. 2, 3, 5. The SEVEN LAMPS shall shine: Iairu SABÖTH ha Niröth!—*Numbers*, viii. 2.

A Candlestick with 70 ornaments. It spread into as many branches as there are PLANETS including the Sun among them. These branches terminated in a hand, and carried 7 LAMPS, one by one, in imitation of the number of the Planets.—*Burder's Josephus*, I. 174. The Seven Lamps signified the Seven Planets. The twelve loaves the (twelve signs) circle of the Zodiac.—*Ibid.*, IV. 202. When he ordered twelve loaves to be set on the table, he denoted the YEAR, as distinguished into so many months.—*Burder's Josephus*, I. 179. When he made the Candlestick of 70 parts, he secretly intimated the 12 allotted Divisions (Houses) of the Planets: and as to the Seven Lamps upon the Candlestick, they referred to the COURSE OF THE PLANETS.—*Josephus*, III. 9.

Sabati, Jupiter, Mars, the SUN, Venus, Mercury, Luna.

The moderu week is thus a curious monument of ancient astronomy.—*Mackay*, I. 99. Chiun . . . , the STAR of your God, is Sabatai, Saturn.—*Amos*, v. 26, 27; *Acts*, vii. 43. The ancient Sabbath (Saturn's day) was a FEAST OF REJOICING (*Hosea*, ii. 11).—*Mackay*, I. 99; *Exodus*, xxxii. 5, 6; *Jerem.* vii. 9, 18; *Ezek.* xxii. 8; xxiii. 38; *Plutarch, Quaest. Conviv.*, iv. 6. The later strict observance of the Sabbath dates probably from the *Pharisaic period* out of which came at last the absurdities of the Mishna.—*Numbers*, xv. 33; *Matth.* ii. 7; xxiii. 4, 14, 16, 25, 27.

# S Ō D ,

## THE SON OF THE MAN.

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### CHAPTER I.

#### SABA.

Beam of the Sun, that hath shone the fairest light of all before to SEVEN-gated Thebes, thou hast at length gleamed forth, O Eye of golden Day!—*SOPHOCLES, Antigone.*

Bless Iachoh ye his Angels, GAḤARI (the Cabiri, the Mighty) in strength!

Bless Iachoh ALL his HOSTS, his SERVANTS.—*PSALM, ciii 20, 21.*

Praise Iahoh all his SABA!—*PSALM, cxlviii., 1, 2.*

Praise IAO all his SABA!

Praise the KURIOS all his Dunameis!—*SEPTUAGINT.*

Praise the LORD OF LIGHT all his "Powers"!—*JUSTIN c. Trypho, 312.*

RABBI SIMEON hove his hands up, wept and said: Wo to him who shall live to see THE TIME (of the Messiah)! Then a FIRE-PILLAR will appear which for forty days will reach from heaven to earth and be visible to all nations of the world. On this day the KING, the MESSIAS, will depart from the Garden Oden, out of the place named KN ZPOR (Birdnest), and appear in Galil (Galilee). And on the day of his coming then the whole world will quake and all children of the world will hide themselves in holes and caverns, for they can no longer think to be saved!—*Auszüge aus dem Sohar, p. 30.* From the

East a STAR, shining with all colors, with seven other stars about it, will become visible.—*Ibid.*, p. 31. As the Jews despised the Christians too much to borrow from them, it is probable that the passage from the Sohar and the one which we give from the Evangelists were both originally taken from a common source,—Judæo-Persian prophesies of the coming of Sosiosh and the Last Judgment.—*Spirit-Hist.*, 247.

Metatron stands before the THRONE.<sup>1</sup> The King ANOINTED (Messiah) has been appointed to reign over all HOSTS.—*Sohar, Comment. Gen.*, xl. 10. The SPIRIT of ALAHim is the SPIRIT of the King MESSIAH!—*Ibid.*, xl. 10. “Why is the Archangel Metatron called the Mediating PILLAR? Because he is a *Mediator* between God and the Israelites!”—*The Sohar; Nork*, 101 *Frage*, p. 135. The pillar is the Sun’s emblem. The solar radiance is painted around the head of the Messiaich. “Hanoch (Enoch, Inachus, Sol) is the Angel Metatron who includes all the SEVEN Angels that see the face of the King!”—*Kabbala Den.*, II. 304.

The LORD OF LIGHT<sup>2</sup> himself, with the command, with the voice of the archangel, and with the TRUMPET of God, shall descend from heaven, and the “DEAD in the Anointed” shall rise!—1 *Thess.*, iv. 16.

<sup>1</sup> Metatron is the “ANGEL of the Lord,” Legatus Shechinae, Princeps faciei, who is also called Nor \* (Boy); of whom it is said that his name is like the name of his Lord. He is said to have seventy names, like God.—*Kabbala Den.*, I. 528. Metatron is the Tree of Life.—*Ibid.*, I. 498.

<sup>2</sup> Timothy, vi. 16; *Spirit-Hist.*, 255, 225.

\* Nuriel, nomen Angeli, quandoque vocatur Auriel.—*Kabbala Den.*, I. 568.

Nar is the Sun. Nero, the “shining.”—*Spirit-Hist.*, 157, 94.

Norea follows Seth.—*Irenæus*, I. xxxlv. Nura, “fire,” in Aramean.

Noria, wife of Noah.—*Codeo Nasar, Norberg, Onomasticon*, 108. “*Nurita.*”

“The UNSPOKEN MYSTERY<sup>1</sup> which the Chaldean raved about, concerning the SEVEN-RAYED God, bringing up the SOULS through Him!”—*Julian, Oratio V.* 172. “The Chaldeans call the God IAO, and SABAoth he is often called, as He who is over the SEVEN ORBITS (circles), that is the Demiurg.”—*Lydus, de Mens.*, IV. 38, 74; *Movers*, 550. “The Demiurg of the world, he who was proclaimed by Moses.”—*Julian; Movers*, 552. “In the Chaldean philosophy this INTELLIGIBLE LIGHT is an Emanation out of the INTELLIGENT LIFE,<sup>2</sup> and is the LIGHT-PRINCIPLE (the LIGHT-Aether) from which the SOULS emanate and to which they return. The PLANETS dance their course around the Chaldean SUN-god, but the FATHER is the Intelligible World, Bel-Saturn, from Whom the SEVEN PLANETARY RAYS go over to the SUN-god!”—*Movers*, 553.

Seest thou not what they do in the cities of Jehudah and in the streets of Jerusalem? The women knead dough to make CAKES to the Queen of Heaven (Astaroth, Astarte).—*Jeremiah*, vii., 18. The Sun and Moon and all the Host of Heaven they have worshipped.—*Jer.*, viii. 2. They burned incense to Bol, to the Sun, and to the Moon, and to the PLANETS<sup>3</sup> and to all the Host of Heaven.—*2 Kings*, xxiii., 5; *xxi.* 5; *Numbers*, xxiii. 29; *Zechariah*, iv. 2, 10.

<sup>1</sup> Great is the MYSTERY of that Divinity!—*Tim.*, iii. 16; *Coloss.*, iv. 3; *James*, v. 4; *1 Ephes.*, vi. 19; iii. 9; *1 Cor.*, ii. 7; *Rom.*, xvi. 25.

<sup>2</sup> Men, as a pastor his sheep, I send into the Iordan, and having raised my staff, I (John) pronounce over them the name of LIFE!—*Cod. Nasar.*, II. 21.

<sup>3</sup> Septem Stellares circumsteterunt.—*Cod. Nasar.*, II. 125. Vos a persecutione SEPTEM STELLARIUM libero.—*Codex Nasar.*, II., 77. Doctrina haec arcana: concio haec de supplantatione Septem Stellarium quam Nuntius Vitae dedit Geniis Abel, Setal and Anos.—*Ibid.*, 81. The Harrân Sabians identified Agathodaemon with Seth, and Hermes with Enoch.—*Chwolsohn, Sabier*, I. 493.

And of the SEVEN WANDERERS  
The fourth, the Sun's,<sup>1</sup> is the very Centre of the PLANETS.  
*Nonnus*, xli., 347.

In the midst of the Throne stood a LAMB as if slain, having SEVEN HORNS and SEVEN EYES which are the "SEVEN SPIRITS of the God," sent forth to all the earth!—*Rev.*, iv. 5 ; v. 6.

SABAOth the Creator: for thus the Demiurgic number (SEVEN) is named by the PHENICIANS (the Israelites).—*Lydus, de Mens.*, iv., 38, 74, 98. p. 112. "SABAOth ADONAIOS!"<sup>2</sup>—*Sibylline Books, Gallaeus*, 278. The Angel Raphael describes himself as one of SEVEN<sup>3</sup> holy ANGELS which present the prayers of the holy and go in before the Glory of the Holy One!—*Tobit*, xii. 15. The Demiurg is Iao who is over the Seven Circles of the Seven Ghebers, the Seven Spirits of Fire, the Seven Gaborim or the Seven GABIRI, the Seven WANDERING Stars! The ancient religion had become astronomical in character in the hands of learned priests or Magi.—*Spirit-Hist.*, 267 ; *Movers*, 110. Consequently we find SEVEN<sup>4</sup> TERRACES in the Temple of Borsippa (Babel):

<sup>1</sup> The Supreme Being produced from his own substance two secondary existences, Christ, who resided in the sun (SABAOth, Heptaktis) and corresponded to the Persian Mithras (teaching in Chaldean Mysteries the Resurrection of the dead) the Mediator!—*Donaldson, Chr. Orth.*, 144 ; *Movers*, 390, 391, 392, 554. Sab is Sol ; Sabatai is Sol-Saturnus ; Sabaoth, the Seven Planetary Rays, the Heptaktis.

Christos is Demiurg of the sun, not the sun which is visible.—*Cyri], Cat.* XI. viii. For whether visible or invisible, whether Thrones or Lordships, or any thing that is named, all existed through the ANOINTED.—*Ibid.*, viii.

<sup>2</sup> Sol e terra exstitit. Illius natura ex natura SEPTEM STELLARUM!—*Codex Nasar.*, II. 35. "King Messiah is called Zebaoth."—*Israelite Ind.*, III. 61.

<sup>3</sup> From the Seven Spirits: Raphael, the Sun's angel, Gabariel, the Moon's angel, Chamael, the angel of Mars, Michael, Mercury's angel, Zadakiel, Jupiter's angel, Anael, Venus's angel, Sabathiel or Kephziel, Saturn's angel.—*Nork, Rabbin. Quellen*, 383, 384.

<sup>4</sup> We may also connect with SABAISM the SEVENS of the Noah-mythus and

I am Nabu-kuduri-uzur, King of Babylon ; the established Governor, he who pays homage to Merodach, adorer of the Gods, glorifier of Nabu, the supreme chief (muda emga), he who cultivates worship in honor of the great Gods, the subduer of the disobedient man, repairer of the temples of Bit-Saggat'u (Beth Shaggeth) and Bit Tzida, the eldest son of Nabu-pal-uzur, King of Babylon ;

Behold now, Merodach, my great Lord, has established me in strength, and has urged me to repair his buildings. Nabu, the guardian over the heavens and the earth (shami'e and irzit), has committed to my hands the sceptre of royalty, (therefore) Bit Saggat'u, the palace of the heavens and the earth for Merodach, the supreme chief of the gods, and Bit Kua, the shrine of his divinity, and adorned with shining gold, I have appointed them. Bit Tzida (also) I have firmly built. With silver and gold and a facing of stone, with wood of fir, and plane, and pine, I have completed it.

The building named 'the Planisphere,' which was the Tower of Babylon, I have made and finished. With bricks enriched with lapis lazuli I have exalted its head.

Now the building named the Stages of the Seven Spheres, which was the Tower of Borsippa, had been built by a former king. He had completed forty-two cubits, but he did not finish its head ; from the lapse of time it had become ruined ; they had not taken

the SEVENS of the Apollo-mythus and the Minotaur legend. SEVEN boys and SEVEN maidens were the tribute to the Minotaur.—*Gen.*, vii. 2. See also *Spirit-Hist.*, 35, 36, 310-312. Müller, *Comp. Mythol.*, 81, identifies the Seven *Haritas* (Horses of the Sun), which are also called in Sanskrit the Seven Sisters, with the Greek *Charitas* or *Graces*. *Har* and *Char* being names of the Sun.

care of the exits of the waters, so the rain and wet (Zunnu and radu) had penetrated into the brick-work ; the casing of burnt brick had bulged out, and the terraces of crude brick lay scattered in heaps ; Merodach my Great Lord inclined my heart to repair the building. I did not change its site, nor did I destroy its foundation platform, but, in a fortunate month and upon an auspicious day, I undertook the rebuilding of the crude brick terraces and the burnt brick casing. I strengthened its foundation, and I placed the writing of my name in the part that I had rebuilt. I set my hand to build it up and to finish its summit. As it had been in former days, so I exalted its head. Nabu the strengthener of his children, he who ministers to the Gods, and Merodach, the Supporter of sovereignty, may they cause this my work to be established for ever ; may it last through the Seven Ages ; may the stability of my throne and the antiquity of my empire, secure against strangers and triumphant over many foes, continue to the end of time.—*Rawlinson*, p. 30–32, R. A. S. vol. xvii.

We suppose the first chapter of Genesis to be the latest<sup>1</sup> portion added to the scriptures, because its ideas of cosmogony are late ! The astronomical ideas are evidently *later than Sabaism*, because to Balom's *Seven Altars* and the *Seven Planets*, as well as to the *Seven Circles*, no allusion is made, although the *Seven days of the week* are retained in the order of the Creation. But while the Pharisees had left Sabaism behind, the common people in the Desert<sup>2</sup> had not wholly given up the ideas belonging to it.

<sup>1</sup> Donaldson's reasons seem conclusive on this point.—*Christian Orthodoxy*, pp. 201, 232, 233.

<sup>2</sup> Paul went to Arabia, and returned to Damascus.—*Gal.*, i. 17.

The SABIANs, or worshippers of the SABA (Host) of heaven, believed in One God, and produce many strong arguments for His Unity: but they also pay an adoration to the Stars (Paul, Colossians, ii. 18), or the Angels or Intelligences which they suppose reside in them and govern the world under the Supreme Deity. They go on a pilgrimage to a place near the *city of Hauran* in Mesopotamia, where great numbers of them dwell!—*Jervis*, 234; *Sale, Prelim. Disc.*, sect. i.

Nabuchadonazar says in his cylinders: The building named “the Stages of the Seven Spheres,” which was the tower of Borsippa, had been built by a former king, . . . but he did not finish its head.—*Rawlinson*, 30. The Birs Nimrud or temple of Borsippa has seven stages symbolical of the concentric circles of the seven spheres, and each colored with the peculiar tint which belonged to the ruling planet. The lowest stage, Saturn’s, is black, the second, Jupiter’s, is orange. The third, that of Mars, is red; the fourth, the Sun’s, must have been golden. Rawlinson suspects that it was originally gilt, or “clothed with gold.” The fifth, Venus’s, is light yellow (white-yellow). The sixth, Mercury’s, was probably dark-blue; the seventh, Luna’s, was white, perhaps encased with silver plates. At this temple of Borsippa, Hermes (Nebo) was worshipped.—*Rawlinson, R. A. S.* xvii. part 2; see *Loftus*, 28. Compare Balaam’s SEVEN ALTARS to the SEVEN PLANETS. This is the old SABAEAN, Chaldean, and Ancient ARAB<sup>1</sup> worship.—*Rawlinson, ibid.*, p. 17, 18, 19. It is the worship of Adoni SABAOTH of the Arabian-Hebrew races.—*Spirit-Hist.*, 181, 225.

<sup>1</sup> A name of Bel.—*Movers*, 337. Baal-Iarob.

A LIGHT and its SEVEN LAMPS! THOSE SEVEN, the EYES of Iachoh (Iao) they, which rove over the whole earth.—*Sakhariah*, iv. 2, 10. The temple had the emphatic name Bith Iachoh Zabaoth (House of Iachoh SABAOTH).—*Zachariah*, vii. 3; *Neumann, Sakhariah*, 286. This SABIAN worship of the *Seven Sons of Sabus* (Sab, Seb, Saturn, Dionysus) continues among the Sabeans of the Desert and is seen in the Desert-Christian Religion of the Nazarenes of the Jordan:

He that hath the SEVEN SPIRITS of the God, and the SEVEN STARS. In the midst of the SEVEN LIGHTS (One) like a son of man, girded with a Girdle of Gold! SEVEN LAMPS which are the SEVEN SPIRITS of the God!—*Rev.*, iii. 1; i. 13; iv. 5. We find Sabean Civilization (Cultur) in east Syria, and a Sabean people named Nasrites (from Nasr, Nasriden).—*Wetzstein*, 104, 105, 129. Sabeans dwelt in Basan.—*Ibid.*, 112, 114. The Sabeans worshipped Dusares (Aud, Adonis, Dionysus, Osiris).—*Wetzstein*, 112, 122; *Movers*, 337, 338. "The secret to provide those glowing regions with WATER<sup>1</sup> is forever perished with those Sabeans."—*Wetzstein*, 137. The eastern and southern slope of the Haurân contains about 300 deserted cities and villages, while it has but 14 inhabited places.—*Wetzstein, Reisebericht über Haurân*, 42. Many of the houses now standing in the Haurân were the dwellings of the old inhabitants of BASAN, the ancient Rephaim.<sup>2</sup> Many of the cities of the Haurân have names which cities of BASAN bore

<sup>1</sup> In the Sun's circuit, called the SEARCH for Osiris, they go around [the temple] SEVEN times, the Goddess desiring greatly the WATER OF WINTER! And they go around just so many times because the Sun with the SEVENTH month completes the passage from the winter to the summer solstice.—*Plutarch, de Iside*, lii.

<sup>2</sup> The Rephaim in "Ostareth (Astarte) of the two horns."—*Gen.*, xiv. 5; *Jervis*, 255.

in the earliest times.—*Graham, R. A. S.*, vol. xvii. part 2d, p. 286.

The Harrânites of the 6th century preserved the old religion of the land.—*Chwolsohn, die Sabier*, I. 15, 141, 144, 152, 153, 154. Hamzah Issfahâni, a historian of the 10th century, remarks that what is left of the Chaldeans is now in the two cities Harrân and Rohâ, and that they in the time of el-Mâmûn gave up the name Chaldeans and took the name Sabians.—*Ibid.*, I. 142, 141. But the real Sabians (of the Koran) were a Christian sect and dwelt in the Marsh districts.—*Ibid.*, 142. Another Arab historian, a contemporary of the former, says likewise that the remains of the Chaldeans who call themselves Sabians and Harrânites, sojourn in Harrân and Iraq, and first took the name Sabians in the time of el-Mâmûn.—*Ibid.*, 143. The Sabians are named “the Chaldean Harrânites.” The Arabs have not made a strong distinction between Chaldeans, Nabatheans and Syrians but rather identified them in great measure. So Masudi says the Chaldeans are the same as Syrians, identical with the Syrians, and the Syrians with Chaldeans.—*Ibid.*, 162, 163. The Arabs call the Syrians Nabatheans.—*Ibid.*, 163, 164, 441. Ibn Chaldûn identifies Babylonians, Chaldeans, Nabatheans and Syrians together.—*Ibid.*, 164. The heathen of Harrân and the Heathen Sabians of Harrân are identified by Chwolsohn, I. p. 168. They had their Deus Lunus and their Dea Luna.—*Ibid.*, 170. We know from the Bible that Chaldean races dwelt in the neighborhood of Harrân.—*Ibid.*, I. 313. A Chaldean race dwelt in Harrân itself.—*Gen.*, xxii. 22. Distinct accounts of the emigration of Semitic races into Harrân are preserved in the

accounts of the Inroad of the shepherd Terah and his sons.—*Gen.*, xi. 31 ; xxii. 20 ; *Chwolsohn*, 313, 314. It was the passage to the West! The population was Aramean. Aram means Harrân.—*Chwolsohn*, I. 314. 315 ; quotes Isa bar Ali ; Chananjeshu bar Sarushwai. The Harrânians burned Seven male lambs for the SEVEN Deities!—*Ibid.*, 412. The Harranites also kept an Easter-feast, Nisan 20th.—*Ibid.*, 465, 535. And another (Nisan, 28th) to Hermes, the SEVEN Deities, etc.—*Ibid.*, I. 498.

The usual expression, of the Rabbins, for heathen is “Worshippers of the Stars and PLANETS ;” and for heathenism “Adoration of the Stars and PLANETS.”—*Chwolsohn*, I. 182.

Balach made Balom ascend Bamoth-Bol (the “High Places” of Bol) : “Balach, king of Moab, has brought me from ARAM, out of the Mountains of KADAM!<sup>1</sup> Build me here SEVEN ALTARS, and prepare Seven oxen and Seven rams!”—*Numbers*, xxii., 41 ; xxiii. 1, 4, 14.

The Nabatheans<sup>2</sup> inhabited the southern foot of Mount Libanus. They agreed with the Jews in being hostile to Syria, which was repeatedly overrun by Nabatheans and Sabeans.<sup>3</sup>—*Jervis*, 382. They were

<sup>1</sup> The district Kadimeh, at the head of the Persian Gulf.—*Jervis*, *Gen.*, 398, 368, 384, 397 ; *Gen.*, xxv. 13, 15. Araz-Kedem, applied to Arabia east of Palestine, and subsequently extended to that which lies more southward.—*Jervis*, 207.

<sup>2</sup> Ebionitarum qui tales (Aeones) professi sunt, hi (Nasaræi) præceptores fuerunt. Atque ambigam, annon etiam nostri Nasaræi eorum discipuli fuerint. Idem nomen. Antiquum hoc et nationis. Adjectum vero recentius Nabathæi : quod a regione ejusdem appellationis inter Syriam et Aegyptum sita et deserta, diuque heresi Ebionitarum gentique Nasaræorum, qui eam secuti sunt, loco quæsito, sumptum fuit.—*Norberg*, *Codex. Nasar.*, I. p. v.

<sup>3</sup> Burckhardt mentions the Saab or Zâb tribe on or near the Persian Gulf.—*Jervis*, 170, 171. We have also “Sabeans of the Euphrates.”—*Jervis*, 360 ; *Forster*, vol. i.

Ishamo-al-ites, like the Shammah, whose range was from the Nile to the Euphrates.—*Ibid.*, 383. Like John the Baptist and the Nazarenes, their guests or neighbors, they *drank no wine*, and denied themselves many things. They occupied a tract of country near Galod or the Hauran.<sup>1</sup>—*Ibid.*, 380, 382. Some of them raised camels and sheep, and others engaged in commerce with caravans, transporting merchandise. *Jervis*, 380. These Arabs are charged by the Rabbinical Pharisee who wrote Genesis with having bought up Joseph in the pit :

A company of Ishamo-el-ites (Eli-Shammah) came from Galod, and their camels bearing spice, balm and myrrh, to carry down to Egypt.—*Rev. Julius Bate, Gen.*, xxxvii. 25 ; *Jervis, Gen.*, 496, 497, 473.

We find the Nabatheans mentioned, Genesis, xxv. 13, as Arabians, in connection with Kedar and Adabal or Tobal (Debul), and MASA and Kadmah (Kadmus). These are Ishmaelites. They were "important among the forces of the Gentiles."—*Isaiah*, ix., 5, 7. They were an "independent people;" and this accounts for the position of John the Baptist, the Nazarenes and Jesus toward the Pharisees of Jerusalem. It was among them that the Nazarene preachers found a refuge, in the security of their deserts. It is really expedient to refer the reader to Genesis, by John Jervis-White Jervis,

<sup>1</sup> About Haurân the inhabitants experience an extreme climate, the thermometer being as high as 110 under a tent in July, and 8 below zero in winter, with a continuance of snow for some weeks during the coldest parts of the latter period.—*Jervis*, 455 ; *Chwolsohn*, I. 309, 310.

Basan was the land which stretched north and east from the mountains of Galod, comprising the plain Hauran and the mountain range Hauran.—*Neumann, Sakhariah*, 392. In the Hauran we have to seek the kingdom of Og, king of Basan.—*Wetzstein*, 81.

p. 380 ff, 396, 398. This excellent and learned man gives a detailed account of the life, customs and country of the Nabatheans, describing the home of the Nazarenes, the life of John the Baptist, and the refuge of Christ. This is the "Over the Jordan" where "John ate the wild honey" and whence Christ drew the references to the "lost sheep" and the "camel" in his comparisons. The Nabatheans were forbidden to use wine; they were breeders of camels and sheep, and used the desert honey, which was found in great abundance. They occupied a tract of country in the neighborhood of Galad and the parts of Syria bordering on the Lebanon! "His fame went throughout all Syria."—*Matt.*, iv. 24.

By the aid of Burckhardt, Strabo, Ptolemy, Pliny, Niebuhr, Forster and other writers, Mr. Jervis finds all these names of Esau's descendants to be the names of the various Arabian tribes. Amalek and the tribe of the Shammah, known to modern tourists, are mentioned.—*Gen.*, xxxvi. 13; *Jervis*, 448 ff, 472 ff, 379 ff. The enumeration in Genesis of these Arab tribes, known to Ptolemy and Pliny, plainly fixes the composition or compilation of Genesis in times *nearer to Ptolemy* than to the creation of this planet. The *Rabbinical era* suits with all the circumstances of the case. On the tribe of the Shammah see Layard's *Babylon and Nineveh*, 260, 541, *et passim*.

All these nomad tribes roving about northern Arabia were comprised by the Greeks under the name of Nabathian Arabs.—*Heeren, Asia*, II. 103.

The Nabatheans ruled from the Nile to the Euphrates, and from Lebanon to Mount Zametas.—*Jervis*, 383. Thus we see that the Nazarenes could

travel from the Jordan even to the city Bassora (Basra) and still be among their friends the Nabatheans or Sabeans. Since some thousand Essenes dwelt in the Desert, John and Jesus made it their base of operations; their protection was from the Arabs. The Nabatheans and Timaneans were neighboring tribes, and the neighborhood of Mount Zametas was common to both. The Timaneans (Teman) were masters of the entire tract of country occupied in Pliny's time by the Saraceni, Thabeni and Suelleni.—*Jervis*, 393.

According to Strabo, the whole mountain chain between Lebanon and Bosrah (situated at the southern termination of the Hauran) was peopled by the Ituraeans, or the Arabs of the tribe of Ietur. The Arabs and Ituraeans dwelt intermingled in the mountains south of Trachonitis and Damascus. According to Burckhardt, the Hauran comprises part of Trachonitis and Ituraea, the whole of Auranitis, and the northern districts of Batanaea. The alliance spoken of in 1 Chronicles between Itur, on the borders of the Hauran, and Kadmah, on the *shores of the Persian Gulf*, is curiously illustrated by Burckhardt when speaking of the *intercommunication still maintained* by the roving tribes of the great northern desert which separates these widely distant regions: he says that, during the last century, the Wadi Hauran was the continual scene of conflict between the Muweyli Arabs (who at present inhabit the Desert about Aleppo) and the Beni Khalid tribe from Basra. For Muweyli and Khalid, substitute the tribes Reuben, Gad and Manassah on the one hand, and the Ishmaelite tribes Itur (Ietur), Naupish and Kadmah on the other, and we have the same conflict, on

the same ground, for the same cause, at an interval of more than two thousand years. The existence of the Nazarenes on the Jordan and at the same time on the Persian Gulf is thus explained. And the publication of the Codex Nasaraeus at Basra is all the same as if it had been arranged and committed to writing on the banks of the Jordan, in Galilee, or Gilead.

Hottinger speaks of the Religio Nabathaea, or Chaldaea, to which Chaldeans, Persians and, more than others, the Sabaeans were addicted; Sabaeos, Chaldaeos, Nabatheos, Charaneos, quo ad ritus, ceremonias, universamque superstitionem, scriptoribus Arabicis esse eosdem.—*Chwolsohn*, I. 28, 29, 82. “The author of the *Agricultura Nabathaeorum* wrote that the Babylonian and Harrân Sabians mourn Tammuz; under the first he understands the Mendaites, who really had their abode in Babylonia.” It was in Wasith and Basrah.—*Ibid.*, I., 105, 106, 143. The Mendaites or Johnchristians dwell not far from the Persian Gulf. *Chwolsohn*, I. 21, 22. The Mendaites are named Sabians.—*Ibid.*, 24, 69, 70, 74. Up to the year 830 after Christ Sabaism was understood to mean John’s-Christians.—*Ibid.*, I. 19.

The Mahometans of the sixth, seventh and eighth centuries (the first three centuries of the Hegirah) gave the name Sabians exclusively to the Johnchristians (the Mendaites).—*Chwolsohn*, I. 100, 101, 102. Mahomet mentions the Jews, Christians and Sabians all together as Believers.—*Ibid.*, I. 102. A Mahometan historian says that the real Sabians (of the Koran) were a Christian sect who dwell between the Desert and the Marshes, dissent from the main

body of the Christians, and are reckoned among the Haeretics to Christianity.—*Ibid.*, I. 109. Their name is derived from the Hebrew word Zabo to “dip in,” “immerse,” “WASH<sup>1</sup> ONE’S SELF.”—*Ibid.*, I. 110, 111. The Mendaites are the descendants of the Nabatheans.—*Ibid.*, I. 111. Sabî means baptist.—*Ibid.*, I. 111, 112.

I am Baptizer first of all who have put faith in JUSTICE and in this Baptism.—*Codex Nazar.*, II. 115.

In nomine VITAE, summae! Præcepta haec Johannis baptistae. Cum legens ille Iordanum<sup>2</sup> aquae vivae baptismum vivum peragraret nomenque VITAE invocaret, contendit Nuntius Vitae ad Iohannem baptistam et ei dixit: Surge, Iohannes, baptiza me baptismo quo baptizas, nomenque quod praedicas super me pronuntia!—*Codex Nasar.*, II. 17.

Peace to thee, my lord John Abo Sabo, lord of glory! To whom John: Veni in pace, filie parvule, invitatum te heri ad Iordanum hodie non fallam!

The Messenger of Life (says to John): Arise, straightway to Iordan go, extend thine arms take me and baptize me with the living baptism.—*Codex Nasar.*, II. 19, 21.

Trust the MESSENGER OF LIFE! He is as a good shepherd who will feed you, who leads the flock into his own fold, and locates and stations it in his sight. The Messenger of Life has given himself to be seen in Iudaea: the VINE is seen in Ierusalem; the same

<sup>1</sup> I WASH in innocence my hands, and in going round thine altar. Iachob.—*Psalm*, xxvi. 6.

<sup>2</sup> I will remember Thee from the land of Iordan and the Chermonites (*Hermionians*).—*Psalm*, xlii. 6.

Iochanan came in the way of JUSTICE!—*Matthew*, xxi. 32. *Syriac*.

Isno came into the confines of Iehud BEYOND IORDANAN!—*Matth.* xix. 1. *Syriac*. Isno Massiacha ZADIKΑ (ΔΙΚΑΙΟΣ, JUST)!—1 *John*, ii. 1; *Syriac*.

LIFE which was, and is eternal. So also the same JUSTICE which before and in the Beginning was! A voice in all the earth arises, splendor in every city increases, the MESSENGER OF LIFE allows all men to see him, freeing them from the tenebrae into light, from obscurity into the clearness of LIFE! Go out from the vast Desert:—*Codex Nasar.*, I. 325–329; *Matth.*, xix. 1.

The Sabeans protected both John and Iesus while they preached the Gospel<sup>1</sup> of the Desert.—*John*, x. 40, 41; *Matthew*, iv. 12; iv. 15; xiv. 15; *Galatians*, i. 17; *Mark*, iii. 8; v. 1, 20.

<sup>1</sup> The Hebrew Writing of Matthew, on the testimony of Papias a church-father, was but a Collection of the "Sayings Iesu."—*Mystagogos*, 35, 198; *Mackay*, 7. At the beginning of the second century Papias says: Each has interpreted Matthew's Writing as well as he could; so it follows that no Greek translation existed at that time!—*Ibid.*, 34. The church-fathers would certainly not have preserved so unfavorable testimony if they had not been convinced of its truth.—*Ibid.*, 34. It would seem that the earliest historical Christian literature consisted of records of the Lord's Sayings or Discourses (Suggrammata Logiōn).—*Mackay, Rise and Progr.*, 7.

The Scribes say that Elia must first come! At the first sound, the Messiah (son of Doid) and Elias the Prophet shall appear to the elect RIGHTEOUS of Israel who fled into the Wilderness of Judea!—*The Book Abkath Ro shel; Israel. Ind.*, iv. 65; 39; *Jerusalem Targum; Matthew*, xi. 14; xvii. 10; xxiv. Ps. cxxxii. 11; *Mark*, ix. 4.

I say unto you that Elia came just now.—*Matthew*, xvii. 12, 13.

Thence issue forth corrupters and corruptresses, wandering through mountains, hills and solitudes. . . These are called WANDERING PASTORS! Yet these say: Alaha speaks mysteriously by us, nor are we unobserved of Alaha!—*Codex Nasar.*, II. 92, 93.

Grace to you and peace, from the "SEVEN SPIRITS" which are before His THRONE!—*Apocalupsis*, i. 4.

## CHAPTER II.

### THE SON OF THE MAN.<sup>1</sup>

The call of the preacher in the Desert: Prepare the way of Iahoh, make straight in Arabah a path for our Alah!—ISAIAH, xl. 3.

Predigend reisenden  
Wonne verheiszenden  
Euch ist der Meister nah'.—FAUST.

Ne spectetis, concupiscatis aut quæratís quod vestrum non sit. Dabit vobis Dominus vester quod vobis non iniq̄ue vindicaveritis!—CODEX NASARÆUS, I. 29.

THE Old Testament philosophy is completely identified with the Brahman philosophy of India, on pages

<sup>1</sup> “Ὁ υἱὸς τοῦ Ἀνθρώπου.”—Matthew, xii. 32.

Light is let down and enters within the thread of Ain Soph, which thread is extended downward from the Person AL (El): and it enters and breaks through and makes its transit through Adam primus, who is *Concealed* until the statum dispositionis (the state of arranging); and passes through Him from His head to His feet: and in Him (in eo) is the Figure of a MAN.—*Kabbala Denud.*, II. 246. “For over thee is the Father of all, the FIRST MAN, and the MAN the SON of the MAN.”—*Irenæus*, I. xxxiv. Paris, 1675. “Where is the Superior MAN, Ancienter (natu major) than the ‘framer’ of heaven and earth?”—*Cod Nas.*, II. 47, 49, 57. The “creator” is the Memra or Word. “This Primal Father of all has an Only-begotten Son. He is the creator Bel, the *revealed* Saturn, the mystical Heptaktis (Seven Rayed God) or IAO of the Chaldean philosophy. According to the Emperor Julian, the *Highest* Deity has brought forth out of itself the Intelligible SUN, of which the *visible* sun is only an image” (an image of the Logos).—*Spirit-Hist.*, 182. Et

335, 151, 231, 153, 176, 160, 164, 165, 333, 238-9, of the Vestiges of the Spirit-History of Man. It identifies the main principles of the two systems, the

iste Pater egreditur a Sene Sanctissimo. Et SAPIENTIA 𐤓 𐤍 𐤇 (Main) a Non Ente invenietur.—*Idra Suta*, vii. § 208. The SUN is the First Man, Adam Kadmon or Adam.—*Spirit-Hist.*, 61, 52. But there is a MAN above Adam.—*Spirit-Hist.*, 229. A MAN above the ANOINTED! "For there is over thee the FIRST MAN the FATHER of all, and the MAN, the SON of THE MAN."—*Irenæus*, I. xxx. Benedictine ed. Paris, 1710. Mercury (the Divine WISDOM) is Sol.—*Arnobius*, VI. xii. "That father goes forth from the Ancient of days. And the MAIN will be discovered from Non Ens."—*The Idra Suta*, vii. § 208. They call this MIND Only-begotten, and father, and Beginning of all things.—*Irenæus*, I. i.

ἄλλοι δὲ ὡς εἰπεῖν τίνες ἐξ αὐτῶν βραψωδοὶ τὸν προπάτορα τῶν ὄλων καὶ προ-  
ἀρχὴν καὶ προαινευόμενον ἄνθρωπον λέγουσι καλεῖσθαι. καὶ τοῦτο εἶναι τὸ μέγα  
καὶ ἀπόκρυφον μυστήριον, ὅτι ἡ ὑπὲρ τὰ ὅλα δύναμις καὶ ἐμπερικεκτικὴ τῶν πάν-  
των ἄνθρωπος καλεῖται, καὶ διὰ τοῦτο οὖν ἄνθρώπου ἐαυτὸν λέγειν τὸν σωτήρα.—  
*Irenæus*, I. vii.; ed. Paris, 1675, page 66.

Alii rursus eum ex duodecim illis Aeonibus qui ex HOMINE (the MAN) et Ecclesia extiterunt ortum esse malunt: hincque fieri ut ipsemet sese Filium hominis confiteatur, tanquam HOMINIS nepotem. . . . Non enim desunt qui omnium propatorem et proarchen et proanenoeton Hominem vocari asserant: et hoc esse magnum illud et abstrusum sacramentum, nempe quod vis illa, quæ omnia superat complexuque suo continet, HOMO appellatur: eamque esse causam cur Salvator filium HOMINIS se dicat.—*Ibid.*, I. vii. Proper hoc Filium hominis se confiteri velut postgenitum ANTHROPI. . . . ipsum Propatorem omnium et Proarchen, et Proanenoeton, ANTHROPON dicunt vocari, et hoc est magnum et absconditum mysterium, quoniam quæ est super omnia "VIRTUS" et continet omnia, ANTHROPOS vocatur.—*Ibid.*, I. vii. p. 67. "The Power Who is above all things and contains all things (in Himself) is called MAN."—*Ibid.*

"The Angel Gabriel takes the place of the Logos, the Holy Spirit that of Life, but the Power of the Highest takes that of THE MAN."—*Irenæus*, I. xii. p. 86. Buthōn is the Supreme Being, the Propator; and MIND is His Son.—*Irenæus*, I. i. 1. The MIND is SON and Only-begotten of the Lord.—*Irenæus*, I. i. p. 37. The Image of the Unseen GOD, the FIRST-BORN of the whole Creation; for in him (the Son) were created all things, those in the heavens and those on the earth, the seen and the unseen, whether "Thrones" or "Lordships" or "Archaï (Beginnings)," or "POWERS."—*Paul, Colossians*, i. 16. The Powers of the heavens were Aeons.—Compare *Irenæus*, I. i. 1, with I. vii. p. 67. Every "Ruler" and "Authority" and "Power" and "Lordship."—*Paul, Ephes.*, i. 21; *Matthew*, xxiv. 29; *Spirit-Hist.*, 311; *Codez Nasarene passim*.

δοτε τῷ κυρίῳ τῷ πατρὶ τῶν αἰώνων δόξαν: Give glory to the KURIOS (the Lord of Light) the father of the Aeons.—*Justin Martyr, Apologia*, ii. 80. See *Irenæus*, I. *caput* i., *passim*.

“SPIRIT and Matter” Philosophy ; also the Hebrew SPIRIT OF GOD with the Hindu PURUSHA, the Hebrew WORD or LOGOS with the Brahman WORD OF CREATION.—*Ibid.*, 239. It on the same pages identifies the Hebrew Philosophy with the Persian and the universal Oriental Philosophy.

On the soil of Asia, from speculations of the Oriental philosophers two conceptions were derived that have mainly determined the religious convictions of the Christian world. The first is the doctrine of One EXISTENCE which is the primal and SOLE PRINCIPLE OF THE UNIVERSE. The second is that the LIGHT-god (later the LOGOS), who previously was held to be the king of the gods, is an emanation from this Supreme being. The PRIMAL EXISTENCE *manifests* itself by its INTELLIGENCE (LOGOS or WISDOM) considered as the Primal MALE PRINCIPLE, and often depicted as resident in the sun. In this stage of the conception the WISDOM is identical with the SPIRIT, or PURUSHA, which is the Primal MALE PRINCIPLE. The Old Testament uses the WISDOM, SPIRIT and WORD as synonymous expressions.—*Spirit-Hist.*, 232. The Hindu, Egyptian and Greek, as well as the Phœnician, Babylonian and Persian, taught this philosophy in their schools.—*Spirit-Hist.*, ch. vii. viii. *passim*. These *two existences* were, from their relation one to the other, most naturally termed the FATHER and the SON.—Compare *Spirit-Hist.* 174, 179–182. While this was going on, Religion had continued to be influenced by Philosophy until the WISDOM, WORD and SPIRIT were worshipped as DIVINE PERSONS in Egyptian, Persian, Hebrew and Hindu liturgies and sacred writings.—*Spirit-Hist.*, 172, 228, 238–241. The Chaldeans are described

as worshipping Bel the Older, the Supreme EXISTENCE withdrawn into Himself,<sup>1</sup> and as also worshipping Bel the Younger, who is the Sun-god Mithra, and the LOGOS.<sup>2</sup>—*Movers*, 265, 553, 555, et *passim* ; *Spirit-Hist.*, 182, 196, 222.

In this philosophy, ADONI, Adonis, Osiris, Bacchus, Iach, Bel-Mithra, AION and Christ are names of the LOGOS who dwells mainly in the solar orb, as the SPIRIT, the LIGHT and the LIFE of men. Therefore we find the sun-names El (Bel), SADI, ELI, ALAH,<sup>3</sup> ALOH (Helios), ADONI (Baal), retained in the Hebrew Bible as names of Iahoh, Iachoh, or Iacchos.

Zoroaster had delivered the LIVING WORD, the astronomical observations of many centuries had been sent to Aristotle from Babylon, the Mourning for Adonis was slowly passing away, and the reputations of philosophers, astrologers, prophets and teachers were still in their bloom, when a chorus of angels, a gathering of the MAGI, and a STAR of wonderful refulgence, signified the advent of a Child of the SPIRIT of God and a virgin mother.

When Kiun (Saturn<sup>4</sup>), rising with a leap and issuing from Scorpio, shall have gone to Leo, Great Euphrates will pour himself into Tigris. By this was signified that the false Messiah should come, become lord of the entire world, sit in a great seat, exercise

<sup>1</sup> Excelsi Dei, qui sit supra Conditozem mundi.—*Clem. recogn.* I. 72, II. 7 ; *Movers*, 558.

<sup>2</sup> Fetahil is the Creator of the world.—(See below, p. 52). Compare Phut, or Ptah-Helios, the Demiurg.—*Spirit-Hist.*, 172.

<sup>3</sup> "Eloeus ab אֱלֹהִים Alah."—*Note to Irenæus*, p. 138.

<sup>4</sup> I will make new heavens and a new earth.—*Isaiah*, lxvi. 22.

*Saturn*, at the End of the world in the time of Noah, *appears* to Xisuthrus.—*Münter*, 104, 119.

judgment,<sup>1</sup> that he should come to create judges from the East to the West in one day, and at the appointed time, by his discourse, speak a testimony concerning himself.—*Codex Nasaraeus*, III. 83. See also St. Jerome, *Com. to Matth.*, xxiv. 27.

In the name of Iesus ANOINTED the Nazarene rise up and walk!—*Acts* iii. 6.

When 5050 years shall have been completed then will come on earth the Most loved Son of God to resuscitate the body of Ada and the bodies of the dead. Who art Thou, so great and little, humble and lofty, soldier and commander, admirable warrior in the form of a slave, and King of Glory dead and alive, whom the cross has carried dead!—*Evangel. Nicodemi*.

Theodoret says “the Elcesaites agree with us respecting the Beginning of all things. For they speak of One Not-born, and Him they call the Creator of all things. But they say there is not one Christ, but one above and the other below. And *this last formerly dwelt in many*, but afterward descended; but the Iesus he at one time says is from God, at another he calls him SPIRIT, and sometimes that he had a virgin mother. And in other writings not this (even). And he says that he again changes body and goes into other bodies and at each time is differently manifested. And these use incantations and invocations of demons, and baptisms in the confession of the principles (of the sect). They embraced astrology and magic<sup>2</sup> and the mathematic error.”—*Theodoret, Haeret. Fab.* II. vii. Compare Matthew ii. 2. See Appendix, p. 134.

<sup>1</sup> Matth. viii. 29; xxiv. 27.

<sup>2</sup> WISE MAN meant Astrologer and Magician.—*Israelite Indeed*, III. 206.

“From the termination of the New Testament narratives to about the middle

The Old Testament does not appear to have made due allowance for the popular belief in spirits ; on the other hand we find a superabundance of demonology, in the Evangels and Zendavesta (Vendidad passim), which represented the prevalent notions of the common people. Now in the fetich philosophy a spirit may be housed anywhere ; and the Jews thought that several spirits might enter the same man. If a good or an evil spirit could thus enter the human body, how much more could the Angel of God, His Brightest Emanation, “come out from God” and enter the body of Iesus. It had been already maintained that the “POWER” of the INACTIVE SUPREME BEING could become incarnate in a human being. Simon Magus<sup>1</sup> offered himself as an instance of this.—*Acts*,

of the *second* century (that is, for about sixty or eighty years) the only Christian writers were those called the *Apostolic Fathers* ; whose writings are few and meagre, and scarcely throw any light on sacred literature and the occurrences in the churches. Hence that early period was, emphatically, the *obscure* *Age* of the Church, and one which has baffled the attempts of learned theologians to explore, from the times of Eusebius to the present day.”—*Murdock, Transl. Syriac Test.*, p. 493.

<sup>1</sup> Simon Magus taught that he was himself the Highest Power, that is, He who is Father over all things.—*Irenæus*, I, xxiii. The word “father” is *elsewhere* applied to the Son, to the NŌUS, to the MIND of The God.

Colorbasus says that the first Ogdoad (of Aeons) was not produced gradually one after the other, but that the Emission of the Six Aeons was delivered at the same time and *at once* by the Primal FATHER and His ENNOIA (Intelligence, the Binah).—*Irenæus*, I. vi. p. 84. Paris, 1675. What the Primal FATHER intended to emit, *this* was called “FATHER ;” and since what he emitted was truth, *this* was called TRUTH. When then He wished to manifest Himself, *this* was called ANTHROPOS : and those whom He previously hoped for when He emitted, *this* was named Ecclesia (the Church). And ANTHROPOS spoke the *Logos* ; this is the First-begotten Son. And the LIFE follows the *Logos*. And thus the first Ogdoad was completed.—*Ibid.*, p. 84.

We have the FATHER and MIND (SON) ; besides Seven Aeons, Ialdaboth, Iao, Sabaoth, Adoneus, Eloeus, Oreus, Astapheus or Astanpheus (Seth-Typhon or Satan-Anubis).—*Irenæus*, I. xxxiv. pp. 135, 136. Or, otherwise, The FATHER and Barbelo ; the ANOINTED LIGHT (the SON), and Seven Aeons, Iao, Saolam, Seth, Daden, Eloeus or Adoneus, Elifeus or Ialdaboth, Sabaoth or Ialdaboth.—*Irenæus*, pp. 133, 138, 134 *nots.*

viii. 10; *Movers*, 558; *Franck*, *Die Kabbala*, 251, 252; *Jost*, I. 413.

The Holy SPIRIT descended upon him in the corporeal likeness of a dove.—*Old Syriac*, *Luke* iii. 22, *Tremellius*. Sicut columbam.—*Jerome*.

Iesua full of the Sacred SPIRIT returned from Iurdan, and the SPIRIT led him into the Desert.—*Old Syriac*, *Luke* iv. 1, *Tremellius*.

But the difficulty was that the gospels declared that John, a BAPTIST, saw the SPIRIT (the Power of God) descend upon Iesus after he had reached manhood;<sup>1</sup> and if the SPIRIT then first descended upon him, there was some ground for the opinion of the Ebionites and Nazarenes who denied his *preceding* existence and refused him the attributes of the LOGOS. The Gnostics, on the other hand, objected to the FLESH, but conceded the LOGOS.<sup>2</sup> Against these views the

<sup>1</sup> *Luke* iv. 1, 14, 18.

<sup>2</sup> I was made before thee! Before all I was Lord! Before ages I am!—*Evangelium Thomæ Latinum*.

Before Abraham was, I am!—*John*, viii. 58.

I am Iesus, Son of God, the LOGOS (the Divine "WISDOM").—*Evang. Inf. Arab.*, 1.

For he who was God, was born a man.—*Symbolum Damasi*; *Jerome* v. 122.

In the name of the Supreme LIFE, the Excellent LIGHT (am I). I am the AEON of LIFE the Supreme, of Life the Greatest, of Life the Highest. I am AEON, etc. Who has involved me in Mysteries and Symbols, who has precipitated me into Mysteries and Symbols? Into that which is hurtful and false who has poured me out? Who has sent me into the strife of the world? Why have they stripped me of my Splendor and sent me forth straightened (reduced) into a mortal form, why into a mortal form have they introduced me?

AEON\* am I of LIFE the Supreme, etc. I stand in the felicity of my Father, in the beatitude (felicitate) of my Father stand I; I, radiant with the Splendor (Glory) which for me they have unfolded. But as if I had not rejoiced in the happiness of my Father . . . they expelled me from my Father's mansion. My corporeal image (figmentum), pierced, shall be slain! On account of this measure, for the world there is about to be strife!—*Cod. Nas.*, III. 197-205 *Pars Cod. Nas. Minor*.

\* Cyril, Bishop of Jerusalem, calls Christ "LIFE begotten from LIFE."—*CyriL*, IV. v.

Epistles of the disciples protested: Who speaks untruth but he that denies that Jesus is the ANOINTED and CONCEALED ONE who has existed in God from the Beginning, in secret.—*Book of Enoch*, pp. 45, 45–50; 1 *John*, ii. 22. Many deceivers deny that the ANOINTED has come in the FLESH!—1 *John*, iii. 1, 2.

Some of the Gnostics say “that there is a certain Primal LIGHT . . . without end! But that This is the ‘FATHER of all’ and is called First MAN. But they say that the MIND is His forth-going SON, (Son) of Him sending him out, and this one is Son of the *Man*,<sup>1</sup> Second *Man*! Afterward they say, when the FIRST MAN exulted with His Son over the beauty of the SPIRIT, that is, of the Woman, and illuminated Her, He generated Incorruptible Light from Her, the Third Male, whom they call the ANOINTED, SON of the First and Second MAN and of the First Woman<sup>2</sup> the Sacred SPIRIT.”<sup>3</sup>—*Irenæus*, II.

<sup>1</sup> “Filium Hominis.”

<sup>2</sup> The Book of Enoch also has the expression: “Son of the Woman.”

<sup>3</sup> No man's ideas are based in himself, but are founded in what he gets from others before him. The doctrines mentioned in Irenæus are therefore earlier than his time. If Irenæus is giving us the *Heresies* of the Orient during the first two centuries, they materially aid us to comprehend early Christian dogmas. These *Heresies* are based on the same Gnostic substratum which underlies the primitive New Testament theology. Irenæus himself says the doctrines of the Valentinians are *ancient* (archaia, antiquas).—*Iren.* I. v. The term Heresy meant a part of *contemporaneous* Religious-philosophy—*Other people's* religious views. Heresy was a component part of *public opinion*; being a part of the res geste, it is admissible in evidence. Valentinus was twice excommunicated and twice received again into the bosom of the Church.—*Milman*, 211. It would be safe to assert the Church's early Gnosticism. The worship of the ANOINTED as God is a part of Gnosticism.—See *Milman*, p. 219; *Irenæus* I. *passim*. Genesis, Ezekiel, Daniel and parts of the Septuagint are clearly Gnostic. Gnosticism was the *Lex non scripta* (the Common Law) of Christianity.

Avoiding the antithesis of the falsely-named *Gnosis*, which some proclaiming have erred concerning the faith.—*Paul*, 1 *Tim.* vi. 21. Paul himself speaks of the *Principalities* and *Powers* in the realms above the heaven.—*Ephes.*, iii. 10. Every *Principality*, *Power*, *Dunamis* and *Lordship* (*Kuriotetos*).—*Ibid.* i. 21.

xxxiv. Lutetiae Paris., 1675. Irenæus was a pupil of Polycarp and Papias and lived in the 2d century.

“The FATHER of all, the First MAN, and the SON, the Second MAN, and Christus *their* Son!”—*Irenæus*, II. xxxiv.

“He who is in heaven, the SON of the MAN.”—*John*, iii. 13. I and the FATHER, we are one thing. *John*, x. 30, 38 ; viii. 19 ; vi. 46.

Justin Martyr calls Jesus Christus “God’s First-born and Dunamis (Power, Aeon)”.—*Justin, Apol. I.* 69. “The First Dunamis (Power, Aeon), *after God the Father and Lord of all*, is also SON the Logos.”—*Justin Martyr, Apologia*, II. p. 74. “The Pneuma (SPIRIT) then and the Dunamis (Power) which is from The God it is right to consider nothing else than the Logos<sup>1</sup> who is also First-begotten to The God.”—

For there are many gods and many Lords (Kurioi).—1 *Cor.*, viii. 5. Angels, Dunameis (Powers), Principalities.—*Paul, Rom.* viii. 38 ; *Justin, Expos. Fidei*, 4. “O God of Angels and Poweas (Dunameōn)”.—*Polycarp’s prayer ; Hefele*, p. 291. Some of the Gnostics used this form of baptism : Into the name of the *Unknown* Father of all things, into Truth the Mother of all, into Him who descended upon Iesus for the uniting and redemption and communion of the Powers (Dunameōn, Virtutum). . . . Above every Dunamis (POWER) of The Father I invoke that which is named LIGHT, and Good SPIRIT and LIFE, because Thou hast reigned in the body. . . . The Name, which is concealed from every deity (Theotetos) and Lordship (Kuriotetos) and Truth (Aletheias), which Iesus the Nazarene assumed in the LIVES (or Zones) of “the LIGHT the ANOINTED” that LIVES through the Holy Spirit unto angelical redemption, the Name of Restoration (re-establishment) Messia, etc. : I do not divide the “Spirit” of the ANOINTED, the heart and the Supercelestial POWER full of pity. Let me enjoy thy Name, O Saviour of truth ! The initiated answers : I am confirmed and redeemed, and I wash my soul from this LIFE and from all things which are from it, in the name of the IAO who redeemed his own soul unto purification in the ANOINTED the LIVING !—*Irenæus*, I. xviii. According to Saturninus, the God (Iahoh, Iao) of the Jews was one of the Angels.—*Ibid.*, I. xxii. (Iao) the Demiurg of the world, proclaimed by Moses. *Julian, in Cyrill.* adv. *Julian*, p. 148 ; *Movers*, 552. (Iao) God of the Seven Rays.—*Julian, Orat.*, V. in *Matrem Deor.*, p. 172 ; *Revelations*, vi. 6 ; v. 5—*Movers*, 551.

<sup>1</sup> Justin Martyr says that “Plato’s words respecting ‘The Son of The God’ :

*Ibid.*, p. 76. "God's Dunamis ('Power') was His Logos."—*Ibid.*, *Apol.*, II. p. 61, ed. 1686. "For the Logos from (the) Unborn and Secret (ἀρρήτου) God we adore and love after The God."—*Justin Martyr*, *Apol.* I.

Cerinthus in Asia taught that the world was not made by the First GOD but by a certain Aeon (Virtute) very much separated and distant from that Princeliness Which is over all things, (an Aeon) ignorant of Him who is above all things. But he *subordinated* Iesus, not born from a virgin (for this appeared to him impossible). But he said that he was the son of Ioseph and Maria, just like all other men. And that he had more justice, prudence and wisdom than all (others), and *after his baptism* Christus (the ANOINTED) descended upon him, from that Princeliness Which is above all things, in the figure of a dove (ionah), and then announced the UNKNOWN FATHER and performed powers; but finally the Christus flew back again from Iesus, and Iesus suffered and rose from the dead: but that the Christus continued without having suffered (impassibilem), existing PNEUMATICALLY (in Spirit).—*Irenæus*, I. xxv.

In the Beginning before all creations The God pro-

*He placed Him crosswise in the form of X in the universe, were borrowed by Plato from Moses* (?).—*Justin*, *Apol.* II. p. 92; *Plato's Timæus*, 36. "He said: The First Power (Dunamis) after the FIRST GOD was decussated in the Universe"; "not knowing nor understanding that it was the sign of the cross."—*Justin*, p. 93. "Iesus 'the ANOINTED' is SON of God and MESSENGER, being formerly Logos, and at one time appearing in the idea (image, form) of fire (in the burning bush),\* and again in the likeness of the bodiless, but now become a man!"—*Ibid.*, p. 96.

In the name of LIFE the CONCEALED, the FIRST, hidden in a secret place, in the name of the Aeons MANO (Ammanuel) and Demuto, in the name of my father the "Messenger of Life."—*Codex Nasaraeus*.

\* The later Jews held that this was the Angel of the Lord. The Hebrews of the Old Testament called it Iahoh Himself.

duced from Himself a certain Rational POWER (Dunamin, Aeon),<sup>1</sup> which is called the Lord of Light's GLORY, at one time, SON, at another, WISDOM, now ANGEL, now GOD, now KURIOS and LOGOS.—*Justin Martyr, cum Trypho*, p. 284. ANGELS and POWERS are in the heavens: PRAISE HIM ALL HIS POWERS (Dunameis).—*Justin, cum Trypho*, p. 312; Psalm 148 reads "ZABA" in Hebrew, "Dunameis" in the Septuagint: "The POWER issuing from the FATHER." "This POWER is not disjoined nor separated from the FATHER."—*Justin*, p. 358. "Should I touch upon the Secret Initiation into the Sacred Mysteries, which *the Chaldean* bacchised (ebakchouse) respecting *the Seven-rayed God*, lifting up the souls through Him, I should say things unknown, and very unknown to the rabble, but well-known to the blessed theurgists. Therefore, I will *keep silence* respecting them at this time!"—*Julian in Matrem*, p. 172; see

<sup>1</sup> Aiōn means Sun, Demiurg, Soul, Aeon, Life, Time, Age. As an adjective, Aiōnios, it means *living*, eternal, immortal. "The temple of Aiōn the Sun."—*Julian, Oratio*, iv. in Solem. Ou, Anī, is the Sun, An means "time," "hour" in Persian; Aion means "soul" in Homer, on means "mind" in Philo, and ian "soul" in Persian. The Aions or Aeons are the "Souls" or "Intelligible Gods."—*Spirit-Hist.*, p. 179, 162, 49, 129, 240, 241. The early fathers admitted that the heresies were *ancient* matter; and yet either assumed to lay them on the shoulders of Simon Magus, or ascribed a vague heretical origin to them. But their origin is Chaldean, the same source from which the Christian dogmatism originally sprung. But the latter came through the Nazarenes into Christianity, from the simpler and less philosophical air of the country, from over the Jordan in Peræa, through the preachings of John and Jesus in the desert.

The patterns of the first Christian Teachers were the earlier rabbins. The style of their writings is an improved rabbinical method. But the rabbins were so much hampered by their efforts to pervert the early mythology and superstitions into subordination to orthodox Judaism that they had very little opportunity to talk common sense, while the early Christian teachers were not thus tied; and accordingly they adhered to the path that John and Jesus trod, preaching morality and religion, righteousness, temperance and judgment to come, the end of the world, the resurrection of the dead and the life to come, and ardently proclaiming the worship of the ANOINTED!

*Spirit-Hist.*, 241, 255. Build me here "SEVEN ALTARS."—*Numb.*, xxiii. 1. "Saba raba, the great SEVEN."—*Movers*, p. 553. "The Ouranian Dunameis."—*Cy-ril*, III. i. Paul speaks of some that worshipped the Angels.—*Colossians*, ii. 18. Ta epourania, and the glory of the Angels and the Rulers visible and invisible!—*St. Ignatius ad Smyrn.*, vi.

"SOPHIA" spoke many things concerning the FIRST MAN and incorruptible AEON, also predicting concerning that "ANOINTED (Christo)" who is on high (Christo sedente ad dexteram Patris Ialdaboth), et rememorantem homines in incorruptibile lumen et in PRIMUM HOMINEM.—*Irenæus*, I. xxxiv. pp. 136, 137. The Mother asked of the FIRST MAN that Christ should be sent!—*Ibid.*, p. 136. The Sethianites, whom some call Ophianites or Ophites, call the God of all HOMINEM (MAN), and again name his LIGHT: but the "Comprehension" of His Mind they call SON of MAN and SECOND MAN.—*Theodoret quoted in Irenæus*, p. 37. Paris, 1675.

The Kabbalists (ancient *Jews*) named the FIRST-BORN, "Light of LIGHT." God's FIRST-BORN went out from the Most High, together with SOMETHING that they name the "SPIRIT OF THE ANOINTING."<sup>1</sup> He is the "ANOINTED of the Highest" and His holy "VEIL."—*Kleuker, Natur und Ursprung der Emanationslehre*

<sup>1</sup> The FATHER seeing this "LIGHT," anointed it with His own benignity, that it might become perfect. This they say is the Christus (ANOINTED).—*Irenæus*, I. xxxiii.

He that abides in "the doctrine of the ANOINTED" hath both the FATHER and the SON!—*John*, II. 10. Whoever denies the SON, the same hath not the FATHER; he that acknowledges the SON hath the FATHER also.—*John*, I. ii. 23. The ANOINTED is SON of the BLESSED.—*Mark*, xiv. 6. Who being in God's form thought it not robbery to be equal with God.—*Philippians*, ii. 6; *John* v. 18 ff. "The MIND, like and equal to Him who sent him forth, and who alone comprehends the Father's greatness."—*Irenæus*, I. i. 1.

bei den Kabbalisten, pp. 10, 11 ; quotes the *Lib. Mysteriorii* ; the *Idra Magna* and the *Idra Parva*.

GOD has most recently, in these days, spoken to us through a SON, by whom he made also the Aeons<sup>1</sup>

<sup>1</sup> The Orphic school was acquainted with the idea of six world-ages.—*Spirit-Hist.*, 291. If therefore to Oulom, or Oulomus, we add six Ages (Aions), we have Seven Aeons.

In an Aeon (kalpa) there are fourteen MANUS (856,800 years = a manu). In each manvantara arises another Manu (Sun, *Mano*, "Aeon"), who becomes for his own period the Progenitor (the Sun) of mankind.—*The Sūrya-Siddhānta* ; *American Orient. Soc.*, VI. p. 154.

Thy throne ὁ θεός unto the Αἰὼν of the Αἰὼν !—*Epist. to the Hebrews*, i. Thy throne, Alahim, is Oulom (Time) and Ad (Time, Eternity).—*Psalms* xlv. 7.

What shall be the parting asunder of the TIMES : or when shall be the END OF THE FIRST and the BEGINNING OF THE ONE THAT FOLLOWS ?

Esau is the END OF THE WORLD and Iacob is the BEGINNING OF THE ONE THAT FOLLOWS.—2 *Esdras*, vi. 7, 9.

And when the world that shall begin to vanish away shall be finished, then I will show these tokens : . . .

And the trumpet shall give a sound which when every man hears they shall be suddenly afraid ! . . .

Whosoever remaineth from all these that I have told thee, shall escape and see my salvation and the END of the world.—2 *Esdras*, vi.

For thou shalt be taken away from all, and from henceforth thou shalt remain with my SON . . . until the TIMES (Aions) be ended !—2 *Esdras*, xiv. 9.

By the Logos of the God were the heavens of old, and the earth standing forth from water and in water, by which the then world, being overflowed with water, perished.—2 *Peter*, iii. 5, 6. Here are two manvantaras.

The Only-begotten again emitted another pair (Union), the ANOINTED and the Holy Spirit, in order to render firm and prop the Plerōma, by whom (a quibus) they say the Aeons were made.—*Irenæus*, I. i. pp. 14, 15 ; *Milman*, pp. 212, 214. The SON created the Intelligible Gods or Souls, Aeons (souls, minds).—*Spirit-Hist.* p. 179, 49, 52.

The SEVEN (hebdomada) is finished with those (7 Aeons), the "Mother" holding the eighth place.—*Irenæus*, I. xxxiv. p. 135. "By each one of them one heaven (coelum) was made, and each dwelt in his own."—*Theodoret* ; see *Note to Irenæus*, I. p. 138 ; quotes also *Tertullian de Praescript.* Ouranos te nun tous Αἰὼνας εἰρήσθαι legousi : and they say that the Aeons were now called Heavens.—*Irenæus*, I. xvii.

Hagios Hagios Hagios KURIOS SABAOTH !

Bless Iahoh all his ZABAI, his ministers, doing his will.—*Psalms* ciii. 21. Among the Chaldeans IAO is Sabaoth ; "Seven Heavens over which they say is the Demiurg" (Iao, ὁ ὑπερ τοὺς ἑπτα κοίλους), "on which account they call him Hebdomada" (Sabaoth). . . . The Seven Heavens they say are not *Intelligible*, but hold them to be Angels, and the Creator Himself an Angel like to

(Times, Ages). Who since he is the SPLENDOR (Radiation) of His LIGHT<sup>1</sup> and the imprint (figure) of his personality, being made so much better than the angels, has come into possession of a name more distinguished than theirs.—*Hebrews*, i.; *St. Jerome and Tischendorf*.

SEVEN golden candlesticks, and in the midst One like a son of man. He who has the SEVEN SPIRITS of the God, and the Seven Stars. SEVEN LAMPS OF FIRE which are the Seven Spirits of the GOD. And before the throne, as it were a glass sea, like to crystal!—*Rev.*, i. 13, iii. 1, iv. 5, 6.

God; just as also the Paradise, which is above the third heaven, they say is fourth Angel in power.—*Irenæus* I. i. p. 22; see *Movers*, 550 ff.

Aristotle says that after the First GOD there are certain Intelligible (Noctous) Gods.—*Justin, ad Graecos*, p. 7, Coloniae, 1686.

Thee, Father of the worlds, *Father of the Aeons*, Artificer of the gods, it is holy to praise. Thee O KING!—The Platonic Bishop Synesius, the Wisest and Best of the Ancient Christians.—*Spirit-Hist.* 311, 312; see *Milman, Hist. Christ.*, pp. 212, 213.

“There are two PARAPHUADES (Sources, Germs) of all the Aions (Aeons), having neither beginning nor end, from one Root, which Power is silence invisible, incomprehensible; one of them appears above, which is a Great Power, the MIND of the universe, directing all things, Male: but the other, the great INTELLECT, Female, giving birth to all things.”—*Simon Magus; Hippolytus*, 251, 253.

The Aeons (Ages) were formed by the Word of God.—*Paul, Heb.*, xi. 3. In Jesus ANOINTED, before the Aeonian Times (Ages).—*Paul, 2 Tim.*, i. 9. The MYSTERY HIDDEN from the Aeons (Ages) and from the generations.—*Coloss.*, i. 26; *Ephes.*, iii. 9. The MYSTERY kept secret in the Aeonian Times (Ages).—*Romans*, xvi. 25. The Primal Father (Propator) was invisible, everlasting, and unborn, *in silence* and in much quiet, in boundless Aeons (Ages) of time.—*Irenæus*, I.; The Only-begotten emitted *Logos and Zoe the Father* of all those (Aeons) who should be after him, and the Beginning and Formation of the whole Pleroma.—*Ibid.*, I. i. The other Aeons all, tacitly in a manner, desired to see the Extender (Prolator) of his seed, and to contemplate that Root Which is without beginning.—*Ibid.*, I. i. p. 13. These are the *Thirty Aeons* of their error.—*Ibid.*, I. i. p. 11.

<sup>1</sup> Gloria “light” from calor “heat” galor (gloria)? Adakas, a great Genius.—*Norberg's Onomasticon*, p. 5. Adagous the Sun, Dachos (a Babylonian *Aion*); compare Tag “Day” and Doxa “light” “glory,” Tagos “Sun,” “Prince,” “Ruler.”

Holy is God the Father of all being, holy is God whose wisdom is carried out into execution by his own "Powers."

Holy are Thou who through the WORD hast created all.

Therefore I believe in Thee, and bear testimony, and go into the LIFE and LIGHT.—*Hermes Trism.* p. 86, 87, 90.

For the WORD was the true LIGHT, . . . and the WORD was made FLESH.—*The Syriac Peschito*; *John*, i. 9, 14; *Tremellius*.

The "ANointed," in the FLESH, Who is God who is over all!—*Syriac, Romans*, ix. 5; *Tremellius*.

The Nasaraean people dwelt just like the tribe Manassa, in Galaitis and Basantis, regions beyond Jordan;<sup>1</sup> so that, I think, the former forgot its language even as the latter the misery of its forefathers (*ratio nominis subjecta*.—*Gen.*, 46, 20). Samaritan words were sounding round about them, and Syriac and Galilean words resounded in their ears (*iis resonae*).—*Codex Nas.*, Preface, note 3. The language of Galilee was corrupt Syriac, unpolished, with a mixture of other languages.—*Anthon*.

Iasous, the prophet, from Nazareth of Galilee.—*Matth.*, xxi. 11, 46.

"The material of the Nasaraean language is Hebrew. And its form is so much the more like the Syriac as Galilee is nearer to Syria; but this has been corrupted in barbarum. Galileeism will be remarked, up to this time entirely unknown. I am uncertain whether it will receive the greater favor for its novelty, or reverence for its sanctity. For it

<sup>1</sup> *Epiph. contra Nasaraeos*. This is near the first scene of Christ's teachings.—*Matthew*, iv. 25. Basan is the other side of the Sea of Galilee.

was the vernacular of Christ and his Apostles.<sup>1</sup> Also the Graecism of the New Testament will be apparent. The Gnosis, the Oriental Philosophy, will be not less patent: Preface, *Cod. Nas. Norberg* :

The Divine MIND is eternal. And it is pure light, and poured out through *splendid and immense space* (Gr. Plērōma). It is Genetrix of the Aeons.<sup>2</sup> But one of them (the Demiurg) went to Matter<sup>3</sup> (which was) stirring up confused (turbulentos) movements

<sup>1</sup> Weightier than all else is the similarity both of language and thought, between the Kabbala and all sects of Gnosticism, especially those of which Syria is the cradle; as the Religion-Codex of the Nazaraeans.—*Franck*, p. 81. The Sohar was written in Aramean-Syrian.—*Ibid.*, p. 76.

“It was not until the second century that the combination of Orientalism with Christianity was matured into the more perfect Gnosticism. This was perhaps at its height from about the year 120 to 140. In all the great cities of the East in which Christianity had established its most flourishing communities, sprung up *this rival*.”—*Milman*, p. 208. It is useless to object to the extreme Gnosticism of the Nazarene Codex, since the Nazarene people were Gnostics; and just those parts of the Codex Nasaraeus which are *the most Gnostic* are the ones to which we find parallel passages in the New Testament. St. Jerome found peculiarities in the Hebrew-Christian Gospel of Matthew. This he appears to have translated only into Greek. “The Nazarenes boasted that they had the Hebrew Gospel of Matthew!”—*Opera Epiph.*, Vol. II. *Dion Petav. Animadv.* p. 50. Testatur Hieronymus se vidisse Evangelium Matthaei apud Nazaraeos, sed id confitetur fuisse tum *Apocrypho*, tum etiam Syriaco aut Chaldaico sermone conscriptum.—*Matth. Flavius Illyricus in Glossâ in N. T.*; *Praefat. in Matthaeum*, p. 1; *Gutbirius, Nov. Test. Syriac.*

<sup>2</sup> According to the Valentiniens there was a perfect Aion who existed before, called Buthon and Propator. Ennoia (Intelligence) is the Mother, and MIND (Nous) the Son. Him they call *Only-begotten* and *Father*, and Beginning of all things.—*Irenæus*, I. 15. The Propator is known only to the Only-begotten Son, that is, to the MIND.—*Ibid.*, I. ii. ; xii. No man has seen God at any time, the Only-begotten Son who is in the bosom of the Father, he has declared Him.—*John*, i. 18.

SENIOR occultatus est et absconditus: Microprosopus manifestus est, et non manifestus.—*The Sohar, Liber Mysteriorum*, iv. 1; *Rosenroth*.

“In the name of LIFE the CONCEALED, the FIRST, hidden in a secret place; in the name of the Aeons MANO and Demuto, in the name of my father the ‘Messenger of Life,’ and of the doctrine of the Genii.”—*Codex Nasaraeus*.

The excellentes Aeons, MANO, Demuto and Netubto the Mistress (Domina, Queen, Lady) to whom we owe (our) origin.—*Codex Nasaraeus*, p. 281.

They say that the Aeons were consummated according to the Providence of the Father, Son and Holy Spirit.—*Irenæus*, I. ii. 5.

<sup>3</sup> Chaos.

(motus) ; and by a certain portion of *Heavenly* Light fashioned it properly constituted for use and appearance, but the beginning of every evil. The Demiurg claimed divine honor. Therefore Christ ("the Anointed"), the Prince of the Aeons, was sent (expeditus), who *taking on the person* of a most devout Jew (Iesu) was to conquer him ; but who, *having laid it aside* (it was done upon the cross, by the contrivance of the Demiurg), departed on high ! This Gnostic superstition has been briefly set forth, that the Nasaraean, resembling it, although opposed to it and just as intricate, might by comparison of each be more clearly understood. But which, commenced with equal appetite for making up fictions and facility of gaining belief, and the remedy being so much slower than the evil, was continued (uninterrupted) up to our time even. And Simon Magus was first (?) informed of it (Gnosticism) who wished to be regarded as the first Aeon himself ! That also the Nazarenes did not at that time reject *such* (Aeons), is credible. For of the Ebionites, who acknowledged *such*, these were the instructors."—*Preface, Cod. Nas.*, p. v.

"Ebion had the opinion of the Nazarenes, the form (doctrine) of the Cerinthians (who fable that the world was put together by angels), and the appellation of Christians ; and having been joined (conjunctus) to them (the Nazarenes), each imparted to the other out of his own wickedness and decided that *Christ was of the seed of a man.*"—*Epiphanius, contra Ebionitas.*

And I shall be in doubt if even our Nazarenes were not their disciples. The name is the same. This is ancient and the nation's. More recently the name Nabathaeans was added. The Ebionites and

Nazarenes inhabited a place, for a long time, between Syria and Egypt, a desert;<sup>1</sup> it was called Nabathaea. They were called Baptists, Sabaeans and Day-Baptists, and "John's Christians." They believed that the Messiah was not the Son of God, but a prophet following John.<sup>2</sup> They hold HONEY and LOCUSTS as a sacrament. And the day on which this is done is "a FEAST."—*Preface, Cod. Nas.*, p. v. ff.

What went ye out into the Desert to see? A prophet? Yea, and a *Greater than a prophet!* For this is he of whom *it is written*: Lo, I send my MESSENGER!<sup>3</sup>—*Matth.*, xi. 8 ff. The Angel Metatron will descend upon the earth. "He will be conjoined to a body in the maternal uterus."—*Sohar in Genes.*, 24, 2. Part I. p. 77, col. 2, Sulzbach ed.; *Nork, Bibl. Myth.*, II. p. 278.

Benedictus Qui venit in nomine Domini.

His name is called MESSENGER of Great Counsel.—*Isaiah*, ix. 6; *Septuagint*.

Art thou the Coming (Sosiosh), or do we look for another?—*Matth.* xi. pp. 3, 4.

The Haeresy of the Elcesites shaped itself *beyond Jordan*; there lay, in Galilee (*Hier. ad Nahum*, I. i.), in Bag-abar of the tribe Simeon (*Epip. de Vitis Proph.*, p. 18), a small place Elkesai.<sup>4</sup>—*Franck, Die*

<sup>1</sup> *Matth.*, xxiv. 26.



<sup>2</sup> But in this age too a son shall be born whose name shall be called John, son of the Abo Sabo Zachariah . . . Thus shall he say to himself: Whoever shall put faith in my JUSTICE and my BAPTISM shall be joined to my association (societati) and shall dwell with me in the seat which was the abode of Life, of the supreme Mano, and of living Fire.—*Cod. Nas.*, II. p. 115.

<sup>3</sup> The "Messenger of Life".?

Some thought that John the Baptist was the ANOINTED. Dictum fuerat de Ioanne, quia ipse esset Christus. Quod quidem nonnulli etiam de Dositheo Samaritarum haeresiarcha dixerunt, alii vero de Iuda Galilaeo!—*Origen*, II. p. 150.

<sup>4</sup> A certain just man, Elchasai, received a book from the Seri of Parthia,

During "the Reign of the Messiah" the General Resurrection shall take place! Consider that there are Four Worlds,—Ages or Dispensations. The first is the age in which we live; the second is the age of the Messiah; the third is the age of the General Resurrection; the fourth is the long or eternal age, the everlasting Sabbath. "Would" said Messiah "that I should be able to raise all, even those who are *born out of time* (Compare the 'Abortive' of the Codex Nasaræus), that all might live."—*Israelite Indeed*, iv. 150, 151; *Rabbinical Extracts*.

If then they should say to you "See, he is in the DESERT," go not out (into the Desert)! If any one should say to you, "Lo, the Messiah is here, or there," do not believe it!—*Matthew*, xxiv. 23-26.

When God created his world, he put his hand *under the throne of GLORY*, and brought forth the soul of the Messiah, and those of his suite! Then God spake to HER (the SOUL), saying, "Wilt THOU be created (that is to say, 'come in the flesh'), and redeem my children after six thousand years?"—*Rabbinical Extracts*; *Israelite Indeed*, iv. 150; *Spirit-Hist.*, 357, 358, 359; 2 *Esdras*, ii. 34, 35, 36, 42, 43; xiii. 3, 26, 31, 52; *Matthew*, xxv. 31; xxiv. 3, 6, 14, 23, 30.

God (ha Kabah) orders the "Angel who presides over the SOULS (ha Rochôth)" to bring that SOUL (Roeh, Ruach) which He specially designates. And this law, eternal in the creation (ha Baram<sup>1</sup>) of man, is observed. The SOUL goes to the presence of the Kabah (God, Kebah, Kebo) and humbly prostrates itself. To whom God says: Betake yourself into this!! Again comes the Angel (Angelus conceptionis) and restores the ANIMATED seed to the mother's womb, giving it two guardian Genii; and a lighted candle is set upon the soul's head.—*Wagenseil, Sota, Excerpta Gemara*, pp. 72, 73.

And this "THE GLAD TIDINGS of the Kingdom (of the Anointed)" shall be proclaimed in the whole inhabited earth for a testimony to all the nations, and then will come the END (of the Age)! Whenever then ye see the ANOMINATION OF DESOLATION (the Roman Cohort on guard in the Temple with the IMAGES of their IDOLS on their ensigns) standing in the HOLY PLACE, then let those in the Iounea flee to the mountains!—*Matthew*, xxiv. 15-20; *Burder's Josephus*, IV. 15; III. 142 ff, 276. After the destruction of Jerusalem the Christians fled to Pella, in the mountains of Peræa.

And when ye shall see Jerusalem encompassed with encampments,<sup>2</sup> then know that its DESOLATION is nigh!—*Luke*, xxi. 20, 21. Vespasian garrisoned the neighboring cities Iamnia, Azotus and Emmaus, besides villages; and his CAMP was at Emmans.—*Burder*, III. 111, 149, 150. He conquered a large part of Peræa, put garrisons in the villages of Idumæa, laid waste the whole MOUNTAINOUS country, and pitched his CAMP at Korea.—*Ibid.*, 150. He had now fortified all the places round about Jerusalem, also putting garrisons in Jericho and Adida, encompassing the City round about on all sides.—*Ibid.*, 154, 160. Simon's army held other fortresses.—*Ibid.*, 157, 158.

<sup>1</sup> See the interleaved page to pp. vii, viii; on Abar, Abaram, Bormos, the Creator-Spiritus, Abram.

<sup>2</sup> Stratopedôn.



*Kabbala*, p. 253, *note*. The limits of Galilee were to Jordan; and it contained a part of Peraea, or the country beyond Jordan.—*Anthon*.

“Phoenicia indeed and Suria surround the Two Galilees, both the Upper and the Lower. . . . And *the Peraea* is much larger, and much of it rough and desert, and wilder in respect to the growth of cultivated fruits. But the cultivated part of this region, and the all-producing and the plains planted with all sorts of trees, are mostly worked for the olive and vine and palm-trees. . . . And its length is from Machairoun unto Pella.”—*Josephus, Wars*, III. 2. The region over which Iesus walked and taught was an oblong square, running northward into Phoenicia

which he gave to some one called Sobiai; this book was delivered (procured) by an Angel whose height was twenty-four schoeni, which is ninety-six miles, but his width four schoeni, and from shoulder to shoulder six schoeni; but the tracks of his feet three and a half schoeni in length, which is fourteen miles, but the breadth of one schoenus and a half, and the depth half a schoenus. And there is with Him also a Female whose measurements he says are in accordance with those above mentioned; and that the Male is SON of the God, but the Female is called the Holy SPIRIT (Ghost).\* A new remission of sins was announced in the third year of Trajan, and he defines a baptism . . . But he says that Christ was born a man, like all men, and that he was not now born for the first time, from a virgin, but also before and again having been and being born he appeared and existed, changing his births, and having been transmigrated.

These Elchasites also apply themselves to mathematics, astrological and magic arts as if true, and, using these, they alarm the senseless so that they think these people possess the magic word (*logou dunatou*); they teach both incantations and epilogues to those dog-bitten and afflicted with demons and possessed by other sicknesses.

These are the wonderful MYSTERIES of the Elchasai (Elxai), the secret and great which he delivered to his disciples.—*Hippolytus*, II. pp. 463–467. He says thus: There are wicked Stars of impiety. This has now been said to you, O pious and disciples; beware of the power of the days over which they rule, nor make the commencement of works on their days, and do not baptize man or woman on the days of their power, when the moon crosses them and journeys with them.—*Ibid.*, p. 469. St. Jerome says “the Daemons observing the lunar tempora.”—*Hieronym. to Matth.*, iv. 24.

\* Simon Magus says the same thing.—*Hippolytus*, II. p. 253.

and Syria, having the Jordan winding south through its middle. The Baptists and the followers of the *Baptism of Jesus* could start *on the east* side of the Jordan in Galaitis (Galaad or Gilead), thence go northward through Basan, on the east of the Gadarenes, Girgeshites and Chorazin, on the east of the Lake of Gennesaret, pass up into Syria, Lebanon, the parts around Tyre and Sidon, and come down *on the west* through Galilee of the Gentiles, Lower Galilee, visit Capernaum, Bethsaida, Tiberias, Cana of Galilee, Nazareth, and go southward into Samaria, to Sychar and Jacob's Well. But if these followers of new teachers would enter Jerusalem, they must leave the *provincial rectangle* wherein they had previously remained. Thus the origin of the Baptists and Nazarenes was altogether in the country, in the provinces, north and northeast of the Holy City.

He goeth before you into Galilee; there ye will see him; lo, I have told you.—*Matth.*, xxviii. 8.

#### IESUS BY THE LAKE OF GALILEE.

Land Zaboulōn and land Nephthaleim by the way of the sea beyond the Iordan, Galilaia of the nations: the people sitting in darkness saw a Great LIGHT. From then began the Iāsous to preach.—*Matth.*, iv. 15, 18.

Ye know the rumor that was in all Judea, BEGINNING FROM THE GALILEE *after the Baptism which John preached*: how the God anointed Iāsous, the citizen of Nazareth, with holy PNEUMA and POWER, who went about doing good and healing all who had come

under the power of the Devil (owing to their sins).<sup>1</sup>—*Acts*, x. 37.

Jesus travelled over all the cities and villages.—*Matth.*, ix. 35. Whoever will not receive you, nor hear your discourses, when ye depart from that house or that town, shake off the dust from your feet!<sup>2</sup> Verily I say to you, that it will be comfortable for the land of Sodom and Gomorrah in the Day of Judgment, rather than for that city.—*Matth.*, x. 14, 15. When ye enter a house, *ask after the peace of it!*<sup>3</sup>—*Matth.*, x. 12. Jesus came from Galilee to the Jordan; he travelled over *all Galilee!*—*Ibid.*, iii. 13, iv. 23. “Ye shall not have completed all the cities of the house of Isarail until Barah d’Anasa (the Son of the Man) be<sup>4</sup> come!” *Matth.*, x. 23. The Nasarenes believed in the Messiah, like the Samaritans! When scribes and pharisees came down among them from Jerusalem, they were not very well received by the Galileans.—*Matth.*, xv.

And (Jesus) went off again over the Jordan to the place where Iōan was first baptizing: and many came to him.—*John*, x. 40, 41. In danger, he retired to Galilee.—*Matth.*, iv. 12.

From the days of the Prophet Daniel (?), certainly

<sup>1</sup> Handkerchiefs and aprons were brought from Paul’s body to the sick, and the diseases departed from them and the evil spirits went out of them.—*Acts*, xix. 12 ff. The rest of the story is a piece of Arab superstition.

Come here, see a man who has told me everything that I have done.—*John*, iv. 25.

<sup>2</sup> Avoid the brahman’s curse, the malediction of the priest-caste.

Lest in his ire

Thy head with burning curse he blast—as the dry forest tree the fire.

The Brahmans had made their doctrine succeed mainly through the fear of hell and the rebirths of the soul.—*Duncker*, II. p. 113. Be afraid rather of Him who can destroy both soul and body in Gehena (hell).—*Matth.*, x. 28, *Syriac.*

<sup>3</sup> “Salom!”

before Pompey's legions went against the Nabateans and passed by Pella into Judea, down to the time when the red cross knights *gave no quarter* (fighting for *the Christ*) in the streets of Jerusalem, the ANOINTED was worshipped in Babylon, Basan, Galilee and Palestine.

On a certain NIGHT an image is placed supine on a bed and MOURNED by WAILINGS arranged in verses. Then when they have satiated themselves with feigned lamentation, a LIGHT is brought in! Then the throats of all who MOURNED are ANOINTED by a priest, and when these have been ANOINTED through, the priest murmurs this with calm murmur :

Take courage, MYSTAE of the God saved from death,  
For to you will be SALVATION FROM PAINS!—*Firmicus, de Errore, 22.*

And even in the 17th century the Bishop of Jerusalem kindled a little heap of tapers at Easter and produced a LIGHT-explosion (Lichtexplosion) in a corner of the Church of the Holy Grave.—*Nork. Bibl. Mythol. II. 367.*

#### GALILEAN - NAZARENE HYMN.

Fear not Zacharias ;  
For thy prayer has been listened to.

And thy wife Elisabet shall bear a son to thee  
And thou shalt call the name of him Iōannes.  
I am GABRIAL that stand before the face of the God.

Blessed be the Lord of LIGHT,<sup>1</sup> the God of the Israël ;  
For he visited and made ransom for his people.

<sup>1</sup> The KURIOS is the "LIGHT of the world."—*John, viii. 12 ; xii. 46.* "KURIOS therefore is the Son of the God."—*Cyril X. v.*

Horus, Vohu-mano (Bahman), Mano (Amon, Manes, the Manes), Mithra, Bel-

And he raised up a *horn of safety* for us;  
In the house of David his servant.

Just as he spoke by the mouth of the holy,  
His prophets since the Aeon (Age) began.

Safety from our enemies ;  
And from the hand of all who hate us.

And thou too, little boy, Prophet of the Most High shalt be called ;  
For thou wilt precede before the face of the Lord of LIGHT to prepare  
his paths.

To give the *Gnosis*<sup>1</sup> of *Salvation* to his people  
By the Remission of their sins.

Through the howels of pity of our God,  
Whereby a SUNRISE from on high has visited us

To manifest himself to those in Darkness and that sit in the shadow  
of death,  
To direct our feet into the way of peace.

In *all the mountain region of Judea (Ioudaia)* all  
these sayings were reported. And the little boy (the

minor, Iao, Adoni, were, each of them, "God of Light," "ANointed," and  
"Light of the world." The Main (Wisdom, *Light*) is the *Logos* of the manes  
in the Resurrection. Monim-us (Amunim) is Hermes!—*Julian, in Solem,*  
*Orat., iv.*

"Truly *Logos* is the LIGHT of The God!"—*Tatian, 152.* And the LIGHT  
shone in Darkness.—*John, i. 5.* The Heathens called "the Hermes, *Loos*  
which is messenger from God": τὸν Ἑρμῆν λόγον τὸν παρὰ θεοῦ ἀγγελτικόν.—  
*Justin Martyr, First Apologia, 68.*

Οἱ πάλα σοφοὶ μυστικῶς καὶ ἐν τελεταῖς αἰνιττόμενοι Ἑρμῆν μὲν ποιοῦσι τὸν ἀρ-  
χαῖον τὸ τῆς γεννέσεως ὄργανον αἰεὶ ἔχοντα πρὸς ἐργασίαν.—*Plotinus, Ennead.*  
III. lib. vi. cap. 19, see *Mauray.* This was the Heathen symbolism for the  
eternal resurrection of life from the under world.

Gnosticism borrowed both from Brahman and from Buddhist doctrines.  
—*Weber, Buddhismus, 63, 64.* "The Brachmans (Brahmans) say that the  
God is LIGHT, not such as one sees, nor such as the sun and fire; but they have  
the God *Logos*, not the articulate, but the (*Logos*) of the *Gnosis*, through  
whom the hidden MYSTERIES of the *Gnosis* (or Deeper Wisdom) are seen by  
the wise!"—*Origen, Philosophumena, xxiv.* Mr. Hall of India informs us that  
he has seen Sanskrit philosophical treatises in which the *Logos* continually  
occurs.

<sup>1</sup> Seyffarth says that the Gnostics (Heathen-Christians) existed already be-  
fore Christ.—*Seyffarth's Chronology, p. 180.*

Baptist) grew and strengthened in spirit, and was *in the deserts*.—*Luke*, i. 65, 80. *Tischendorf*.

And Mariam arose in those days, and went hastily to THE MOUNTAIN (district) to a city of Judaea.—*Luke*, i. 39 ; *Matth.*, xvii. 9 ; xiv., 23 ; viii. 1 ; v. 1. When the GALILEEAN met me, bald as to his brows, besprinkled,<sup>1</sup> walking the air up into the third heaven, and having completely learned out the most beautiful things, *with water* he made us new again, brought us along into the footsteps of the blessed, and from the Sinful Regions ransomed us. And I will make you, if you should hear me, in truth a man.

There was LIGHT imperishable, invisible, incomprehensible, which destroys Darkness<sup>2</sup> and put an end to this Confusion. And He is in heaven seeing the just and the unjust, and writing down their actions in books.—*Lucian*, iv. 359, ff.

A Cloud clothed with a humid nature was agitated. A *Smoke*<sup>3</sup> escaped from it.—*Hermes Trism.*

The WORD proceeded out of this VOICE of

<sup>1</sup> The body he purifies with ablutions and besprinklings. He bids him be besprinkled twice ; on the third and on the seventh day ; and, after this, commands him to wash himself once more. This shows the wisdom of Moses ; for nearly all other persons are besprinkled with pure water, generally in the SEA (*ἀλα δε ΜΥΣΤΑΙ*), some *in rivers*, and others again in vessels of water which they draw from fountains.—*Philo Judaeus*, On those offering victims ; *Bohn*, III. 230. This is a description of a part of the Mysteries.

<sup>2</sup> The “divided Essence” of the *Primal LOGOS* or *LIFE* (the Unknown Formless Life) is Adam and Heuah.—*Spirit-Hist.*, 172, 145, 146, 174, lines 29, 30.

<sup>3</sup> A certain *Smoke* or exhalation which existed in an unformed state (informitate) was infixed in a CIRCLE, and was not dark nor white, nor of any other color.—*Preface to Sohar*. The letter iod is that SPHERE, which is, as it were, fumigation and as *Smoke*. And as smoke is *formless*, so the SPHERE is not comprehended under a fixed form.—*Introd. in Sohar. Kabbala Denudata*, II. p. 242. In the creation of the world, Sanctus ille Benedictus innubebat huic literae iod.—*Ibid.*, II. 242. See *Irenæus*, I. i. pp. 16, 17.

the LIGHT.<sup>1</sup>—*Hermes Trismegistus*; see *Spirit-Hist.*, 174.

At this very time was Iasous; a "WISE MAN," if at least it is right to call him *a man* (*ἄνθρωπος*),<sup>2</sup> for he was a doer of surprising works, and a TEACHER of such men as receive with pleasure "the truths." And many Ioudeans and many Grecians he drew away to himself. This was "the Anointed." And on an accusation by the first men among us, having been condemned by Pilate to the cross, they did not stop loving him who *first* had loved him. For he appeared to them on the third day alive; and the divine PROPHETS having said these and many other wonderful things concerning him. And to this day the sect of Christians, named from him, is not extinct.—*Josephus, Ant.*, xviii. 4.

#### OLSHAUSEN'S TESTIMONY.

As soon as the learned began to search out how the New Testament was made, they fell upon accounts in the oldest writers of the Church, that already *before all the Writings of the New Testament were put together into One Collection* many teachers of the Church had felt doubts of the genuineness of individual Writings.<sup>3</sup> Their reasons were held

<sup>1</sup> John, i. 9, 10.

<sup>2</sup> Josephus and the Nazarenes evidently considered Iesus to be a prophet.—*Matth.*, xvi. 14. Hence the Nazarene expression, *retained in the New Testament Scriptures*, "Iasous Christos, *a man shewn forth.*" Elijah is called the *man of God*. And this expression, *man*, was usually applied to the prophets; although they were *more than men*, having a larger share of the Holy Spirit than fell to the lot of ordinary mortals. As Josephus failed to become a Christian, preferring Judaism, his remark (if it be his) must not be taken in the fullest sense of which the words are capable.

<sup>3</sup> Nork says that the authors of the Canonical Books are as little known to us as those of the Apocryphal Evangelists.—*Nork*, II. 371.

weighty enough to consider those older doubts of the genuineness well founded. After the Reformation especially, this free examination of the Bible began to extend itself, and it was particularly Luther among the Reformers who pursued it.

The oldest traces of the existence of the entire New Testament, as a *completely finished* collection, are first found 300 years after the times of the Apostles! The especial reason why so much time elapsed before this body of Writings was exactly fixed (settled) is that the individual Books thereof, which naturally existed earlier than the Collection, were in circulation at first partly separate, partly in *Smaller Collections*.—*Olshausen*, 11.

“ Since Jew-christians, Marcionites and Gnostics, not to mention *other* more unimportant SECTS, unsettled the *unity* of the Church, they saw themselves compelled to assert with all emphasis the purity of the Apostolic doctrine. Now was the time come when a sifting and separation of the manifold Christian Writings which were scattered in the Church was necessary! The different parties of Haeretics (Ihrlehrer) had moreover also all kinds of invented Writings in their circles, in which they taught their particular views under famous prophetic and *apostolic names*; against such Writings they must declare themselves in the most decided manner, in order to preserve the true apostolic doctrine from intermixture with Heresy and Confused Faith. But since individual teachers of the Church had naturally little power in opposition to the firmly-bound SECTS of the Haeretics, they felt the necessity of uniting themselves nearer and closer together; and out of this effort proceeded the so-called Catholic (General) Church.”

In this way the different SECTS were gradually crushed by the preponderance of the General Church ; yet some of them sustained themselves up to the fifth and sixth centuries.—*Olshausen*, 18, 19.

In the effort to place the genuine apostolic Writings together, some were very easily distinguished as genuine apostolic works ; these they named “ Generally Recognized Writings ” (Confessedly Genuine). First they had the four Evangelists together in a particular Collection, called the Evangelium. The other writings formed a Second Collection, which they called the Apostles. To this Collection of the Epistles of Paul<sup>1</sup> the Acts of the Apostles was *later added*.

Besides these Generally Recognized Writings, there were others which many considered apostolic, but which others had doubts about : the second letter of Peter, the second and third of John, the letters of James and Jude, the Epistle to the Hebrews, and the Apocalypse. These they called Antilegomena (*Spoken against*). First toward the end of the second or the beginning of the third century the most teachers of the General Church agreed upon the genuineness of the above-mentioned Scriptures, excepting the Epistle to the Hebrews and the Apocalypse. These Epistles and the two great Epistles of John and Peter made up the Third Collection.—*Olshausen*, 21.

Some Christian communities used Evangelists which seem to be different from ours. At Rhossus in Cilicia there was the Evangel of Peter ; at Alexandria, there was the Evangel of the Egyptians (*Olshausen*,

<sup>1</sup> The Christians of Peræa rejected Paul's writings.—*Milman*, p. 173.

30) ; and the Nazarenes had some Evangel of the Hebrews. The Ebionites and Marcionites used altered recensions of Matthew and Luke.—*Olshausen*, 30. But the Ebionites used only the Evangel according to Matthew.—*Irenæus*, I. xxvi. Prior to the Evangel there must have been “*short accounts*” of portions of the life and teachings of Jesus. Olshausen speaks of “*shorter memoirs*” (*kleinere Aufsätze*) about separate portions of the Evangel. “If two evangelists used the same *memoir* then a resemblance of recital naturally arose.”—*Olshausen. Nachweis der Echtheit der sämtlichen Schriften des Neuen Test.*, p. 32.

“It is remarkable that, while all Church Fathers say that *Matthew* wrote in *Hebrew*, the whole of them use the *Greek* text as the genuine apostolic Writing without mentioning what relation the *Hebrew* *Matthew* has to our *Greek* one! It had many *peculiar additions* which are wanting in our (*Greek*) *Evangel*!”—*Ibid.*, 35.

Matthew who is also *Leuis* (*Levi*), an Apostle, from publicans, in Ioudæa first with a view to those believing in circumcision put together an evangel of the Anointed, in Hebrew letters and words (sentences) ; it is not known who translated it into Greek. The Hebrew (*Syriac*) up to this time is in the library of Caesarea. I received permission from *the Nasaræans*, who at Beroea (*Beroia*) of Syria used this (evangel), to translate this.—*Hieronymus, de Viris illustr.*, cap. 3. In the evangel according to the *Hebrews*, which indeed was written in the Chaldean<sup>1</sup> and Syrian language, but with Hebrew letters, which the

<sup>1</sup> *Lingua Chaldaica quam vocat hic Syriacam.*—*Hieronymus, Com. to Daniel.*

Nazarenes use even to-day, *according to the Apostles*, or as most suppose *according to Matthew*, which also is contained in the library at Caesarea, the history narrates: "Lo the mother of the Lord and his brothers said to him, Ioan the Baptist baptizes unto remission of sins; let us go and be baptized by him. But he said to them: What *sin* have I committed that I should go and be baptized by him? Unless perhaps this very word which I have spoken is ignorance."—*Hieronymus, adv. Pelagianos*, III. 2. Another extract from the Hebrew Matthew is, "If thy brother shall have sinned in word and has made satisfaction to thee, . . . For among the Prophets even, after they were anointed with holy Ghost, was found the word of sin."—*Hieronymus, adv. Pelagianos*, III. 2. In the evangel which Nazarenes and Ebionites use (which recently I translated from Hebrew into Greek, and which is called by most persons the Genuine gospel of Matthew), that man who has a dried hand is written a mason, praying help in words of this sort: "I was a mason, gaining my living by my hands; I pray thee, Iesu, to restore the soundness to me, that I may not basely beg for food." Even until the Saviour's coming the dried hand was in the synagogue of the Jews, and the works of God were not done in it: after he came upon the earths, the right hand was given back to those believing in the Apostles, and restored to its pristine work.—*Hieronymus*, book 2nd, *Com. to Matth.*, xii. 13.

Barabbas, in the "Evangel which is written according to the Hebrews," is interpreted son of their master.—*St. Jerome, Com. to Matth.*, xxvii. 16.

In the Evangel which is called *according to the Hebrews*, instead of *supersubstantiali pane* I have

found Mahar<sup>1</sup> “crastinum” “futurum”: Give us to-day to-morrow’s (future) bread!—*Hieronym., to Matth.*, vi. 11-15. How much more did the Hebrew Matthew differ from ours?

“A difficult work is enjoined, since this (the translation of Matthew) has been commanded me by your Felicities (Bishops Chromatius and Heliodorus), which *St. Matthew himself*, the Apostle and Evangelist, *did not wish to be openly written!* For if this had not been SECRET, he would have added to the Evangel that what he gave forth *was his*; but he made this book *sealed up in the Hebrew characters*: which he put forth *even in such a way* that the book, written in Hebrew letters and by the hand of himself, might be possessed by *the men most religious*; who also in the course (successus) of time (temporum) received it from those who preceded them. But this very book they never gave to any one to be transcribed (transferendum): and *its text* they related some one way and some another (*aliter atque aliter*).”—*St. Jerome*, v. 445. “Matthew first in Judea issued in Hebrew an evangel of the ANOINTED. This at least, *when* in our word (sermone) *it differs*, and takes (receives) *different sideways* of rills,<sup>2</sup> is to be sought for from one source. I pass over those codices mentioned by Lucian and Hesychius, which the perverse

<sup>1</sup> Written also Moar, Maar, Damhar. Da is the Chaldee and Syrian article.—*Note to the Patrologiae*, vol. 26, p. 43. Da Mahar = To-morrow.

<sup>2</sup> et diversos rivulorum tramites ducit. “So say all the more ancient manuscripts and those of the best note. Aliquot recentiores cum editis legunt, in diversos rivulorum tramites: vel, ad diversos,” etc.—*Note to Benedictine edition*, Paris, 1693. A copy dated 1602 reads in diversos.

The Jewish language at the time of Christ was no longer Hebrew, but Aramean-Syrian. The Scripture was explained to the Jews in mixed Aramean, or Aramean-Syrian.—See *Gelinek's Franck*, 76.

contention of a few men *affirms.*"—*Prefatio St. Jerome in Quat. Evang.* .

And it happened that this book, having been published by a disciple of Manichæus, named Seleucus, who also wrote falsely the Acts of the Apostles, exhibited matter not for edification, but for destruction; and that this (book) was *approved in a synod* which the ears of the Church properly refused to listen to.—*Jerome*, v. 445.

The Hebrew Gospel of Matthew remained in Phrygia and in Palestine with all sorts of heterogeneous additions on the part of the Jew-Christians.—*Olshausen*, 37.

His Disciples coming by night, stole him while we (the guard) were asleep. And this story was circulated among the Jews down to the present day!—*Matthew*, xxviii. 13, 15. This expression "*down to the present day*" indicates rather a *late date* for the *Greek Matthew*.<sup>1</sup> Olshausen thinks that Matthew, after the *Hebrew Evangel*, made a *free!!* translation of it into *Greek*.

Thou wast with Iêsus the Galileean—with Iêsus the Nazarene!—*Matthew*, xxvi. 69, 72.

"He shall be called a NAZARENE!"—*Matthew*, ii. 23. Epiphanius says that the Nazarenes succeeded to the Day-Baptists.—*Codex Nas. Preface*, note 15. Hieronymus and Epiphanius place the SECT of the NAZARENES as far back as the time of the Birth<sup>2</sup> of Christ! This view deserves to be preferred to Mosheim's.—*Franck; Gelinek*, 255; 256 ff.

<sup>1</sup> See page 32, note.

<sup>2</sup> The Heresy of the Dositheans existed before Christ. Dosithei porro tam ante Christum quam post eum complures exstiterunt.—*Epiphanius*, II., *Dion. Petav. Anim.*, p. 26.

Baptizing these with water that will perish, and the living baptism having been perverted, he will baptize in the name of the Father, Son and Holy Spirit, and will turn away from the living baptism with which thou, O Adam, wast baptized in Jordan of living water . . . . But John having been born at Jerusalem in this age and afterwards keeping close to the Jordan, and baptizing, Iesua Messias will come, carrying himself submissively, to be baptized with John's baptism and through John's Wisdom to be wise. But he will pervert John's doctrine, and, changing the baptism of the Jordan,—*Codex Nasarene*, II. 109. The earliest Christians seem to have separated from the Nazarenes.

There was then a controversial inquiry on the part of "John's Disciples" (the Nazarenes) with a Ioudæan about Purification (Baptism). And they came to the John and said to him, Rabbi, he who was with thee *over the Jordan* (TO WHOM THOU DIDST BEAR TESTIMONY) behold he *baptizes*, and all men come to him! John answered and said, A man cannot receive anything if it has not been given to him from the Heaven!—*John*, iii. 25. The *Codex Nasareus* says Iesus *changed* the BAPTISM OF THE JORDAN and perverted the sayings of justice.—*Cod. Nas.*, II. 109.

Iāsous the NAZORENE, a man shewn forth from The God unto you by mighty works and wonders and signs!—*Acts*, ii. 22.

Iēsus the Nazōrene who was a man, a prophet, powerful in deed and word!—*Luke*, xx. 19; *Greek*; *Tischendorf*.

CODEX NASARAEUS.<sup>1</sup>

“The Supreme King of Light;<sup>2</sup> from whom Five splendid and extraordinary Rays of Light go forth: first, Light which is manifest for them (all genii, kings and creatures): second, the agreeable Breath which blows for them: third, the sweetness of the Voice in which they rejoice (take pride): fourth, the WORD of the mouth which lifts them up and trains them to confession of piety; the fifth is the Prototype of every ‘form,’ in which they grow up as fruit rejoices in the sun.”—*Codex Nazaraeus*, part I. p. 9.

Beneficentia, bonitas et magnificentia Regis Summi Lucis, haec ab eo nascentia seque proferentia, definiri nequeunt: neque ea noverit quisquam et discreverit, praeter VITAM quae apud Te est, et Genios ac Nuncios qui coram Te consistunt.

Dicunt reges Lucis, se invicem interrogantes: nomenne sit Magnae Luci? Iidemque respondentes: nomine caret! Unus est Rex Lucis in suo regno, nec ullus qui eo altior, nullus qui ejus similitudinem retulerit, nullus qui, sublatis oculis, viderit CORONAM<sup>3</sup> quae in ejus capite est.

Celebrandus est summus et potentissimus omnium

<sup>1</sup> “That Bible of the pure Oriental Gnosticism.”—*Gelinek's Franck*, p. 255. This “Book of Prayer” was well-ordered and finished on the 13th of the month of Fishes, in the year 1042, and written out (descriptus) in the city Basra, most flowed around, famous for the abundance of water. Basra was the residence of “John's Disciples,” the Sabeans.

<sup>2</sup> Mano is Rex Lucis.—*Cod. Nas. Preface*. Compare Manu, Amon, Omanu; Kur, Amun-El, Emmanuel. The Peschito Version has Ommanuail, which Gutbirius translates Ammanucl.—*Gutbir.*, p. 3. The Christus is thus identified with Amanus, or Manu; Mano, the King of Light, of the Gnostics; also with El, Eli, ELI-os of Justice, the SUN of righteousness.

Have faith in the splendor and LIGHT in which he (Mano) was; have faith in this Mano who was in it, and whose name is Sharhabil.—*Cod. Nas.*, II. 115; (Asar, Osiris-Abel).

<sup>3</sup> The “CROWN” of the Kabbalists.

Deorum, in principio, omnium generationum REX ille aeternus!

The KING rejoices in the "Sons of Light," who in turn boast themselves together over Him: since edifices and abodes built of Splendor and Light have been given to them.

But the land which is theirs rests not upon the pole (axis of the earth), neither their firmament rotates in circles (rotis), nor the Seven Stars pass across them: neither Five nor Twelve<sup>1</sup> Stars (Zodiac Houses) direct their lot!—*Codex Nazaraeus*, I. 9, 11, 21.

BAHAK ZIVO vaunting, as if he had been one of the Powers, took Spirit: and having taken Spirit, as if he had been one of the Powers (Magnatum), and having deserted the heaven of his father, said with a loud voice: I am father of the genii, I am father of the genii, I have prepared habitations for the genii. Reckon up, Thou Fetahil, the account of Orcus, the account of Orcus cast up! This is the command, that I construct creatures: but which will not be in my power. Ignorant of Orcus, unacquainted with Orcus, nor having knowledge of consuming fire which is wanting in light, I shall not have this in my power. I am father of the genii: yet I cannot bestow inhabitants on Orcus itself. Thereupon he receives most kindly Fetahil who has been called to his aid (Advocatum<sup>2</sup>), and, having given a kiss to him as being one of the Powers, propounded to him

<sup>1</sup> And the heaven was visible in Seven Circles, and the Planets appeared with all their "Signs" in star-form, and the stars were divided and numbered with the rulers that were in them, and their revolving course was bounded with the Air, and borne with a circular course, through the agency of the divine SPIRIT.—*Hermes*, iv. 6. SPIRIT is the God (Pneuma ó Theos).—*John*, iv. 24.

<sup>2</sup> But when the Advocate (an Aeon), whom I shall send unto you from my Father, is come, the Spirit of Truth.—*John*, xv. 26; *Spirit-Hist.*, 319. Compare Irenæus, lib. I. i. p. 21, Paris, 1675.

*secret names*, and (names) kept in his own places, to be known. As also he brought him before the Apostle GABRIEL, who having sent forth voice and given his mandate, said: Arise Fetahil, go, descend into the place that is without habitations and creatures . . . frame for thee a world and provide genii in it. But this Gabriel, august father of the genii, no mention having been made of the spring-water of the Styx, did not instruct and teach him in the knowledge of it. Yet Fetahil, the Genius, rose up, went away and descended into the lowest seat that was without a single creature. But placing himself in the depth of mud and immersed in the abyss, he thus spoke with himself: How changed was Living Fire, how changed was Living Fire! And elated in heart he said: I am Son of the Lords, why was Living Fire changed? But when Fetahil Genius had said these words, the "Spirit" strengthening herself, the "Spirit" strengthening herself, and, boasting herself, it being discovered that the Splendor was changed, and that for the Splendor existed "decrease and damage (detriment)", rose up. She removed her mantle and, having put on another and changed her status, composed herself into a habit which before was not hers, and said to Karabtonos who was frantic and without sense and judgment: Arise, see, the Splendor (light) of the *Newest MAN*<sup>1</sup> (i. e. of Fetahil) has failed, the decrease of this Splendor is visible. Rise up, lie with thy MOTHER, and free thee from limits by which thou art held, and those more ample than the whole world. Which having been heard, that Wicked One,<sup>2</sup> his bones jumping, lay with the

<sup>1</sup> "The Son of the MAN." Novissimus = Newest, Latest.

<sup>2</sup> Compare the Vallis Regia, xxxii. 11; xlii. 2, where the Serpent lay with Chava.—*Kabbal. Den.*, II. 306. Chava is Heuah (Eua, Eve.)

SPIRITUS.<sup>1</sup> The SPIRITUS even at one time conceived "Seven Figures," which also giving birth to during seven days She bore witless. Namely, She bore the Seven Stellars (Planets<sup>2</sup>). And just so many, even seven, his own appearances (specics), went forth fashioned.

Extending then his hand toward the abyss, Fetahil said: Let the earth exist, just as the abode of the Powers has existed. And, his hand having been dipped in, even a certain thickening (densatio) took place! . . .

And after twelve days She (the Spiritus) brought forth Twelve Figures, mutually unlike, mutually unlike, and each had an instrument for winnowing corn (a fan) in the hollow of his hand. . . . These things said Namrus Spiritus: and Twelve Stellars (Signs) proceeded forth all badly disposed.—*Cod. Nas.*, I. 181.

We will tell thee how BAHAK<sup>3</sup> Zivo was separated

<sup>1</sup> Irenæus, I. xxxiv. page 134.

The sacred prophets say that one and the same SPIRIT is divided into seven pneumata (spirits).—*Justin, ad Græcos.*

<sup>2</sup> Irenæus, I. xxxiv. p. 136, is closely allied to the Codex Nasaraeus.

<sup>3</sup> Behak "splendens" in Chaldee, "fulgens" in Syriac.—*Norberg. Cod. Nas. Onomasticon.*

Bak means LIGHT, and Baga the Sun. We suppose that the Hebrew scriptural writers breathed in an "ah," so as to lengthen a word: as, Mahalaleel for Malaleel, Isahak for Isak (Asak), Bahak for Bak, Bacch-us (Light, Spirit and Water). The Nasarenes treat their "Spirit" as an *evil Power*, a different conception from THE SPIRIT. Justin Martyr also compares the Spirit that moved on the face of the waters with Kora; making the Spirit *feminine*.—*Justin, Apol.*, II. p. 97. Christ, the KURIOS, and Kora would then be the LIGHT-god and his *feminine* SPIRITUS: Christ and the Holy Ghost are the *Gnostic Pair* that produce the Aeons.—*Irenæus*, I. pp. 11, 13, 15, ff. Thus we identify the early *Gnostic-Christian* conception of Christ and the Holy Ghost with that of Dionysus and Demeter—a *Nasarene* opinion. Justin also makes a closer comparison by substituting Minerva, the Female WISDOM (Sophia).—*Justin*, p. 97. The KURIOS and Minerva-Kora are thus the Jewish Logos and Logess, the SON and DAUGHTER of God (—*Spirit-Hist.*, 228, 229 ff, 172), the Dionysus and Kora-Demeter of Phœnician-Jewish-Greek Mythology. Justin Martyr runs a

from the Spiritus, how the cogitation of all the Genii (Angels) was separated from the rebel voice.—*Cod. Nas.*, I. 149. BAHAK, the Genius calling the world into existence.—*Cod. Nas.*, II. 233.

The FIRST LIFE pours forth prayers, not by giving thanks by words, to the *greatest* Mano, who dwells with the *greatest* FERHO. Then Mano, that Lord, rose up in splendor, light and glory; he called Kebar the lord, who was named Kebar Zivo, and by another name, Nebat Iavar bar Iufin Ifafin, also SAM Mano, Helm and VINE of the food of Life, and, commiserating the Genii (Angels) on account of the magnitude of their ambition, said to him: Genie,<sup>1</sup> Lord of the Genii, see what the Genii (Angels) do, and about what they are consulting!—*Cod. Nas.*, I. 135. They say: Let us call forth (provocemus) the world, and let us call the "POWERS" into existence. The Genii are the Princes (principes) Sons of Light,<sup>2</sup> but Thou art the Messenger of Life.—I. 135.

In nomine Vitae summae, novissimae creaturarum lucis, supremae omnium operum. Arcana haec et primaria concio doctrinae vivae, antiquae, et qua non alia prior. Ubi exstiterat Ferho per Ferho, ubi exstiterat Aiar per Aiar, et ubi exstiterat Mano, Dominus gloriae, ab hoc exstiteret alii Mani, iique Mag-

comparison between the ANOINTEN and Bacchus, Perseus, the "Giant" of the Psalms, Hercules, Esculapius; he admits the resemblance, but charges it to the work of the demons.—*Justin, Apol.*, II. pp. 89, 90.

<sup>1</sup> Messenger of Life. Compare John, xvi. 13.

<sup>2</sup> The New Testament "Anointed" seems to combine the Nazarene-Gnostic ideas of Mano and Fetahil; the King of Light, and the "creator." Compare John, xvii. 25; Matth. xxv. 31.

I am the LIGHT of the world.—*John*, viii. 12.

I and my FATHER we are one thing.—*John*, x. 30.

Unus et idem ostenditur Logos et Monogenes, et Zoe et Phōs, et Sotēr et Christus.—*Irenæus*, I. p. 41.

nates praestantissimi, quorum excellens splendor, quorum magna lux, quibusque non alius prior existit per Ferho, Dominum excellentissimum et infinitum, cujus splendor illustrior quam ut ore praediceatur, et cujus lux major quam ut labiis enarretur. Sic etiam ex eo quod per Ferho exstiterat existere adhaec mille mille Ferhi infiniti, et myriades myriades Majestatum (thrones) innumerabilium. Quemadmodum nec minus existere per quemcumque Ferho mille mille Portae infinitae et myriades myriades Majestatum innumerabilium consistentium et celebrantium illum Mano, Dominum gloriae, hospitem per Ajar, Dominum vitae, versantemque in medio Jordano, eoque aquae candidae, quae ex Mano Domino existit, et cujus suavi odore omnes radices lucis splendorisque summi, primi, afflantur. Ita etiam ad Jordanum maximum, infinitum et ineffabilem, positae plantae; laetae hilaresque, hymno omnes plene, et in perpetuum mansurae. Parique modo ex Jordano maximo existere alii Jordani, infiniti et innumerabiles. Ubi vero exstiterat Ferho per Ferho, ubi exstiterat Ajar per Ajar, et ubi exstiterat Juro, Dominus splendoris et lucis illustris et praestantis, quo non alius prior existit; ab hoc existit Jordanus maximus, aquae vivae vitaeque fusae in regionem Ajar quam Vita tenuit. Quae vero Vita, componens se in similitudinem Domini Mano, a quo exstiterat, precatione sibi profutura usa est. Precatione prima existit genius Oeconomus i. e. DEMIURGUS, qui Vita Secunda a VITA PRIMA appellatus fuit. Existere item alii Genii, infiniti et innumerabiles. In Jordano autem, ex Vitâ orto, Jordano hoc primo in regionem lucis effuso, constituta haec Vita Secunda fuit. Sicut et Vita Secunda non solum Genios procreavit Majestatesque constituit,

sed et Jordanum, in quo Genios collocaret, provocavit. Quorum tamen Geniorum tres fuerunt qui precibus a Vita Secunda peterent ut Majestates etiam sibimet ipsis pararent. Cui trium Geniorum petitioni Vita quoque Secunda satisfecit. Atque Reges provocati Majestatesque paratae fuerunt. Rogantes vero hi iterum, patremque eorum appellantes, quaestione hac proposita, ipsi dixerunt : hunc Jordanum aquae vivae et excellentis, cujus odor suavis, et in quo Genii magnifici collocati sunt, an tu provocasti, tuique sunt Genii, qui in eo constituti? Quibus tribus Geniis Vita Secunda respondit : Quis pater vester? Quis, quem Vita provocavit, Jordanus? Vita erat, atque vos virtute Vitae exstitistis. Ei autem dixerunt : Da nobis de tuo splendore, de tua luce, de eo quod tibi inest, ut euntes, deorsumque fuis aquae torrentibus, Majestates tibi provocemus, mundoque tibi parato, qui mundus et noster et tuus sit, in eo permansuri considereamus, atque Genios, qui et nostri et tui sint, ei conformemus. Ita nomen Vitae Primae non memorabitur. Placuit id ipsi ; et jussum quod illis in voto erat. Quo autem jussu, Dominae Vitae PRIMAE hoc non placuit aut rectum visum est. Quae itaque preces, nec sine gratiarum actione, ad Mano maximum, per Ferho maximum hospitantem, fudit. Surrexit tum Mano ille Dominus in splendore, luce et gloria, vocavit Kebar Dominum, qui Kebar Zivo, alioque nomine Nebat Javar bar Jufin Jfafin, item Sam Mano, clavus et vitis escae Vitae, appellatus est, ipsique, Genios ob ambitionis suae magnitudinem commiserans, dixit : Genie,<sup>1</sup> Geniorum Domine, vide quod faciunt Genii et de quo consultant.—*Cod. Nas.*, 135.

Before all creatures existed the Lord FERHO<sup>2</sup> (the

<sup>1</sup> Vitae Nuntius.

<sup>2</sup> God is not the Mind ; but the Cause that the Mind exists ; nor a Spirit, but

unknown and formless LIFE) exists, through whom JORDAN (the Living Water, the Spirit) exists. The LORD JORDAN exists in its turn, LIVING WATER, which WATER is the Greatest, and gladdening. But from the LIVING WATER we, Life, have proceeded, and all Genii besides.—*Cod. Nas.*, I. 145.

This SECOND LIFE, the ISH AMON, the Place of the “forms” (ideas) in which the THOUGHT of the Creation, whose loftiest and purest Ideal it is, first sprung up—this SECOND LIFE has produced a THIRD, which is called the Superior Father (Abatur), the *Mysterious Ancient*, and the Ancient of the world (Senem sui obtegentem et grandaevum mundi). Abatur arose, and, having opened a gate, looked forth into the DARK water. But immediately a SON was formed, the Image of Himself, in that DARK water,<sup>1</sup> and Fetahil (the Demiurg or Architect of the world) was completely formed.—*Codex Naz.*, II. 211 ; I. 308 ; *Franck*, 257.

There I beheld the ANCIENT of days (the Head of the days), and with Him *Another*. This (last) is the SON OF THE MAN!<sup>2</sup>—*Book of Enoch*, xlvi. 1, 2 ff.

Then begins an endless succession of AEONS, a hierarchy of hell and heaven. Those THREE “LIVES,”<sup>3</sup>

the Cause that the SPIRIT is; nor a Light, but the Cause of the Light.—*Hermes Trismegistus*, vi. 53 ; *Scheible*, 122.

<sup>1</sup> Ialdaboth looked into [the dregs] of Matter lying below and united His Concupiscence with it, whence was born a SON they say. This is the MIND twisted in the figure of a Serpent.—*Irenæus*, I. xxxiv.

<sup>2</sup> The idea and name, “the SON of (the) MAN,” existed before Christ appeared.—*Archbishop Laurence, Ezra*, p. 320, 321, Oxford, 1820 ; *Laurence, Enoch*, p. xlviii. ; *General Remarks to Ezra First (Fourth)*, p. 318–320. Dillmann dates the Book of Enoch 110 Before Christ.—*Kurtz, die Ehen*, 13. The Aethiopian text reads either Son of *Man* or Son of the MAN, in the original Aethiopic. Like the Latin and Syriac it does not express the definite article.

<sup>3</sup> Ye shall exult among the “LIVES:” First, Second, and Third, as Genii exult in the splendid Place of Light.—*Cod. Naz.*, 37.

Ego (Aebel Zivo, Gabriel, Nuntius Vitæ) tum, qui bonus erga bonos sum,

those three degrees in the Pleroma, assume an equal rank with the THREE Kabbalistic "FACES," whose name even (farsufo, PHARAZUPHA) is to be found in the mouth of these SECTARIES.—*Norberg*, 126, 113.

We find among them the THREE highest attributes and SEVEN lower; which are the Ten<sup>1</sup> Sephiroth of the Kabbala. "At the gate of the House of Life the THRONE is fitly placed for the Lord of Splendor. And there are THREE habitations. And in like manner SEVEN LIVES were procreated which are from CABAR ZIO (the Mighty Light or Life=Zeus God of Light, Zio)<sup>2</sup> and are those Bright (ones) shining in their own form and splendor that comes from on high.—*Cod. Naz.*, III. 61.

In respect to the mode of origin of the Demiurg and the production, which continually becomes more imperfect, of the subordinate Genii, they are the mythological expression of the Principle—that for the rest is very clearly spoken out in the Codex Nazareus—that the DARKNESS and the Bad are merely a gradual waning of the Divine LIGHT (*caligo ubi exstiterat etiam exstitisse decrementum et detrimentum*).

The embassy now, with which the Kabbalists

*Vitam Primam potentem his verbis compellavi: Mundus, quem Vita Secunda petiit, creetur, ut et Abatur, VITA TERTIA, procreetur.—Cod. Nas.*, I. 165. Jam succedet, quod Iushamin Vita Secunda susceperit, magnum consilium.—*Cod. Nas.*, I. 293.

<sup>1</sup> This number TEN is the mother of the soul, and the Life and the Light are there united; since the number One is born from the SPIRIT thus the unity has made the TEN, the TEN the unity.—*Hermes*, xiv. 54.

TEN SEPHIROTH . . . the WHEELS and SERAPHIM and the holy Creatures (chioth) and the ministering Angels.—*The Jezira; Meyer*, p. 8.

ONE, the SPIRIT of the God (Alahim) of lives.—*The Jezira, Ibid.*, p. 8.

The Logos and Zoe produce TEN Aeons (after Man and the Church).—*Ironeus*, I. 1.

<sup>2</sup> Zivo="splendor."—*Norberg*. Zio=splendor.—*Seder Lason*, p. 82.

charge the Angel Rasiel, our Haeretics (Nazarenes) let the Angel GABRIEL discharge, who, for the rest, plays a very great part in their Belief; it is he who, in order to raise them from their fall and to open to them the way back to the bosom of their Father, delivered to our first parents that true "Law," the WORD OF LIFE, which extended itself in a mysterious manner through the TRADITION, until John the Baptist, the true Prophet according to the Nazarenes, preached it aloud on the shores of the Jordan.—*Cod. Naz.*, II. 25–56–117; *Gelinek*, 258.

To no one are the ARCANA exposed, except the Most Great and Most High, who knows and discerns all things.—*Codex Nazaraeus*, I. 51. The world shall be taken off by war and mutual slaughter. The only survivor will be Ram (Hermes), man, and Rud (Erde, Earth), woman.—*Ibid.*, 51. But from Nuh and the ARK even unto Abraham, the Prophet of the Spirit, and unto Meso (Moses) and until the city Ierusalem shall be built, will be six generations.—*Ibid.*, 97. But when Ierusalem shall have been built, the city of the abortive, Ibrahim the Prophet will be summoned to Ierusalem. Adunai<sup>1</sup> also will call forth Meso, that is, Moses, from Mount Sinai and will give the world to Moses and prepare a tabernacle<sup>2</sup> for him after he has been called.—*Ibid.*, 89.

Called and Sent by "the LORD of celsitude" was a "GENIUS" whose name is Aebel Zivo; it was also called GABRIEL Legatus.—*Codex Nasaraeus*, I. 23.

<sup>1</sup> "Turbo, Spiritus, and Alloho (compare Aloh) i.e. Sol; these deities were worshipped by them" (by "the abortive," the born imperfect)—*Cod. Nas.*, III. 75. Turbo whom the Abortions call Adunai.—*Cod. Nas.*, III. 73. Meso (compare Mosiah, *Musah*) seems to have been Hermes, the *Messiah of the dead*.—See *SOD*, I. p. 110, 111, 112, 68, 169–172, 183.

<sup>2</sup> Luke, ix. 33.

The Messiah shall stand forth a Prophet of sinners, who will call with his own voice the Seven-stellars, and will collect and consecrate to himself all without distinction. But those Seven impostor Daemons (Angels) will deceive all the sons of Adam. One's name is Sol ; another's is Spiritus Venereus,<sup>1</sup> Astro, Star of Venus, who has also the name Lehbat Amamet ; the third's name is NEBU, Mercurius, a *false Messiah*, who will deprave the ancient worship of God ; the name of a fourth is SIN Luna, called also Shuril (and Siro) ; the fifth is KIUN (Kivan) Saturnus ; the sixth Bel Jupiter ; the seventh Nerig Mars. . . . But that Messiah will appear to his male and female worshippers, about to say to them : See my Splendor that has arisen in the world. And these will not understand that his exterior is not splendor, but that he is playing with the world, even to infatuation (insaniam) . . . The Daemons (lords) of the star Nerig (Mars) will despoil the sons of man, making an attack, and, their flesh having been torn, will spill blood throughout the earth ; and these shall be called Excoriatores, sacrificing priests, immolators and smiters.<sup>2</sup> But the Messiah after this shall be born in another form (specie), clothed with fire, covered with fire and about to display prodigies in fire. EMUNEL his name ! He shall also call himself IESU WHO GIVETH LIFE. . .

The False Messiah shall say : I am Deus, Son of Deus, my Father sent me here. I am the first Legate (Messenger), I am Aebel Zivo, I am come from on high ! But distrust him ; for he will not be Aebel Zivo. Aebel Zivo will not permit himself to be seen in this age !—*Codex Nasaraeus*, p. 57.

<sup>1</sup> In a note to his Preface, Norberg says that he first read Holy Spirit, and then *changed it* to Spiritus Venereus, and is not sure he was right in so doing.

<sup>2</sup> Matth., xxiv. ; Luke, xxi.

The False Messias will say : I am he who was from God (Alaha). I am Son of God, my Father sent me hither. I am the first Apostle of all, I am Aebel Zivo, I am come from the height on high!—*Ibid.*, 101.

This is the Arcanum, this the assembly of Splendor lighted by MANO<sup>1</sup> to whom the Scintillas of Splendor owe origin, like as also the innermost Jordans theirs. From which Jordans appeared JORDAN, the Lord of all Jordans, even as, from this JORDAN unfolding herself, Netubto (Netufto) went forth, a Mistress hidden, everlasting. And from this came forth the Lord of loftiness, Lord of all Genii. Who in turn is Father of all that preach the Gospel. And his Son (is) Lehdoio a JUST Lord. From whom issued the proper Sons of the PRIMAL LIFE. And these, uniting in returning thanks (by words), adore and celebrate this MANO, the Lord powerful. Who said to them : Arise, go out into the visible Jordan, flowing water, consult, call forth the ONLY BEGOTTEN SON, of an imperishable image, and who cannot be conceived by thought. Gentle is he, easy, quiet, pleasant, and like the Genii who live in light. After this was said, they rose up and venerating Him with the expression of thanks, celebrating, magnifying and extolling they answered : What thou hast commanded, that is concluded (fixed, done). They rose, they went out to the visible Jordan, and flowing water, they took counsel, they called forth the ONLY BEGOTTEN SON,<sup>2</sup> of an imperishable image, and who cannot be conceived by reflection, Lehdoio, the just Lord, and sprung from Lehdoio, the just Lord, whom the LIFE

<sup>1</sup> Plutarch says *Manis* is *Masses* (the *Masiah* or ANOINTED.)—*Spirit-Hist.* 381. Jupiter MAZEus.—*Ibid.*, 74.

<sup>2</sup> “Lehdoio is Anush”—Enos.—*Norberg's Onomasticon to Cod. Nas.*, p. 18. Anush is the Third Socius of Adam.—*Ibid.*, 18.

had produced by His Word. What was said by the Word was brought to pass. The Primal Life arose and adored the powerful Lord MANO, saying: We have consulted, we have summoned the ONLY BEGOTTEN Lord Lehdoio, the just Lord and sprung from Lehdoio the just Lord.—*Codex Nasaraeus*, p. 109.

The allegorical explanation of Holy Writ in the Alexandrian schools and synagogues went yet further beyond the notions of the common people than the illustration of the moral doctrine by parables, and could not suit the great mass. This explains the resistless power which the discourses of Jesus,<sup>1</sup> apart from his healings and the supernatural powers ascribed to him, exercised over the populace. The people saw here for the first time a teacher who descended to their level,<sup>2</sup> who abjured all learning, in order to elevate the thought of the simple, which was only chained to religion by outer customs, and to edify out of the idea within. The conceptions of the *Gnosis* (Oriental Philosophy) led to more or less clear designations of the nature of Jesus. His mission was raised above the human and the visible nature, they declared him to be the external appearance or the reflection of the Deity, the *Manifestation* of God *entered into life*, or, otherwise expressed, the WORD of God (the Logos), the same through which the world was created, the *Son of God* ruling from the Beginning, and the promised Redeemer of the world. Thus the Jew-Christians separated from their former companions. They remained in outer

<sup>1</sup> The remarkable doctrines in Matthew v. are enough to account for the fame of Jesus. They astonish us who are familiar with them. How much more those who heard them for the first time. *Admirabantur turbae super doctrina ejus.*—*Matthew*, vii. 28; *Jerome*.

<sup>2</sup> *Matthew*, ix. 36, 37.

behavior<sup>1</sup> true to Judaism, like Christ himself; they were distinguished from their brothers only by the doctrine that Jesus is the expected Messias.—*Jost*, 412–414.

“Christ, who to the vulgar Jew was to be a temporal king, to the Cabalist or the Chaldean became a Sephiroth, an Aeon, an emanation from the One Supreme. While the author of the religion remained on earth, and while the religion itself was *still in its infancy*, Jesus was in danger of being degraded into a king of the Jews.”—*Milman*, 200. “Directly as it (the Gospel) got *beyond the borders of Palestine* and the name of ‘Christ’ had acquired sanctity and veneration in the Eastern cities, he became a kind of *metaphysical impersonation*, while the religion lost its purely moral cast and assumed the character of a *speculative theogony*.”—*Milman*, 200.

Christianity, in its primitive form, was a separated “*tendency of Judaism*.” Of the Essenes many went over to the doctrine of the new religion.—*Jost*, I. 411. Christianity created for the Essene doctrines a stronger sympathy and produced an Ebionite tendency, in which the so called *Gnosis* shaped itself entirely as a spiritual science called for by the expounding of the LAW.—*Jost*, I. 393. The altogether MYSTIC coloring of Christianity harmonized with the Essene rules of life and opinions, and it is not improbable that Jesus and the BAPTIST John were initiated into the Essene mysteries, to which Christianity may be indebted for many a form of expression; as indeed the community of Therapeutae, an offspring of the Essene order, soon belonged wholly to Christianity.—*Jost*, I. 411. Thus gradually distinct communities formed them-

<sup>1</sup> Matthew, x. 16, 17, 22.

selves. History names them, now Nazarenes, now, with a slight distinction<sup>1</sup> no longer known to us, Ebionites. The Jews called the apostate brothers Minim,<sup>2</sup> which can be translated degenerates or sectaries.—*Jost*, I. 414.

Finding this man (Paul) a plague and a leader of the heresy of the Nazōrenes.—*Acts*, xxiv. 5 ; xxii. 8.

According to Schwegler (*Nachapostol. Zeitalter*, I., 179 ff) the Nazarene was only the "earliest primitive stage of Ebionite development." The Ebionites are those Nazarenes (Jew-Christians) that sunk back into Judaism and so became heretical.—*Hagenbach*, 37. The Ebionites held to the Messiah as *a man*; the Gnostics and the Orthodox to the Logos, a God.—*Ibid.*, 88. Origen says the Ebionites "dared with the

<sup>1</sup> The Jew-Christians denied the *Divine* Nature of Jesus, while the Marcionites (Gnostics) denied his *human* nature. The Ebionites denied his true divinity and held him to be a son of Joseph.—*Olshausen*, *Nachweis*, 15, 16. The Ebionites believed in the necessity of circumcision and observance of the "Law." The *milder*, truly Christian view of the observance of the "Law" supported itself continually among many Jew-Christians in Palestine, whom later they named Nazarenes (*Matthew*, viii. 4, 6). Many, on the other hand, fell into the wrong course which had been pursued in Galatia by those whom Paul chastises; and these obtained the name Ebionites.—*Olshausen*, 15; *Paul*, *Gal.*, ii. iii. v. 6-12.

"Erant enim Nazaraei qui *cum Dei filium confiterentur esse Christum*, omnia tamen veteris Legis observabant. *Qui et Matthaei Hebraicum Evangelium habere sese jactitabant.* Hieronymus (Jerome) says: Usque hodie per totas Orientis synagogas inter Judaeos Haeresis est quae dicitur Minaecrum, et a *Pharisaeis* nunc usque damnatur, quos vulgō Nazaraeos nuncupant, qui credunt in Christum filium Dei, etc. Sed dum volunt et Judaei esse et Christiani, nec Judaei sunt nec Christiani.

Circumcisionem habent Judaeorum et Baptismum Christianorum.—*Augustine*, *contra Crescon.*, I. cap. 31.—*Dionys. Petavius*, *Animadv. ad Haer.*, xxix.; *Naz.*, p. 50, in the Second Vol. of Epiphanius, *Opera Omnia*. The Christian community of Jerusalem which had taken refuge at Pella bore with them their unabated reverence for the Law.—*Milman*, 173.

<sup>2</sup> Tract. Gittin, p. 45, 2, Rashi says: Min is the name of that Jew who does not believe the words of "the wise," RABBINS!—*Ewald*, *Abodah Sarah*, p. 121.

many of the bad men to say even this, that he is not the Only-begotten God, the Firstborn of all creation." Some Ebionites held that a higher (abstract) power was united with Jesus at the baptism, others, at his birth (von Anfang an).—*Ibid.*, 137.

A general tradition, preserved by Eusebius, (*H. E.*, III. 5), intimates that the Christian community before the siege of Jerusalem took refuge in the town of Pella, *beyond the Jordan*. These Jew-Christians were distinguished by *their own Gospel*, most probably *the original Hebrew* of St. Matthew.—*Milman, Hist. Chr.*, 169, 173. A part returned to the New City, on the site of Jerusalem.—*Ibid.*, 173. See *Sulpicius Severus, H. E.*; *Mosheim de Rebus Christ. ante Constant.* Pella is in Peraea, *Beyond Jordan* in Basan, where the Nazarenes or Nasaraean-Christians dwelt.—*Munk's Palestine, Maps* 4, 71. Before and after the death of John the Baptist Jesus went into Peraea.—*Munk*, 567.

The Apostle John makes the position of the Christian sect perfectly clear. They believed that "the 'WISDOM' became FLESH."—*John*, i. 14; viii, 42. Various sects of the time were not of this opinion, although they conceded much of what was asserted by the Christians.—1 *John*, iii. 1, 2; *Gibbon*, II. 238, 239. It is sufficient for our purpose that the Christians and Gnostics agreed on *one point*; namely, that the ANOINTED is the "WISDOM," the LOGOS. This nails the Christian Religion fast to the platform of the Oriental philosophy! In this point of view we can afford to wholly disregard the question whether the LOGOS became *flesh* in Jesus, for a more important point must first be decided; whether Christianity, *being based on the Oriental Philosophy*, will not have to stand or fall with the error of that Philosophy! Was there

any "WISDOM" (technically speaking) at all?<sup>1</sup> The doctrine that the "WISDOM" is the Demiurg, the SON of God, belongs to the *Gnosis* (the old "Oriental Philosophy") and to Gnosticism. We have already shown the existence of *this Philosophy* in the Old Testament.—*Spirit-Hist.*, chapters 7 and 8.

"The Emanation-doctrine of the Kabbalists is the soul of a system that, after it was present among the Hebrews, put forth its SECRET and HIGHER theology and was taught and propagated only in secret schools by its most speculative minds. This system was known just at a time when men in nearly all lands from India to Arabia and Egypt philosophized on the same or similar fundamental principles.

Through various political revolutions of Great and Lesser Asia, Syria, and Egypt, the spread of Chaldean and Persian Wisdom was so much advanced that particularly about the time of Christ sects everywhere came forth which philosophized after the same spirit; who founded themselves together upon a certain primæval-Wisdom as the original mother of their own; on the oldest primitive doctrine of the human race which held in itself the original light of the true and higher knowledge.

This is true as well of the Kabbalists of *that* time as of later times."—*Kleuker*, 57.

While the Oriental Philosophers spoke of simple abstract EXISTENCE as the First Cause, or referred to the Logos or WISDOM that was *immanent* in the Supreme BEING, and to the *active* or CREATIVE

<sup>1</sup> "By a remnant of Oriental superstition the early (Gnostic) Christians often represented the Messiah by the SERPENT;" because, according to Paul, the ANOINTED (Christ) was "the WISDOM."—1 *Cor.* i. 24. Compare *Matth.* x. 16.

LOGOS residing (popularly) in the Sun, the Kabbalists, reared in the same school, saw that

“ Before Creation, GÖD was alone, *without form* (simple Abstract Existence), without likeness with anything else.”—*Franck, Die Kabbala*, 126. “ But after he had created the Form of the HEAVENLY MAN (Adam Olah) he made use of it, as of a wagon, to descend ; He wished to be named after this Form, which is the holy name Jehova” (Iahoh).—*Franck*, 126, 135. The CROWN (the First Existence)<sup>1</sup> is the Source, and from it streams an ENDLESS LIGHT. This Highest Cause is called Ain Sof, that is, “ WITH-OUT END.”

Then arises a vessel filled with the Divine LIGHT ; this is the source of the “ WISDOM.”

The ANCIENT of the ancient has a form and has no form. He assumed a Form when He called the universe into being.—*The Sohar*, III. 288, a, *Ibra Suta* ; *Franck*, p. 129. [This is the Hindu Brahm who, in order to create, becomes Brahma the Divine Male.—*Spirit-Hist.*, 180]. The Highest of the heavenly manifestations, is the *Primal* or Heavenly MAN, Adam Kadmon or Adam Olah ; it is the form which sits upon the mysterious wagon of Ezekiel. The Heavenly MAN is the Divine THOUGHT, which is usually named the LOGOS, or the WORD. The FORM of the ANCIENT is a form which comprehends all other forms. It is the highest and CONCEALED

<sup>1</sup> The CROWN is the Macroprosopus.—*Kabbala Dearudata*, II. 364. The Senior (Ancient) is expanded to the Microprosopus (or the CROWN to Beauty). *Ibid.*, II. 378 ; *Liber Mysteriorum*, v. 10 ; ii. 47.

The Kabbala uses the term “ King” of the Microprosopus.—*Kabbala Denud.* II. 391. The Microprosopus is the Son of the Father.—*Kabbala Denud.*, II. 355, 375. Iod Olah (The Ancient, Most Holy) ; Iod Thathah (This is the Microprosopus when he takes influxum (power emanated) from the Macroprosopus).—*Ibid.*, 360. Tat is Thoth. Tath is Tautus (Hermes).

“WISDOM.”—*Sohar*, III. *Idra Suta*, 288 a; in *Franck, Die Kabbala*, 131.

There I beheld the ANCIENT of days, and with Him *Another*. This is the Son of the MAN. The ELECT AND CONCEALED ONE (the Son) existed in His (that is, God’s) presence *before the world was created* and forever!—*Book of Enoch*, pp. 45–50.

God used this his Oldest and First-born Son as the Instrument of his creation. Philo calls this LOGOS who, self-created, stands next God, “A God,” “the Second God.” With this LOGOS he interchanges the WISDOM. — *De Wette, Bibl. Dogm.*, 127, 128. “The LOGOS is the oldest image of God.”—*Philo, de plant. Noe*, p. 217. “The SECOND God, who is His WISDOM.”—*Philo, Quaest et Solut.* “According to the Religious Metaphysik of the Hebrews the WORD or WISDOM includes in itself the other Sephiroth.”—*Franck*, 252. According to Hieronymus, Simon Magus applied to himself these words: “I am the WORD of God, I am the Beautiful, I the Advocate, I the Omnipotent, I am all things that belong to God.”—*Hieronymus, Com. in Matth.*, xxiv. 5; *Franck*, 252. The WISDOM or WORD is the First-begotten Son and the MAN of God, the God-man.—*Franck*, 226.

In the Kabbala the First Cause (God) is named AIN (Nothing, NOT-ANYTHING).—*Franck*, 135 ff. This is the *formless* BRAHM of the Hindus.—*Spirit-Hist.*, 329, 333, 336, 351, 338, 180.

From the bosom of this FIRST EXISTENCE issues the MALE PRINCIPLE, the WISDOM (the Son of God, Brahma, LOGOS), and the FEMALE PRINCIPLE, the REASON (BINAH):<sup>1</sup>

<sup>1</sup> Christ, the MALE, and Sophia, the FEMALE.—*Milman*, 215, 213, 212

All that exists, all that the ANCIENT has formed, can only have existence by reason of a MALE and a FEMALE.—*The Sohar*, III. 290, a.

The 10th Way is called the Shining WISDOM, and is so named because He mounts up and sits on the throne of the BINAH, and shines in the splendor of all Lights.—*Meyer's Jezira*, p. 2.

Whence will come the WISDOM (MAIN),<sup>1</sup> and what is the place of the Binah (the Female, the Intelligence or Reason)? Alohim knows its Way, He knows its Place.—*Job*, xxviii. 20, 23.

O Trismegistus (The Divine Wisdom), I know not what kind of a "Matter" and "Mother" of men is born, or from what sort of a seed!

O Son, the intelligible SOPHIA (the Female Principle, the Mother) is in stillness, and the seed is the true good.—*Hermes*, xiv. 4, 5.

The SPIRIT falling into the "Mother" does not

Brahma and Sarasvati are the Logos and Sophia. According to Faustus Christ's POWER dwelt in the sun, his WISDOM in the moon.—*Milman*, 280. In the Kabbalist Trinity the BEAUTY (the CROWN) is the KING, and the Shechina (Garment) is the Matron or QUEEN.—*Franck*, 145.

"For ye are wont in your prayers to say: Whether Thou (O God) art Deus or Dea!"—*Arnobius, adv. Gentes*, III. viii. Adam is the Sun (Elon); Eva the Binah-Venus-Terra. Lunus and Luna, MAIN (Aman, MANO, Amōn, MIN) and Mana (Mene, Mon, Meni, Min-erva, Alc-mena).

Although you believe the SUN to be God, do you not seek his Creator and Maker? When the Moon is, according to you, the God-ess, do you not likewise care to know Who is Her Genitor and Fabricator?—*Arnobius*, I. xxix.

"Adam Kadmōn is called WISDOM and Avir Kadmon Corona: so that the CROWN may be in the place Seir." "The CROWN is Seir."—*Kabbala Denud.*, II. 297. Adam is the MAIN; and Athena-Iodamia (Damia=Demeter, Eve) the Mena, the MENS, the Binah! SAPIENTIA is Pater, Intelligentia is Mater or Informatio.—*Kabbala Denud.*, II. 355, 356.

For before that BILANX (the Two Scales, Male and Female) was, face looked not upon face.—*Book of the Mystery*, i. 2. Bilanx is the Male and Female.—*Kabbala Den.*, II. *Commentary General*, p. 48. The "Male" is here called Adam.—*Ibid*, p. 48. Adam is the interior formation in which the SPIRIT consists.—*Idra Rabba*, § 1128, *Rosenroth*.

<sup>1</sup> From Aman, Amōn, Mano, Manu.

remain idle in the seed ; because He is not idle He alters the seed, which being altered receives Growth and Greatness.—*Herm.*, xvi. 13.

Without leaving Palestine we at once, in the times of the Apostles, in Samaria, and probably in an age already advanced, meet with the most wonderful person, Simon the Magician. Simon Magus taught that he was himself the Highest POWER, that is, he who is Father over all things.—*Irenæus*, I. xxiii.

Hic est VIRRUS Dei quae vocatur Magna!

This is the Power (Aeon) of God, which is called *the Great Power*.—*Acts*, viii. 10.

Now Hieronymus informs us that our Samaritan prophet understood by this the WORD (Sermo) of God.—*Hier. Com. in Matth.*, 6, 24, 5, vol. 7, Venice ed. Simon the Magician, who held himself to be a visible manifestation of the WORD,<sup>1</sup> wished also to personify (in a woman) the Divine INTELLECT, *the Female Principle*, the Spouse of the WORD. This remarkable notion connects itself very well (sehr gut) with the Kabbalist system, where the WISDOM, that is, the WORD, is conceived as a Male and has its wife, its half; this is that Sefira which bears the name “INTELLECT (Binah, Verstand),” and which many Gnostics have taken for the Holy Ghost, because the Holy Ghost was always represented by them under the image of a wife.<sup>2</sup> To this number the Jew

<sup>1</sup> “Do not think that I am a man of your genus. . . . a virgin conceived me.”—*Simon Magus; Recognit. Clemens bei Coteler patr. Apost.*, I. 508. *Nork. Bibl. Mythol.*, II. 66. *Matth.*, xxiv. 5, 24.

According to Origen, Jesus is the “Magna VIRRUS” “the *Great Power*” of God.—*Contra Celsum*, II.; *Origen*, II. p. 431. Quis posset esse tanti paterni mandati executor quam ille, ut sic loquar, animatus ejus SERMO et VERITAS!—*Ibid.* Neque angeli, neque principatus, neque POTESTATES (POWERS), neque ulla alia creatura.—*Romans*, viii.

<sup>2</sup> Intellectus informatio dicitur Mater.—*Comment. R. Chajim Vital; juxta tradita R. Jischak Loria Germani*; p. 3. *Rosenroth*.

Elxai belongs, who has many traits like those of the prophets of Samaria. Not only does this Heresiarch conceive the Holy Ghost as a Female Principle, but the ANOINTED (Christus) is in his eyes merely a Divine "Power," which sometimes assumes a sensible shape, whose colossal limbs he describes even to minuteness. Remember now that in the Sohar we have found a similar description of the WHITE HEAD,<sup>1</sup> and another work, very famous among the

<sup>1</sup> See *Idra Suta*, xi. 435 ff; xv. ; xxii. ; xvi. 635.

To forty thousands of worlds the White of the Skull of his head is extended, and from the LIGHT of this whiteness the JUST shall receive in the world to come four hundred worlds.—*The Sohar, Idra Rabba*, iii. § 41.

One SPIRIT goes forth to the Microprosopus. And one is the SPIRIT of LIFE. And the SPIRIT goes forth from the shut up brain and at some time will rest upon the King Messia.—*The Great Synod*, x. 177–179. This makes the Messiah the Son of the MAN.

From this Nose (of the ANCIENT), from the fenestra (window, opening) of that Projection, the SPIRIT of LIFE is breathed out (efflatus) upon the Small Face (the Son, the Microprosopus).

And that SPIRIT goes out from the hidden brain, and through that SPIRIT they (men) will know Wisdom in the time of the Messiah the King.—*Sohar, Minor Synod, Sectio v.*

This Nose is LIFE on every part (of it).—*Ibid.* iv, 140.

"Spiritus" qui effunditur in Microprosopum, ut eodem vestiatur. . . . By the intermediation of the "Father" and "Mother," the "SPIRIT" of the Ancient of the Ancient descends upon the Microprosopus.—*Kabb. Den.*, II. 101; *e libro. Emek Hanmelech*. The Mother impregnated by the Father brought forth Shortface.—*Ibid.* II. 375. Patrem enim aliquando quidem cum conjuge Sige, modo vero et pro masculino et femina esse volunt (*ὑπερ ἄββεν καὶ ὑπερ θήλυ*).—*Irenæus* I p. 13. Paris, 1675.

The Cranium of the WHITE HEAD has no beginning; but its end is the roundness (convexity) of its joining together (structure) which is extended, and shines.

And from it the JUST inherit 400 desirable worlds in the future world.

And from this convexity of the joining together (structure) of this WHITE HEAD daily distils Dew upon that Microprosopus (Son of the Man) upon the place which is called Heaven: and by that very thing the dead will be revived in the future time.

This ANCIENT Most Sacred is absconditus and occultatus, and the supernal WISDOM hidden in that CRANIUM is found again and not found.—*Ibid.*, Sectio ii.

The Face of the Microprosopus is like two gardens of aroma (spice). But these two little inclosures of aroma are white and red.

Kabbalists, the pseudonym, "Alfabet of the Rabbi Akiba," speaks of God in nearly the same terms. Together with this mode of conceiving of the WORD, of the Holy Ghost, and, generally, of the Divine Pair of which the Pleroma consists, we also find "the cosmogonish Principle" of the Kabbala in what has been preserved for us by the Syrian 'Gnostic Bardesanes.

The concealed FATHER, who dwells in light, has a Son ; this is CHRIST, or the HEAVENLY MAN. Christ and the Holy Ghost (Pneuma) produce the four Elements, air, water, fire, earth.—*Franck*, 254, 255. This agrees with the christianity of Paul, who says that Christ "*Created all things.*"—*Coloss.*, i. 14-17.

Thus we find Christianity, in its inception, part and parcel of *the Oriental Philosophy*. We are nothing but Jew-christians after all, and pure Gnostics. Nothing then remains but to give judgment accordingly, since "In the Chaldean sacred-learning . . . . the MIDDLE-BEING (Mediator) usually is called Bel-Mithra, Zeus, that is, Zeus-Bel, or Intelligible SUN (Invisible Sun-god), LOGOS, ONLY-BEGOTTEN, and, just as in the case of *Philo's* LOGOS, *whose Theology has certainly flowed out from the CHALDEAN the-ology*, is only the other self of Bel-Saturn."—*Movers, Phönizier*, 553. The KURios is the "SUN or Intelligible LIGHT that the mind alone can perceive ;" or, to use the stronger Nasaraean expression, "that cannot be conceived by reflection." The Christians named "the Anointed" KURios !

In our Tradition indeed we have determined by how many thousand paces the Whiteness is distant from the Redness.

But still in himself they unite in one at the same time, under the genus (general term, description) of whiteness ; for when he is illuminated by the Light of the Whiteness of the Ancient, then that Whiteness covers redness, and all things are found in light.—*Idra Suta*, xvii. 632 ff.

That LIGHT which is manifested is called the Garment: for the KING' himself is the innermost LIGHT of all (lights).—*Idra Suta*, ix.

Come and see! When Hillel the Older was pleased at a water-libation's-feast he was wont to say: If ANI is here all is here. If the Shechina (the Light, the Garment), which is called ANI (Ani the Sun), is here the All is here, whither each is summoned who will unite himself with it.—*Auszüge aus dem Sohar*, pp. 10, 11.

Thou art SON in heaven, Son of God and of the Shechinah (the FEMALE), which is the GRACE. . . Is he a KING so is she a QUEEN. He (Jehovah) is only named with the name of the Shechinah (ADNI, Adoni). Therefore the Rabbins say (of the name of Jehovah): Not as I (Jehovah) am *written* will I be *read*! In this world my name will be written Jehovah and read ADONAI.—*Auszüge aus dem Sohar*, pp. 11, 12.

The KING<sup>1</sup> is obviously the Heavenly WISDOM.<sup>2</sup> The FATHER spoke through his WORD (Logos) to the MOTHER! . . . .

O COMPANIONS, COMPANIONS (says the Rabbi), man, as (God's) emanation, was both man and woman; as well on the side of the FATHER as on the side of the MOTHER. And this is the sense of the words: And Elohim spoke, Let there be Light and it was Light! That is, it becomes Light on the side of the FATHER, and it was Light on the side of the MOTHER. And this is the "two-fold Man!"—*Ibid.*,

<sup>1</sup> Matthew, xxv. 34, 40.

<sup>2</sup> Arcanum patet ex eo quod scriptum est: Et fluvius egreditur ex Eden.

Quid est Eden? Haec est Sapientia superna.—*Idra Suta*, viii. Jerome speaks of certain Hebrew Traditions which hold the paradise, the Adan (Eden), for *older than the world*.—*Franck*, 80, 81; *Jerome*, Paris ed. last vol.; also see *Quaest. Hebr. in Genesim*. Eden is the Solar paradise.

13, 15. The Sohar here refers to Adam as DOUBLE-MAN, before Eua (Heuah) was removed from his ribs.—*Spirit-Hist.*, 229. “They regard the FIRST-BORN (Adam Kadmon<sup>1</sup>) as MAN and WIFE, in so far as his LIGHT includes in itself all other lights and in so far as his SPIRIT OF LIFE OR BREATH OF LIFE includes all other life-spirits (souls) in itself.”—*Kleuker, Nat. und Urspr. d. Emanationslehre. b. d. Kabbalisten*, p. 11.

<sup>1</sup> In the Mysteries of the Cabiri Pluton (Adonis in Hades, Bol-aten, Bel-itan) was called Adamas. The author of Origen's *Philosophumena* says that Adam was given in the Mysteries of Samothrace as the Archetypal MAN, the First MALE in the order of generation, a character which perfectly suits to AXIOKERSOS (Adonis).—*Maury, Rel. de la Grèce antique*, II. 309; *Origen, Philosophumena*, edit. Miller, p. 108. The Three Cabiri were AXIROS (Adonis), AXIOKERSOS (Adam), AXIOKERSA (Eua, Venus). Les mystères de la Grèce étaient presque toujours liés à l'adoration de divinités de la génération et de la production.—*Maury*, II. 310. Adon's incense ascended upon Lebanon—a smoke of many altars from Greece to Syria, and from Syria to Babylon.

Attin hilaskesthai THEON Megan, agnon Adonin!—*Rhodian Oracle*.

“Oulom, the Aiōn,” is male-female.—*Movers*, 282, 283. “Adonis-Osiris-Aiōn.”—*Ibid.*, 9. “As the world contains male germs as well as female, both must have existed in the God who was their Author.”—*Champollion, Egypte, Univ. pitt.*, page 255. Phanes the Man-woman is Saturn who separates into Heaven and Earth, Adam and Eua; and Bel, who was both male and female in himself, separated into Heaven (Adam Epigeios, Bacchus) and Earth.—*Spirit-Hist.*, 185, 186; *Movers*, 271, 554.

Bacchus the FATHER of all the race!—*Nonnus*, xxii. 338. For you have sprung from the heart of the FIRST-ANCESTOR, hymned Dionysus!—*Nonnus*, xxiv. 49. Zagreus, called the FIRST-ANCESTOR Dionysus.—*Nonnus*, xxvii. 341. Zagreus is the Hebrew Zakar “the MALE Principle.”

Night-shining Dionysus, having a bull's form,

With dusky feet entered the houses of Kadmus (Pluto, Adam Kadmon).—*Nonnus*, xlv. 280. See *Sod.*, I. p. 112; *Spirit-Hist.*, 211, 160, 223.

Ad, or Adad, Ades, Dis, Ditis, has his feminine part, Aditi (Rhea). The Vedic singer, speaking of the death of an Arya, says that he is gone to the Great Aditi (Cora) to see again his father and his mother.—*Maury*, I. 94. Athom presided (like Yom, or Yama) in Amenthe.—*Spirit-Hist.*, 284. Phré-Atmou-Tamus is the Sun in Hades, the God of the Resurrection of the dead! Atamu weighs the souls in the under-world before their transmigration takes place.—*Champollion, Egypte*, 131, *Univ. pittoresque*, p. 131.

“Consideration of the TAMO (Dionysus-Adonis, Athamas, Tamus, Tamio) of the grain-kernels for man, of the stalks for clothes!”—*Egyptian Book of the Dead*; *Seuffarth, Theol. Schriften*, p. 34.

The first two chapters of Genesis seem to be a part of the "Earliest Kabbala" before Christ. — *Spirit-Hist.*, 229.

"The FATHER and SON lie with 'the Woman' whom they call the 'Mother of all that live'" (Eua; Gen., iii. 20).—*Irenæus*, I. xxxiv.; see also *Spirit-Hist.*, 200. They call the SPIRIT feminine-ized, and say that She was borne over the Elements, that the FIRST and SECOND MAN loved her beauty (formam) and procreated the LIGHT whom they call Christum (the ANOINTED).—*Irenæus*, p.137; Theodoret is quoted in a note. This shows what we have all along been seeing, that the "Christ," the "Anointed," is the *Adam*, with whom the Rabbins were constantly comparing him.—*Spirit-Hist.*, 224. *The Euah* (from Ah "life" Iah "Life") is the Zoe (Life) the Spouse of the Logos. — *Irenæus*, I. i. 1. Thus we connect "Adam" and "Eve" with the Earliest Hebrew Gnosticism and Kabbala. — Compare *Irenæus*, I. xxxiv. p. 135, Paris, 1675. Calling the Deity (Aeon) the FIRST MAN; the SON (the MIND, or ADAM) is the Second MAN!

#### ADAM-MAIN-MIND IN ADAN'S GARDEN.<sup>1</sup>

In the cavity of the cranium (of Long Face) is the Aerial membrane of the Supreme Concealed WIS-

<sup>1</sup> LAH, Balh\*<sup>h</sup> (Baalah), and DINAH are the goddesses of Alah, Abal (Jubal) or Bel, and Dan (Adan, Adonis). Din and Dinah resemble Adin or Eden and Dianah, Dione, the Venus-Binah in the Primal MONAD. The Duad is the two-fold Monad. If Ianus (Janus, Anos) is "the Pristine Thing," then Anas-Anah-Anos-Noh-Noah and Anna perenna would be the Duad (primal pair) in the Garden of Adin or Adam (Edem). Adam (Adan) is the Abal-ah, Iabalah (Jabal); Adum is the Apollo (Abol, Bol, Abolah, Apollos), and Euah the Balah (Damia, Demsterra, Bilhah, Eve), the First Pair in Adoni's Garden. Apollo is the Male, Minerva or Diana is the Female WISDOM.

\* They wrote with a He and read it an A.

DOM, which nowhere is opened: and it is not discovered, and not opened.—*Idra Rabba*, vi. 58. There is Adan who shines in Adan (the Garden of Adonis), Adan Ailah (superior) who is not discovered and is hidden in Concealment,<sup>1</sup> and is not distributed into the paths.—*Ibid.*, viii. 106. Two hundred and seventy thousand lights of candles from the Superior Eden (Adan).—*Ibid.*, viii. 105. A dew of lights (Auroth) is thy dew!—*Liber Mysteriorum*, iv. 47; *Isaiah*, xxvi. 19. Adan inferior is distributed into its own paths, into 32 sides of paths, yet it is not known to any one but Seir (the Short face). But no one knows the Superior Adan (Eden, Adam) nor His paths, except that Long face (Macroprosopus, the Supreme GOD).—*Idra Rabba*, viii. 107–109. Compare the *Idra Rabba*, x. 177.

The 16th Way is called the eternal WISDOM, and is so called because He is the Adon (delight) of The Glory, under whom there is no Glory to be compared with her; and he is called the GARDEN OF ADAN (OR ODan, אֲדָן), which is prepared for the pious.—*Meyer's Jezira*, p. 3.

The 7th Way is called the Hidden WISDOM,<sup>2</sup> and is so called because He is the Splendor shining upon all *intelligible* Powers, which are looked upon with the eye of the Wisdom and with faithful contemplation. *Meyer's Jezira*, p. 2.

The HIDDEN WISDOM<sup>3</sup> which God ordained before the Aeons!<sup>4</sup>—1 *Cor.*, ii. 7.

<sup>1</sup> See p. 26, 30, 32, 66, 67, 70, above.

<sup>2</sup> The Jezira (Book of the Creation) was written in the period from one hundred years before Christ to the year fifty of our era.—*Franck, Die Kabbala*, 65, end of 2nd Chapter. It is the oldest of all existing Kabbalistic books.—*Von Meyer, Introduction*, p. iii.

<sup>3</sup> *Ibid.*

<sup>4</sup> “The Oulomim (Aeons) VOICE and SPIRIT and WORD.”—*Jezira* 9th and 10th

The first Way is the *Secret WISDOM* (the highest CROWN), and is the Primitive LIGHT of the INTELLIGENCE (MUSkal), and is the first "Power" (Rasōn, Rasiōn), whose existence no creature can conceive.—*Meyer's Jezira*, p. 1.

The second Way is the illuminating WISDOM (Sakal mazhir), and is CROWN of the Creation and Sohar (Splendor) of the Achadoth (twofold Unity) which is exalted as *Head over all*; and, according to the Kabbalah, he is called *Second SANI* (Sun, or Glory).—*Meyer's Jezira*, p. 1.

The 3d Way is called the WISDOM sanctifying, and is the Basis of the Primal WISDOM, is called AMONah Aoman, and its root is AMN (Aman, Amon) and is Father of the *Amonah*; from its power the *Amonah* flows out!—*Ibid.* Amon is the Divine Wisdom in *Egyptian* philosophy, and in Proverbs, viii. 30.—*Spirit-Hist.*, 172, 173, 228.

*As Beginning*, the God before all the works produced from Himself a certain POWER,<sup>1</sup> Rational, which is called sometimes SON, sometimes WISDOM, sometimes ANGEL, sometimes God, KURIOS and Logos.—*Justin*, 284. The Dunamis from the Father is called Angel.—*Justin*, 358. But this very Offspring actually emitted (cast forth) from the Father, *before all crea-*

Divisions; *Meyer*, p. 8. *The Syriac Hebrews* i. 2, uses Olma (Times) for Aeons. Alam is "Sun," like Aion, Oulom. Alamin in Arabic, Almin and Alma in Syriac, Lumen in Latin. Ulom is the highest of the Intelligibles or Aeons.—*Compare Kabbalistic matter on pages 188, 233 of the Vestiges of the Spirit-Hist. of Man.* "The fools did not know that the Aiōn is not any essence (ousia) existing, but some division indicative of time."—*Theodoret Haeret.*, V. vi. WISDOM says: I was effused from Oulom (Aiōn, Time) from the Beginning, from the earliest times (mi Kadmi) of the earth.—*Proverbs*, viii. 23. Bel-Saturn was regarded as boundless TIME (Oulom) before the Creation.—*Movers*, 262. Aiōn, who first appeared.—*Nonnus*, XLI., 84.

<sup>1</sup> Justin was born at Sichem or Flavia Neapolis, in Samaria, about A.D. 89; was converted to Christianity A.D. 133.

*tions* was with the Father. And with him the Father converses, as the Word declared by Solomon that this very Progeny, which is called WISDOM by Solomon, was produced, the Beginning *before all creations*. by the God.—*Justin cum Trypho.*, 285. The God born from the Father of all, and being Logos and WISDOM and POWER and Glory of the Father.—*Justin*, 284. For the WISDOM above the heavens being SPIRIT from the FATHER and WISDOM from the rational POWER, made man.—*Tatian, contra Graecos*.

Does not WISDOM cry and “th'-BINAH” utter her voice :

Iahoh possessed me, the Beginning of his way, *before his works*.

From Time<sup>1</sup> (from eternity) I was effused!—*Proverbs*, viii. According to Philo the WISDOM is male and female (Logos and Zoe).—*Spirit-Hist.*, 228.

But the MIND thought to communicate to the other Aeons also the magnitude of the FATHER.—*Irenæus*, I. i. p. 13.

The Sun is the First Man (*Second MAN*).—*Spirit-Hist.*, 61, 52. Mercury (the Divine WISDOM) is Sol.—*Arnobius*, VI. xii. Adam and Eua are the Divine WISDOM and the divine LIFE, the Logos and the Zoe. Philo Judæus says ADAM is the “MIND.”—*Philo, Who is Heir*, xi. “The Mind, let it be called Adam.”—*Ibid.*, *Cain and his Birth*, xvii.

Through the “Birth of Christ” the redemption of Nature from the bonds of darkness is signified.—*Nork*,

<sup>1</sup> From Aulom, Oulom, TIME (The Ancient; Alam, Oulom and Aiōn are Aeon and Protogonos the Sanchoniathonian First-born; Eros, AR, Aur, the Light. The Alma, Almin, Aeons, are the *Gods of Light*, created by the First-born Light or Logos. Query the Adityas, from Adad the Sun. Zaba from Sabos the Sun. Alma from Alam the Sun, the First-born.

*Bibl. Mythol.*, II. 373, quotes *St. Ambrose Homil.*, x. *de nativitate Domini*. See *Spirit-Hist.* 217, 218.

Buddha said: "Let all the sins that have been committed in this world fall on me, that the world may be delivered"<sup>1</sup>—*Max Müller, Hist. Sanskrit Lit.*, p. 80.

Buddha is Son of Maya, the Virgin; Maia is Mother of Mercury. Buddha means "the Wise" and Mercury is God of Wisdom (Hermes). Am, Om, or IOm, and Maia, would be Adonis and Diana (Dione, Danae) or Mar (the Sun Our Lord) and Maria Virgo. —*Spirit-Hist.*, 89, 92. Thus the worship of Buddha is, *in this particular*, identical with that of Mithra, the ANOINTED and Bacchus, or Horus. The Virgin Isis presided over navigation, like Maria hymned by the Church:

Ave maris Stella

*Dei mater alma!*—*Nork*, 383, 387; *Spirit-Hist.*, 384.

The Kabbala has its Trinity. "The ANCIENT, whose name is sanctified, is with THREE heads, but which make only ONE."—*Idra Suta, Sohar*, III. 288, b.; *Franck*, 138. "Three heads are hewn in one another and over one another. One head is the Secret and Concealed WISDOM which is never unveiled. This Secret WISDOM is the highest principle of all other wisdom. Under this head is the ANCIENT, whose name is sanctified, the most Hidden of Mysteries. Finally is a head that rules all others; a head

<sup>1</sup> The Hindus are said to offer the food to the idol before eating. This practice which still exists in India is mentioned by Paul as existing in Judea.—1 *Cor.*, x. 19 ff. 28; *Acts* xxi. 25; *Rev.* ii. 14. On the connection of India and Palestine, see above p. 29, also *Spirit-Hist.*, 372.

"The Brahman has the God Logos."—*Origen, Philosophumena*, xxiv.

that is no head. No one knows or can know what it contains, for it is too lofty as well for our wisdom as for our finiteness. Therefore the ANCIENT, whose name is sanctified, is named THE NO THING."—*The Idra Suta; Franck, Die Kabbala*, 138, 139; see *Auszüge, aus dem Sohar*, pp. 21, 22.

Tria capita exsculpta sunt, unum intra alterum, et alterum supra alterum.

Caput unum est Sapiencia abscondita, quae contegitur nec aperitur.

Et Sapiencia haec abscondita Caput est omnium, et Caput reliquarum Sapienciarum.

Caput supernum est Senior Sanctissimus absconditus omnibus occultationibus.

Caput omnium capitum; caput quod non est caput, nec scit nec cognoscitur quid sit in capite isto: quod non comprehenditur Sapiencia nec intellectu.—*Idra Suta, sectio ii.*

Quia enim Caput est supremum omnium superiorum, hinc non commemoratur nisi caput aliquid solum absque corpore; ad stabiliendum omnia.

Nam cum efformatur albedo haec in isto lumine; allidit id quod allidit ad hoc cerebrum et hoc illuminatur.

Et pendet ab influenza gloriosa Cerebrum alterum quod expanditur in triginta duas semitas; (quod) cum illuminatur, tunc splendet ab influenza gloriosa.

Illuminantur ergo TRIA CAPITA superna: duo capita et unum quod ea comprehendit: et in influenza pendent et ab ea comprehenduntur.

Three HEADS surround Him (the Senior Sanctissimus): thus all things appear in THREE HEADS; and when they are illuminated, all things depend from themselves, in turn, in THREE HEADS: of which two

are in the two sides, and one which includes those (two).—*Sohar*; *Idra Suta*, sectio vii.

The place of the Beginning (principii) (initium conformationis in cerebro Senis Sanctissimi) is found from the Ancient Most Sacred, and is illuminated by the Influentia (Spirit.) That is the Light of the WISDOM. The same (WISDOM) is the beginning by which manifestation is made.

And it is conformed in THREE HEADS, which one HEAD includes.

And those THREE are extended (down) upon the Short Face (the Son) and from them all things shine with light. . . .

Et ista fulgent a lumine illius cerebri superni absconditi, quod lucet in influentia Senis Sanctissimi.—*Idra Suta*, vii.

Haec Sapientia principium omnium est. In ista Sapientia Principium et finis invenitur.—*Ibid.*, vii. §§ 213, 214.

Dixit Rabbi Shimeon: Omnia quae dixi de Sene Sanctissimo et omnia quae dixi de Microscopo, omnia sunt unum, omnia ipse, omnia res una.—*Ibid.*, viii. § 240.

Here are some other of the ancient Trinities :

|        |  |                     |
|--------|--|---------------------|
| Osiris |  | Father              |
| Isis   |  | Mother <sup>1</sup> |
| Horus. |  | Son.                |

<sup>1</sup> "My MOTHER the Holy PNEUMA."—*Apocr. Evang. Hebr.*; *Creuzer, Symb.*, I. 341. Isis is the Universe, the God.—*Plutarch, de Iside*, ix.; *Lucian, de Dea Syria*; see also *Spirit-Hist.*, 150.

Minerva (Mene, the Logos or Wisdom in the Moon) breathed into the half animated image the SPIRIT, the Divine BREATH.—*Schwab*, I. 1.

Some of the ancients held the third person of the Trinity to be a woman; the Simonians, Helena, others Maria. Hali ben Aibdaleharim writes of the Christians: "They said that there are three that make up the Trinity, Father, Son and Mother. There are some who think the Father the Spirit, the Virgin Mary the Mother, and Christ the Son."—*Codex Apocryph.*, 363, 361 ff. The

|           |         |           |                          |
|-----------|---------|-----------|--------------------------|
| Seb       | Saturn  | Kronos    | El (Shaddai, Sat-uranus) |
| Osiris    | Jupiter | Zeus-DEUS | ADONI as "Spirit"        |
| IAR-Horus | Bacchus | Dionysus  | Iahoh (Iao)              |

|             |              |                 |            |
|-------------|--------------|-----------------|------------|
| das Brahman | Ormuzd       | Father          | Father     |
| Purusha     | INTELLIGENCE | WISDOM (SPIRIT) | Holy Ghost |
| Brahma      | Mithra       | WORD            | WORD       |

The Hindu might assert the Brahman (in the neuter gender), Brahma (the Divine Male) and the Purusha (the Spirit) to be identical in essence ; or the Egyptian declare Osiris (Father), Horus (Son) and IAR-Ammonius<sup>1</sup> (the Giver of Life) holding in his hand the HANDLED CROSS, the emblem of LIFE, to be Father, Son and SPIRIT ; the Greek may assert the identity of Zeus, Bacchus and the Pneuma (Holy GHOST) ; the Babylonian, Hebrew and Phœnician may swear that Old Bel or IAO the Father, Bel-Iao (the Son of the Father Bel) and Iao "the physical and *spiritual* Principle of light and life," are ONE ! The Father and Son are ONE, just as das Brahman and Brahma are ONE ; or the Logos *at rest* and the Logos *at work* (proforikos) are ONE, just as the "ONE" and the "Monad from the One" are ONE ! —*Spirit-Hist.*, p. 179. They are *homoousian* to each other.

Omnem spem ad solam providentiam referamus summae Trinitatis, unde et mundi totius elementa

Codex Nazaraeus reads: Now my Mother, the Holy Spirit, took me.—*Ibid.*, 364.

<sup>1</sup> *Spirit-Hist.*, 192, 174 ff, 259, 227.

processerunt, et eorum dispositio in orbem terrarum producta est.—*Iustiniani Pandecta.*

O lux beata trinitas  
Et principalis unitas!

Landibus cives celebrant superni  
Te, Deus simplex pariterque trine!—*Rambach*, I. 156, 158.

This is he that came by WATER and by BLOOD, Jesus the ANOINTED (Christos); *not by water only*, but by the water and by the blood. And it is the SPIRIT that bears testimony, because the SPIRIT is the Truth!

For there are THREE that bear record in heaven, the FATHER, the WISDOM (Logos) and the HOLY BREATH OF LIFE (Pneuma).—*John* I. v. 6, 7.

“The SPIRIT (Holy Ghost), as large as the thumb, dwells always in the heart of men, and makes itself known through the heart, the will and thought.”—*Kaivalya-Upanishad*, 7-9; *Wuttke* ii, 262; *Spirit-Hist.* 333. “The heart is the seat of the Atman (Breath of Life, the Soul of the world).”—*Hindu Phil. Chandogya-Upanishad.*

A passage of the Sohar teaches that the VOICE which issues from the SPIRIT is nothing else than the WATER, the AIR and the FIRE, north, south, east, west and all powers of Nature.—*Franck*, 155; *Sohar*, part I, 246 b. Compare the same idea in the Hindu philosophy.—*Spirit-Hist.* 136, 156, 155.

A VOICE which will unfold all other voices, a WORD which will unfold all other words! One Beloved Son will draw nigh flapping with wings of Splendor!—*Cod. Nas.*, 169.

I am the LIGHT, the MIND thy God . . . the WORD shining out from the MIND, the Son of God.—*Herm. Trismegistus*, 18, 19.

The New Testament is a Trinitarian Book ; it everywhere presupposes the doctrine of the Trinity.

In the Beginning was the LOGOS (WISDOM), and the WISDOM was (in union) with The GOD, and GOD was the WISDOM!—*John*, I. 1.

Who is the IMAGE of the Invisible God, the FIRST-BORN of every creature. For by him were all things created!—*Coloss.*, I. 16 ; *John*, I. 2. Who being in the form of God thought it not robbery to be *equal with God!*—*Philippians*, ii. 6. I came out from God.—*John*, xvi. 27 ; *John*, v. 18.

Knowing that (God) the Father has given all things into his hands, and that *from God he issued* (went out) *and to the God returns* (pros ton Theon=into union with the Father).—*John*, xiii. 3 ; *Peter*, I. 20, 21 ; *John*, xviii. 5 ; *Matthew*, xxvi. 63, 64 ; *Rev.*, vii. 17.

For the LIFE was manifested, and we have seen and bear witness and show unto you that Eternal LIFE WHICH was *with the Father* and was manifested unto us.—*John*, Epistle I. i. ; *John*, vi. 46 ; viii. 42 ; xiv. 9–11.

God was in “Christ” reconciling the world unto himself.—2 *Cor.*, v. 19.

The Jews—whose are the fathers, and of whom (as concerning the *flesh*) the ANOINTED came, who is over all God blessed forever!—*Rom.*, ix. 5.

Iēsous Christos (“the ANOINTED”) : this is the true God and the AIONIAN LIFE.—1 *John*, v. 20. “The Star of the Plerōma, the perfect fruit Iesus.”—*Irenæus*, I. p. 14. “The LOGOS Himself and Zoe (Life), Who is the Father of all Those who should exist after Himself, and the Beginning and Formation of the whole Pleroma.”—*Irenæus*, I. i. 1. “The Ten Aecns whom they say are sprung from the LOGOS and Life.”

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—*Ibid.*, I. i. 1. Ten Aeons were emitted by Logos and Life.—*Ibid.*, I. vii. “The Aeons who are in the Pleroma.”—*Irenæus*, I. p. 34, ed. 1675.

“To pan Plērōma τῶν Αἰῶνων—Universum Pleroma Aeonum.”—*Irenæus*, I. i. p. 15.

In him dwells *all the Plērōma* of the Divine nature, carnally (embodied in the flesh).—*Colossians*, ii. 9 ; *Irenæus*, I. p. 37, Paris, 1675. Logon et Zoën . . . initium et formationem universi Pleromatis. — *Irenæus*, I. i. 11.

And now, O Father, glorify me with thine own self, with the GLORY which I had with thee before the world existed.—*John*, xvii. 5.

Purifying (baptizing, washing) them INTO THE NAME of the Father, Son and holy SPIRIT.—*Matth.* xxviii. 19.

There are THREE that bear witness : the SPIRIT and the WATER and the BLOOD, and the three are (refer) unto the one thing.—1 *John*, v. 8.

And immediately issued BLOOD and WATER (SPIRIT).—*John*, xix. 34.

This CUP is the NEW covenant *in my blood* which is shed for you.—*Luke*, xxii. 20.

The New Testament teaches that we are saved only by the blood of Christ.

“Our Redeemer admonished them no more to eat the flesh of the lamb but *his own FLESH* ; saying : Take, eat and drink, this is my BODY and my BLOOD.”—*Athanasius, Festbriefe, Larsow*, p. 79. “For the world he freed by the BLOOD of the Savior.”—*Athanasius, Festbr.*, p. 82 ; *Fragment in Cosm. Indicopl. Topogr. Christ.*, p. 316.

Sancti venite,  
Christi corpus sumite,  
Sanctum bibentes,  
Quo redempti, sanguinem.

Salvati Christi  
Corpore et sanguine,  
A quo refecti  
Laudes dicamus deo.

— *As early as the seventh century, Rambach, I. 132.*

“Not to redeem himself but to redeem us who were dead, came the immortal God ; not for himself suffered he, but for us, in order that thereby, taking on him our abjectness and poverty, he might give us his riches ; for his suffering is our unsuffering, his death our immortality, his tears our joy, his burial our resurrection, his baptism our sanctification, for : I sanctify myself, says he (John, 17, 19) for them, that they themselves may be sanctified in the truth ; his stripes our healing, for by his stripes have we been healed (Isaiah, 53, 5), his punishment our salvation, . . . his DESCENT our ANODOS (Ascension).”  
*Athanasius, de Incarnat., T. I. II. p. 698 ; Larsow, 110.*

This is my BLOOD which is shed for many !—*Mark,* xiv. 24.

By works of the LAW shall no flesh be justified.

Being justified freely *by his Grace* through the redemption that is in Christ Jesus, whom God set forth to be a propitiation, through the faith in his blood !—*Rom., iii.*

Ye are saved by Grace *through Faith*.—*Eph., ii. 8.*

If uncircumcision should *keep the precepts of the Law*, would not that uncircumcision be accounted as circumcision ?—*Rom., ii. 26.*

What then is the superiority of the Jew (or the Jew-christian) ? Or what is the advantage of circumcision ?—*Rom., iii. 1.*

There is one Alaha who justifies the circumcision by Faith, and the uncircumcision by the same Faith.—*Rom.*, iii. 28, 30. *Syriac. Murdock.*

A man is justified by faith *without the works of the LAW.*—*Rom.*, iii. 27, 28 ; xi. 6.

Behold the Lamb of God, he who takes away the sin of the world.—*John*, i. 29.

Who was delivered for our offences, and was raised again for our justification.—*Rom.*, iv.

“He that is just by faith, shall live.”—*Rom.*, i. 17. <sup>3</sup>

For whom he foreknew he predestined to be formed after the image of his Son, that he might be the first-born among many brethren. And whom he *predestined*, them also he *called* ; and whom he *called*, them he also *justified.*—*Rom.*, viii. 29, 30.

Who shall accuse God’s ELECT?—*Rom.*, viii. 33 ; *Matth.*, xxiv. 31 ; *Tobit*, viii. 15.

Christ loved the Church and gave himself up for it.—*Ephes.*, v. 26.

Over which THE HOLY PNEUMA made you overseers to shepherd the Church (ECCLESIA) of the KURIOS which he acquired for himself by HIS OWN BLOOD !—*Acts*, xx. 28.

The BLOOD of Iesus, His SON, *cleanses us from all sin!*—*I John*, i. 7 ; iv. 10.

But the just shall live by his faith !—*Talmud, Tract Makoth*, fol. 24, p. 1. *The Israelite Indeed*, I. p. 101.

The moral doctrines that appear in the New Testament, even the sayings of the Sermon on the mount and the Lord’s prayer, are found with slight variations also among the Rabbins who have certainly borrowed nothing out of the New Testament ! They lived since the flourishing period of Rabbinism in the

people.—*Jost*, I. 412. Paul shows in his epistles<sup>\*</sup> the high rabbinical mode of teaching.—*Ibid.*<sup>1</sup>

“The MIDRASHIM (Jewish Commentaries) are the Bridge from the Old Covenant to the NEW!”—*Hundert und ein Frage*, p. xvii. ; see also *Israelite Indeed*, I. pp. 221, 248, 131. The Bereshith Rabba, the *oldest part* of the Midrash Rabboth, was *known to the Church Fathers in a Greek Translation!*—*Hundert und ein Frage*, p. xvii. Parts of the MIDRASHIM and the Targum of Onkelos are prior to the New Testament in the antiquity of their contents.—*Hundert und ein Frage*, p. xvii., xiv.

The New Testament bears traces of Talmudic style of thought.—*Ehrmann*, *Beitr. z. e. Gesch. d. Schulen*, 37 ; *Matthew*, v. 32, vi. 22, 23 ; *Luke*, xi. 31, and many other passages. The many resemblances between the Talmud and the Gospels are due to the teachings of men who lived and taught before the composition of the *Gospels*.—*Hundert und ein Frage*, pp. xv., xvi. *These last* being despised by the Jews would not be quoted by them.—*Ibid.*

The Targums, the Talmud, the Kabbalistic and Rabbinical Books contain, among much that is later, also *much that is OLD!* But its separation has not hitherto been made with sufficient circumspection.—*De Wette*, *Bibl. Dogm.*, I. p. 61. Many “Mishna-collections by Rabbi Iuda the Naszi” are mentioned.

<sup>1</sup> “For about one hundred years after the death of Christ the disciples of the Messiah were indulged in a FREER LATITUDE both of faith and practice than has ever been allowed in succeeding ages.”—*Gibbon*, I 403. Dion. Petavius enumerates eighty heresies ; so that really a much greater liberty of thought anciently existed than the orthodox are now willing to avail themselves of. The rule of common sense and the best human experience is *facts* before faith ; unless you wish to retrace your steps. Neither deny nor believe until the *facts* are shown and the authority unimpeachable, whether on the ground of ancient rabbinism or oriental credulity, priestcraft and exaggeration.

Of these and other works no trace remains.<sup>1</sup> Through the persecutions of Antiochus Epiphanes, and, later, of the Roman Cæsars the entire Hebrew literature of that period was lost; for both the Jews and their literature were persecuted, and many Jewish martyrs were burnt with the holy Scripture.—*Ehrmann, Geschichte der Schulen*, p. 30.

After the downfall of the Persian monarchy and the rise of the Grecian; and after Syria and Judea became parts of that empire, at that time a class of learned men was already formed, and schools and high-schools existed whose presidents assumed the title Rabbon, then Rabbi. The Jews were oppressed on account of their religion, the people rallied closer and closer around the central point of their nationality, their religion, and the leading men, the teachers, judges and priests, gained an unlimited influence over the people.—*Israelite Indeed*, II. 247.

The Tanaim, the oldest and most valued of all teachers in Israel, first make their appearance at the beginning of the third century before Christ, as teachers of the "Tradition." Under this name they taught all that was not expressed *sufficiently plainly* in the Holy Writ. They form a long chain whose last link is Iehuda the Holy, Compiler of the Mishna, who delivered to posterity the doctrines of his predecessors. Among these must be placed the composers of the oldest monuments of the Kabbala, namely, Rabbi Akiba and Simon ben Iochai with his son and his friends.—*Franck*, 38.

Out of Babylon the Israelites brought the first germs of the Kabbala (Secret Doctrine).—*Ehrmann*, 24. The Teachers (Rabbis) used riddles (parables)

<sup>1</sup> "Of the making of *many books* there is no end."—*Eccles.* xii. 12.

which they at once solved to the astonished hearer ; and these made an important ingredient of the discourses. Rabbi Iuda had at his discourses 1200 scholars, Rabbi Huna 800, Rabbi Elieser 400, some say, 700.—*Ibid.*, 22. About 100 years before the destruction of the Temple, Hilel, from Babylon, had an important academy in Palestine.—*Ibid.*, 19.

The Kabbala is a valuable remnant of a Religions-philosophy of the Orient.—*Franck*, 251 ff. The Hebrew Sohar was written by or composed from the writings of Simeon ben Iochai who lived in the *second century before Christ*.—*Korn (Nork), Hundert und ein Frage*, p. xviii. The Sohar is full of MESSIANIC PASSAGES, so that almost all the Christian doctrines preached by Paul and other apostles are to be found in it!—*Israelite Indeed*, I. 213.

The Aramean Translation, by Onkelos, of the five books of Moses, uses Memra (Word, Thought) instead of Jehovah (Iahoh). It cannot be denied that in the Translation a spirit rules which is opposed to the Mishna, the Talmud, ordinary Judaism and the Pentateuch itself ; in short, the traces of Mysticism are not few. It reads : The THOUGHT or the Divine WORD made man in his image ; in an Image that was before (the face of, *devant*) the Eternal, created he him.—*Gen.*, ii. 27 ; *Franck*, 49. Among some Tanaim, the oldest Jewish doctors, a certain philosophy, religious metaphysics, was taught secretly.—*Franck*, 40–44. Jehuda the holy *merely collected* the precepts and traditions which were delivered to him by the Tanaim who preceded him. The Mishna, Chagiga, 2nd section, says the table of contents of the Mercaba must only be delivered to a WISE MAN ; the Gemara

is still stronger.<sup>1</sup> This prohibition to divulge the mysteries of the Mercaba is consequently *older than* the book which contains them.—*Franck*, 47.

*Before* the end of the first century of our Era a science, regarded with deep awe, *had already spread* among the Jews, which was distinct from the Mishna, the Talmud and the holy books : a MYSTICAL DOCTRINE which called to its aid the united credit of Tradition and Holy Writ.—*Franck*, *die Kabbala*, 52. Rabbi Jehoshua ben Chanania, who was an old man in the year 73, and died toward the end of the first century, boasted that he had performed miracles by means of the Book Jezira (Kabbalist Book). The Jerusalem Talmud says this.—*Franck*, 48, 55, 56 ; *Jerusalem Talmud*, *Synhedrin*, c. 7 *ad finem*. The Babylonian Talmud, *Synhedrin*, p. 67, b., says the same of Rabbis Chanina and Oshaia, the first of whom died toward the end of the first century.—*Franck*, 55, 56. Before the end of the first century this Kabbalist Book Jezira existed.—*Ibid.*, 57. The language in which it is written shows that it belongs to a time in which the teachers of the Mishna lived. It is not Bible Hebrew nor Talmudic.—*Ibid.*, 58. Philo, who was born about thirty years before Christ, passes with the critics and the most modern historians of Judaism for the inventor of the Hebrew MYSTICISM,<sup>2</sup> and resemblances are traced between his ideas and Kabbalistic notions.—*Franck*, 215 ; *Jost*, I. 392, 393.

Out of that union of Babylonians, Persians and

<sup>1</sup> The more important secrets of the Mysteries were not even revealed to all the priests, but to those only who were most approved.—*Clemens*, *Strom.*, v. 670. *Rawlinson's Herodotus*.

<sup>2</sup> On the MYSTICISM of the Essenes, see Milman's *Hist. Christianity*, 77, 78 ; Philip Schaff, *Apostolic Church*, 654, 657, 659. Mysticism must have existed before Philo.—*Author*.

Jews (established by Alexander the Great as original settlers of Alexandria) it is clear how the *Jews returned from Babylon* could not only teach the same sort of system of secret or Kabbalistic theology as *those who remained there*, but also the same as the Egyptian-Alexandrian Jews.—*Kleuker*, 73, 71; *Josephus, Ant.*, II. 8.

The Kabbala had its first origin in Babylon during the exile; but the whole system entire could only be formed later in the Jewish schools.—*Munk, Palestine*, 520; *Franck, Kabbala, by Gelinek*, pp. 261, 265 ff; *Milman, Hist. Christ.*, p. 42; *Kleuker*, 45, 46 ff.

Those INITIATED in the doctrines of the Kabbala were called COMPANIONS.—*Franck*, 95. They were found both in Babylon and Judea.—*Ibid.*, 95.

Happy ye, O Zadikim, because to you is manifested the arcanum of the arcana of the Law which was not manifested to the former kedeshim (Saints).—*Kabbala, Idra Rabba*, 26. Alacres estote socii sancti; certe enim in tali statu non erit (*mundus*), usque dum veniat Rex Messias.—*The Idra Rabba*, xiii. 346.

I know that Messias comes who is called ANOINTED! —*John*, iv. 25, *Greek*. I know that Messia will come! —*Ibid.*, *Syriac*. Messias Sosiosh will appear! The Jewish doctrine of the END of the world has the closest connection with the Persian!—*Spiegel, Verididad*, I. 16, 35, 37.

Gnosticism has borrowed much from the Traditions and Theories preserved in the Sohar.—*Franck*, 82. The Kabbalistic Book Jezira was composed in the time of the first Mishna-teachers, that is, during the first century before Christ and the first fifty years of the Christian era.—*Franck*, 65. “We feel no doubt

that all important metaphysical and religious principles which make up the basis of the Kabbala are older than the Christian dogmas."—*Franck*, 249. Not a word is said of Christ or Christianity.—*Franck*, 77. Not a word is uttered against Christianity, as generally is the case in later Jewish writings.—*Kabb. Denud. Praef.*, p. 7. "Not only the most *general* principles but all the elements of the Kabbala are to be shown in the Zend-Avesta and its Commentaries."—*Franck*, 262 ; *Kleuker*, 48 ff.

"The Metaphysical ideas which are the basis of *the Kabbala* are not borrowed from the Greek philosophy nor did they spring up in the heathen or Jewish Schools of Alexandria, but were transplanted there out of Palestine. Even Palé<sup>1</sup>stine, or at least Judea proper, was not its cradle ; for we find it, it is true in a less abstract and less pure form, in the unbelieving chief city of the Samaritans and among the Syrian Haeretics. The actual substance of these ideas, the relationship between them, remains ever the same."—*Franck*, 259, 260.

The Kabbala (Sohar) occupies itself with angels and demons, paradise and hell, the transmigration of souls, etc. All this part is purely *mythologic* ; these *myths* are borrowed from the *Chaldeans and Persians* ; but the Kabbalists have not failed to exercise their imagination upon them and to amplify the foreign fables *in their own way*. . . . The STARS, the different kingdoms in Nature, the elements, men, their virtues, their passions, finally everything material and intellectual in Nature, finds itself under the influence of *angels or genii* (compare the Arabian Nights and Hebrew Testament).—*Munk's Palestine*, 522.

The Gnostic Emanation-doctrine existed in the

time of the Apostles<sup>1</sup> and was widely spread; while the writings of Paul and John show that *that higher and secret doctrine of Judaism* was no result of the Alexandrian philosophy. John's writings presuppose the existence of a body of secret doctrine which can be no other than the Kabbalistic.—*Kleuker*, 77.

The Kabbalist Rabbins quote constantly from the Old Testament, just as its texts are interwoven with every page of the New Testament.—Compare *Franck*, *Die Kabbala*, 126, *et passim*; *Rosenroth*, *Kabbala De-*

Matth., xiv. 2. The POWERS. The Magnates of the Codex Nasaraeus.—See *Matth.*, xvi. 17; xxvi. 63-65; xxviii. 19; *Hebrews*, i.; *Spirit-Hist.*, 254.

It is difficult to account for the existence of *so much Gnosticism* in Matthew, Luke, John, the Apocalypse, and the Epistle to the Hebrews, unless early Christianity had previously been *full of Gnostic Ideas!* That the Gospels are not *exclusively* Gnostic may be attributed to the *fact*, that the *first* followers of Jesus did not believe in his divine (Gnosticism) nature, but considered him a man in whom the POWER of God was partly manifested, who opposed the Rabbis, and fell a victim to that party which favored TRADITION.—*Mark*, vii. 13; *1 Cor.*, i. 24. He opposed the tendencies of the priesthood and the superstitions of the past! However, since the Jew-Christians denied the *Divine*, and the Gnostics the *Human*, in Jesus; if both had had their way there would not have been anything left of the primitive "Church." So it made head against both at once, claiming for Iesus *Two* natures! If they had not done this, there would have been no "Church" at all; after the *split* nothing would have been left of it. Its UNITY was its vitality, the only guaranty of its power. But the split between the Hellene and the Hebrew Christians could not be avoided. See *Israelite Ind.*, II. 287, 288; *Graetz*, iv. 97.

"The HUMAN nature of Iesus was too *deeply impressed upon all the Gospel History*, and perplexed the whole school, as well the precursors of Gnosticism as the more perfect Gnostics. His birth and death bore equal evidence of the unspiritualized materialism of his mortal body. They seized with avidity the distinction between the Divine and human nature; but the Christ, the Aeon (Aïōn), which emanated from the pure and primal Deity, as yet unknown in the world of the *inferior creator* (the Demiurg), must be relieved as far as possible from the degrading and contaminating association with the mortal Iesus. . . . The Christ, therefore, the Emanation from the Pleroma (the splendid abode of Light), descended upon the man Iesus at his baptism."—*Milman*, 209. In him was all the Plerōma of the "Divine nature" carnally.—*Paul*, *Colossians*, ii. 9; *Greek*; *Tischendorf*. According to Basilides; the Christ the *first Aeon* of the DEITY descended on the man Iesus at his baptism.—*Milman*, 211. Cerinthus held that *after the baptism* of Jesus, the "Anointed" descended upon him in the form of a dove.—*Irenæus*, I. xxvi.

*nudata, passim, the Sohar, and Sharpe's transl. of Griesbach's New Testament.*

“Meuschen has in his work which appeared at the beginning of the preceding century—*Novum Testamentum ex Talmude illustratum*—exposed the striking similarity in the form of the Evangelist parables and doctrinal-discourses with the Talmudic ; and yet earlier the Englishman Lightfoot called attention to the fact that the style, idiom and manner of thinking (*stylum, idioma, loquendi, formam normamque*) of the Rabbins (the learned writers of the time of the Apostles) is reflected, as in a mirror, in the Evangelists and Apostolic Epistles.”—*Hundert und ein Frage*, p. xvii.

The Saducees and the other Jewish sects during the time of the second temple were more or less imitations of the Pythagoreans and Essenes. The Pythagoreans were a sort of pattern to the Essenes. Of both the moral purity is well known. Rabbi Gamaliel had a school in which 500 Jewish youths were instructed in Greek science. The Essenes were acquainted with the Grecian learning and wrote even historical and other works in Greek which are lost.—*Ehrmann*, p. 26. After the return from Babylon, the High Priests, who at that time held the highest rank in the state, encouraged Grecian culture.<sup>1</sup>—*Ibid.*, 18.

The Pharisees were believers in the doctrine of the transmigration of souls. This is *heathenism*. Pythagoras, the Egyptians, Hindus and others held this

<sup>1</sup> Jonathan the Hebrew Highpriest informs the Spartans by letter, that the Bible showed the Jews and Laedaemonians to be of kin : “for we believed it from the Sacred Writings.”—*Josephus, Ant.*, xiii. 9 ; xii. 5. Areus the Spartan king said he had found it in some writing that the Laedaemonians were of the kindred of Abraham. See *1 Maccabees*, xii. 8, 9.

belief. Their *fasts, washings and ablutions* are similar to the *heathenism* of the Greek Mysteries. The Essenes held that Fate governs all things.—*Burder's Josephus*, II. 391 ; see *John*, xiii. 1. This is the doctrine of the Greek dramatists ! The Pharisees are mentioned as prominent about 150 before Christ.—*Josephus, Ant.*, xiii. ; *Burder*, II. 415. They delivered to the people a great many observances *by succession from their fathers*, which are not written in the Laws of Moses.—*Josephus, Ant.*, xiii. 18. This is the foundation of the Targums, Midrashim, Mishna and Talmud. The Sadducees were no better than some of the Greeks and Romans for they denied a *future state*. Neither did they believe in angels. They also denied the observances that were *not written* in the Laws of Moses.—*Burder's Josephus*, II. 414, 417 ; III. 135. The punishments in Hades and rewards they take away.—*Josephus, Wars*, II. 7. The Essenes avoided swearing. Their word was better than an oath.—*Josephus, Wars*, II. 7. Christ follows the Essene *mode*, in *Matthew*, v. 34, 37 ; xxiii. 16. A priest (of the Essenes) said grace before meat.—*Josephus, Wars*, II. 7. Christ did the same.—*Luke*, xxii. 19. They were prophets.—*Wars*, I. 3 ; II. 7. So were John the Baptist and Christ. The Essenes taught the immortality of souls.—*Josephus, Ant.*, xviii. Christ taught the same. *They did not store up treasures*.—*Philo ; Bohn*, III. p. 523. Christ taught the identical doctrine.—*Matthew*, vi. 19. They had among them no makers of weapons. Christ was opposed to using the sword.—*Matth.*, xxvi. 52.

When thou hast a Reception call poor, maimed, lame, blind, and thou wilt be blessed, for they cannot

requite you ; verily it will be repaid thee in the Resurrection of the Just.—*Luke*, xiv. 13, 14.

Lust not after gold, silver and this world's wealth ; because this world will perish, so that also its wealth will be destroyed and its things (interests) effaced.—*Codex Nazaraeus*, I. 27.

Do good to the needy and afflicted, and be to him a help.—*Ib.*

When you shall give a gift, my Elect, do not have witnesses present ; for if you shall have brought witnesses, that (gift) will not be regarded as a benefaction.—*Ib.*, I. 31.

If you shall have given with your right hand, let your left not know of it : if with your left you shall have given, let your right know it not.—*Ib.*

Whoso shall have given will receive, and whoever shall have given property for interest *on the capital*, shall be deprived of it.<sup>1</sup>—*Ib.*

Whoso shall have liberated a captive, him will the Apostle of Life lead !—*Cod. Naz.*, I. 31.

No one of the Others who are named Gods (Planets), no man or "Lord" can be good, but only God alone.—*Hermes*, vi. 55. Compare *Matthew*, xix. 17.

To be a *good* man is impossible, God alone possesses this privilege.—*Plato, Protagoras ; Cary*, 274. There is none good but one that is God.—*Luke*, xviii. 20.

"Love your enemies."—*Christ*. "Not conceiving violent enmities for trifling offences, but *slowly* indulging slight anger for great offences."—*Plato, Phaedrus ; Cary*, 307.

Near six centuries before Christ the Chinese phi-

<sup>1</sup> Compare *Luke*, vi. 34, 35 ; xii. 15 ; xvi. 14 ff.

losopher Confucius said of his doctrine "that it was simple and easy to comprehend" (*Lûn-yü*, ch. 5, § 15). To which one of his disciples added: "The doctrine of our master consists in having an invariable correctness of heart, and in doing toward others as we would that they should do to us!" (*K.*, 11).—*Pauthier, La Chine*, II. 375. See *Söd*, I. p. 37.

The Two Commandments of Christ are taken verbatim from Deuteronomy, vi. 5, and Leviticus, xix. 18.—*Hunt*, 67.

And thou shalt love Iahoh thy Alahi with all thine heart and with all thy soul and with all thy strength.—*Deut.*, vi. 5.

Thou shalt love thy neighbor as thyself!—*Levit.*, xix. 18.

Tell me also this, who it is who brings about the re-birth!

God's Son, the only man, through the will of God.—*Hermes*, xiv. 21, 22, 23.

Reveal to no one the idea of the re-birth!—*Herm.*, xiv. 89.

Simon ben Iochai died some years after the destruction of Jerusalem, in the beginning of the second century; and the Sohar was partly written down by his scholars from his teachings, partly added to by others in later times.—*Franck*, 70, 67, 88. He really delivered to a small number of scholars and friends, among them to his son, the metaphysical and religious system which forms the basis of the Sohar. This was originally delivered as a mystery not to be published, but verbally communicated. These traditions with notes and commentaries came from Palestine to Europe toward the end of the thirteenth century.—*Ibid.*, 88. Simon ben Iochai himself says

he had predecessors.—*Franck*, 97. He repeatedly tells his scholars what the COMPANIONS have taught in the old works. He particularly cites Ieba the Old, and Hamnuna the Old.—*Ibid.*, 96, 95. The Mystical-allegorical mode of teaching was already prevalent in the time of Ptolemy Philometor, B.C. 150.—*Jost*, I. 371; compare 393. Iamblichus wrote of the Mystery of the Egyptians. The oldest part of the Kabbala is the “BOOK OF THE MYSTERY.”—*Franck*, by *Gelinek*, p. 89, 80. The ancients were not satisfied to let religious conviction alone, but, moved by the genius of priestcraft, they made that which was already a mystery a still greater one. The New Testament was conceived in the shadow of MYSTICISM—under the influence of the early Mystic Philosophy. The writings of Philo are tinged with it, while the Kabbalist Books and the New Testament are filled with it.—*Gelinek. die Kabbala*. 221 ff, 249 ff. 215, 283, 285, 287, 87; *Muiman*, ch. 5, p. 207, a. Hence the perpetual use of the word “MYSTERY”<sup>1</sup>

<sup>1</sup> These are divine and sacred MYSTERIES which we have seen and heard. We are not further permitted to relate other MYSTERIES of God.—*Evang. Nic.*, xi. (xxvii.).

By thy “LIFE,” thy “LIFE,” O Apostle of Life, disclose to us the arcana of the journey!—*Cod. Nas.*, III. 53. In MYSTERIA et symbola quis me conjecit, quis me conjecit in mysteria et symbola?—*Ibid.*, III. 197.

The Mystery of the seven stars.—*Rev.*, i. 20. *Irenæus*, I. 3. The word MYSTERY occurs frequently in the Kabbala.—*The Sohar, Book of the Mystery*, i. 1; *Idra Rabba*, xxvi. 513; xxxii. 688; xxxiii. 715. “This is the MYSTERY of the Unknown HEAD, which comprehends the ‘Head non ens’ and ‘Macroprosopus’ under a hidden MYSTERY, and conceals their MYSTERIES and conformations.”—*Kabbala Denudata*, II. 103. “The MYSTERY of Microprosopus, who is called Tree of the knowledge of good and evil.”—*Ibid.*, 105.

I inquired of one of the Angels . . . who showed me every SECRET THING concerning this SON of the MAN.

By revelation the MYSTERY was made known to me; the MYSTERY of the Anointed; the MYSTERY which was concealed (since the ages) in the God who created all things.—*Ephesians*, iii. The word MYSTERY occurs in the Book of

in the New Testament! The clergy and Mysticism are inseparable; for Mysticism has enabled the priests to encumber the path of religion for the laity, while it has increased the power of the ministry. Reason is defied, truth perverted, and monstrous doctrines thrown in the way both of God and man in the name of Religion, Mystery and Revelation.

Who is Mithra? He is Belus Minor. Who then is Bel Minor, or Bel the Younger? He is the "Son of the Father." Who is "Baal with the wings and tail of a DOVE"? He is the SPIRIT of Alah or Alahim, HOVERING over the face of the waters of Chaos. What are the DOVES of Nahi, Noh, Nuh? They are emblematic of this same Baal-Adonis-Bel-Noah, the SPIRIT and WATER-god. Who then is the First-born? It is this God of LIGHT, WISDOM, WATER, SPIRIT and LIFE; the Only-begotten Adonis, Bel *Minor*, "SUN that the eye sees not, but the mind alone reveals to us;" the *Concealed* SPIRIT of Glory and Radiance that was Elect with the Father before the foundations of the world—— Before Abraham was I AM. IAHOH possessed ME (Iaō, Amon, Minerva), the BEGINNING of his way. When no Depths existed I was brought forth; when no FOUNTAINS abounding with WATER. Then I was BY

Enoch, *passim*.—*edidit* Laurence; and Murray. It occurs in Irenæus, I. constantly; and in the Epistles, 2 Thess., ii. 7.

(One of the Angels) showed me every SECRET thing concerning this Son of the MAN.—*Enoch*, xlvi. 2. When the Catechesis is recited, if a catechumen ask you what say the Teachers, say to him nothing publicly. For we deliver to thee a MYSTERY, and hope of a life (aiōn) to come.—*Cyril, Preface*, vii.

The Persians had "an uninterrupted succession of persons instructed in their sacred MYSTERIES from the time of Zerdusht."—*Univ. Hist.*, v. 161. The more important secrets of the Mysterics were not revealed to all the priests even, but to those only who were most approved.—*Clemens, Strom.*, v. 670. Paul, having been caught up to the third heaven and paradise, heard MYSTERIOUS words which it is not permitted to tell to man.—*Cyril of Jerusalem*, VI. x.; 2 Cor., xii.

Him, One brought up WITH Him (*Prov.* viii. 30 ; *John*, i. 1)—— the Elect and ANOINTED One : Who is the Image of the Invisible God, the FIRST-BORN of the whole creation ; for by him were all things created ! All things were created *by him* and *for him* !—*Coloss.*, i. 15 ff. “ For the WISDOM is the Oldest Image of God.”—*Philo Judaeus, de plant. Noe*, p. 217.

This is the Orphic EROS (the First-born), the God of LOVE appearing like the Roach Elohim upon the chaotic waters. This is the Heptaktis (Seven Rays), SABAOth, with his Seven Rays of Light (Adonis), Bacchus (LIGHT, LIFE and WATER) torn by the Titans into SEVEN pieces,<sup>1</sup> WISDOM, Helios Noetos, Logos and Anointed ! The Glory of ADONI shone in the Shechinah, and the Splendor still invests the head of Iesus.

Where then was the Scriptural Christianity of the 2nd century ?<sup>1</sup> It was rooted in the LIGHT and LIFE of the *primitive* Gnosis.

#### CODEX OF THE NAZARENES OR BOOK OF ADAM.

This world will become light, by the ministration of Fetahil !<sup>2</sup> Now Fetahil came nigh, and, the heaven of water having been borne up on high, spread out the firmament : the earth having been thickened to a continent.—*Codex Nasaraeus*, pp. 65, 67.

In the name of the Supreme LIFE, of light, the newest of creations, supreme of all works. This is a Mysterious and principal (primaria) congregation (concio) of living doctrine, ancient, and no other is prior to it ! When Ferho<sup>3</sup> had proceeded forth

<sup>1</sup> It was not till the Second century after Christ that the Combination of Orientalism with Christianity was matured.—See above, p. 32.

<sup>2</sup> Fetahil Genius ab Abatur procreatus.—*Norberg, Onomasticon to Cod. Nas.*

<sup>3</sup> The Second Ferho is Rex Lucis, King of Light,=Mano.—*Norberg, Onomasticon*, p 15.

through Ferho, when Aiar had come forth through Aiar, and when Iuro had existed, Lord of Splendor and of light luminous and extraordinary, prior to which no other existed, from this came forth Iordanus Maximus, living waters and lives poured out into the region Aiar which LIFE held. Which LIFE indeed disposing (arranging) itself into the similitude of the Lord Mano, from whom it had come forth, used prayer that will avail it (him). On the first petition, the Genius Oeconomus, that is, the Demiurg (Creator), came forth, who "LIFE the Second<sup>1</sup> from LIFE THE FIRST" was called! But in JORDAN, born from LIFE, in this First JORDAN that was effused into the Region of Light, this "Second LIFE" was constituted (created).—*Codex Nasaraeus*, I. p. 133.

In the name of the Primal *Concealed* LIFE veiled in a secret place; in the name of the Aeons Mano and Demuto; in the name of my father, the Messenger of Life, and of the learning of the Genii,—

With my father (Life), my mother (the Spirit), was I<sup>2</sup> taking health (salutem) from Them.—*Cod. Nas.*, I. 285.

My Parent, Life, answers: Arise, go, Our SON FIRST-BEGOTTEN, ordained for all creatures!—*Ibid.*, I. 287

In the name of the Supreme LIFE. I take my stand on high, in the words of the highest and most potent Aeon, who has Seven Sceptres, I stand! Above with my Associates I stand, shining in the garment of the Lords (Domiuorum), resplendent by the agency of the Genii.—*Cod. Nas.*, III. 59.

<sup>1</sup> The Anointed is called "LIFE born of LIFE."—*Cyril of Jerusalem Cat.*, IV. v.

<sup>2</sup> Super quem videris Spiritum descendere, et manere in illo, ILLE est!—*John*, i. 33.

Ye, about to leave your bodies, will not be able to ascend without pure oil ; since That which has come from the House of the Supreme LIFE, the Resplendent WORD, is precious and is *pure* ! Whoever without pure oil desires to ascend will receive sixty-one strokes. Then he will ascend and amongst the creatures of Light he shall see Iavar Zivo, lord of Life, and the First VINE ! Iavar, Messenger of Life !—*Cod. Nas.*, II. 281 ; III. 59. But in that day when heaven and earth shall be consumed, heaven and earth, your habitation, in which Seven Stellars, apostate (rebellious) all, Spiritus, Messias, Sol, Luna, have resided, shall perish, just as also all the Seven Stellars, also the sons of man, who have professed (confessed) the Spiritus, the Messias, the Deus (Sol) and the MOTHER of the Spiritus, shall perish !—*Cod. Nas.*, II. 149.

But the souls (LIVES) of the Nasarenes who have not eaten the food of the children of the world, who have not contaminated themselves with impurities, nor been affected with plague and uncleanness, suffering with pest and uncleanness, nor defiled themselves with the works of the world, sojourning in the dregs of the world, (these) shall ascend (to light) ; but those who have done these works, their families and SOULS shall depart into burning fire together with the “ Spiritus,” the “ Messias ” and the 12 Stellar (Gods, or Zodiacal Spirits).—*Cod. Nas.*, II. 253.

The Ancient of days sat . . . the hair of his head as pure wool . . . his WHEELS, burning fire ! One like a son of Anos (man) came to the Ancient of days. . . . And to him was given dominion, etc. etc. The ANOINTED, the PRINCE !—*Daniel*, vii. ; ix. ; *Eze-*

*kiel*, i. The appearance of a MAN above upon the throne. But from the aspect of His loins and downward I saw as it were the appearance of fire. This is the appearance of the similitude of the "Glory" of Iahoh.—*Ezekiel*, i. 26–28 ; x. 2.

The hand of Adoni Iahoh. . . . He put forth the appearance of a hand.—*Ibid.*, viii. 13.

Heuah (The Female Principle) says : I have borne a MAN, namely, Iahoh.—*Gen.*, iv. 1 ; *Spirit-Hist.*, 254, 255.

"Chrāstus . . . the Son of the FATHER ;"—the Son of the MAN.—*Lucian*, iv. 358–363 ; *Matthew*, xi. 27 ; xiii. 41 ; see *John*, x. 30 ; xii. 45 ; *Spirit-Hist.*, 117, 248.

But when the Son of the MAN (Abatur, the Man) shall come in his Splendor, and all the angels with him, then he will sit on the throne of his Splendor. Then the JUST shall answer to him, saying KURie (King of *Light*) ! And the KING shall answering say :—*Matthew*, xxv. ; *Tischendorff* ; Written partly in Galilee by the Nazarene Kabbalists. See p. 24, 25, 28–31, 66.

Ubi . . . vir excellens, natuque major coeli et terrae conditore ?—*Cod. Nas.*, II. 47, 49.

Where is the Superior MAN, and Older than the creator of heaven and earth ?

Vidi Vitam aeternam, . . . vidi caliginem, vidi lucem, . . . vidi virum excellentem, coeli terraeque conditore natu majorem.—*Cod. Nas.*, II. 57.

I (Denanukt, = Noah) have seen the LIFE eternal, I have seen Darkness, I have seen Light, . . . I have seen the Superior MAN, who is Older than the framer of heaven and earth.—*Nazarene Codex*, II. 57 ; *Norberg's Onomasticon*, p. 40.

I am the true VINE, and the "Superior Father" (Abatur) is the Husbandman!—*John*, xv. 1, in the light of the Kabbala and the Codex Nazarene.

The "LIVING Father" (Abatur, who is the Third LIFE of the Kabbalists) sent me!—*John*, vi. 57; See p. 56.

Qui Fetahil . . . . Et Qui, relicto quem procreaverat mundo, ad Abatur suum patrem contendit.—*Codex. Nas.*, II. 123.

Fetahil who, having left the world which he had created, goes to Abatur his Father! See also *John*, xiv. 28, xvi. 5, 16, 17, 28, xvii. 5, viii. 21, 22 ff:

When ye have lifted up the Son of THE MAN then ye shall know that I am (he).—*John*, viii. 28; *Tischendorff*.

I am the LIGHT of the world!—*John*, viii. 12.

Who is this "the Son of THE MAN"?—*John*, xii. 34.

"The ANOINTED," the Son of "The LIVING God."—*Matthew*, xvi. 17.

The Ancient of days, the most Concealed (satimah, abstrusissimus) of all.—*The Kabbala; Idra Rabba*, VIII. § 111. In the Spirit, which is concealed in that Cranium (of the White Head), are expanded Fire on one side and Air on the other side. And subtile Air is over it on this side and subtile Fire on that side.

And that Air is the most occult thing of the Ancient of days.—*Idra Rabba*, § 542, 541, *Rosenroth*.

The Ancienter of the ancienter is the *Concealed* of the concealed.—*The Idra Rabba*, iii. 36. All things are Himself, and Himself is *Concealed* on every side.—*The Idra Rabba*, x. 171.

Thy FATHER who is IN SECRET.<sup>1</sup>—*Matt.*, vi. 18, 7.

<sup>1</sup> The Propator (God the Father) is known to him alone who was born from

The *Secret* FATHER who dwells in Light, has a Son, Christus or the Heavenly Man.<sup>1</sup>—*Bardesanes*; *Franck*, 254; *Ephrem*, 55. Hymne, p. 755. “But Christ descending into Iesus he began to perform miracles (Virtutes) and to cure, and to announce the *Unknown* FATHER and to openly confess himself the SON of the First MAN.”—*Irenæus*, I. xxxiv. p. 137. The WHITE HEAD, the Ancient of the Ancient, in whom the Kabbalist Trinity is united.—*Franck*, 138.

The nose of the “Ancient of days” is LIFE in every part.—*The Sohar, Idra Rabba*, § 201.

Senior seniorum occultus occultorum! Ipse Senior

Him, namely to the Only-begotten, that is, to the MIND.—*Irenæus*, I. p. 13. Paris, 1675.

No man hath seen God at any time; the Only-begotten Son, who is *in the bosom* of the Father, he hath *declared* Him.—*John*, i. 18; vi. 46.

No one knows the Son except the Father; and no one knows the Father except the Son and he to whom the Son is pleased to *reveal* Him.—*Matthew*, xii. 27. Saturninus quidem similiter ut Menander unum PATREM INCOGNITUM OMNIBUS ostendit.—*Irenæus*, I. xxii. p. 118. ed. 1675. They say that the Propator is Invisible and nothing can comprehend Him. He is *in silence*, in much quiet and in immense Aeons of time.—*Irenæus*, I. i. 1. “But the MIND alone was delighted seeing the FATHER.”—*Irenæus*, I. i. p. 13.

Simon Magus and Menander held “One FATHER UNKNOWN to all.”—*Irenæus*, I. xxii. p. 118. 1675. Esse quoddam primum lumen in virtute Bythi, beatum, et incorruptibile, et interminatum. Esse autem hoc Patrem omnium, et vocari PRIMUM HOMINEM. But they say that MIND is His forth-going Son, Son of HIM emitting HIM, and THIS is SON of MAN, Second *Man*!—*Irenæus*, I. xxxiv. p. 134, Paris, 1675.

<sup>1</sup> Est enim super te Pater omnium primus Anthropus, et Anthropus *filius Anthropi*.—*Irenæus*, I. xxx. The Propator is known only to the Only-begotten Son, the MIND (Nous).—*Irenæus*, I. ii Paris, edition, 1710. Benedictine.

Reputans vero secum Adam quod suo filio Fetahil pater ejus Abatur praeceperat.—*Cod. Nas.*, II. 123. Prout Fetahil computaverat et Abatur ejus pater praeceperat, geminum masculini et feminini generis Havah (Heuah) peperit.—*Cod. Nas.*, II. 125, 127. Vir Novissimus is Fetahil (Son) of Abatur (the Man).—See *Cod. Nas.*, II. 127. Misericordia vero commotus fuit Vir Novissimus, cujus sermo novissimus eorum quae novissima sunt mundi.—*Cod. Nas.*, II. 127. Spiritum quem Fetahil immisit.—*Ibid*, 129. The “Spirit” of God omnipotent made all things.—2 *Esdras*, xvi. 63.

seniorum vocatur Arich Anpin (Long of face); but He who is *exterior* is called Sair anpin (Shortface), in contradistinction to the decrepit Sacred ANCIENT.—*The Idra Rabba*, iii. 36; v. 54.

From the Beginning the Son of the MAN (Waled Sabea) existed *in secret*.—*Book of Enoch*, pp. 45, 50; *Matthew*, vi. 18.

The Christian dogmas offer numerous affinities with those of the Kabbalists.—*Munk, Palestine*, 567. See the Kabbalistic numbers in Revelations.

In the name of the Supreme LIFE, the FIRST. Brightness has arisen and LIGHT, Life: and the Messenger of Life has appeared! . . . Life has appeared to the world! And the splendor and LIGHT of LIFE having been seen, the sea turns itself (back), Jordan retires——

Cedars of Lebanon, for whom were ye broken? Earth, whom seeing, wert thou agitated? King of the Sea, seeing whom hast thou fled! Depths of the sea, for whom were ye disturbed, and for whom did ye prepare the swellings of the sea? On account of the Splendor and the Light of the MESSENGER OF LIFE! . . .

Your name, O LIFE, we have not mentioned, nor have we known fear of Thee! This LIFE is of LIGHT, which, (*when it was*) *declared*, the proved by well-doing celebrated. Said the MESSENGER OF LIFE: I have come to dwell with you, to place you also in the LIGHT of LIFE.—*Codex Nasaraeus* (Nazarene Gospel), p. 321.

Christianity is an *Oriental* religion transplanted. Even with its somewhat mutilated proportions in the English version it still preserves its Oriental Gnosis and its Kabbalistic similarities.

Gaining ground toward the centre of the spirit-history of man, the reader has pierced through Judaism by the way of the Mysteries, and advanced to the earliest sources of the Jew-Christian's belief.

## CHAPTER III.

### RELIGIOUS CIVILIZATION.

Quod autem, ut plurimum, ad praestantissimam vitae rationem conferat.—  
PHILODEMUS, *de Vitiis et Virtutibus oppositis*.

Diliges KURION Theon tuum ex toto corde tuo! Diliges proximum tuum, sicut teipsum.—MATTHEW, xxii. 37, 39.

It is unnecessary to sum up. The reader remembers the description of the Mysteries in the first volume of the *Sōd*. He sees where the Old Testament issued forth from their midst, bearing the *Jerusalem* flag.<sup>1</sup> Then the religious picture changes, and Galilean and Jordan Nazarenes come upon the scene proclaiming the use of oil, the worship of the "Anointed," the healing of the sick, the casting out of demons. Finally Jordan's waters overflowed a *district*, and created a Church. The rabbinical mode then perpetuated itself in the Christian, Romish and Reformed churches.

It would not have required an excess of intelligence to have reflected that the Hebrews, Phoenicians, Egyptians, Ionians, and Greeks, living all

<sup>1</sup> The greater the religious claims, the better the position for extending the power of Jerusalem.—*Zechariah*, xii. 2, 3. Jerusalem's ecclesiastical and political supremacy are the *theme* of the Old Testament.

together in the eastern corner of the Mediterranean, must have *thought in common* and had the same religious philosophy. Then came the Jewish doctors and the schools of the Pharisees succeeding to the teachers of the Mysteries. To these ancient Rabbis we are indebted for the Old Testament very much as it now stands. At last the Oriental Gnosis makes its way into the midst of Judea; the cities of Galilee and the fords of Jordan gather up its inspiration. It associates itself with the mysteries of the Kabbala, with the conception of the MAN and his Anointed SON.<sup>1</sup>

The New Testament is the Midrash of a haeretical sect—a beautiful wild-flower of the Rabbinical theology, watered by the Jordan and tended by men of a party hostile to the Pharisees. We are not bound by the precedents which antiquity affords in science, philosophy, religion and laws during centuries when the grossest ancient superstitions prevailed. The creeds are formed in some rough natural order. One follows the other to its grave among the religious systems which time has destroyed. On its *natal soil* Christianity has *faded away*<sup>2</sup> before the Moslem creed, and like Buddhism, struck root in foreign lands. There it has been fostered and built up—a mingling of the living and the dead, of truth

<sup>1</sup> See Ezekiel, Daniel, the Jezira, the three oldest books of the Zohar, and the New Testament *passim*.

<sup>2</sup> Spiritus, Messias et SEPTEM STELLARES in suis curribus similes sunt muscis quae ori abeni insidentes, prae calida et ad eas pertingente exhalatione, agitando suas alas, in ahenum praecipitant.—*Cod. Nasar.*, II., 17.

Quo autem die consummabuntur coelum et terra, terra et coelum, sedes vestra, in qua Septem Stellares, apostatae omnes, Spiritus, Messias, Sol, Luna hospitati sunt, peribit, quomodo etiam omnes Septem Stellares, item filii hominis qui Spiritum (Ruacha), Messiam, Alha, Matremque Spiritus professi sunt, peribunt.—*Codex Nasar.*, II. 149.

and error, a practical working system wrought out of man's time-honored mental efforts and superstitions, confirmed by blind faith, unhesitating ignorance, and a cloud of priests from Oxford to Rome laboring for daily bread, for ecclesiastical preferment, ploughing the soil of other people's consciences<sup>1</sup>—till from some height of ancient rabbinism a portion of neglected truth gives way, making a ruined Goldau of their work. It was an error to leave the Church exposed to land-slides of truth.

If one should attempt to write the basis of a new religion, he would fail; for religions have been the works of society, superstition, and conventions of the clergy, in particular portions of the globe. This age is unfavorable to such an attempt, *unless performed in convention*.

We shall briefly glance at the religious aspect of power, and its proper management. If religion is at variance with human power in any respect, but a poor account can be rendered to its Maker by this planet. But by the coöperation of religious conviction with human power, with the power already inherent in existing facts and realities, unity and harmony are restored to its operations on earth and a better account can thus be rendered of the whole.

<sup>1</sup> See Howitt's Hist. Priestcraft, New York, 1833, p. vi, 116, 117, 187.

It is not intended here to intimate that priests are not now necessary to certain classes. The religious instinct, such as it is, must be represented. According to Napoleon, the merit of the priests consists simply in the ministration of the consolations of religion. It is the *excess* of hierarchy which we deplore, the turning the human conscience and credulity into a patrimony, rewarding ambition, dexterity, or success. A hierarchical establishment, with power, is opposed to the spread of truth and to that mental growth\* which God has authorized in giving us the faculty. An establishment, like a party, offers rewards only to those who *conform*.

\* See London Times, Dec. 22, 1859: Le Pape et le Congrès, 9, 10, 11.

If the sun is the agent of the Supreme Being and the planets his ministers, why not man, men each with peculiar powers, fitted for different spheres of usefulness! Religion must then recognize the *facts of human power*, and philosophy direct its management and exercise.

Man is older than the institutions that he made, the social and religious institutions which he has created with an infinite variety, changing with the nature of races and the progress of centuries. He is superior to them because God gave him *the control over them*. Our institutions ought then to be adapted to the protection, relief, preservation, and development of human power, the effectuation of its efforts, and the concentration of *the power gained* to further results. We want a religious *sentiment* suited to all classes of minds, one that will justify each individual in the minds of others, and protect him from censure in the enjoyment of his peculiar views. We need a belief in the *Divine Mission of other men*—the *Mission* of those with whom we cannot agree. Natures, physiques, temperaments, powers, all differ by divine appointment! Existence is a warrant for the development of *the individual* on the basis of the particular nature with which God has clothed him. The *conviction* of the *especial fitness of each to know best his own peculiar nature and powers* explains the position of one to another. It is only from the *conviction* of their *Mission* that men will be induced to voluntarily grant others space for the display of talents that they are by nature unfitted to comprehend or appreciate.

Judge not, because you are not competent to judge. You only infer *according to the bent of your own nature*; you cannot fairly consider the thoughts,

motives, or causes that influence a different nature from your own, but only what you yourself would do under the same circumstances. Doing unto others as we would think it right for them to do to us often works injustice. It subjects one *to be judged by another's standard*—a standard in reference to which he was not created! Do unto others more good sometimes than you would wish done to yourself, for one is no standard to judge another by. God would not exhibit his power uselessly or without an object. As He has designedly manifested it in the garb of *created beings and things*, this POWER is the immediate object of religious regard, and veneration! To society is confided its preservation, cultivation, training, development, so that it shall produce the greatest and best results.

Power has its MISSION! All that it requires is orderly arrangement and government, or restraint, refined and detailed enough that the *mission of every one* may be accomplished. This brings practical religion to its main object, for which the Supreme Being implanted the religious sentiment in man! Government! On this subject the religious sentiment may legitimately spend itself—government; not merely self-government, which consists in taking our proper place in the world *and not preventing others*, but the government which governs or should govern society, *regulating human intercourse*, to carry out the design, the WILL, of God. The whole subject of *practical religion* merges in the question of government and the social relations.

In all situations we are more or less controlled by *external circumstances*, our individual will limited by the nature of our powers and modified by our sphere

of action. Society limits us! Let us then incorporate practical religion with the science of SOCIAL ACTION—Social Government and self-government: we propose to sink it altogether, as a separate, distinct, *priestly science*.

The characteristics of power are perpetual alteration and eternal growth. That the superstitions of one age and its idea that *God's providence in the flesh* is all evil should govern subsequent ages is not only wrong, but a hindrance to the free action and development of power which God has put forth and ordained. The laws of development depend on innate vitality and the circumstances in which this vitality is found; and its "spontaneous action" can hardly be wrong, considering the source from which it springs, unless it violates the natural or acquired rights of others and impedes their just development. Still less ought "the course of vitality which God ordains" and "its spontaneous and healthy action" to be annulled by the antiquated superstitions of the Mysteries and the purifications, fasts, vigils and other chaste observances of the Mystae and the Pharisaees.

We are acting for our Maker! But no one can have a consciousness of this without exerting himself to place humanity on a footing sufficient for the development of *individual* fruits. What man can feel that he *acts for God* unless he enables others to develop, each in his way, the mind and spirit that is in him! What men want, in order to treat others properly, is to feel a religious veneration for God's POWER, which He exhibits in individuals! Respect, aid and protect them, because of the life and the power that God placed in them!

The body must first be attended to and the physical claims protected and guaranteed by government, laws, tribunals, police, hospitals, almshouses, a national intelligence department for the oversight and employment of labor, proper laws concerning the domestic relations: everything must be not merely done *but done rightly*, and then you have only prepared a sphere for the mind and power of mankind to begin to develop themselves with freedom, and to furnish to God and the world the fruits arising from natural, harmonious and legitimate *action*.

It is in vain, or comparatively so, to exert power *unless this is done rightly*. The work will have to be done as it has been done over and over again by man after man, generation after generation, century after century, nation after nation, until *not the whims and prejudices of men are satisfied*, but rather until the *designs of God* are so fulfilled that the practical result attained is sufficiently correct to take its place among the imperishable bulwarks of human progress, as an enduring *basis for further creations*.

By new facts God has never ceased to create this world! The work continually goes on by the operation of the already constituted elements in the creation of new ones. What you or I add produces its result, and enters into the Almighty Concentration of force that is perpetually accumulating for the production of further results.

Power is a vast agency. Although invisible the mind recognizes it. It perpetually reappears in embryo.<sup>1</sup> Its *manifested* form and condition have had no previous existence, and its life looks to the future: if it is not made to accomplish good it works evil. It

<sup>1</sup> Neos and presbuteros.

is the duty of leading minds, if not to guide it, certainly to hinder it from being destructive!

The basis of the world is power! It lives in us and in everything. From the beginning it came forth from God, and was uttered in the philosophies of great teachers and prophets of the ancient world. God has not placed it here to remain inactive, it strives, creates, institutes. So long as the world is filled with it so long will its efforts continue, for power expresses the will of God.



# APPENDIX.

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## I.

### K A B B A L A .

The Kabbala occupies itself with angels and demons and their different divisions, the different departments of paradise and hell, *the transmigration of souls*, etc. All this part is purely *mythologic*; these *myths* are borrowed from the Chaldeans and Persians, but the Kabbalists have not failed to exercise upon them their imagination and to amplify the foreign fables in their own way. In the visions of Ezekiel we see God upon a throne surrounded with different figures of winged animals; the figures of Ezekiel have some analogy with those which we find represented upon the ruins of Persepolis; . . . The STARS, the different kingdoms in Nature, the elements, men, their virtues, their passions, finally everything material and intellectual in Nature finds itself under the influence of angels or genii. The good angels are under the command of Metatron (the Angel of the Divine Presence). The bad are commanded by Samael who is the Satan and the Angel of Death.—*Munk*, 522; *Specimen Theologiae Zoharicae*, 1, *Gotha*, 1734.

The Sohar is one of the Cabbalistic books, often called "holy." We have no certainty about its author. Some suppose that Rabbi Akiba was the author; *some trace it back to one of the great Tannaim before Christ*. This book is full of *Messianic passages*, so that *almost all the Christian doctrines preached by Paul and other apostles are to be found in it!*—*The Israelite Indeed*, I. 213. "The Midrashim are the Bridge from the Old Covenant to the *New!*"—*Hundert und Ein Frage*, p. xvii. See *The Israelite Indeed*, I. pp. 221, 248, 131.

The Bereshith Rabba, the *oldest part* of the Midrash Rabboth, was *known to the Church Fathers in a Greek Translation!*—*Hundert und Ein Frage*, p. xvii.

"Binding his foal unto the VINE he washed his garments in wine, and his clothes in the blood of grapes.—*Gen.*, 49, 11. He (Jacob) should

have said: 'he shall wash' (as in the future); but he says 'he washed' (as in the past); that is, he washed from the very creation of the world; and who is it? It is the king Messiah. The king Messiah has been appointed to reign over all hosts, to break their powers above and beneath (in heaven and on earth). Further it is written: 'And the SPIRIT of Alahim moved upon the face of the waters.' *This is the SPIRIT of the king Messiah*, who, from the creation of the world, washed his garments in the wine from above."—*Sohar, commentary on Gen.*, 40, 10; *The Israelite Indeed*, vol. I. p. 92. King Messiah is called Zebaoth.—*Ibid.*, III. 61.

NEGO (Necho, *Nagah*, "light,") is "the Sun," or the Morning Star.—*Burder's Josephus*, II. 208 note. Hanoeh (Enoch) is the Angel Metatron who includes (in himself) all the 7 angels that see the face of the KING.—*Intr. in Sohár*, p. 304.

Why is the Archangel Metatron called the *mediating Pillar*? Because he is a *Mediator* between God and the Israelites.—*Sohar, to Numbers*. 101 *Frage*, p. 135. The pillar is emblematic of the Sun.—The Solar radiance is depicted around the head of the Messias.—Metatron is called Princeps faciei (Prince of the face of God).—*Intr. in Sohár; Kabbala Denudata*, II. 304, *Frankfurt*, 1684.

And know that that Uriel, before he came into Jacob, came into Hanoeh, whence Hanoeh, when he had entered into this material world, entered with body and soul into the garden of Eden and ate of the Tree of life: And in the midst of the Tree he found the Book of Rasiel<sup>1</sup> and took it and read it through; from it he composed another book which is called the Book of Enoch. And this very thing is what is written *Gen.*, v. 22, 24, And Enoch walked with God. . . . And when Hanoeh was taken up and became the Angel Metatron who includes in himself all angels, etc. . . .—*Kabbala Denudata*, II. 304.

After Adam ate of the Tree of the knowledge of good and evil, and the Serpent had touched him, evil is mixed with good.—*Ibid.*, 309. "Samael (the Devil and Death-angel) and the Serpent his associate."—*Ibid.*, 304.

And yet to-day the Son of David will go out and return from the Garden of Eden into this world to restore the state of the first Adam in the Garden of Eden which he was obliged to restore.—*Ibid.*, 309.

Adam himself occupied the place of the three worlds Bariah, Iezirah and Asiah (Creation, Formation, Fabrication); and all generations *have need to be restored*, even to the coming of the Redeemer and the revivication of the DEAD! Therefore they ascend into the Four Elements, Fire, Air, Water, Earth, and from these into Inanimate, Vegetable, Brute, and Speaking. And when they have thus become plants or vegetables, and living creatures eat of them, then they are exalted: and when again man eats of living creatures then again are

<sup>1</sup> Rasiel is god or angel of the Mysteries (Razi); Angel of the Sun (Aras).

they elevated into a worthier grade and are taken up into man internally. . . .

And this is that mystery, that many of the just die from a disease of the intestines, in order that the world of Asiah (Manufacture) may be purified, according to the mystery of its interiority (secretness), which restoration notice!—*Ibid.*, II. 310.

“Seir (Oseiris), Hanoeh (Enoch), Abraham, Isaac and Jacob are all the first ADAM.”—*Int. in. Sohar.*, p. 305.

“The first ADAM contained all the souls of the Israelites.”—*Introductio in Sohar.*, pp. 305, 311. “He is the SPIRITUAL LIGHT which combines all the LIGHT of the lives of Israel.”—*Ibid.*, 305. “He (Seir) is called SPIRITUS decisorius, which is his form interiorly; and the CHANGE of the SPIRIT decisorius (“that cuts through the GARMENT”) is Noah.”—*Ibid.*, 305. This only means that Noah is the Equinoctial Point, when the Aether is condensed into RAIN, the external form of the SPIRIT.—*Author.*

Philosophers call the FIRST AIR Anima mundi. But the Garment is higher than the First Air since it adheres closer to the AIN Soph, the Infinite.—*Kabbala Denudata*, II. 236.

For the extension of the light,<sup>1</sup> which denotes judgment out of GEBURAH and descends by a fixed course (fall), happens through the mystery of the Name of 42 letters. . . .—*Ibid.*, II. 241.

Jam vero quoniam hoc in loco recondita est illa plane non utuntur, et tantum de parte lucis ejus participant quae demittitur et ingreditur intra filum Ain Soph protensum e Persona  deorsum: intratque et perumpit et transit per Adam primum occultum usque in statum dispositionis transitque per eum a capite usque ad pedes ejus: et in eo est figura hominis: Et ab eo prodit mundus bilancis intra Coronam qui est Adam primus simpliciter ita dictus post dispositionem.—*Kabbala Denud.*, II. 246.

Et tunc quoque Arich comprehendetur in Adamo primo, et Seir et Uxor ejus ascendent in locum suum per Patrem et Matrem.—*Kabbala Denud.*, II. 253, 328, 345.

When the SON of the Man shall come in his GLORY and all the holy angels with him, then shall he sit upon the throne of his GLORY!

Then shall the KING (the SON) say unto them on his right hand, Come ye Blessed of my Father.—*Matthew*, xxv. 31, 34.

The KING SUN, the Glorious SON of Hyperion (Varuna).—*Homeric Hymn to Ceres.*

Then from the sun, God will send a KING.—*Sibylline Books.*

The SUN, the KING, the SON of Him that journeys ON HIGH!—*Odyssey*, xii.

<sup>1</sup> “Lux Influentiæ spiritualis,” the LIGHT of the Spiritual Influence.—*Int. in Sohar, Kabbala Denud.*, II. 312. Compare *Spirit-Hist. of Man*, 288, 204, 238.

ORUS (Horus) OFFSPRING of the LORD of lords.

The Illustrious ORUS, SON of Atamu (Adam, God).—*Seyffarth Theolog. Schriften der alten Aegypter*, 91, 88.

Zeus destined DIONYSUS (the SUN) for KING.—*K. O. Müller*, 237. The KING the SON of Zeus.—*Euripides, Bacchae*, 601. And the KING shall answer and say.—*Matthew*, xxv. 40.

I heard as it were a voice of a great multitude and as a voice of many waters and as a voice of mighty thunderings, saying: ALALOUIA! for KUR reigneth; the God of us, the universal Sovereign.—*Rev.*, xix. 6.

God, the KURIOS, gives light!—*Rev.*, xxii. 5.

KUR is the SUN.—*Anthon, Curetes; Ritter Vorhalle*, p. 410. Christ's FEAST was on the Sun's day, Iahoh's was on Saturn's day.

But in the NAOS itself (of the Temple at Byblus), on the right as you go in, first lies the SUN's throne; but there is no image of him upon it, for of the SUN ALONE and MOON they show no statues!—*Lucian*, iv. 280. The Hebrews also disliked images excessively, and the Persians were perfectly furious at sight of them.—*Movers*, 66, 157.

Pliny xxix. c. 6, speaks of the God ACHORE to whom the people sacrificed.—*Burder's Josephus*, II. 108. The Hebrew valley of Achor is also the Sun's name. Adonis is invoked as "Koros."—*Movers*, 233; *Orphic Hymn*, lxii. 4.

Adonis, at Cyprus, bore the name KURIS.—*Movers*, 198, 228. The Persians call the Sun KUROS.—*Ctesias in Plutarch, Artaxerxes*, cap. I. KURIOS means ADONI (the Lord).

The word KURIOS identifies Christ with Mithra, just as the Gnostics said.—*Milman Hist. Christ*, 280, 281. It also identifies Christ with Adoni and Iahoh.—*Psalms*, ii. 4; *Hebrew and Septuagint*.

Mithra (the SUN) celebrates the oblation of the BREAD, and puts on the similitude of the RESURRECTION.—*Tertullian de praescript.*, xl. 216, 217; *Spiegel, Avesta*, II. lxxix. lxxii.

The Manicheans held that the Sun, who is Mithra, is Christ himself.—*Augustinus*, cap. 8, *Abhandl.*, 34, p. 534; *Seel*, 437, 457.

Whether The God is ELIOS or KURIOS of ELIOS (Lord of the sun) and FATHER.—*Plutarch de defect. oraculor.*, vii.; *Numb.*, xxv. 4.

Bad daemons having imitated the statement of Jesus THIS IS MY BLOOD, taught it in the *Mysteries of Mithra*. For you either know or can know that BREAD and a CUP of water are given out in the consecrations of the person who is being INITIATED in the *Mysteries of Mithra*, some words being added.—*Justin Martyr, Apolog. Quid sit Eucharistia*, I. 66; *Hammer*, 161. Tertullian observes that in the *Mysteries of Mithra* they signed the INITIATED on the forehead (like the Christians at the Confirmation).—*Tertullian de Corona*, xv. 216, 217; *Hammer*, 168. *Tertull. de praescript.* xl.

For also in certain sacred rites of some Isis or Mithra, they are INITIATED by a BATH; even their own very gods they consecrate (*carry out*) with WASHINGS.—*Tertullian de Baptism.*, v. 226.

There is a relation between the *our* of Mithra and those of Belus, Djemschid, Joseph, Osiris or Bacchus.—*Hammer*, 144, 183; *Athenæus*, II.; *Diodor. Sic.*, I. 98. Mithra, the Old Medo-Arian Sun-god considerably more than a thousand years before Christ, the Babylonian Bel-Mithra, has the lion, serpent, bull, as his emblems. The Bacchic rites existed in Persia.—*Vestiges of the Spirit-Hist. of Man*, p. 201.

#### NAMES OF THE SUN-GOD.

In India *SUNA*, god of the sky, is Indra (Sun).—*Wilson, Rigv.*, iii. 34. *SAON* of Samothrace (in the Mysteries) Son of Jupiter; *IASION* Son of Jupiter; *AZON* *lives!* Hercules is risen *from the dead!* Vedic, *Suna*, Gothic, *Sunna*, German *Sonne*, Spartan *Asana*, Greek *Zan*, *Iasion*, Assyrian *SAN*, Hebrew *SHANAH*, *Sion*, *Zion*, Sanskrit *Ahan* (Day), *SHUN* in Tartar and Chinese, *Sun* in English, *SANIEL* a Hebrew angel, *AZON* the Sun in Hebrew.

*IASION* who obtained so many favors as ye that are *UNINITIATED* shall not hear!—*Theocritus*, III.

Ceres came to *IASION* while he slept. She became the mother of Pluto by him. Her Mysteries were withheld from the common herd of men.—*Banks, Theocrit.*, p. 21, *note*.

*ISANI* is Isis (in India).—*Schedell*, II. 144; *Sir Wm. Jones*.



## II.

### The Virgin of the Church before Christ.

The masses were convinced of the influence of the Two Lights (*Mar-oth*) of heaven upon the creatures of the earth. Osiris and Isis were named Apollo and Diana in the lands of the West. And when the Christian bishops accommodated things to the spirit of the times, they said: Not Apollo or Diana, not Balder or Freia, but Christus and *MARIA*.—*Nork, Bibl. Mythol.*, II. 343. "The modern Athenians are as superstitious as the ancient; Athene was never more devoutly addressed than is now the Panagia, or *VIRGIN*."—*Laurent's Tour*, 114.

It was customary at Athens to appoint persons to bear *LAMPS* at the Promethean, *VULCANIAN* and Panathenæan games. On these occasions they contended who could bear the torches of the greatest size in the course. The place of running was from the altar of the three gods, Prometheus, Athena (*VIRGIN*) and Hephaistos. This honor was paid to Artemis (The *VIRGIN*) called by Sophocles *Amphipuros* and worshipped as the Moon.—*Anthon. Art. Lampadephoria; Wheelwright, Aristoph.*, I. 185, *note*. According to the Scholiast there were three *TORCHBEARINGS*

held in the Ceramicus within the city, called by the names of Minerva, Vulcan and Prometheus.—*Wheelwright, Aristoph.*, I. 140.

“They deliver up THE LAMP OF LIFE!”—*Lucretius*, II. 78.

The TORCH is the symbol of NEW LIFE!

The torch-lighted shores where the “awful Goddesses” foster for mortals THOSE HALLOWED RITES albeit the golden *key* (exclusive power) of which hath come upon the tongue of the ministering Eumolpidae (hereditary priests of the Eleusinian Mysteries).—*Sophocles, Oedip. Col.*, 1049.

Receiving the LAMP sacred to the Infernal  
Goddesses, O girls.—*Aristoph. Thesmoph.*, 101.

Sacred is the Chorns of Artemis!—*Xenophon, Cyri. Exp.*, I. iii. 13.

Diana was represented in the ancient Mysteries as bearing a TORCH in each hand.—*Buckley's Sophocles*, p. 209, *note*.

Ornaments of the GODDESS and young lambs . . . and the LIGHT OF LAMPS and the other PURIFICATIONS.—*Euripides, Iph. in Taur.*, 1223 ff.

Sacrifice to the LIGHT-BEARING Goddess whatever *the year should produce* most beautiful.—*Iph. in Tauris*, 20. Hephaistos (Vulcan) the noble (DEITY) *skilled in light*.—*Plato, Cratylus*.

But this is the way to the THALUSIA (The Harvest-Feast of Talus the Sun): for our friends are making a FEAST to Demeter, offering the FIRST-FRUITS of their abundance; since for them the Female DAIMŌN hath piled the threshing-floor full of barley.—*Theocrit.*, vii.

Artemis furious, because Oineus had not performed the THALUSIA with the fertility of the threshing-floor.—*Iliad*, ix. 529. Diana was called Orthia (Earth) and Opis (Ops)—*Callimachus, Hymn to Artemis*. Astarte was the VIRGO Coelestis Ourania! She is Venus and married Adonis (Bacchus).—*Sanctoniathon, ed. Orelli*, p. 36, *note* 95. Anaitis (Anahid) is VIRGIN. Anobret, the NYMPH, is the VIRGIN Anna-Berith. Pronouncing *h* in Anaitis (Naith) makes Anahid. Replacing *h* in Ieud gives Iehud (Iehid) the ONLY-BEGOTTEN, who was born of a VIRGIN. Iehid is THE ONLY-BEGOTTEN in Hebrew. Isaak is called Iehid.—*Gen.*, xxii. 2. Hod means “Glory,” Halo, Halios, Helios.

They honored Ceres and Proserpine by continence. The mystic beds and the strings of purple designate the state of VIRGINITY of Proserpine when she reached hell.—*De Lacy*, I. 320. Purple was the color of death.—*De Sacy's Sainte Croix; Iliad*, xxiv. The women represented the Goddess in the Mourning for the Sponse snatched from VENUS, and therefore they were chaste *during the Mourning!*—*Movers*, 205.

His betrothed VIRGIN,<sup>1</sup> who was named IA, covers the breast of

<sup>1</sup> VIRGO sponsa quam Valerius Pontifex IAM nomine fuisse conscribit, . . . says the myth in Arnobius, l.c. p. 200; from Movers, 203. “Through the VIRGIN EVA came the death.”—*Cyril*, XII. vi. IAH, according to the Kabba-

(Adonis) half dead with softer wools.—*The myth in Arnobius, l. e. p.* 200. And the Church-father gives the explanation: "Is it not a repetition of those tears with which IA covered him failing (dying) and in her troubles thought that she could bring some vigor into the limbs.—*Ibid.*, p. 210; *Movers*, 203. The limbs of the Dionysus Zeus delivers to his Son Apollo to bury.—*Clemens Al.*, p. 15. IA is the Heuah (Eua) of Genesis.

On the identity of several of the goddesses, see *Sainte Croix* by De Sacy, I. 144, 173, 177, 180, 182, 184, 197.

"The SETTING of MAIA!"—*Virgil, Georg.*, I. 225. "By the STARS I protest, by THE GODS CELESTIAL!"—*Aen.*, iii. 599, 600. "Night's rising SIGNS he prays to!"—*Aeneid*, vii. 138.

Besides the stars of the Bear are so to be observed

By us and the *day of the goats*, and the Shining SERPENT!

—*Virgil, Georg.* I. 205.

More remote now rises the Serpent with shining body.—*Cicero, Arat. Phæn.*, 386.

This is the FOURTH HOUSE! Thus says Osiris N., N., the JUST.<sup>1</sup> I am the Watchman and Lord of the gleaming HOUSE, of the HABITATION which walks in the morning. There is a heavenly ridge long and great, which God the Creator of the worlds has made. There is in it a heavenly valley. It is of this sort: three hundred fathoms in its length and thirty fathoms in its breadth. There is my hole; in it is a GIANT-SNAKE, a wonderful fellow; thus it is: seventy ells in the length of its body, living for the poisonous destruction of men, for the annihilation of the enemies of God the Creator of the worlds. . . .

Praise me the mighty Sun-god, who have made the Serpent-figure (akori), I who have put together the place of the nightly firmament, I who illumine the heaven by walking about in the sight of the worlds, who diminishes and abolishes thy manifold sorrows upon earth, the Producer, the Great God of Heliopolis, the Mighty who has created the worlds.—*Book of the Dead*, cap., 149; *Uhlemann*, iv. 233.

The frightful DRAGON glides rolling himself under and over.

Not only does he glitter adorning his head with one star,

lists, is I (Father) and AH (Mother); composed of I, the Male, and 'H, the Mother.—*Nork, Bibl. Mythol.*, I. 164, 165 note, 166; II. 354. Iah is Adam; Euah (Iah) is Eve. Together they are the Double-man of Genesis and the Kabbala.—See *Spirit-Hist.*, 229.

Nork says the "Woman clothed with the sign of the Sun and the Moon" is the bisexed or male-female Deity; hence Her name is Iah (composed of the masculine I and the feminine ah).—*Nork, Bibl. Mythol.*, II. 354; *Kabbala Denudata*, II. 371; *Book of the Mystery*, iii. 35. O (u) is androgyne; since it is written: *male and female he created them and named them Adam.*—*Ibid.*, iii. 35.

But his temples are distinguished by a two-fold brightness,  
 And out of fierce eyes two fervid lights flame!  
 And his chin shines with one radiant star (constellation),  
 The head inclined on one side and bent back with slender neck  
 You may say fixed its look upon the tail of the greater.

And the rest of the body of the DRAGON we behold on all nights.

The SNAKEHOLDER whom the Greeks call Ophiuchus of famous name  
 He holds the SNAKE by the double pressure of the palms  
 And himself remains tied all over his body,  
 For the SERPENT girds the middle of the man under the breast,  
 But he striving treads heavily,  
 And with his feet presses the eyes and breast of NEPA!  
 —In Cicero, *De Nat. Deor.*, II. 42.

Here Hydra (a good divinity) raises himself up from the infernal parts  
 (whose long body is stretched out): (Job, xxvi., 13):

And in the middle fold the refulgent CUP gleams.

The RAVEN shining with plumed body strikes

With his beak the outside (extremam partem).—Cicero, *De Nat. Deor.*,  
 II. 44.

#### YOU, O MOST FAMOUS LIGHTS

Of the world, who lead the year gliding away in heaven,

LIBER and BOUNTIFUL CERES (Signs in the heavens).—Virgil, *Georg.*,  
 I. 5 ff.

The attributes of Demeter (Ceres, Isis) and Persephone are ears of corn, poppy and a torch.—Preller, I. 492. Her representation is very nearly identical with the figure of the VIRGO in Albumazar, 78, 94.—*Eschenburg plate xi.*; p. 428, § 64. Her dragons which draw her chariot seem to indicate the return from Hades (hell), like the serpents of Mercury's caduceus.

Proserpine is the female Pneuma (SPIRIT).—Plutarch *de Iside*, lxvi.

Through a VIRGIN, the EUA, came the death, it was necessary through a VIRGIN, but more from a VIRGIN, that the LIFE should appear.—Cyril *Hiersol.*, XII., vi. Ascend thou Blessed VIRGIN!—*Euripides, Hippolyt.*, 1440.

Great LEO vibrating a tremulous flame from his body.—Cicero, *de Nat. Deor.*,  
 II. 43.

The Lion was a symbol of Bacchus and always a symbol of Hercules (the Sun). Croesus sent a golden LION to Apollo's temple as an offering.—*Anthon; Herodot.*, I. 50.

The LION of the tribe IOUDA (LEUD the Only-begotten)!—*Rev.*, v. 5.

The Sun's house is in the SIGN LEO.—*Nork*, II. 175. It enters Leo July 23d, anciently July 20th.—*Anthon*, 199.

The LION and the VIRGIN . . . whence will be the ripening of the grape.—*Nonnus*, xii. 37, 38.

VIRGIN of resplendent body, holding the illustrious EAR OF CORN!—*Cicero, de Nat. Deor.*, II. 42.

ON FINDING INSTRUMENTS WITH REPRESENTATIONS UPON THEM.

The Mishna :

If the representation (figure) of a NURSING MOTHER, and (a) SAR APIS<sup>1</sup> (is found), then the Nursing Mother is to be referred to the name of EVE (Eua) who nursed all the entire world. SAR APIS refers to the name of IOSEPH who ruled and satisfied the whole entire world. He carries a measure; and so SHE carries her SON and so suckles him.—*Talmud, Tract. Avodasara*, p. 43, Amsterdam edition. Transl. Dr. Crusé.

When one finds implements (vessels) on which stands the representation of a Nurse, or that of Serapis, then these are forbidden. The Nurse means Eva who was the Nurse (wet-nurse) of the whole world; Serapis means Ioseph, who was a prince and provided the whole world with bread and thereby appeased men. Only then is the image of a man forbidden when he has a Measure in his hand; and the representation of a Nurse, when she has a Son in her arms.—*Abodah Sarah, Ewald*, p. 303.

The great order of ages is born anew!

Now too the VIRGIN returns—

Begin LITTLE BOY to know thy MOTHER by a smile :

*Ten Months* have caused a long delay to the MOTHER.

Begin LITTLE BOY: on whom parents have not smiled,

Nor god thought worthy of a table nor goddess of her bed.—

*Virgil, Eclogue*, iv.

Referring the BIRTH of Jove and the RISE of the VIRGIN<sup>2</sup> to physiology, he separates (them) from fable.—*Cicero, de Nat. Deor.*, I. 15.

<sup>1</sup> <sup>2</sup> Between VIRGO and LIBRA stands a "God with an Ox-head" (the Bull-god), named Bok-Tore, that is, the planet Jupiter (Egyptian Astrology).

In the Steer (the SIGN of the BULL) is the sixth planet-deity, depicted as a WOMAN with a lion's head.—*Uhlemann, Aegyptische Alterthumskunde*, iv. 223, 222.

Ammon-IAR with the lion's head (the Logos, the Demiurgic MIND, the Creator) is born in July.

"Thou art the God (the KURios) swift-coming from the Sun, the greatly-glorious, lion-shaped, the very white forever!"—*Spirit-Hist.*, 190, 191, 192.

Between LEO and VIRGO is a deity, with two Musa leaves on his head, named SEB (Saturn).—*Uhlemann*, iv. 221.

Christus invictus Leo

Dracone (Typhone) surgens obruto,

A morte functos excitat.—*Ancient Christian Hymn; Rambach*,

I. 224. Compare the Seal IAR, the God of Light with the Lion's head; in the Abbot Egyptian Museum. Also Hercules (the Sun) with the Lion's skin.—*Anthon*, 599.

Deut., iv. 16, 19.

This day ILITHUIA (Alitta, Venus), presiding over births, shall bring into the light a certain MAN who shall be a Ruler over all his neighbors, of the men of the generation who are of my blood.

He shall indeed be a Ruler over all his neighbors, who shall this day fall between the feet of a woman. And she indeed was pregnant of her BELOVED SON; and the Seventh Month was at hand! And she brought Him into light, being deficient the number of months; but kept back the delivery of *Alemene*.

A noble MAN is now born who shall rule the Argives, EURUSTHEUS (Araz-Attes, Adonis-Deus), the Son of PERSEUS (the SUN-GOD), Thy SON!

FATHER Zeus (Deus, Iahoh) the Hurler of the red lightning (2 Sam., xxii. 14, 15) immediately took ATa<sup>1</sup> (*Matter*, Goddess of *Evil*) by her head of shining curls! He always groaned when He beheld his Beloved SON suffering!—*Iliad*, xix.; *Spirit-Hist.*, 90, 393, 247.

Screaming EUOE BACCHE, THOU ALONE ART WORTHY OF THE VIRGIN.—*Aeneid*, vii. 389.

But at Delphi a virgin acts the prophetess, a symbol of the VIRGIN OF THE HEAVENS.—*Lucian de Astrologia*, 24.

In the starry circle

He established Erigone alongside of the LION.

The soul of Erigone he assigned to the STAR of the

Heavenly VIRGIN and Child (STACHUS = child; ear of corn) to go in company.—*Nonnus*, xlvi. 247, 258, 259 ff.

The resplendent VIRGIN with gleaming body follows LEO.

The VIRGIN rises, glowing with bright light.

For always the Sun *rising* takes on one SIGN.—*Cicero; Arat. Phæn.*, 343, 380, 321, 322.

Tot coelum rursus fugientia SIONA revisunt!—*Cicero, Arati Phæn.*, 337.

We besought the God to show us a SIGN.—*Odyssey*, iii. Such a STAR as the Son of Wise Saturn sends, a SIGN!—*Iliad*, iv. 75, 76; see *Matthew*, xii. 38, 39.

Ask for thee a SIGN from with Iahoh your Alah, ask it in Hades (S<sup>2</sup>ALah, Helah, Depth) or in the HEIGHT (Heaven).—*Isaiah*, vii. 11, *Septuagint and Hebrew*.

ASCEND, thou Blessed Virgin!—*Euripides, Hippol.*, 1440.

ADONI Himself gives you a SIGN: Lo the VIRGIN (*ἡ παρθενος*) shall conceive and bear a Son and he shall call his name Amanuel ("Omanuel").—*Isaiah*, vii. 14. Sol entered the VIRGIN August 20.—

<sup>1</sup> Atō "Evil."

<sup>2</sup> S softens into h. In Hebrew a and e are the same letter. Doric and Attic a and ē.

*Anthon*, 200. Sol entered the LION July 20th, and the Egyptian God "AMMONIOS" (AMMON-IAR, or AMMON-EL, or Immanuel) *with the Lion's head* was commemorated as "the God swift-coming from the sun," Ammon-Helios or Ammon-EL, on a seal, now exhibited in the Egyptian Museum of Dr. Abbot in New York, a fac-simile of which is given in *Vestiges of the Spirit-Hist. of Man*, p. 190. This is the *Logos!*—*Movers*, 268; *Spirit-Hist.*, 191, *Note*. It is ADONIS coming on the clouds of heaven as AUTUMNAL God!—*Spirit-Hist.*, 195, 208, 251, 252, 355, 380.

I will send WONDERS in heaven above, and SIGNS upon the earth beneath.—*Acts*, ii. 19.

The "Powers" of the heavens shall be shaken (tossed)!

And then shall appear the SIGN of the SON of the MAN IN HEAVEN (the "Heavenly Man" of the Kabbala)!

And then all the tribes of the earth shall MOURN!<sup>1</sup>

And they shall see the SON of the Man coming upon the clouds of the heaven with power and much glory!—*Matthew*, xxiv. 30.

"Above in heaven are SIGNS in which the deepest secrets lie hidden. These SIGNS are the constellations and the stars which are watched and studied by the WISE."—*The Sohar*, II. 76, a.

"These (the MAGI) from the RISE OF A NEW STAR, truly, from knowledge of the stars, most learnedly judged and avowed that the KING and SAVIOUR of the entire world was born; and having departed from the Orient for this reason toward Jerusalem they attained to a true knowledge of the formerly promised Messias: and thus MAGI knew Christ from the heavens before that the Jews recognized Him from the Scriptures."—*Wolfius*, p. 12.

"In the year when the Saviour Christ was born, on the thirteenth day (ut Vincentius lib. 7, refert c. 91) MAGI from Persia and Chaldea, coming from the country Saba to Jerusalem, a most splendid STAR (going before as) leader, offered to the "KING" of the Jews gold, incense and myrrh; at the miracle of which thing not only Herod and the inhabitants of Jerusalem, but even all Iudaea was excited. But this STAR, as Fulgentius<sup>2</sup> has handed down, was different from the others and had its place neither in the Firmament with lesser stars nor in the Aether with the Planets: but took its position in the Air near the earth."—*Wolfius*, p. 12, *Lect. Mem. et Recondit. Lavingen*, 1600.

"The Messiah will first in Gallilee reveal himself, afterwards a STAR in the east will become visible."—*Sohar*, fol. 74, col. 293; 101 *Frage* pp. 17, 18. The Sohar, in the 2d century before Christ, by Simeon ben Iochai.—*Ibid.*, p. xviii. Franck holds that he died some years after the year 70 A.D.—*Gelinek, Die Kabbala*, 70.

<sup>1</sup> This MOURNING is at the time of the *Vintage*; and the Last Judgment.—*Rev.*, xiv. ; xx.

<sup>2</sup> Fulgentius lived A.D. 500.

A STAR showed "the BEFORE THE SUN Logos"  
 To the Magi . . . —*John of Damascus*; died A.D. 754.  
 I see him, yet not now,  
 I behold him although he is not near;  
 A STAR shall arise out of Iacob!!!—*Numbers*, xxiv. 17.

"As the Square on the head (of the coffin) always contains the OEcodespota of the Sun-house, the VIRGO, and as *Isis* sometimes signifies the *female Sun*, this deity expresses the House of the Sun, the VIRGO. The joined legend contains the following words: ESHI masi kore-t, amoni htor, heri hur-t pe mesh toto kab (i. e., *Isis*, Genetrix powerful, Nurse divine, adored Mistress of the plenitude of the lands); which predicates clearly notice the Sun-god, the OEcodespota of the Sign VIRGO!"—*Seyffurth, St. Louis, Acad.*, p. 15. "Intimately connected with MAGIC was the worship of *Isis*."—*Bulwer, Last Days of Pompeii*, p. 147.

Since the Nativity of Christ was first revealed to the MAGI in Persia (*Matthew*, ii. 1, 2), we may be sure that the Jews got their ideas of a Messiah from the Persians.—*Hyde*, 385. *Abul Pharajius* says Zoroaster taught the Persians concerning the MANIFESTATION of Our Lord Christ, ordering them to bring him gifts; . . . when the Child should be born a STAR would appear which would shine in the day-time, and in the middle of it the figure of a maid, of a Virgin, should be seen.—*AbulPharaj.*, 54.

A learned Persian Astrologer, *Giampasp*, in the sixth century before Christ (?) wrote a book containing "Judgments on the grand conjunctions of the planets, and on the EVENTS produced by them." An Arabian version of it was published in A.D. 1280. The *preface* of this *latter* work contained an account of the rise of new religions and monarchies to come! He gave notice that Jesus was to appear, and Mohammed.—*Univ. Hist.*, V. 416; *Hyde*, p. 385; *D'Herbelot, Bibl. Orient.*, art. *Giampasp*.

In the "SPHERE" of Persia, saith *Aben Ezra*, there ariseth upon the face of the SIGN *Virgo* a beautiful maiden, she holding two ears of corn in her hand and a CHILD in her arm: She feedeth him and giveth him suck, etc. This maiden, saith *Albumazar*, we call *Adrenedesa*, the pure Virgin. She bringeth up a CHILD in a place which is called *ABRIE* (the Hebrew land or sphere); and the Child's name is called *EISI* (*Jesus*).—*Univ. Hist.*, V. 418, quotes *Mr. John Gregory's Notes*, p. 152.

*Virgo* presides over autumn.—*Hyde, Relig. vet. Pers.*, p. 398.

VIRGO, a fertile SIGN, bipartite, then triform. There rises in its first decan, as Persians, Caldeans, Egyptians, and, among the last two, *Hermes* and *Ascalius*, teach us, a Maid in the extreme of youth who has a Persian name *Secodeios de darmama*, in Arabia interpreted *Adrenedesa-i-*, pure Virgin, a Maid, I say, a Virgin Immaculate: comely in body: beautiful in face, modest in habit: with long hair, holding two ears in her hand, sitting upon a golden throne: nursing a boy and justly satisfying (him) in the place which has the name *HEBRAEA*; a boy, I say,

by *certain nations* named Ihesus, who signify EIZA<sup>1</sup> whom we call in *Greek* Christus (the Anointed), who has risen with that Virgin as if sitting on the same throne and not touching; at the same time also the STAR of the ear of corn which is the end of the Serpent. Then the Second (Part) has the head of a stag and the head of a lion. Near to the INDI a Maid, Virgin, dressed in fine cotton stuff (muslin) and antique clothes, her face in her hand grasped with both hands, standing in the midst beautifully, admirably; wishing to go to the homes of her parents and friends to seek garments and ornaments. After the GREEKS comes the point of the tail of Draco, the tail of the Bear with his chain, the buttock of Leo, the feet and tail, together with the Cup near the head of the Snake, and a part of the Snake.—*Albumazar, Introductorium in Astronomiam*, p. 78.<sup>2</sup>

<sup>1</sup> EISA, ISSA, IESUS.

<sup>2</sup> Albumazar lived about 805-885 A.D. "Albumazar wrote expressly from the Persic astrologers."—*Univ.-Hist.*, V. 419. The more cultivated Persians were the teachers of the Arabians.—*Spiegel, Avesta*, I. 39.

When Alexander entered Babylon he was presented with the archives of the empire verified by astronomical calculations that extended over a period of many centuries; and Callisthenes was able to send to his relation and friend, Aristotle, the celestial observations of nineteen hundred years(?).—*Layard's Nineveh*, 445; *Simplicius, Aristot. de Coelo*, p. 123; *Kenrick*, I. 285, 283; *Univ.-Hist.*, VIII. 550. Seyffarth says that the Egyptian Astronomical observations go back to 2555 B.C.(?)—*Evangelical Review*, p. 72. There is no doubt that they went back to the eighth century B.C. But beyond this period the priests are *unsafe authorities*, and such matters came under their cognizance.

"The king is led by the priest of Isis into the place which is called ADYTUM, and is bound by an oath that neither day nor month is to be intercalated."—*Scholia Lat. Vet. in Arat. Germanici, Ideler*; *Kenrick*, I. 279. They forced him to keep up the old reckoning and not allow the quarter day to be intercalated.—*Kenrick*, I. 279.

Because both prophet and priest practise hypocrisies,  
Even in My House I have discovered their wickedness, saith Iahoh !  
—*Jeremiah*, xxiii. 11; 9, 15, 17, 21.  
Lo, I am against the prophets [saith Iahoh,]  
That render bland their tongue and say: an ORACLE!!  
—*Jeremiah*, xxiii. 81 ff; *Sebastian Schmid*.

Then said Iahoh to me, the PROPHETS prophesy lies in my name:—*Jeremiah*, xiv. 14.

Many pastors have destroyed my VINEYARD!

They have trodden my portion under foot!—*Jeremiah*, xii.; *Jeremiah*, xiii. 23, 24.

The ancient and honorable, he is the head; and the prophet that teaches lies, he is the tail!—*Isaiah*, ix. 15.

Dione (Venus, Earth, Chuah, Gues, Eve) formerly flying from the Devil (Typhon),  
Then when Jupiter fought for heaven,  
Came to the Euphrates accompanied by little CUPID,<sup>1</sup>  
And rested on the margin of the Palestine WATER.—*Ovid, Fasti*, ii.

And to the WOMAN were given the two wings of the Eagle that she  
might fly into the Desert to her place.—*Revelation*, xii. 14.

Virginis iudea et gallilea cum confinio eufratis atque insula quadam  
persie. Deinde omnia sata genezea texternes cantorum nummorum et  
musicorum mansiones :

“To (the SIGN of) the VIRGIN belong Judea and Gallilea together with  
the border of the Euphrates and a certain Island of Persia. Then all  
things that are planted, births, weavings, HOUSES (mansiones) of singers,  
moneys, and musicians!”—*Albumazar, Introductorium in Astronomiam*,  
p. 94.

A great SIGN was seen *in the heaven*, a WOMAN who has come into  
possession of the Sun, and being WITH CHILD, travailing and being tor-  
tured to bring forth.

And another SIGN was seen in the heaven, and lo! a great FIERY  
SERPENT!

And the SERPENT stood before the WOMAN about to be delivered, in  
order that when She should bear her CHILD he might devour it.

And She bore a SON, a male, who is about to govern all the nations  
with an iron staff: and her CHILD was caught up to God the Father and  
to his throne.

And the WOMAN fled into “the Desert,” where She has a place pre-  
pared there by The God (the Father)!

And there arose a war in heaven, Michael and his angels fighting  
against the SERPENT.—*Revelation*, xii. 1–8, *Greek*.

The Sohar, on Exodus, fol. 52, says: Wherever Scripture speaks of a  
Melech (King), without special name, we have always to understand:  
King Messiah. The Talmud, Tract Sanhedrin, fol. 98, 2, says: What is

<sup>1</sup> The Egyptians like the Greeks make two Cupids, the common and the  
CELESTIAL; and the third Eros they think the Sun. Aphrodite they greatly  
venerate. And we see that there is a great resemblance of Eros to the Sun  
and of Aphrodite to the Moon; for FIRE is neuter as some think; but bright-  
ness and heat is sweet and generative, that borne by the Sun gives nourish-  
ment light and increase to the *body*; but that which comes from Eros, to the  
*minds*.—*Plutarch, Mor.*, p. 934.

“The most ancient of the Apollos is he whom, a little before, I have said  
was the son of Vulcan. Another is *son of Corybas*, born in Crete. . . . There  
are also many Dianas: the *first the daughter of Iupiter and Proserpina*, who is  
said to have given birth to the winged CUPID!—*Cicero, De Nat. Deorum*, iii.  
23. The first CUPID was born of Mercury (Osiris in Hades) and Diana.—*Ibid.*,  
iii. 23.

the name of the Messiah? Rabbi Shila replied, His name is Shilo (Siloh, Ansel, Usil, Sol)!—*Israelite Indeed*, III. 62;

A FIERY COLUMN will appear reaching from the highest to the lowest, during forty days, which all peoples of the world will be able to contemplate. And at this time KING MESSIAS will be revealed GOING OUT FROM THE GARDEN OF ODAN (Adan, Eden). And he will be revealed in the land Galil, since that was the first place which was devastated in the holy land; therefore he will be revealed there first, in preference to all places.—*Sohar Ev.* fol. 11, edit. *Sulzbacensi*; *Bertholdt*, 85; also *Specimen Theologiæ Soharicæ*, pp. 81, 82; *Gotha*, 1734.

In this time Messiah ben David will go forth, but to him another Messiah will be added, the son of Ioseph.—*Sohar*, part 3, fol. 82, b. edit. *Salzb.*; *Bertholdt*, 77.

But after the threescore and two weeks (sebaïm) Messiah shall be cut off but not for him!—*Daniel*, ix. 26; see *Bereshith Rabba*, section *Miketz*; *The Israelite Indeed*, I. 131.

Spiegel considers the Persian expectation of one Messiah following another a borrowed idea from the Buddhistic view that several Buddhas follow in succession.—*Spirit-Hist.*, 247.

Messias, son of Ioseph, will be first revealed in Galilee,<sup>1</sup> for there the Captivity began.—*Ialkut chadash*, fol. 142, col. 4; *Bertholdt*, 80.

Messias ben Ioseph will be head over the ten tribes, which are in all Scriptures named Ephraim.—*Mikveh Israel*, fol. 48, col. 1; *Bertholdt*, 80.

Messias Iosephida will be pierced with the sword of Gog and Magog,

<sup>1</sup> "This is certainly 'THE PROPHET!' Others said, This is 'THE ANOINTED!' Others said, For does not 'THE ANOINTED' come from Galilaia?"—*John*, vii. 40, 41. This shows the Zohar to contain matter older than the time of Christ. Simon ben Iochai himself says that he had predecessors in his doctrines.—*Franck's Kabbala by Gelinek*, 97. The principles of the Kabbala are older than the Christian dogmas.—*Ibid.*, 249. It is a valuable remnant of a Religionsphilosophy of the Orient.—*Ibid.*, 251 ff.

Franck points out the connection of the Jewish Kabbala with the religion of the Chaldeans and Persians.—*Gelinek, Die Kabbala*, pp. 261–288. He finds not only the general principles but all elements of the Kabbala in the Zendavesta of the Persians and the religious commentaries attached to it. "In the land of the captivity the Jews had founded religious SCHOOLS of equal reputation with those of the metropolis. Of the teachers that proceeded from their midst Hillel was a *Babylonian*, who died forty years before the coming of Christ, after he had been the instructor of that Iochanan ben Sakkai who plays so great a part in the above quoted Kabbalistic Narratives. Moreover these SCHOOLS put forth to the world the *Babylonian* Talmud, the last and most complete expression of Judaism."—*Ibid.*, 264. The account of our first parents in Paradise, their punishment and disgrace, the Last Judgment and its horrors, also the Resurrection of the souls and bodies of the dead, all these are found in the *Bundehesh* and the *Zendavesta* in as plain a form as in *Genesis*.—*Ibid.*, 266, 267, 268, 270 ff.

on account of the sin of Ierobam.—*Ialkut chadash*, fol. 141, col. 4; *Bertholdt*, 81.

Three days before the advent of the Messiah Elias (Eliaho) will come and stand over the mountains of Israel.—*Ialkut Schimuni*, fol. 53, c. 3; *Bertholdt*, 63; see *Spirit-Hist.*, 357.

Some of the wise men say that Elias will come before the advent of the Messiah. But all these things and others like them, no one knows in what manner they shall happen until they shall have occurred; for these things are secrets with the prophets!—*Mos. Maimonides in Jad Chazakah tr. de Regibus*; *Bertholdt*, 64.

The Messiah shall be revealed in the land Galilee and a certain STAR<sup>1</sup> appearing in the eastern quarter will swallow up SEVEN STARS in the northern quarter (of the heavens).—*Sohar*, part 1, fol. 119. *Bertholdt*, 56.

And when the Messiah shall be revealed a certain STAR shall arise from the region of the east, brilliant beyond everything, and SEVEN other STARS surrounding this STAR will give battle against it from every side, . . . daily *during seventy days*, after which the STAR shall be concealed again.—*Sohar*, part 2, fol. 3, c. 5, ed. Amsterdam; *Bertholdt*, 56.

\* And a FLAME OF FIRE growing dark will hang in the heaven during sixty days, and there will be wars in the world towards the region of the north!—*Sohar*, *Ibid.*; *Bertholdt*, 57.

A trembling Jewess, faithful messenger of high heaven.  
Whatever DREAMS you please the Jews sell;  
But in Chaldeans there will be greater confidence:  
Whatever the ASTROLOGER shall have said, they will believe brought from the  
very fount of Hammon!—

*Juvenal*, VI. 542–544, 546, 552, 553, 561, 569, 570. *Josephus, Ant.*, xviii.

Now THE VIRGIN returns, the Golden Age returns;  
Now a New Offspring is sent down from high heaven!  
O chaste Lucina, favor the Boy now being born.  
The SERPENT will die!—*Virgil's 4th Eclogue*.

From the WISDOM (Logos, Amon) which Philo called the FIRST-BORN, from this WISDOM, as the Divine THOUGHT (Logos endiathetos), goes forth *another Logos* which represents the WORD (the Logos proforikos). This is in accordance with the philosophy of the Kabbala.—*Gelinek's Franck*, 223, 274, 275. Now all that the founders of Christianity had to do was to proclaim that Jesus was this WORD *in the flesh*.—*John*, i. 14. Here was the nucleus of a new theology, that the WORD had

<sup>1</sup> Enough of the Kabbala escapes to prove that it was fundamentally the same as that of the Persian Magi.—*Higgins*, p. 72. See *Esdras*, II. (IV.) xv. 39, 40.

appeared *in the person of Jesus* whose teachings had already become famous in Judea.<sup>1</sup> In other words, "Bel the Younger," the SUN-god, the Son of the Father, like an angel entered the man Jesus.

"The SON, Zeus-Belus or Sol-Mithra, is an image of the Father, an Emanation from the SUPREME LIGHT. . . . This BEL of the Chaldean-Babylonian MAGIANISM passed for Creator."—*Movers*, 265, 390. See Paul, Coloss., i. 16.

Since the Magi saw the STAR of Jesus, we must look for a part of the origin of Christianity in the "SPHERES" of ancient Astrology and Magianism.<sup>2</sup>—*Matthew*, ii. 1, 2; *Dan.*, ii. 2; *Isaiah*, xlvii. 13; *Münter, Bab.*, 91, 92; *Jer.*, x. 2; *Movers*, 157, 159 ff, 167, 71, 79; *Job.*, xxxi. 26, 27; ix. 9; *Isaiah*, xlvii. 13; 2 *Esdras*, xv. 40.

"In Syriac, Magusha: which word in the Talmudic books sounds badly and denotes, those given to Magic arts; but in the Syriac Testament, as among the Persians, the word is honorable, and signifies men famous as well for wisdom as for religion."—*Tremellius, note to Matthew*, ii. 1. According to Strabo, xvi. p. 739, they marched about the country as casters of nativities, and were mostly despised by the WISE of Babylon.—*Kleuker*, 44.

But when they had seen the STAR itself they rejoiced with a very great joy.—*Peschito Testament, Matthew*, ii. 10, *Tremellius*.

And all this happened in order that the WORD OF THE LORD might be fulfilled which was *spoken by the Prophet* who says: LO! the virgin shall conceive and bear a SON, and they shall call his name EMMANOUËL<sup>3</sup> (the Wisdom of God).—*Matthew*, i. 23, *Tischendorf*; *Isaiah*, vii. 14; *Spirit-Hist.*, 172, 228.

The Persians held that their three successively expected prophets Oshédar-bâmi, Oshedar-mâh, the Messiah Sosiosh (or Senoïethotius) were each to be born of a virgin.—*Spirit-Hist.*, 247; *Univ. Hist.*, V. 408; *Spiegel, Avesta*, I. 33, 34. Tavernier, I. 393, says, "a dearly-loved maid."

This is THE PROPHET<sup>4</sup> THAT WAS TO COME INTO THE WORLD!—*John*, vi. 14; from *Deut.*, xviii. 15, 18.

<sup>1</sup> Christianity was itself a Jewish heresy; for Paul is styled "a plague and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes."—*Acts*, xxiv. 5.

<sup>2</sup> Theudas as well as Simon was a Magician.—*Josephus, Ant.*, xx.

<sup>3</sup> Amanus, or Ammon-El.—*Spirit-Hist.*, 61. Ammon is the Creative Wisdom, the Logos.—*Ibid.*, 172, 191; *Movers*, 268; 1 *Cor.*, i. 24.

<sup>4</sup> For before these days (the prophet) Theudas rose up, saying that he was somebody; and a number of men, about four hundred, joined him; and he was slain, and all that obeyed him were scattered and were brought to nothing. After him, Iudas, the Galileean, rose up in the days of "the Registering," and drew a multitude after him; he also perished and all that obeyed him were dispersed.—*New Testament; Acts*, v.; *Munk's Palestine*, 572, 568. Iasous, a

Fear not **MARIAM** (Mother of the Lord) !  
For thou hast found favor with God.—*Luke*, i. 30.

**WISE MAN**, drew away many to himself.—*Josephus*, xviii. 4. Simon Magus claimed to be the **POWER OF GOD**. The times were wild; “the country was filled with impostors who deluded the multitude” (*Josephus*, *Ant.*, Book XX.); the lower class believed anything.—*Tobit.*, vi. viii; *Burder's Josephus*, II. 13; *New Test. passim*. All sorts of sects and crude opinions multiplied. Some lived in cloisters and religions orders; prophets led the way like John to the wilderness. An impostor stirred up the Samaritans to disinter the sacred vessels buried by Moses on Mount Garizim; and, being opposed by the Roman troops, many lost their lives.

Dr. Jost, after speaking of the agitated state of the Jews during the century or more which preceded our era, says: “Out of that confusion, after many bubbles had risen and exploded, there appeared a new phenomenon, *the offspring of the revealed doctrines of Judaism*, which, rapidly advancing with gigantic step, soon passed the limited sphere of its birth, and moved forwards to overthrow the wide reign of heathenism, and threatened the world with transformation. That phenomenon was *Christianity*.”—*The Israelite Indeed*, I. 167.

Levitiens is full of Magism; also Numbers, xvi. 46–50; Jer. xix. 13.

“And **SAOUL**, king of the Hebrews, happened to have cast out from the district the **DIVINERS** and the **VENTRILQUISTS**, and all that sort of craft WITH THE EXCEPTION OF the Prophets!”—*Josephus*, *Ant.*, vi. 15. Daniel was chief of the Magicians.—*Daniel*, iv. 9.

I send to you prophets, **WISE MEN** and scribes.—*Matthew*, xxiii 34. “Jesus, a **WISE MAN**.”—*Josephus*, xviii. 4.

Daniel was very busy with the interpretation of dreams.—*Burder's Josephus*, II. 210; *Daniel*, i. 20; compare *Matthew*, i. ii. Pharaoh summoned the **WISE MEN** and enchanters and prognosticators of Egypt.—*Exodus*, vii. 11. The Chartamim were the Magi, Magicians and jugglers.—*Exodus*, ix. 11; *Seder Lason*, p. 111.

Magi from the East came to Jerusalem, saying: Where is he who was born King of the Jews? For we have seen his **STAR** in the east and are here to adore him. But king Herod, hearing (it), was disturbed and all Jerusalem with him. Herod having secretly called the Magi learned carefully from them the time of the **STAR** which appeared to them.—*Matthew*, ii. by Jerome. Eracleitus, the Ephesian, prophesies to these night-wanderers, **MAGI**, Bacchi, Lenai, Mystac; to these he threatens *the things after death*. To these he prophesies the **FIRE**!—*Clemens Alexandr.*, p. 19.

Our **WISE MEN** teach: From four causes an eclipse of the sun occurs; the first is the death of a president of the Court *when the last honors have not been paid to him* according to his deserts.—*Talmud*, *Tract Succa*, fol. 26, col. 1.—101 *Frage*, p. 125.

“The theurgic or benevolent magic, the Goetic or dark and evil necromancy, were alike in preëminent repute *during the first century of the Christian era*.”—*Bulwer*, *Last Days of Pompeii*, p. 147. “But the **MAGICIANS** of this sort were Philosophers!—excellent men and pious; there were others of a far darker and deadlier knowledge, the followers of the Goetic **MAGIC**, in other words,

## HYMN AT THE ANNUNCIATION OF THE BLESSED MARY.

Hail STAR of THE SEA  
 Gracious Mother of God  
 And always VIRGO,  
 Happy GATE OF HEAVEN!—

*Hymn of the tenth century, in Rambach, i. 219.*

Hymn we the BOY of a MAID  
 The pure, unespoused  
 In the couches shared by men,  
 By the ineffable WILL of the FATHER!—

*Synesius; died about 430. Rambach, i. 70.*

Save those who hope in thee,  
 Mother of the never-setting SUN,  
 Mother of God!—*Rambach, i. 148.*

Sosiosh rides like Vishnu (the Sun) on a *white horse!*—*Nork, ii. 146.* The *White Horse* is the Horse of the Sun.—*Duncker, ii. 363; see Revelation, xix. 11.* SILOH is the Sun's city.—*Spirit-Hist., 74; 1 Kings, xiv. 2, 4.* SILOH (SHILOH) is the God-Messias, or King, coming from the SUN (Usil).—*Gen., xlix. 10; De Wette Bibl. Dogm., 160; Numb., xxv.; Matthew, ii. 6; Spirit-Hist., 245.* "Sosiosh, the Savior, born of a Virgin, and who will sit in judgment on the last day."—*Schedell, ii. 262.* "The Arian (Median) Messias is Sosiosh who is born of a Virgin."—*Stiefel-hagen, 538.* In Phœnicia, Ieud, the Only-begotten, is born of a Virgin.—*Ibid., 507.* Krishna is the Son of a Virgin.—*Nork, II. 146.*

I saw the HEAVEN opened, and lo a WHITE HORSE (the Horse of the Sun); and He that sat on him is called faithful and true, and in righteousness He judges and wars. His NAME is the LOGOS of THE GOD!—*Revelation, xix. 11, 14.*

In Babylon<sup>1</sup> the Jews had become acquainted with the Zoroastrian religious books and had heard about Sosiosh, who, according to the Book Bun-Dehesh, at the End of the days will come suddenly and unexpectedly, upon a white horse, as Redeemer; will overcome the bad spirits and death, give new life to the dead and hold a JUDGMENT over

the black art. Both of these, the Goetic and the Theurgic, appear to be of Egyptian origin; and it is evident, at least, that their practitioners appeared to pride themselves on drawing their chief secrets from that ancient source;—and both are intimately connected with ASTROLOGY!"—*Ibid., p. 161.*

Magi promise that they have commendatory prayers by which I know not what Powers softened afford easy ways to those striving to fly up to heaven.—*Arnobius, II. lxii.*

<sup>1</sup> The doctrine of the Kabbala, deposited later in the Book of the Formation (YECIRAH) and in the Book of Splendor (Zohar), has doubtless had its first origin in the exile of Babylon.—*Munk, 519.*

living and dead.—*Hundert und ein Frage*, p. xii.; *Spirit-Hist.*, 247; *Revelation*, xx. 5.

Said R. Shimaon to R. Elicser his son: Elieser, at the time when the Messiah shall be revealed, how many SIGNS and other MIRACLES will give themselves to be seen in the world?—*Sohar*, part II. fol. 8—Amst.; *Bertholdt*, 168.

Then he shall show to them very many PORTENTS!—4 Esdr., xiii. 50.

Look for your SHEPHERD, he shall give you everlasting rest; for he is nigh at hand, that shall come in the END of the world!

Be ready to the reward of the Kingdom; for the everlasting light shall shine upon you for evermore!

Flee the *shadow* of this world, receive the joyfulness of your joy; I testify my SAVIOUR openly!—2 *Esdras*, ii. 34 ff.

For my son Iesus (Sosiosh) shall be revealed *with those that be with him*; and they that remain shall rejoice within four hundred years.

After these years shall my Anointed son die, and all men that have life!

And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the SECRET PLACES shall deliver those souls that were committed to them.

And the MOST HIGH shall appear upon the Seat of Judgment; and misery shall pass away, and the *long-suffering* shall have an end!

Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

And Iesus (Joshua, not Christ, but the *Prophet*) *after him* for Israel in the time Achan (Joshua, vii. 6–9).

THE DAY OF DOOM shall be the end of this time, and the beginning of the immortality to come, wherein corruption is past.—2 *Esdras*, vii. 28 ff., see 1 *Peter*, iv. 5, 6, 7.

Therefore is my JUDGMENT now at hand!—2 *Esdras*, viii. 61. See *Spirit-Hist.*, 358.

Said R. Chaiia, this is to be referred to the day of the Messiah.—*Midrash Shir Hasshirim ad II.*, 13; *Bertholdt*, 164. See 2 *Esdras*, xiii. 11, 12, 30, 49; *Matth.*, xxiv; *Luke*, xxi. 6 ff.; *Mark*, xiii. 6 ff.; 2 *Esdras*, iv. 9.

“All prophets prophesied only of the time of the Messiah, but as yet no other look than thine, O God, pierced into *the life after death*.”—*Chia*, *Bar Abba*; *Talmud*, *Tract. Sabbath*, fol. 63; *Hundert und ein Frage*, p. xii.

The Kabbalistic Book *Sohar* testifies that God the Father counselled with the SON concerning the creation of man: “The Work-master (Plato’s Demiurg; Architect) spoke to the Lord, Let us make man after our image.”—*Sohar*, I. fol. 25; *Hundert und ein Frage*. p. 9.

The *Chaldean paraphrasts* of the Old Testament changed 4 Mos. xxiii. 21 “Iahoh his Alah is with him and a king’s trumpet among

him" into "The WORD of the Lord is their help, and the trumpets of the Messiah audible among them."—*Hundert und ein Frage*, p. 10, where other like instances are given *at length*.

What is Ashcol (Ascol)? A man in whom are all things. And what is Hakopher? *He who makes satisfaction for the sins of Israel!*—*Midrash Cant. Cantic.*, cap. I. 14.—*Bertholdt, Christol.*, 95, 96.

"The law which man learns in this world is nothing in comparison with the teachings of the Messiah."—*Midrash Koheleth*, fol. 365, col. 3.

"When the morning of the Messiah shall come then will the true Sun rise; as stands *written*: 'The Sun will no more shine, but the Lord will be thy Light!'"—*Midrash Samuel*, fol. 71, col. I.

Until SĪLOH come!—*Gen.* xlix. 10: The Targum of Onkelos paraphrases this: "Until the King Messias shall come."—*Hundert und ein Frage*, p. 104. "Then from the SUN God will send a King!"—*Sybilline Books*, iii. 590; *De Wette, Bibl. Dogm.*, p. 160; *Numb.*, xxv. 4. Parts of the MIDRASHIM and Onkelos are prior to the New Testament in antiquity.—101 *Frage*, pp. xvii., xiv. The many resemblances between the Talmud and the Gospels are due to the teachings of men who lived and taught before the composition of the Gospels; these last being despised by the Jews would not be quoted by them.—*Ibid.*, pp. xv., xvi.

Shechinah is the Face of God, his sound, his Word in the Beginning.—*Sohar*, part III., edit. Amstelod., p. 230. God's Shechinah which is his Image.—*Sohar*, fol. 93.

But that LIGHT which caused the Garment to be cut into two parts was from the Mystery of GEBUROTH, and shone downwards.—*Kabbala Denud.*, II. 230. The Spiritus Decisorius cuts off and divides the Garment into two parts, and descends into Iezirah (sol)<sup>1</sup> through the mystery of the 70 names of Metatron.—*Ibid.* And in a future time from this Garment (Shechinah) shall come the pleasantness of Shems (the Sun) (Malachi, iv, 2). And grief and sighs shall flee before Him (the Messiah), and judgment shall come upon those who are removed from God and a future day shall burn them up! But Israel will be saved. And then the moon will be in its plenitude and perfection as it was in the days of king Salomon.

And Asa and Asael<sup>2</sup> even yet teach men portents and Magianism; for they are skilled in the Magian art.

<sup>1</sup> "The light of the moon (that is, the world ASĪAH which his (the Sun's) wife Luna occupies) shall be as the light of the SUN, that is, SĪR, who possesses the world Iezirah."—*Intr. in Sohar, Kabbal. Denud.*, II. 253. "Et lumen Solis i. e. Iezirah."—*Ibid.*, II. 253. SĪR, the Sun, is then the Microprosopos, the first reflection and image of the Ancient of the ancient.—*Author.* SĪR is then Osiris (Sun) and "SPIRIT."

<sup>2</sup> Of Asa and Asael we have found that they descended and even became so corporeal that they could copulate (coire) with the daughters of men which

But there is an INFANT BOY, *at the breast*, who avoids his mother's breast, verily the BOY METATRON who is called SHADI (Sun, Almighty).—*Kabbala Denudata*, II. 231; Intr., in *Sohar*.

Metatron—his name is as the name of his Lord, having been created after his image, his similitude.—*Sohar*, III. fol. 91. Metatron, the Angel of the Lord, is therefore El Shaddai.—*Author*. That is, Jehovah is the SON and not the FATHER.—*Spirit-Hist.*, 254, 255; *Söd.*, II. 2.

is a brutal work; and no more could return into their former place. For as soon as they came into the air of another world they received a corporeal vesture which was not separated from them again.—*Kabbala Denud.*, II. 247. “Iron hammers (mallets) which are 120 Elohim striking the head of Asa and Asael.”—*Ibid.*, 243, 327.

## NOTES.

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P. iv.

The author reserves the right of inserting parallel ideas, suggestions, quotations, etc., etc., in parentheses. He *quotes*, according to his custom, *without giving quotation marks*; merely adding the reference at the end of the quotation. The reader will also remember that the "Vestiges of the Spirit-History of Man" is the foundation on which the two succeeding treatises, the Mysteries of Adoni, and the Son of the Man, are built up. Particular reference is made to pp. 387, 388, 399 of the Spirit-Hist. of Man.

P. v, *line 10.*

The Reference is to Norberg's Onomasticon to Codex Nasar, pp. 15, 50.

Before all creatures existed Parcha (Ferbo) Raba! But when Parcha (Ferbo) had existed through Himself, the King the Raba (Lord) of Nahora (Light) Raba of Aicara<sup>1</sup> (Glory) existed. And from out of the King of Light (Malaka d'Nahura) Raba d'Aicara, AIR ZIUA (Aiar Zivo) Raba existed. And from Air Ziuu Raba existed ASATA Chita (Ignis Vivus). And from Asata Chita, Nahura (Light) came forth through the power of the King of Light. CHIA (LIFE) Parcha (Ferbo) Raba existed, CHIA existed Parcha Raba, through whom IARDANA (Jordan) existed. Iardana Raba existed Living Water (Ma Chia); which Water (Ma) *is* raba (great)<sup>2</sup> and roza (joyful)!—*Cod. Nasar*, I. 144, 145.

Pp. vi, vii.

The Sabians of Mount LEBANON are John's Baptists.—*Univ. Hist.*, xviii. 382, 383.

P. vii, viii, 31, 34, 36.

The Mountains of GILEAD (Galaitis, Galad) are situated *beyond the Jordan*, and extend from Anti-Libanus (Mount Hermon) southward into Arabia Petraea. The northern part of them was known as BASAN.—*Torne*, II. 31.

<sup>1</sup> ICARUS.

<sup>2</sup> Norberg reads "greatest."

No BALM in Galad? No *Physician* there?—*Jer.*, viii. 22.

Ascend the Lebanon and cry aloud, lift up thy voice in BASAN.—*Jer.*, xxii. 20.

Lift up thine eyes to the High Places and see! Where hast thou not been ravished? *On the roads thou didst sit for them* like Arabs in the desert: and thou hast profaned earth with thy prostitutions!—*Jeremiah*, iii. 2.

Is *Galaad Aun!*—*Hosea*, xii. 11. They went in to offer SACRIFICES and BURNT-OFFERINGS (to Bol)!—2 *Kings*, x. 20, 24; xvi. 4; *Jer.*, vii. 9. And Iahua destroyed Ha-bol (the Bol, Apollo, Adonis, Bacchus) out of Israel! Yet Iahua departed not from the Sins of Jeroboam, namely, the GOLDEN BULLS (Calves, Apis-bulls) in Beth-Al and in DAN!—2 *Kings*, x. 28, 29; xxiii. 19. They that have sworn by the Sin of Samaria, and say “Chi Alchik (Live thy God)!, O Dan,” and “May thy *Way* live!, O Bar-Saba.”—*Amos.*, viii. 14. See 2 *Chron.*, xxiv. 18.

P. viii.

Aun is a name of the Sun (An, Ani).—*Biddulph*, I. 6. An means “time,” hour.—*Richardson’s Persian, Arabic and English Lexicon*. On is Heliopolis. In Hebrew Aun, Aunah, means “time.”—*Robertson’s Hebrew Dict.*, by Nahum Joseph, p. 226; *Exodus*, xxi. 10. It was in the worship of the Sun-deity, Adonis, that the *bulls* were an emblem at Beth Aun! ASANETH, daughter of the priest of Aun (the Sun), marries Ioseph.

P. ix.

The word Setim the author considers the same as Sethim, the Jews. The Sabians derive their religion from Seth. Those of Mount Lebanon, says Hyde, have so high a veneration for Him that they lay more stress on an oath made in His name than on one made in the name of God. “Wa Sheyth,” “By Seth,” was the most solemn oath.—*Jervis, Genesis*, 107. Sad, the Arabic Saad, Hebrew El Shadi, Semitic Set, Sat and Saturn, are probably identical. Therefore “irrigating the river of the Setim,” or Sethim, would be very natural and proper in the mouths of Jews as well as Arabs.

P. ix.

Celebrate, celebrate this great FAST! Who sinned in his youth, but afterwards unsinning has repented and done right, the Lord will be propitious to him.—*Cod. Nas.*, I. 33. I (Gabriel, Obal Ziua) Sent first of all, expose and say to all Nazoria who have been, are, and shall be born: Hear not their words, and turn not away from the way of Life! To you, my Elect,<sup>1</sup> I say, to you I lecture and expound: Put on WHITE, dress yourselves in WHITE, as with clothing of splendor and a garment of light,

<sup>1</sup> *Elect!*—*Matth.*, xxiv. 22.

fit on shining buskins as if joyful crowns, fit on the Girdle of LIVING WATER with which the Angels bind their loins, put on JUST sandals, collect pearls with your hands as pearls of living water, which Angels in the place of light collect.

There is none to whom the ARCANAE are revealed except the Most Great and Most High, who knows and discerns all things. Arm yourselves, my Elect, with arms which are not of steel. Your arms NAZIROTA and the JUST words of the *place of Light!* And I, the Messenger of Life, will lay my hand upon whatever Mandia (Mandaite) who shall have continued in JUSTICE! Ascend in purity and see the place of LIGHT (Anar).—*Codex Nasar.*, I. 50, 59. Go straight to Jordan and baptize you, but your souls baptize!—*Ibid.*, I. 73.

Take not usury from those whom your Master has set over you as rulers! If you shall have taken usury you will depart from the word of your Lord!—*Ibid.*, I. 75.

The day of the Sun prefer to Sabata (the Sabbath of Sabatai, Saturn), and Nazirota (Nazareneism) prefer to Iehidota (Judaism).—*Cod. Nas.*, II. 214, 215.

Let any Nazoria, who shall have used the "Supper of the Massiacha"<sup>1</sup> the day when the FAST is celebrated, be dragged forth to the fire. And if any Nazoria on the first day (Sunday) shall have taken from the Jordan an urn of fresh water to drink and to anoint his face with it, therefrom shall his portion depart to the *Messiah and the Spirit!*—*Codex Nasar.*, II. 93; see *John*, iii. 25, 26.

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P. x, xiii, xiv-xvi.

The Codex Nasar reads indifferently Nazon and Nazir.—*Cod. Nas.*, I. 50, 58.

James "the Just," the "Lord's brother" and immediate successor as head of the church at Jerusalem, is described as a Jewish Nazarite, holy from the womb, eating no animal food, and drinking no wine or strong drink. "No razor came upon his head, neither did he anoint himself with oil, or use a bath."—*Mackay, Rise and Progress of Chr.*, 72, 73.

The early Christians, besides circumcision and Sabbaths, practised abstinence from animal food and wine, celibacy and poverty, keeping Newmoons and using a diet of herbs.—*Mackay*, 84.

Eunuchs who have deprived themselves of virility on account of the kingdom of the heavens.—*Matthew*, xix. 12. NAZARAeus "sanctus" interpretatur.—*Hieronimus*, vii. 29. Chasid (Custus) is also translated "holy."—*Psalms*, lxxxix. 19; l. 5. But be ye brothers in JUSTICE.—*Cod. Nasar.*, I. 37.

P. x.

It is more probable that the author of *Matthew apologises* for his (Jesus)

<sup>1</sup> Messiah.

being called a *Nazaria*<sup>1</sup> (Matth. ii. 23); intimating that he was not one of that Heretical Sect! But he could not deny his baptism by John, the Prophet of the Nasarenes!

At the break of day, if thou wilt come, I will IMMERSE thee.

Sleep held the eyes of Iochana, and he lay oppressed with slumber. But when, awakened from sleep and gaping, putting his right hand on his eyes he had wiped slumber from his eyes, the Manda d'Chia said to him: PEACE TO THEE, Rabi Iochana Aba Saba, Raba d'Aiqara! To whom Iochana: Forty and two years I choosing the Iardana have baptized souls with WATER; but me no one called to the Iardana! Men I send into the Iardana as a shepherd (does) sheep, and, having lifted my staff, over them I pronounce the name of LIFE! Then went the Manda d'Chia with Iochana into the Iardana. And Iardana, having seen the Manda d'Chia (Messenger of Life), rising overflowed its banks. But when, having seen Iochana, the Manda d'Chia moved towards him, so also, at the sight of the great radiance of this Manda d'Chia, Iardana retired!

Baptize me, Iochana, with thy pure baptism, and what Name thou preachest pronounce upon me! Iochana responds: Thousands thousands of men in Iardana I have immersed, and myriads myriads of souls with WATER I have baptized, but a man like thee has not come to me!

Bene sit tibi, Manda d'Chia, beneque sit loco ex quo accessisti,  
ut etiam laus et perennitas sit loco maguo quem petes!

Iochana by the voice of the fishes from the river, the voice of the birds from both banks of the stream falling upon his ears, knew that the Manda d'Chia journeyed with him, and said to Him: Thou art that Man in whose name I baptize with LIVING BAPTISM.—*Codex Nasar.*, II. 19 ff

When Isuo had heard that Iochanan was delivered up (to prison), he retired!—*Matth.*, iv. 12, 13.

P. xii, line 19.

Hairesis means "holding or taking up views,"—the opinions held.

P. xiii.

Jesus used OIL; he was therefore not strictly an Essene, but a NAZARENE.—*Söd.*, II., xiii, 102. And yet he was an *Essene and Nazarene* physician.—*Söd.*, II., vi, x.

P. xvii.

A house of prayer, on a great hill, to Abram!—*Chwolsohn*, I. 411.

P. 2, line 5.

*Matth.*, xxiv. 30; xxv. 31; *Mark*, xiv. 26; *Luke*, xxi. 25.

<sup>1</sup> A shoot shall go forth from the root of Iasi and a NAZAR shall ascend from his root.—*Isaiah*, xi. 1; *St. Jerome*, to *Matth.*, ii. 23.

Pp. 4, 5, 6.

Herodotus says there were EIGHT terraces (or towers) one upon the other, and the ascent was by a passage which formed a circle winding around all the terraces; and on the last terrace was a great chapel. No statue is placed therein.—*Herodot.*, I. 181. It was not usual, in *Phœnicia*, to put statues of the Sun and Moon in the temples.—*Lucian*. It has been intimated that Herodotus never was in Babylon, but gives the account of another person. The change from SEVEN to EIGHT is referred to in *Söd*, I. pp. 153, 154. Babel was a name of Bel.—*Spirit-Hist.*, 26, 84, 279. Merodach is Bal-Adan, or Baal-Adonis.

Pp. 6, 13, 14–16.

The Sabians profess a great veneration for John the Baptist, styling themselves in their language, which is composed of Chaldee and Syriac, MENDAI Iahia, Disciples of John. They pray at sunrise, noon and sunset. They sacrificed a cock. They celebrate the FEAST of every PLANET and derive their religion from Noah.—*Univ. Hist.*, xviii. 381–383.

Whether St. Paul preached in any part of Arabia, we cannot pretend to determine; but that the Christian religion was planted *very early* in this country will not admit of a dispute.—*Ibid.*, 390. “Paul went to Arabia, and returned to Damascus.”—*Gal.*, i. 17.

“The Galilean nation formerly occupied a part of the Holy Land. A century and a half ago they removed from it and settled in the Lebanon district which is called Mercab. . . . It boasts John the Baptist as its founder!”—*Codex Nasar*. I. vi ff; Norberg quotes Germanus Conti, the Maronite, Vicar in Syria. The temple shines during divine worship with lights and candles! The priest holds a STAFF in his hand: and when he is about to speak he begins his address in Galilean, but continues in Arabic; for all are ignorant of the ancient tongue except the priests and men of letters. The day on which John the Baptist instituted Baptism they all go together to the water. The priest drinks and sprinkles water, and says to those coming out of the river: Renew your baptism in the name of the Father, and of our Savior John; who, just as he baptized Jews in Jordan and saved them, will save you also! The remembrance of John's miracle was celebrated in *Galilee*, whither they went barefoot, taking their sick with them.—*Ibid.*

Pp. 8, 11, 13.

Cinnamon “grows in those regions where Bacchus was brought up.”—*Heeren, Asia*, II. 96, 97. This is Arabia!—*Ibid.*, 94; *Söd*, I. 163, 143, 82, 29, 32 ff., 55, 79; *Wetzstein*, 112.

Nusa, in *Arabia* on the Red Sea, was the home of the child Bacchus.—*Univ. Hist.*, xviii. 355. Mecca was called Becca (*Bacca*, city of Sol). The Arabs adored Urotal (Bacchus, Allat, Lot) and Alilat, whom they will have to be the same as Bacchus and Urania.—*Univ. Hist.*, xviii. 378, 442; *Salé*; *Movers*, 372; *Spirit-Hist.*, 109. They adored ΥΔΥΚ

(Iach, Iacchos, Iachoh) in the form of a HORSE!—*Univ. Hist.*, xviii. 384. The Horse of the Sun!

Lo, a WHITE HORSE!—*Rev.*, xix. 11.

Allat, called by the Arabs Allah, was the IDOL of the tribe of Thakif.—*Univ. Hist.*, xviii. 382. The Arabs had two *Syrian* deities, Asaf (the *Syrian* Rimmon, Adonis, Sabos, Dionysus) and the Woman Nnelah (Venus).—*Ibid.*, 387.

P. 8.

“The remains of ancient villages show that water is concealed not far beneath the surface, and that WELLS once yielded all that was required for irrigation and human consumption.”—*Layard*, 241, 636; *Univ. Hist.*, xviii. 428.

P. 10.

From the map, the Mountains of Kedem appear to be the Mountains of Chaldea.—*Univ. Hist.*, xviii. 337, 332. Kedem, generally, means eastern Arabia, into Chaldea.

P. 11.

The “*Sabaim*” (Joel, iii. 8) carried the harvested frankincense and myrrh to a temple of the Sun, the most holy among this nation. Then came the merchant and deposited near each lot the price marked; after him followed the priest, who took one-third of this price for the deity, and left the remainder for the proprietor.—*Heeren, Asia*, II. 99; *Söd*, I. 36, note 2.

Pp. 11, 13, 14.

So numerous were the Nabatheans that we find them mixed with the Reubenites, Gadites and people of Moab. The Kedareni and Chauleli seem to have been intermixed with them.—*Univ. Hist.*, vol. 18. p. 342. The Itureans, Edomites, Nabatheans, people of Kedar, and the other tribes of Arabia Petraea lived like the Bedouins. The greatest part was a lonesome, desolate wilderness of sandy plains, or mountains with naked rocks and precipices; neither were they ever, except at the EQUINOXES, refreshed with RAIN!—*Ibid.*, 346. They had WELLS digged at proper distances in their dry and barren country, known only to themselves. They generally wintered in Irak and the confines of Syria.—*Univ. Hist.*, xviii. 409, 410.

Pp. 16, 34.

Ösanna to “the son of Doid”!

Aushona to “Barah d’Doid!”—*Syriac*.

Blessed be he that comes in the name of the KURIOS (Lord of LIGHT)!<sup>1</sup>

Ösanna in the highest!!!

Blessed be he who comes in the name of “MARIA” (MARIA,<sup>2</sup> Lord of LIGHT)!—

*Syriac, Peshito*.

Aushona in excelsis (Maroma)!!!

<sup>1</sup> Psalm, xxxvi. 9. Hermes (Logos) is the *Conductor* (*Anagōgeus*) and Saviour of souls.

<sup>2</sup> *Maroth* “lights,” “sun and moon.”—*Gen.*, i. 16; *Söd.*, I. 23; II. xix. 78

Blessed be MARIA, Alha of Isaril, who has visited his people and wrought redemption for them. And has raised up a horn of safety for us in the House of Doid his servant. As he spake by the mouth of his Nabia the holy!—*Luke*, i. 68 ff, *Murdock*; *Syriac*.

P. 16.

The Book Abkath Rochel.—*Wolfius*, 761.

P. 17.

Arabia, or at least the most considerable part of it, was, from remote antiquity, called by the natives Arabah.—*Univ. Hist.*, xviii. 333.

Pp. 22, 23, 34.

Arise go out of the body into which thou wast sent, from the body in which thou didst grow up. Ascend into thy former place, into thy abode, O Blessed of the Autara (Genii).—*Cod. Nasar.*, III. 195.

P. 26.

Epiphanius says that Cerinthus and Carpocrates (who used the Gospel of the Ebionites,<sup>1</sup> which was probably the Original Gospel of Matthew, written in the Hebrew language for the use of the Jewish believers) argued from the genealogy at the beginning of the gospel that Christ was the son of Joseph and Mary; but that the Ebionites had taken away even the genealogy, beginning their Gospel with these words: "And it came to pass in the days of Herod the king, etc." See Epiphanius, *Hæres.*, 30, N. 13. It is probable therefore that the first sixteen verses of this chapter are genuine. The eighteenth verse begins a new story which contradicts the design of the genealogy, namely to show that Christ was descended from Abraham and David. If the genealogy is genuine, this narrative must be spurious.—*New Test.* published by a Society for promoting Christian knowledge, etc., London, 1808. All the verses of Matthew 1st chap. after verse 16 and all the second chapter were wanting (according to Epiphanius and Jerome) in the copies used by the Nazarenes (Nazirites) and Ebionites (the poor), that is, by the ancient Hebrew Christians; to whom the account of the miraculous conception of Jesus Christ could not have been unacceptable if it had been found in the genuine narrative.—*Ibid.*, p. 2.

The author of *Mystagogos* divides the Gospels as follows. He assigns the Gospel of the Hebrews and the Evangel of Peter to the Jew-Christians, but the three Gospels Matthew, Mark and Luke to the opposite party, the liberal christians.—*Mystagogos*, 12, 31.

Mairo, to shine; Maira, "the Sparkler;" Maur,—*Exodus*, xxxv. 14; *Numb.*, iv. 9.

<sup>1</sup> The *Mystagogos* asserts that the Evangel of the Ebionites and St. Jerome's Evangel of the Nazorenes were the same, the only difference being that parts were omitted.—*Myst.*, 191.

## P. 29.

Septem ab eo geniti filii, sive ΣΑΒΟΥΛΑ, sive dei, sive angeli, (diversis enim nominibus apud ipsos appellantur).—*Irenæus*, I. xxxiv. note 16, page 138.

And Heavens have now been called the Æcons they say.—*Irenæus*, I. xvii.

## P. 29.

Translate ΕΠΤΑ Polous Seven Orbits.

## Pp. 31, 32.

The Mendai resembled the Chaldee more than it did the Syrian; but Norberg printed his Codex Nasaræus with Syrian letters and thereby pointed to Syria as the home of the Mendaites.—*Chwolsohn*, I. 67. The Sabians spoke and wrote the best Syriac.—*Ibid.*, I. 14. The Sabians, the inhabitants of Harrân and its neighborhood, were Syrians; and the best Syrian dialect was spoken in Harrân and Edessa.—*Ibid.*, I. 159. This was Aramean, according to Barhebraeus.—*Ibid.*, 315. The Chaldee-Nabathean was spoken by the inhabitants of the Assyrian mountains and the population of Iraq (Chaldea).—*Ibid.*, 443.

Pp. 33, xv, xxii, 20, 21, 27, 34, 41, 69, 89, 99, 134.

Magi are found so late as the 10th century.—*Chwolsohn*, I. 289, 290, 291. "Go not to diviners and lying Chaldeans."—*Cod. Nasar.*, I. 75; *Matthew*, ii. 1, 2, 15, 16.

## Pp. 34, 35.

Among the Nabathean (Babylonian) Heathens, who lived in the Marsh-districts in the northeast of Arabia and in the extreme southern part of Mesopotamia around Wasith and Bassrah, appeared in the last decennium of the first century a man named Elchasai :

Elxai, or Elchasai, was the founder of the Mendaites.—*Chwolsohn*, I. 108, 112, 136. "In this Elxai we believe we have before us one of the oldest if not the very oldest representative of the postchristian Gnosis." The genesis and the whole development of the Gnosis have been, so far, not yet shown with rigid historical exactness. But there is no doubt that before Christ, in western Asia and especially among the Jews, individual gnostic elements were in circulation. He joined the *Essenes* (Ossenes), a Jewish sect, who had their abodes in Nabathæa, Ituraea and Moabitis beyond the Dead Sea.—*Ibid.*, 112, 116. He declared himself the founder of the Ebionites, Nasorenes, Ossenes and Nasarenes; and these sects used his book.—*Ibid.*, l. 117. Sobians and Sabians are obviously the same.—*Ibid.*, 121.

NOTE.—The Greek Testament gives us Nazoria, the Peshito reads Nazaria (Nzria), and the Codex Nasaræus gives us Nazoria, as the name of the Nasarenes.

## P. 34.

Some say that thou art John the Baptizer; but others Alia (Elias); and others Aramia, or one of the prophets.—*Matthew*, xvi. 13, 14; xiv. 2. *Syriac*.

## P. 34.

Buch Henoch übersetzt von Dillmann, p. xxix, xxxi, xxxiii, xxxviii, xlv; Spiegel, Vend., 15, 16, 31, 32, 35, 36; Daniel, ix. 25; Spirit-Hist., 356 ff; Matth., iii. 2; xxv. The Book of HEnoch was written about 110 before Christ, in Hebrew or Hebrew-Aramean.—*Dillmann*, xlv, liii, li, lii.

According to Horne, II. 144, the Disciples believed in Transmigration of Souls: it is said that the Jews in some instances thought that the *Soul* of one of the old prophets was in Jesus!—*Ibid.*, II. 144; *Luke*, ix. 19; *Matth.*, xvi. 14. See *Gal.*, iv. 14; *Rom.*, viii. 3.

## Pp. 38, 49.

Quid est quod arctum circumum  
Sol jam recurrens deserit?  
Christusne terris nascitur  
Qui lucis auget tramitem!—*Prudentius*.

## Pp. 38, 2.

Respecting the Angel Gabriel, see Söd, II. 58, 4 note 3. Gabriel was first of the Aeons.—*Codex Nasar.*, I. pref. viii. Gabriel is the Angel Metatron. He is Adon-Ai.

## P. 39.

David, in Greek; Doid in Syriac. Död, Döid, in Hebrew.

"The DEEP THINGS of Satan, as they (the Gnostics) speak."—*Rev.* ii. 24. This refers to the Mysteries of the Gnosis, which were called "the deep things of God."—*A New Test.*, London, 1808, p. 578, note.

## P. 39.

The Śabda (the SOUND or WORD) is constantly mentioned in the Mimánsá philosophy. "The Hindu philosophers of the Mimánsá school employ the term śabda in a manner curiously suggestive of the way in which certain Greek speculators wrote of the logos. See Colebrooke's Essays, I. pp. 306-7; J. R. Ballantyne, Christianity contrasted with Hindu Phil., pp. 176-195; the chapter entitled the 'Eternity of Sound; a dogma of the Mimánsá.' It is the belief in the *eternity of the śabda* which compels the Hindus, in their apprehension, to argue the pre-*eternity of the Veda.*"—*F. E. Hall*, July 9th, 1860.

## P. 40, 41, 97.

"The HERMAIOS indicates this in the first book concerning the Egyptians."—*Plutarch*, *De Iside*, xxxvii.

## P. 45.

Legi nuper in quodam Hebraico volumine quod Nazarenæ Sectæ mihi Hebraeus obtulit, Jeremiae apocryphum, in quo hæc ad verbum scripta reperi.—*Hieronymus, Com. to Matthew*, xxvii. 9, 10.

Pp. 55, 57, 139.

This the MYSTERY (raza), sermons, essays, and living word, primal (Cadmīta), prior to which there is none other! When the PRIMAL LIFE (Chia Cadmia) had imagined to give a name to the Manda d'Chia, he was called Obal (Abel) Ziua.—*Codex Nasar.*, I. 237.

## P. 56.

In the name and power of LIFE the supreme, first, most excellent, highest of all works; in the name of LIFE the Second, Iusamin (Iushamin) the pure; in the name of the third LIFE Abatur whose name is *Antiquus Altus*;<sup>1</sup> in the name and power of the Manda d'Chia most excellent of the creatures of Nahura (Light, "Nahor"); and in the name of Salami and Nadabi, Overseers over IARDANA d'Chia (Jordan of Life) and the great Baptism of Light, . . . in the name of Obal (Abel), and Satal (Seth), and Anus (Anos, Nusios):

We cite as witnesses CHIA supreme FIRST, . . . CHIA SECOND Iusamin the pure, and CHIA THIRD Abatur ADVANCED IN YEARS, eminent, occult, keeping himself secret (!), ANCIENT and AGED of the world (*grandævum mīndi*), and Salami and Nadabi set over Iardana Lord of Life, set over the supreme Baptism of Life, and beseeching and collecting the souls of the world; Fetahil (Petachil) Apostle, named Gabrail, Fetahil who by the power of CHIA, Abel, and Setel and Anos, who are Mohar and Rosh and Rasat, by the power of CHIA and the word of his fathers spread out the heaven without columns (pillars), condensed earth in which no thickening existed, bound the stars upon the heaven, etc, etc.—*Codex Nasar.*, II. 208-211.

P. 56, note 2.

We are indebted to Dr. Crusé for the remark on the Aethiopic Text.

## P. 57.

What Norberg reads "Seven LIVES" stands in the *Codex Nasaraeus* "Seven VINES."

SEVEN VINES (Subo Gopana) were procreated, sprung from IUCABAR Ziua.—*Codex Nasar.*, III. 60, 61. Iucabar and the Seven Vines remind one of Iacob and the Seven Kabiri. The VINE is the symbol of LIFE.

<sup>1</sup> Isaiah, lvii. 15.

## P. 58.

The expression which Norberg renders Aebel Zivo is written in Syriac "Obl Zina," Abal Zina.

Pp. 67, 68, 74, 75, 76, 80.

The GOD of Israel is the eternal WISDOM, haChakamah haKadomah, united with the Soul of the Messiah.—*Knorr von Rosenroth; Kabbala Den.*, III. 271. Seir Anpin in truth is the *Soul* of the Messiah joined with the eternal *Logos*.—*Ibid.*, III. 241.

## P. 76.

The first Way is called the Secret Wisdom (the highest Crown), and is the LIGHT of the Primitive INTELLIGENCE (Muskal Kadmon).—*Jezira*, 1.

"In this first state the Infinite God himself can be understood by the name of the 'Father,' which the writings of our New Covenant so often use. But the LIGHT, being let down by the Infinite through a canal into the 'primal Adam' or Messiah and united with him, can be referred (applicari) to the name SON. And the Influx let down from him to the lower parts (of Creation) can be referred to the character of the Holy Ghost." "What you call Adam Kadmon we call Christ!"—*Adumbratio Kabb. Chr.*, pp. 6, 7. *Knorr*.

Pp. 78, 81, 82.

MIND is Brahma.—*Taittiriya Upan.*, 22.

Pp. 83, 84.

"AIR" (Aiar) is the Plērōma, the space held from eternity by the Supreme Divinity.—*Norberg, Onomasticon*, 13. It is the AERIAL, the AETHEREAL, the Aether. Parca (the Phoenix) is the symbol of the Plērōma.—*Ibid.*, 50.

For He pleased that in him (in the Anointed) all the Plērōma should dwell.—*Coloss.*, i. 19.

For in him dwells all the Plērōma of the Deity bodily.—*Colossians*, ii. 9.

Pp. 86-89.

There are many things in the writings of ancient Rabbins which prove that they were not strangers to most of the doctrines of Christianity as taught by Christ and his Apostles, but especially by Paul.—*Israelite Indeed*, III. 252.

## P. 99.

Noh was himself the Dove (the SPIRIT), "Baal with the wings of a dove." "The Samaritans offered divine worship on Mount Garizim to the image of a DOVE."—*Talmud, Tract Cholin*, fol. 6, col. 1. *Nork*, 37.

“They found for themselves the IMAGE of a DOVE on the top of Mount Garizim and they worshipped it; and Rabbi Meir *explained* that this had reference to the *delicacies*” (??).—*Talmud, Cholin*, p. 6, Dr. Crusé: *Matthew*, iii. 16.

“The SPIRIT of God hovered over the waters like a DOVE which spreads her wings over the young.”—*Talmud, Chagiga*, Dr. Crusé; *Hundert und ein Frage*, p. 35.

“It is written the SPIRIT of Alohim was incubating upon the waters. This SPIRIT is that of the KING Messiah.”—*Zohar*, edit. Sulzb., I. fol. 128, *ad Gen.*, xlix. 11. *Bertholdt*, 149.

Messiah was already before Tohu (h. e. before the first beginnings of the world).—*Midrash Mishle*, fol. 67, col. 3; *Bertholdt*, 139.

His (Christ's) FEAST they shall keep on the Sun's day.—*Cod. Nas.*, II. 109. Jahoh's FEAST was on Saturn's day. Sabatai is the name, in the Jezira, of Saturn's planet.—*Franck*, 58.

## P. 102.

“Nasarenes who were not Nasarenes, who at the first light of Sol's day (Sunday, as opposed to the Jewish Saturday), have not gone forth and proceeded to the synagogue, who have not lowered their head, nor evangelized, nor done a good work, nor given alms to the poor, nor opened their gate to the man exclaiming ‘pity me.’”—*Codex Nasar.*, III. 191.

## P. 106.

Arise, go up into thy former place, into thine abode O Blessed of the Genii.—*Cod. Nasar.*, III. 195. I go up (anabainō) to my Father.—*John*, xx. 17. The Son is Seir (Zair) Anpin, the image of the Father.—*Israelite Indeed*, II. 64, 65. He who has seen me has seen the Father.—*Cyril*, XI. vi.; *John*, xiv. 9.

## P. 127, line 40.

For Sohar, read *parts* of the Sohar. The Book of the Mystery, the Idra Rabba, and Idra Suta, are very ancient, as old as the first century after Christ, and probably still older. The author has the pure Aramean which is not found even in the Talmud!—*Nork, Hundert und Ein Frage*, p. xviii.

## P. 139.

IOARIA. Acar, Aicar, Achor, Kur, the Sun. IOARIUM mare.

Some of the proper names in the Codex Nasaraeus are spelled in two ways in this work, with an *a* and an *o*. In the Syriac we read the *first letter* of the Syrian Alphabet, Olaf (Aleph, Alpha), an *A*; Norberg reads it an *o*. What Norberg reads Fetahil, Gabriel, Scharhabil, Emunel, Meso, Iurbo, Mano, Abel Zivo, Alloho, Adunai, Lehdoio, Iavar, Abo, Sabo, we read Petachil, Gabrail, Sarhabail, Omunail, Masa, Iurba, Mana, Obal Ziaa, Alha, Adoni, Lachadia, Ior, Aba (Father), Saba (Sabian, *or Baptist*).

The Vestiges of the Spirit-History of Man and the two volumes of the *Sod* have been written in QUOTATIONS, so that the reader may have the *original* before him. This, as far as possible, hinders certain uncandid reviewers from intimating that these *extracts* are merely the author's "SAY SO." At all events, it is rendered impossible for them to convince others of the truth of their remarks.

P. vii, 12, 13, 14.

The caravans still go from Aleppo to Basra.—*Niebuhr, Voyage*, II. 188, 190, 173; *Ibid.*, 192, 136, 140, 143, 205.

P. 58.

The modern prophet Abd ul Wahheb taught that God alone must be adored and invoked as the Creator and Director of the universe. He forbade men to address themselves to saints and to make mention of Mahomet or any other prophet in their prayers, since these usages lead to idolatry. He regarded Mahomet, Jesus-Christ, Moses, and a crowd of prophets recognized by the Sunnites, as great men and respectable persons whose actions could be read with benefit: but he denied that a book has ever been written by divine inspiration or brought by the Angel GABRIEL!—*Niebuhr, Voyage en Arabie*, II. 143, 144. This prophet flourished in the neighborhood of Basra, and had lived for some time in Basra itself.—*Ibid.*, 140, 142, 139. In the provinces Lachsa and Nedsjed, John's Christians (Sabæans) abound.—*Ibid.*, 135, 140, 205.

P. 73, 74, 68, 106.

Adam ("blood;" Dam, "blood") is the Male LIFE, and Eua (Damia) the Female LIFE.—*Spirit-Hist.*, 288, 205, 206; *Gen.*, ix. 4.

The Bacchus-faith proclaimed the inspiring influences of the SPIRIT, the WATER, the LIGHT and the LIFE! The LIFE of the flesh being in the blood gave rise to the Jewish superstition that *for this reason* the blood must not be eaten.—*Levit.*, xvii. 11; *Deut.*, xii. 23, 24: *but see Spirit-Hist.*, 288, 289. The eating the raw flesh torn from the quivering victim by the worshippers of Dionysus Zagrens is an instance of a diametrically opposite superstition *having its origin in the same religious philosophy*.—*See K. O. Müller, Hist. Greek Lit.*, 232, 237; *Eusebius, Theophania*, II. 58; *Spirit-Hist.*, 38, 39, 46, 109, 111, 211, 212.

Thou shalt not eat the flesh in the blood of the SOUL (nepesh, life, soul); for the LIFE of the flesh is in the blood.—*Levit.*, xvii. 11, *Philo*, iv. 268, 269.

The flesh in its LIFE, its blood, thou shalt not eat.—*Gen.*, ix. 4, 5.

(Adam, Dam) TAMUS came next behind,  
Whose annual wound in Lebanon allured  
The Syrian damsels to LAMENT his fate,  
While smooth ADONIS from his native rock  
Ran purple to the sea, supposed with BLOOD  
Of Thammuz yearly wounded.

Adam-Tamus-MANEROS (Amon, Main, Moin, Manes) is the Male LIFE, the Male SPIRIT, and the Male WISDOM (Logos):

MOIN (WISDOM, LIFE) shall issue from the House of Iachoh (Iacches) and irrigate the river of the Sethites.—*Joel*, iv. 18.

P. 56.

For Ish Amon, the Codex Nasaraeus has Iushamin; and for Cabar, it reads Iukabar.

Pp. 148, 10.

"The KABA or House of God" (*Kab, Keb, Iakab*).—*Niebuhr, Voyage*, II. 34. We also find the Arab tribe of Kiab (*Keb, Saturn*), or Ziab (*Seb* interchanges with *Keb*).—*Ibid.*, 160; *Spirit-Hist.*, 269.

The SEVEN TITANS (Rays of the Sun) tore Dionysus (the Sun, Apollo) into SEVEN pieces, one piece for each of themselves.—*K. O. Müller*, 237. Human sacrifices were made to DeuS (Dii), Apollo and the SEVEN Kabeiri.—*Lee's note to Eusebius, Theophania*, II. 64. Jews were established in the Arab country Kheihar.—*Niebuhr*, 204, 46, 205. Compare the cities Ezion-Geber (now Acaba) and Cäber or Cabera; and the river Caveri.—*Heeren, Asia*, II. 103; III. 443.

The dwellers in TENTS to the east of Nabach and IAGABHah (Iacobah).—*Judges*, viii. 11. "Gadesia or Kadesia."—*Layard*, 471.

P. 148.

With NAHOR "light," connect Nahiri (a name of northern Mesopotamia), Naharaim, and Naharina of the Egyptian monuments.—*Layard*, 395. Nahor is personified in *Gen.* xi. 22 ff; see *Söd*, I. 205.

P. x, xxi, 21, 41, 127, 133, 134.

Casting out demons, magic, and the philosophy concerning the Divine "WISDOM" (Logos) all belonged to the Magi.—*Kleuker, Salomonische Denkwürdigkeiten*, 151-155. The expression Wisdom (Superior Science) included the magic arts.—*Ibid.*, 154. The Kabbalists boasted of Solomon's Wisdom, his acquaintance with magic.—*Ibid.*, 153. "The Jews followed that which the demons or their Governors upon earth, the Magicians, have taught."—*Ibid.*, 158; *Koran*, cap. *Anam*; *Arabian Nights*, p. 23, *Tenth Night*, et passim.

P. 98.

"The Mysteries of God."—*Wisdom of Solomon*, ii. 22; 1 *Cor.*, iv. 1; xiii. 2; *Ephes.*, iii. 9; vi. 19; *Colos.* iv. 3.

P. 15, 16, ix, 141, 143, 48.

Ye are WASHED, ye are PURIFIED, ye are made JUST, in the name of the Lord (of Light) Jesus, and in the PNEUMA (Breath, SPIRIT) of our Alah.—*Paul*, 1 *Cor.*, vi. 11.

P. v, vi, 34, 59.

"The same (soul) he lets descend into that body, and with it he joins a LIGHT from his own LIGHT, and then this individual becomes a god for the men of that time."—*Chwolsohn's Tammuz*, 95; *Nabathäische Landwirthschaft*, p. 27-31. This passage from the "Nabathean Agriculture" is quoted as suggestive of the idea given, in the *Codex Nasaraeus* and the *Sohar*, on pages, v, 34, of this volume.











