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Chapter 1 : A History of the New World Order - No Cancer Foundation research archive NÂ°8

Astronomy And Freemasonry Revealed By Means Of The Median And Persian Laws - Pamphlet 1 edition By Henry Melville Astronomy And Freemasonry Revealed By Means Of The Median And Persian.

Section 2 4 The Greeks in Egypt. Introduction The direct influence of Ancient Egyptian literature on Archaic Greece has never been fully acknowledged. Greek philosophy in particular of the Classical Period has -especially since the Renaissance- been understood as an excellent standard sprung out of the genius of the Greeks, the Greek miracle. Hellenocentrism was and still is a powerful view, underlining the intellectual superiority of the Greeks and hence of all cultures immediately linked with this Graeco-Roman heritage, such as Alexandrian Judaism , Eastern Christianity but also Islam via Harran and the translators. Only recently, and thanks to the critical-historical approach , have scholars reconsidered Greek Antiquity, to discover the "other" side of the Greek spirit, with its popular Dionysian and elitist Orphic mysteries, mystical schools Pythagoras , chorals, lyric poetic, drama, proze and tragedies. Nietzsche, who noticed the recuperation of Late Hellenism by the Renaissance and the Age of Enlightenment, simplistically divided the Greek spirit into two antagonistic tendencies: For him, Apollo was a metaphor for the eternalizing ideas, for the mummification of life by concepts, good examples and a life "hereafter", "beyond" or "out there". A life here and now, immanent and this-life. And what about Judaism? The author s of the Torah avoided the confrontation with the historical fact that Moses, although a Jew, was educated as an Egyptian, and identified Pharaoh with the Crocodile, who wants all things for himself. It is precisely this influence of Greek thought on Judaism which triggered the emergence of revolutionary sects cf. Qumran , solitary desert hermits and spirito-social communities, seeking to restore the "original" identity of the Jewish nation, as it had been embodied under Solomon and the first temple , and turned against the Great Sanhedrin of the temple of Jeruzalem. Ancient Egyptian civilization was so grand, imposing and strong, that its impact on the Greeks was tremendous. In order to try to understand what happened when these two cultures met, we must first sketch the situation of both parties. This will allow us to make sound correspondences. All people who did not speak Greek were considered barbarians, with features that the Greeks despised. They were either loathsome tyrants, devious magicians, or dull and effeminate pleasure-seeking individuals. But Egypt had more to offer ; like India, it was full of old and venerable wisdom. What exactly did the Greeks incorporate when visiting Egypt? They surely witnessed at the earliest in ca. In the same passage of the Timaeus, Plato acknowledges the Egyptians seem to speak in myth, "although there is truth in it. From it, he copied the contents of the Timaeus The Greeks, and this is the hypothesis we are set to prove, linearized major parts of the Ancient Egyptian proto-rational mindset. Alexandrian Hermetism was a Hellenistic blend of Egyptian traditions, Jewish lore and Greek, mostly Platonic, thought. Later, the influence of Ptolemaic Alexandria on all spiritual traditions of the Mediterranean would become unmistakable. On this point, I agree with Bernal in his controversial Black Athena Far more widespread than these direct continuations, however, was the general admiration for Ancient Egypt among the educated elites. Thus no one before seriously questioned either the belief that Greek civilization and philosophy derived from Egypt, or that the chief ways in which they had been transmitted were through Egyptian colonizations of Greece and later Greek study in Egypt. Recently, Bernal has advocated a "Revised Ancient Model". According to this, the "glory that is Greece", the Greek Miracle, is the product of an extravagant mixture. The culture of Greece is somehow the outcome of repeated outside influence. According to this, Greece has received repeated outside influence both from the east Mediterranean and from the Balkans. It is this extravagant mixture that has produced this attractive and fruitful culture and the glory that is Greece. Bernal apparently forgets that Greek recuperation is also an overtaking of ante-rationality by rationality, a leaving behind of the earlier stage of cognitive development namely mythical, pre-rational and proto-rational thought. The Greeks had superior thought, and this "sui generis". Hence, Greek civilization cannot be seen as the outcome of an extravagant mixture. The mixture was there because the Greeks were

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curious and open. They linearized the grand cultures of their day, and Egypt had been the greatest and oldest culture. On the one hand, Greek thinking successfully escaped from the contextual and practical limitations imposed by an ante-rational cognitive apparatus unable to work with an abstract concept, and hence unable to root its conceptual framework in the "zero-point", which serves as the beginning of the normation "here and now" of all possible coordinate-axis, which all run through it cf. Because of the Greek miracle of abstraction, rationality and ante-rationality were distinguished, equating the latter with the "barbaric" i. Although the inner sanctum of the temples of Ptah, Re and Amun must have remained closed excepts perhaps for exceptional Greeks like Pythagoras , the Greeks adapted to and rapidly assimilated Egyptian culture and its environment. There survive a growing number of works written in Greek which demonstrate some measure of familiarity with Egypt and Egyptian thought or at least claim to have been influenced by them. The list of authors of such works is impressive: On the other hand, the Greeks had no written traditions and so no extensive treasurehouse of ante-rational, efficient knowledge no logs. They had no libraries like the Egyptians. The old language Linear B was lost. At the beginning of the so-called Archaic Period starting ca. They were able to deduce abstract "laws" major , allowing for connections to be made beyond the borders of context and action minor and the application of the general to the particular conclusion. And so nearly nine hundred years of Graeco-Roman suzerainty had come to an end. Egypt between the end of the New Kingdom and the rise of Naukratis. Third Intermediate Period ca. Politically, we witness a clear division between the North Tanis and the South Thebes. Theologically, "Amun is king" ruled, and so Egypt was a theocracy headed by the military. In the period which followed, the Third Intermediate Period ca. At the end of this period and for the first time since BCE, Egypt lost its independence. Tomb robberies in the Theban necropolis were now discovered at Karnak. Famine, conflicts and military dictatorship were the outcome of this degeneration. With the death of Ramesses XI, the "golden age" of Ancient Egyptian civilization had formally come to a close. But his origins are obscure. He was related by marriage to the royal family. In the North Tanis as well as in Thebes, Amun theology reigned the name of Amun was even written in a cartouche , but in practice, the Thebaid was ruled by the high priest of Amun. The daughter of Psusennes I ca. They could even celebrate the Sed-festival, only attested for Pharaoh! All this points to a radically changed conception of kingship, which became a political function safeguarding unity deprived of its former "religious" grandure and importance Pharaoh as "son of Re", living in Maat. Stone sculpture on a grand scale was rare. But in the North Tanis , matter were not univocal either. Libyan tribal chieftains had been indispensable to the the Tanite kings, but with Pharaoh Psusennes II ca. However, these Libyans had been assimilating Egyptian culture and customs for already several generations now, and so the royal house of Bubastid did not differ much from native Egyptian kingship, although Thebes hesitated. After the reign of Osorkon II ca. In the middle of the 8th century BCE, a new political power appeared in the extreme South. It had for some generations been building up an important kingdom from their center at Napata at the 4th cataract. These "Ethiopians" actually Upper Nubians felt to be Egyptians in culture and religion they worshipped Amun and had strong ties with Thebes. Shabaka Stone and the return of the traditional funerary practices. Indeed, because they possessed the gold-reserves of Nubia, they were able to adorn impoverished Egypt with formidable wealth. He went to Thebes to be acknowledged there. After having consolidated his position in Upper Egypt, Piye returned to Napata cf. At the same time, in Lower Egypt, a future opponent, the Libyan Tefnakhte ruled the entire western Delta, with as capital Sais city of the goddess Neit, one of the patrons of kingship. When he sent messengers ahead to Memphis with offers of peace, they closed the gates for him and sent out an army against him. Piye returned victoriously to Napata, contenting himself with the formal recognition of his power over Egypt, and never went to Egypt again. But the anarchic disunity of the many petty Delta states remained unchanged. Shabaka, who figures in Graeco-Roman sources as a semi-legendary figure, settled the renewed conflicts between Kush and Sais and was crowned Pharaoh in Egypt, with his Residence and new seat of government in Memphis. Pharaoh Shabaka modelled himself and his rule upon the Old Kingdom. The first Assyrian king who turned against Egypt -that had so often supported the small states of Palestine against this powerful new world order- was

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Esarhaddon ca. For him, the Delta states were natural allies, for -in his view- they had reluctantly accepted the rule of the Ethiopians. With him, the Late Period was initiated. However, we cannot say these fully egyptianized Libyan or Ethiopian rulers destroyed Egyptian culture, quite on the contrary. They were proud to stand at the head of Egypt, to prove to the traditional pantheon that their rule favored them and they Egypt so that the deities of Egypt would remember them. Indeed, just before and after the Assyrian conquest, Dynastic Rule was characterized by a revival of archaic Egyptian forms. The extraordinary wealth of Egypt was monumentalized on a grand scale by artist and architects who were also state-funded archeologists of Egyptian culture. They studied the papyri in the various "Houses of Life" and rediscovered the old canon. They copied "worm-eaten" documents to make them better than before. For in their minds, the Solar Pharaohs of old were the true foundation of Egyptian Statehood Old Kingdom nostalgia can also be found in the New Kingdom. He was trusted by the Assyrians and left alone by the "Ethiopians". Because the Assyrians could not maintain their military presence in Egypt, Pharaoh was able to reunite Egypt. He immediately revitalized the Egyptian form by relying on the vast cultural heritage and its recorded memory. A short renaissance saw the light. And also in this period, the Greeks recontacted the Egyptians for the first time since generations. Carians and Ionians were enlisted by Pharaoh, who made his scribes study Greek. It seems to be especially this "cultural memory" Assmann, of Saitic Egypt that determines the image of Egypt in later Greek generations.

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Chapter 2 : Mathew Carey | Revolv

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This meeting takes place in Frankfurt, Germany. Rothschild also informs his friends that he has found the perfect candidate, an individual of incredible intellect and ingenuity, to lead the organization he has planned - Adam Weishaupt. They held festive military parades on this day. Their objectives are as follows: The Comte de Virieu, an attendee at the conference, comes away visibly shaken. When questioned about the "tragic secrets" he brought back with him, he replies: I can only tell you that all this is very much more serious than you think. When Bavarian officials examine the contents of his saddle bags, they discover the existence of the Order of the Illuminati and find plans detailing the coming French Revolution. The Bavarian government attempts to alert the government of France of impending disaster, but the French government fails to heed this warning. Bavarian officials arrest all members of the Illuminati they can find, but Weishaupt and others have gone underground and cannot be found. They discover Illuminati documents which show quite clearly that they plan to bring about a "universal revolution that should deal the death-blow to society The French Revolution not only overthrows the existing government but also attempts to eliminate Christianity from the nation. A half-naked prostitute is placed on the altar of the Cathedral of Notre Dame and extolled as the "Goddess of Reason. John Adams wins the election by opposing Masonry, and his son John Quincy Adams warns of the dire threat to the nation posed by the Masonic Lodges: He exposes the diabolical aims of the Illuminati to the world. On the contrary, no one is more satisfied of this fact than I am. Hegel formulates what is called the Hegelian dialectic - the process by which Illuminati objectives are achieved. According to the Hegelian dialectic, thesis plus antithesis equals synthesis. In other words, first you foment a crisis. Then there is an enormous public outcry that something must be done about the problem. So you offer a solution that brings about the changes you really wanted all along, but which people would have been unwilling to accept initially. While he is in the process of having his book printed, he mysteriously disappears. The bankers own the earth; take it away from them but leave them the power to create deposits, and with a flick of a pen they will create enough deposits to buy it back again. She announces that various subversives and revolutionaries are to be united in a movement that will be called "Communism. President Jackson vigorously opposes these efforts. Jackson tells his adversaries: I intend to rout you out, and by the Eternal God I will rout you out. If the people only understood the rank injustice of our money and banking system, there would be a revolution before morning. In , he removes government funds from the Bank of the United States. He not only advocates economic and political changes; he advocates moral and spiritual changes as well. He believes the family should be abolished and that all children should be raised by a central authority. He expresses his attitude toward God by saying: The idea of God is the keynote of a perverted civilization. It must be destroyed. With regard to our brothers in Masonry, these men must be pledges to the strictest secrecy. Through this supreme rite, we will govern all Freemasonry which will become the one international center, the more powerful because its direction will be unknown. He teaches his students that the government should take control of all means of production and distribution, and he is prepared to place control of the government in the hands of a single man: He indicates that those in the lower ranks of Masonry are deliberately deceived by their superiors: Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine that he shall understand them. Their true explication is reserved for the Adepts, the Princes of Masonry. Madame Blavatsky claims that Tibetan holy men in the Himilayas, whom she refers to as the Masters of Wisdom, communicated with her in London by telepathy. She insists that the Christians have it all backwards - that Satan is good and God is evil. The Wisdom of India, her philosophy and achievement, must be made known in Europe and America. He

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reveals who is the true object of Masonic worship: The Masonic religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian doctrine. He is able to exploit and control the gold and diamond wealth of South Africa. He works to bring all the habitable portions of the world under the domination of a ruling elite. To that end, he uses a portion of his vast wealth to establish the famous Rhodes Scholarships. Rhodes and Stead are members of the inner "Circle of Initiates" of the secret society which they found. There is also an outer circle known as the "Association of Helpers. The mantle of leadership for the worldwide theosophical movement falls to Annie Besant, a militant feminist and a member of the Fabian Socialist Society of England. She enthusiastically joins in revolutionary street riots and pens numerous volumes of occultic writings to add to those of Blavatsky. The purpose of the convention is to introduce Hindu and Buddhist concepts, such as belief in reincarnation, to the West. A Christian Socialist is in fact an anti-Socialist. Christianity is the antithesis of Socialism. Administrator, in which he promotes "socialism as dreamed of by Karl Marx. Constitution, making it possible for the Federal government to impose a progressive income tax, is ratified. Plank 2 of "The Communist Manifesto" had called for a progressive income tax. Some of the biggest men in the U. They know that there is a power somewhere so organized, so subtle, so watchful, so interlocked, so complete, so pervasive, that they had better not speak above their breath when they speak in condemnation of it. It was planned at a secret meeting in on Jekyl Island, Georgia, by a group of bankers and politicians, including Col. This transfers the power to create money from the American government to a private group of bankers. The Federal Reserve Act is hastily passed just before the Christmas break. Plank 5 of "The Communist Manifesto" had called for just such a central bank. When the President signs this act the invisible government by the money power, proven to exist by the Money Trust investigation, will be legalized. The money power overawes the legislative and executive forces of the Nation and of the States. I have seen these forces exerted during the different stages of this bill. I have unwittingly ruined my country. A great industrial nation is controlled by its system of credit. Our system of credit is concentrated. The growth of the nation, therefore, and all our activities are in the hands of a few men. We have come to be one of the worst ruled, one of the most completely controlled and dominated governments in the civilized world. No longer a government by free opinion, no longer a government by conviction and the vote of the majority, but a government by the opinion and duress of a small group of dominant men. Socialism is religion in the sense that it too is a faith with its mystics and rituals; religion, because it has substituted for the consciousness of the transcendental God of the Christians, the faith in man and in his great strengths as a unique spiritual reality. Lenin is able to overthrow the government of Russia. Lenin later comments on the apparent contradiction of the links between prominent capitalists and Communism: This is the alliance between our Communist leaders and your capitalists. House; attended by various Fabian socialists, including noted economist John Maynard Keynes. It played a definitely recognizable role in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the nineteenth century, and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads, and have become practically the undisputed masters of that enormous empire. A super-state controlled by international bankers and international industrialists acting together to enslave the world for their own pleasure. Every effort has been made by the Fed to conceal its powers but the truth is - the Fed has usurped the Government. It controls everything here and it controls all our foreign relations. It makes and breaks governments at will. It was a carefully contrived occurrence. The international bankers sought to bring about a condition of despair here so they might emerge as the rulers of us all. The real problem today is that of world government. Blue Prints for a World Revolution" by H. A former Fabian socialist, Wells writes: The Open Conspiracy is the natural inheritor of socialist and communist enthusiasms; it may be in control of Moscow before it is in control of New York. The character of the Open Conspiracy will now be plainly displayed. It will be a world religion. Marvin says, " nationality must rank below the claims of mankind as a whole. Educator-author George Counts asserts that "the teachers should deliberately reach for power and then make the most of their conquest" in order to "influence the social

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attitudes, ideals and behavior of the coming generation. The growth of science and technology has carried us into a new age where ignorance must be replaced by knowledge, competition by cooperation, trust in Providence by careful planning and private capitalism by some form of social economy. She calls for coercive sterilization, mandatory segregation, and rehabilitative concentration camps for all "dysgenic stocks," including Blacks, Hispanics, American Indians and Catholics. Many today are not aware of the racist origins of Planned Parenthood. Co-author John Dewey, the noted philosopher and educator, calls for a synthesizing of all religions and "a socialized and cooperative economic order."

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Chapter 3 : TRUE ORIGIN AND PURPOSE OF FREEMASONRY - Esoteric Online

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Multiple image Alexander Hamilton was born in and spent part of his childhood in Charlestown , the capital of the island of Nevis , in the Leeward Islands ; Nevis was one of the British West Indies. Hamilton was born out of wedlock to Rachel Faucette, a married woman of partial British and partial French Huguenot descent, and James A. Croix in the Virgin Islands, then ruled by Denmark. He celebrated his birthday on January . In later life, he tended to give his age only in round figures. Probate papers from St. Historians have posited reasons for the different dates of birth being used: Refn Faucette left her husband and first son, Peter, traveling to St. Kitts in , where she met James Hamilton. Hamilton received "individual tutoring" [3] and classes in a private school led by a Jewish headmistress. Croix, keeping a small store in Christiansted. She contracted a severe fever and died on February 19, , 1: This may have had severe emotional consequences for him, even by the standards of an 18th-century childhood. He and his older brother James Jr. The two boys were described as looking much alike, were both fluent in French, and shared similar interests. He wrote an essay published in the Royal Danish-American Gazette, a detailed account of a hurricane which had devastated Christiansted on August 30, . Clearly, Hamilton was highly literate and already had considerable fund of verbal riches. In he studied with Francis Barber at Elizabethtown in preparation for college work. He came under the influence of William Livingston , a leading intellectual and revolutionary, with whom he lived for a time at his Liberty Hall. Seabury essentially tried to provoke fear into the colonies and his main objective was to stopgap the potential of a union among the colonies. On May 10, , Hamilton won credit for saving his college president Myles Cooper , a Loyalist, from an angry mob by speaking to the crowd long enough for Cooper to escape.

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The expression occurs in the Cooke Manuscript line , "The forsayde Maister Euglet ordeynet thei were passing of conyng should be passing honored"; that, The aforesaid Master, Euclid, ordained that they that were surpassing in skill should be exceedingly honored. It is a fundamental principle of Freemasonry to pay all honor to knowledge. These characters, with certain explanations, become the subject of consideration with Brethren of the Fifteenth Degree, Ancient and Accepted Scottish Rite. The accompanying are the characters. Between a Word and a Password there seems fo be this difference: Thus, the author of the life of the celebrated Elias Ashmole says, "Freemasons are known to one another all over the world by certain passwords known to them alone; they have Lodges in different countries, where they are relieved by the brotherhood if they are in distress" see Sign. Thus, a Past Master is one who has been elected and installed to preside for twelve months over a Lodge, and the Past High Priest one who, for the same period, has been installed to preside over a Chapter. The French use the word Passe in the same sense, but they have also the word Anaen, with a similar meaning. Thus, while they would employ Al altre passe to designate the Degree of Past Master, they would call the official Past Master, who had retired from the chair at the expiration of his term of service, an Ancient Venerable, or Ancient Maitre note also Passed and Past Master. In this Degree the necessary instructions are conferred respecting the various ceremonies of the Order, such as installations, processions, the laying of corner-stones, etc. When a Brother, who has never before presided, has been elected the Master of a Lodge, an emergent Lodge of Past Masters, consisting of not less than three, is convened, and all but Past Masters retiring, the Degree is conferred upon the newly elected officer.. Some form of ceremony at the installation of a new Master seems to have been adopted at an early period after the revival. In the "manner of constituting a new Lodge," as practiced by the Duke of Wharton, who was Grand Master in , the language used by the Grand Master when placing the candidate in the chair is given, and he is said to use "some other expressions that are proper and usual on that occasion, but not proper to be written" Constitutions, , page Whence we conclude that there was an esoteric ceremony. Often the rituals tell us that this ceremony consisted only in the outgoing Master communicating certain modes of recognition to his successor. The conferring of this Degree, which has no historical connection with the rest of the Degrees, in a Chapter, arises from the following circumstance: Originally, when Chapters of Royal Arch Masonry were under the government of Lodges in which the Degree was then always conferred, it was a part of the regulations that no one could receive the Royal Arch Degree unless he had previously presided in the Lodge as Master. When the Chapters became independent, the regulation could not be abolished, for that would have been an innovation; the difficulty has, therefore been obviated, by malting ever candidate for the Degree of Royal Arch a Virtual Past Master before his exaltation. Under the English Constitution this practice was forbidden in , but seems to have lingered on in some parts until Some extraneous ceremonies, but no means creditable to their inventor, were at an early period introduced into America. In , the General Grand Chapter, by a unanimous vote, ordered these ceremonies to be discontinued, and the simpler mode of investiture to be used; but the order has only been partially obeyed, and many Chapters continue what one can scarcely help calling the indecorous form of initiation into the Degree. For several years past the question has been agitated in some of the Grand Lodges of the United States, whether this Degree is within the Jurisdiction of Symbolic or of Royal Arch Masonry. The explanation of its introduction into Chapters, just given, manifestly demonstrates that the jurisdiction over it by Chapters is altogether an assumed one. Gould Masonic Monthly, July, says in regard to the Degrees of Past Master and the Royal Arch, "The supposition has much to recommend it, that the connection of the secrets of the Royal Arch, is the earliest form in which any esoteric teaching was specially linked with the incidents of Lodge Mastership, or in other words, that the Degree of Royal Arch was the complement of the

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Masters Grade. Out of this was ultimately evolved the Degree of Installed Master, a ceremony unknown in the Modern System until the first decade of the nineteenth century, and of which I can trace no sign amongst the Ancient until the growing practice of conferring the Arch upon Brethren not legally qualified to receive it, brought about the constructive passing through the Chair, which by qualifying candidates not otherwise eligible, naturally entailed the introduction of a ceremony, additional to the simple forms known to Payne, Anderson, and Desaguliers " Past Masters are admitted to membership in many Grand Lodges, and by some the inherent right has been claimed to sit in those Bodies. But the most eminent Masonic authorities have made a contrary decision, and the general, and, indeed, almost universal opinion now is that Past Masters obtain their seats in Grand Lodges by courtesy, and in consequence of local regulations, and not by inherent right. The Passed Master was a Brother who had been passed through a so-called Chair Degree, and had thereby been entrusted with certain equivalent secrets. The epithet Past is an adjective, conveying the idea of time expired: Such verbal niceties did not trouble the Brethren of the eighteenth, or any other century" footnote, page , volume xxvii, , Transactions, Quatuor Coronati Lodge, by Brother W. The usual jewel of a Past Master in the United States is a pair of compasses extended to sixty degrees on the fourth part of a circle, with a sun in the center. In England it was formerly the square on a quadrant, but is at present the square with the forty-seventh problem of Euclid engraved on a silver plate suspended within it. This latter design is also adopted in Pennsylvania. The French have two titles to express this Degree. They apply *Maitre Passe* to the Past Master of the English and American system, and they call in their own system one who has formerly presided over a Lodge an *Ancien Maitre*. The indiscriminate use of these titles sometimes leads to confusion in the translation of their lectures and treatises. He ranks immediately after the then Immediate Past Master and in later lists of the Past Masters his name is placed before that of the Worshipful Master presiding in the East when he affiliates. The company of Pastophori constituted a sacred college of priests in Egypt, whose duty it was to carry in processions the image of the god. Their chief, according to Apuleius *Metamorphoses* xi , was called a Scribe. Besides acting as mendicants in soliciting charitable donations from the populace, they took an important part in the Mysteries. The *pastos* was a chest or close cell, in the Pagan Mysteries, among the Druids, an excavated stone, in which the aspirant was for some time placed, to commemorate the mystical death of the god. This constituted the symbolic death which was common to all the mysteries. In the Arkite Rites, the *pastos* represented the ark in which Noah was confined. It is represented among Masonic symbols by the coffin see Coffin.. The term is also sometimes applied to Commissions granted for the exercise of high Masonic authority. *Literae patentae* was an aperture that is, letters patent or open letters, was a term used in the Middle Ages in contradistinction to *literae clausae*, or closed letters, to designate those documents which were spread out on the whole length of the parchment, and sealed with the public seal of the sovereign; while the secret or private seal only was attached to the closed patents. The former were sealed with green wax, the latter with white. There was also a difference in their heading; letters patent were directed "universis tum praesentibus quam futuris," that is, to ad present or to come; while closed letters were directed "universis praesentibus literas inspecturis," that is, to all present who shad inspect these letters. Masonic Diplomas are therefore properly called Letters Patent, or, more briefly, Patents. Thus Pernetty tells us *Dictionary of Hermetic Mythology* , that the alchemists said: He does not maintain, as has been falsely supposed, that the Freemasonry of the present day is but a continuation of that which was practiced by the Patriarchs, but simply that, in the simplicity of the patriarchal worship, unencumbered as it was with dogmatic creeds, we may find the true model after which the religious system of Speculative Freemasonry has been constructed. Thus in his *Historical Landmarks* I, page he says: The events that occurred in these ages of simplicity of manners and purity of faith, when it pleased God to communicate with his favored creature, necessarily, therefore, form subjects of interesting illustration in our Lodges, and constitute legitimate topics on which the Master in the chair may expatiate and exemplify, for the edification of the Brethren and their improvement in morality and the love and fear of God. The legend of that Degree connects it with the Crusades, and hence the name; which, however, is never used officially, and is retained by regular Supreme Councils only as a synonym. On the

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accession of Queen Victoria, the title fell into abeyance, because it was understood that it could only be assumed by a sovereign who was a member of the Craft, but King Edward VII became Protector of English Freemasons on his accession to the throne in 1901. The office is generally not known in other countries, though on the Continent similar positions have been occupied see Protector. At an early period we find that the Christian church adopted the usage of selecting for every trade and occupation its own patron saint, who is supposed to have taken it under his especial charge. The selection was generally made in reference to some circumstance in the life of the saint, which traditionally connected him with the profession of which he was appointed the patron. Thus Saint Crispin, because he was a shoemaker, is the patron saint of the Gentle Craft, and Saint Dunstan, who was a blacksmith, is the patron of blacksmiths. The reason why the two Saints John were selected as the patron saints of Freemasonry will be seen under the head of Dedication of Lodges. In the travels of Brocquire to and from Palestine in 1800, page 10, an instance is given of the power of the association over its members. In the German romance of Hermunn of Unna, of which there are an English and French translation, this tribunal plays an important part. This prohibition lasted from 1099, when it was repealed by his successor. Paul had always expressed himself an enthusiastic admirer of the Knights of Malta; in 1800 he had assumed the title of Protector of the Order, and in 1801 he accepted the Grand Mastership. This is another evidence, if one was needed, that there was no sympathy between the Order of Malta and the Freemasons. It is said that he was introduced to Freemasonry during a journey which he made through Europe, when he was still the Czar's wif, in company of his wife, and of Prince Kurakin who was a most devoted son of Freemasonry. Was it not natural then that the Association which had been outlawed and banished by his mother should look forward to being reinstated and rehabilitated? And this expectation seemed as though it were perfectly justified, for immediately after his coronation Paul summoned to Moscow the Freemasons of that city, with Professor Matthai, the Master in the Chair of the former Lodge To the Three Swords at their head, and took counsel with them "in a brotherly spirit and without ceremony" as to what should be done. At the conclusion of the negotiations "he embraced each single one as a Freemason and gave him the Masonic shake of the hands. But does such an explanation clear up everything? No, for Paul was not so ill as to be unable to grasp what would be the consequences of his action. On the contrary, as soon as it was a question of an advantage for his own person, or something that added to his lustre, he was suddenly quite normal in the choice of his means. This change of attitude was, therefore, perhaps, preceded by well-weighed considerations; nay, we may add that they were considerations with a real genuine background. It was about this time that the Knights of Malta who were hard-pressed by Napoleon Bonaparte turned to the Czar Paul for protection. According to the information conveyed to Paul by Count Litter, a Knight of Malta, Freemasonry was a hindrance and even a danger to the aims of this Order. He was, therefore, obliged to decide in favor of the one or the other. The Maltese Order was something definite; it was a power, whereas Freemasonry was really nothing, or at any rate something altogether indefinite which might perhaps have a future, but perhaps it might not. Could Paul find the choice hard to make? In addition there was a something which, though altogether unpolitical, has often decided questions in politics, namely: Further, it is said that the Jesuits set going every imaginable and unimaginable expedient against Freemasonry. Nor does this seem to have been impossible. This Brother claims that, "There are many not unimportant grounds of suspicion that Paul was a member of the builder society at Damascus, and a master thereof, perhaps even a Chairmaster. For instance, the following statement is a fair example of his line of thought: The virtue which the builder-societies impressed upon their members as the most edifying the most conducive to edification, and which Saint Paul recommends to Christian builders as the dower and crown of humanity, the highest aspiration of Christian builder-societies, is agape, love, union in love. In his epistle to the Corinthians, amongst whom Saint Paul worked and taught eighteen months, the word is repeated twenty-three times. Most remarkable is the distinction I Corinthians viii 1 between gnosis, wisdom of the mysteries, and agape, Christian union. The original meaning of agape is not love, charity, but union, unity: The constant use of all these words points to the supposition that Saint Paul was a member of a builder-society, Mason Lodge. In this sense the fraternity of Masons is thus as old as mankind

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itself, and the most energetic and active apostle of Christianity was a Mason. The agreement of the principles of Freemasonry with those of Christianity can only be denied by the malevolent or those totally unacquainted with the Craft. By general consent Masonic symbolologists have treated these as separate symbolisms, yet there must belong together or they would not have been shown together on old Tracing Boards. Despite this paucity of data the Pavement is one of the most interesting of Masonic symbols, and that interest is heightened with each discover of news facts. In it many types of symbolism converge. It is the warfare of Michael and Satan. The Pavement also suggests the correct position of the feet; and the fact that in Circumambulation the turns are at right angles, which in itself impresses upon a Candidate the fact that in a Lodge no member can run to and from at will, and that goings and comings are ordered. The checkered design may be thought of as inlay work or as mosaic work, but in Masonry it is described by the latter word. The Greek artisans of the Byzantine Period used mosaic 60 extensively and so skillfully that it also came to be called in memory of them opus alexandrium, and opus graecanicum; and occasionally it was called opus sedile. But as a Greek art it died out in the Seventh Century, a short time before Charlemagne, and when the Western Empire was about to sever its last ties with the Eastern. Masons are to know each other in the dark as well as in the light; in the dark a man needs a guide, in the daylight he can guide himself; a man hexes, or buries, his secrets in the dark where no other can find them. For an interesting account of the mosaic work of the Cosmati family see Cathedral Builders, by Leader Scott; p.

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The Kassites, like the Amorite rulers who had preceded them, were not originally native to Mesopotamia. Rather, they had first appeared in the Zagros Mountains of what is today northwestern Iran. The ethnic affiliation of the Kassites is unclear. However, their language was not Semitic or Indo-European, and is thought to have been either a language isolate or possibly related to the Hurro-Urartian language family of Anatolia, [11] although the evidence for its genetic affiliation is meager due to the scarcity of extant texts. However, several Kassite leaders may have borne Indo-European names, and they may have had an Indo-European elite similar to the Mitanni elite that later ruled over the Hurrians of central and eastern Anatolia. This new foreign dominion offers a striking analogy to the roughly contemporary rule of the Hyksos in ancient Egypt. Most divine attributes ascribed to the Amorite kings of Babylonia disappeared at this time; the title "god" was never given to a Kassite sovereign. It is not clear precisely when Kassite rule of Babylon began, but the Indo-European Hittites from Anatolia did not remain in Babylonia for long after the sacking of the city, and it is likely the Kassites moved in soon afterwards. Agum II took the throne for the Kassites in BC, and ruled a state that extended from Iran to the middle Euphrates; The new king retained peaceful relations with Erishum III, the native Mesopotamian king of Assyria, but successfully went to war with the Hittite Empire, and twenty-four years after, the Hittites took the sacred statue of Marduk, he recovered it and declared the god equal to the Kassite deity Shuqamuna. The Sealand Dynasty of southern Mesopotamia remained independent of Babylonia and in native Akkadian-speaking hands. However, Ulamburiash managed to attack it conquered parts of the land from Ea-gamil, a king with a distinctly Sumerian name, around BC, whereupon Ea-Gamil fled to his allies in Elam. The Sealand Dynasty region still remained independent however, and the Kassite king seems to have been unable to finally conquer it. Ulamburiash began making treaties with ancient Egypt, which then was ruling southern Canaan, and Assyria to the north. Karaindash built a bas-relief temple in Uruk and Kurigalzu I 11 BC built a new capital Dur-Kurigalzu named after himself, transferring administrative rule from Babylon. Both of these kings continued to struggle unsuccessfully against the Sealand Dynasty. Agum III also campaigned against the Sealand Dynasty, finally wholly conquering the far south of Mesopotamia for Babylon, destroying its capital Dur-Enlil in the process. From there Agum III extended farther south still, invading what was many centuries later to be called the Arabian Peninsula, and conquering the pre-Arab state of Dilmun in modern Bahrain. He then had to contend with the Suteans, ancient Semitic-speaking peoples from the southeastern Levant who invaded Babylonia and sacked Uruk. He went on to conquer the eastern lands of Elam. This took his army to the Elamite capital, the city of Susa, which was sacked. After this a puppet ruler was placed on the Elamite throne, subject to Babylonia. Kurigalzu I maintained friendly relations with Assyria, Egypt and the Hittites throughout his reign. Kadashman-Enlil I 12 BC succeeded him, and continued his diplomatic policies. Burna-Buriash II ascended to the throne in BC, he retained friendly relations with Egypt, but the resurgent Middle Assyrian Empire 13 BC to the north was now encroaching into northern Babylonia, and as a symbol of peace, the Babylonian king took the daughter of the powerful Assyrian king Ashur-uballit I in marriage. He also maintained friendly relations with Suppiluliuma I, ruler of the Hittite Empire. After some impressive initial successes he was ultimately defeated, and lost yet more territory to Assyria. Babylon did not begin to recover until late in the reign of Adad-shuma-usur 14 BC, as he too remained a vassal of Assyria until BC. However, he was able to prevent the Assyrian king Enlil-kudurri-usur from retaking Babylonia, which, apart from its northern reaches, had mostly shrugged off Assyrian domination during a short period of civil war in the Assyrian empire, in the years after the death of Tukulti-Ninurta. Despite not being able to regain northern Babylonia from Assyria, no further territory was lost, Elam did not threaten, and the Late Bronze Age collapse now affecting the Levant,

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Canaan , Egypt , the Caucasus , Anatolia, Mediterranean , North Africa , northern Iran and Balkans seemed initially to have little impact on Babylonia or indeed Assyria and Elam. The long reigning Assyrian king Ashur-dan I 1808 BC resumed expansionist policies and conquered further parts of northern Babylonia from both kings, and the Elamite ruler Shutruk-Nakhunte eventually conquered most of eastern Babylonia. Enlil-nadin-ahhe 1776 BC was finally overthrown and the Kassite dynasty ended after Ashur-dan I conquered yet more of northern and central Babylonia, and the equally powerful Shutruk-Nakhunte pushed deep into the heart of Babylonia itself, sacking the city and slaying the king. Poetical works have been found lamenting this disaster. Despite the loss of territory, general military weakness, and evident reduction in literacy and culture, the Kassite dynasty was the longest-lived dynasty of Babylon, lasting until 1155 BC, when Babylon was conquered by Shutruk-Nakhunte of Elam, and reconquered a few years later by the Nebuchadnezzar I , part of the larger Late Bronze Age collapse. His dynasty was to remain in power for some years. The new king successfully drove out the Elamites and prevented any possible Kassite revival. Later in his reign he went to war with Assyria, and had some initial success, briefly capturing the south Assyrian city of Ekallatum before ultimately suffering defeat at the hands of Ashur-Dan I. Itti-Marduk-balatu succeeded his father in 1155 BC, and successfully repelled Elamite attacks on Babylonia during his 8-year reign. He too made attempts to attack Assyria, but also met with failure at the hands of the still reigning Ashur-Dan I. Ninurta-nadin-shumi took the throne in 1138 BC, and also attempted an invasion of Assyria, his armies seem to have skirted through eastern Aramea modern Syria and then made an attempt to attack the Assyrian city of Arbela modern Erbil from the west. However this bold move met with defeat at the hands of Ashur-resh-ishi I who then forced a treaty in his favour upon the Babylonian king. Nebuchadnezzar I 1125 BC was the most famous ruler of this dynasty. He fought and defeated the Elamites and drove them from Babylonian territory, invading Elam itself, sacking the Elamite capital Susa, and recovering the sacred statue of Marduk that had been carried off from Babylon during the fall of the Kassites. Shortly afterwards, the king of Elam was assassinated and his kingdom disintegrated into civil war. However, Nebuchadnezzar failed to extend Babylonian territory further, being defeated a number of times by Ashur-resh-ishi I 1115 BC , king of the Middle Assyrian Empire , for control of formerly Hittite-controlled territories in Aram and Anatolia. The Hittite Empire of the northern and western Levant and eastern Anatolia had been largely annexed by the Middle Assyrian Empire, and its heartland finally overrun by invading Phrygians from the Balkans. Nebuchadnezzar was succeeded by his two sons, firstly Enlil-nadin-apli 1103 BC , who lost territory to Assyria. The second of them, Marduk-nadin-ahhe 1096 BC also went to war with Assyria. Some initial success in these conflicts gave way to a catastrophic defeat at the hands of the powerful Assyrian king Tiglath-Pileser I 1115 BC , who annexed huge swathes of Babylonian territory, thus further expanding the Assyrian Empire. Following this a terrible famine gripped Babylon, inviting attacks and migrations from the northwest Semitic Arameans and Suteans from the Levant. Assyrian domination continued until c. 1050 BC the Middle Assyrian Empire descended into a period of civil war, followed by constant warfare with the Arameans , Phrygians , Neo-Hittite states and Hurrians, allowing Babylonia to once more largely free itself from the Assyrian yoke for a few decades. However East Semitic-speaking Babylonia soon began to suffer further repeated incursions from West Semitic nomadic peoples migrating from the Levant during the Bronze Age collapse , and during the 11th century BC large swathes of the Babylonian countryside was appropriated and occupied by these newly arrived Arameans and Suteans. Arameans settled much of the countryside in eastern and central Babylonia and the Suteans in the western deserts, with the weak Babylonian kings being unable to stem these migrations. Period of Chaos, 1050 BC [edit] The ruling Babylonian dynasty of Nabu-shum-libur was deposed by marauding Arameans in 1050 BC, and the heart of Babylonia, including the capital city itself descended into anarchic state, and no king was to rule Babylon for over 20 years. However, in southern Mesopotamia a region corresponding with the old Dynasty of the Sealand , Dynasty V 1050 BC arose, this was ruled by Simbar-shipak , leader of a Kassite clan, and was in effect a separate state from Babylon. The state of anarchy allowed the Assyrian ruler Ashur-nirari IV 1050 BC the opportunity to attack Babylonia in 1050 BC, and he invaded and captured the Babylonian city of

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Attila and some northern regions for Assyria. However, this dynasty too fell, when the Arameans once more ravaged Babylon. Babylonia remained weak during this period, with whole areas of Babylonia now under firm Aramean and Sutean control. Babylonian rulers were often forced to bow to pressure from Assyria and Elam, both of which had appropriated Babylonian territory. Assyrian rule, 605 BC [edit] Babylonia remained in a state of chaos as the 10th century BC drew to a close. A further migration of nomads from the Levant occurred in the early 9th century BC with the arrival of the Chaldeans , another nomadic northwest Semitic people described in Assyrian annals as the "Kaldu". The Chaldeans settled in the far southeast of Babylonia, joining the already long extant Arameans and Suteans. By 605 BC the migrant Chaldeans had established their own land in the extreme south east of Mesopotamia. He made further gains over Babylonia under Nabu-shuma-ukin I later in his reign. However he too was subjugated by Adad-Nirari II. Babylonia briefly fell to another foreign ruler when Marduk-apla-usur ascended the throne in 605 BC, taking advantage of a period of civil war in Assyria. He was a member of the Chaldean tribe who had a century or so earlier settled in a small region in the far south eastern corner of Mesopotamia, bordering the Persian Gulf and south western Elam. However he was allowed to remain on the throne, and successfully stabilised the part of Babylonia he controlled. Babylonia appears to have been in a state of chaos during this time, with the north occupied by Assyria, its throne occupied by foreign Chaldeans, and civil unrest prominent throughout the land. Babylon was invaded and sacked and Nabonassar reduced to vassalage. His successors Nabu-nadin-zeri , Nabu-suma-ukin II and Nabu-mukin-zeri were also in servitude to Tiglath-Pileser III, until in 605 BC the Assyrian king decided to rule Babylon directly as its king instead of allowing Babylonian kings to remain as vassals of Assyria as his predecessors had done for two hundred years. It was during this period that Eastern Aramaic was introduced by the Assyrians as the lingua franca of the Neo-Assyrian Empire, and Mesopotamian Aramaic began to supplant Akkadian as the spoken language of the general populace of both Assyria and Babylonia. Revolt was then fomented against Assyrian domination by Marduk-apla-iddina II , a Chaldean malka chieftain of the far south east of Mesopotamia, with strong Elamite support. Sargon II was then declared king in Babylon. Sennacherib 705 BC succeeded Sargon II, and after ruling directly for a while, he placed his son Ashur-nadin-shumi on the throne. However Merodach-Baladan and his Elamite protectors continued to unsuccessfully agitate against Assyrian rule. Nergal-ushezib , an Elamite, murdered the Assyrian prince and briefly took the throne. This led to the infuriated Assyrian king Sennacherib invading and subjugating Elam and sacking Babylon, laying waste to and largely destroying the city. Sennacherib was soon murdered by his own sons while praying to the god Nisroch in Nineveh in 705 BC. However, Marduk-apla-iddina returned from exile in Elam, and briefly deposed him, forcing Esarhaddon to attack and defeat him, whereupon he once more fled to his masters in Elam, where he died in exile. Esarhaddon 688 BC ruled Babylon personally, he completely rebuilt the city, bringing rejuvenation and peace to the region. Upon his death, and in an effort to maintain harmony within his vast empire which stretched from the Caucasus to Egypt and Nubia and from Cyprus to Iran , he installed his eldest son Shamash-shum-ukin as a subject king in Babylon, and his youngest, the highly educated Ashurbanipal 688 BC , in the more senior position as king of Assyria and overlord of Shamash-shum-ukin. Despite being an Assyrian himself, Shamash-shum-ukin, after decades subject to his brother Ashurbanipal , declared that the city of Babylon and not the Assyrian city of Nineveh should be the seat of the immense empire. He raised a major revolt against his brother, Ashurbanipal. He led a powerful coalition of peoples also resentful of Assyrian subjugation and rule, including Elam, the Persians , Medes , the Babylonians, Chaldeans and Suteans of southern Mesopotamia, the Arameans of the Levant and southwest Mesopotamia, the Arabs and Dilmunites of the Arabian Peninsula and the Canaanites-Phoenicians. After a bitter struggle Babylon was sacked and its allies vanquished, Shamash-shum-ukin being killed in the process. Elam was destroyed once and for all, and the Babylonians, Persians, Chaldeans, Arabs, Medes, Elamites, Arameans, Suteans and Canaanites were violently subjugated, with Assyrian troops exacting savage revenge on the rebelling peoples. An Assyrian governor named Kandalanu was placed on the throne to rule on behalf of the Assyrian king. However, Assyria soon descended into a series of brutal internal civil wars which were

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to cause its downfall. Ashur-etil-ilani was deposed by one of his own generals, named Sin-shumu-lishir in BC, who also set himself up as king in Babylon. After only one year on the throne amidst continual civil war, Sinsharishkun 605 BC ousted him as ruler of Assyria and Babylonia in BC. However, he too was beset by constant unremitting civil war in the Assyrian heartland. Babylonia took advantage of this and rebelled under Nabopolassar , a previously unknown malka chieftain of the Chaldeans, who had settled in south eastern Mesopotamia by c. 625 BC. However, the Assyrian king, Sin-shar-ishkun was plagued by constant revolts among his people in Nineveh , and was thus prevented from ejecting Nabopolassar. The stalemate ended in 605 BC, when Nabopolassar entered the Babylonians and Chaldeans into alliance with Cyaxares , an erstwhile vassal of Assyria, and king of the Iranian peoples ; the Medes , Persians , Sagartians and Parthians. Cyaxares had also taken advantage of the Assyrian destruction of the formerly regionally dominant pre-Iranian Elamite and Mannean nations and the subsequent anarchy in Assyria to free the Iranic peoples from three centuries of the Assyrian yoke and regional Elamite domination. The Scythians from north of the Caucasus , and the Cimmerians from the Black Sea who had both also been subjugated by Assyria, joined the alliance, as did regional Aramean tribes. In 605 BC, while the Assyrian king was fully occupied fighting rebels in both Babylonia and Assyria itself, Cyaxares launched a surprise attack on the Assyrian heartlands, sacking the cities of Kalhu the Biblical Calah , Nimrud and Arrapkha modern Kirkuk , Nabopolassar was still pinned down in southern Mesopotamia and thus not involved in this breakthrough. From this point on the coalition of Babylonians, Chaldeans, Medes, Persians, Scythians, Cimmerians and Sagartians fought in unison against a civil war ravaged Assyria.

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Chapter 6 : calendrierdelascience.com: Sitemap

Veritas: Revelation of Mysteries, Biblical, Historical, and Social by Means of the Median and Persian Laws by Henry Melville avg rating "2 ratings" published "3 editions.

Make of Him no idols and visible images; but rather worship Him in the deep solitudes of sequestered forests; for He is invisible, and fills the Universe as its soul, and liveth not in any Temple! God is the principle of everything that exists, and the Father of all Beings. He is eternal, immovable, and Self-Existent. There are no bounds to His power. At one glance He sees the Past, the Present, and the Future; and the procession of the builders of the Pyramids, with us and our remotest Descendants, is now passing before Him. He reads our thoughts before they are known to ourselves. He rules the movements of the Universe, and all events and revolutions are the creatures of His will. The Chaldean upon his plains worshipped me, and the sea-loving Phoenician. They builded me temples and towers, and burned sacrifices to me upon a thousand altars. Light was divine to them, and they thought me a God. He has lost the truth and found error. He wandered far into darkness; and round him Sin and Shame hover evermore. The Soul that is impure, and sinful, and defiled with earthly stains, cannot again unite with God, until, by long trials and many purifications, it is finally delivered from the old clamy; and Light overcomes Darkness and dethrones it, in the Soul. In Him were all things originally contained, and from Him all things were evolved. Man, with senses, instinct, and a reasoning mind! Then man asked himself, "What am I? While yet the first oaks still put forth their leaves, man lost the perfect knowledge of the One True God, the Ancient Absolute Existence, the Infinite Mind and Supreme Intelligence; and floated helplessly out upon the shoreless ocean of conjecture. Then the soul vexed itself with seeking to learn whether the material universe was a mere chance combination of atoms, or the work of Infinite, Uncreated Wisdom: With their finite limited vision they sought to learn the source and explain the existence of Evil, and Pain, and Sorrow; and so they wandered ever deeper into the darkness, and were lost; and there was for them no longer any God; but only a great, dumb, soulless Universe, full of mere emblems and symbols. You have heretofore, in some of the Degrees through which you have passed, heard much of the ancient worship of the Sun, the Moon, and the other bright luminaries of Heaven, and of the Elements and Powers of Universal Nature. You have been made, to some extent, familiar with their personifications as Heroes suffering or triumphant, or as personal Gods or Goddesses, with human. Perhaps you have supposed that we, like many who have written on these subjects, have intended to represent this worship to you as the most ancient and original worship of the first men that lived. To undeceive you, if such was your conclusion, we have caused the Personifications of the Great Luminary of Heaven, under the names by which he was known to the most ancient nations, to proclaim the old primitive truths that were known to the Fathers of our race, before men came to worship the visible manifestations of the Supreme Power and Magnificence and Supposed Attributes of the Universal Deity in the Elements and in the glittering armies that Night regularly marshals and arrays upon the blue field of the firmament. We ask now your attention to a still further development to these truths, after we shall have added something to what we have already said in regard to the Chief Luminary of Heaven, in explanation of the names and characteristics of the several imaginary Deities that represented him among the ancient races men. He was the same with Kneph, from whose mouth issued the Orphic egg out of which came the Universe. In the popular legend, Dionusos, as well as Hercules, was a Theban Hero, born of a mortal mother. Both were sons of Zeus, both persecuted by Here. But in Hercules the God is subordinate to the Hero; while Dionusos, even in poetry, retains his divine character, and is identical with Iacchus, the presiding genius of the Mysteries. Personification of the Sun in Taurus, as his ox-hoofs showed, he delivered earth from the harsh dominion of winter, conducted the mighty chorus of the Stars, and the celestial revolution of the year, changed with the seasons, and underwent their periodical decay. He was the Sun as invoked by the Eleans, ushered into the world amidst lightning and thunder, the Mighty Hunter of the Zodiac, Zagreus the Golden or ruddy-faced. The Mysteries taught the doctrine of Divine Unity; and that

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Power whose Oneness is a seeming mystery, but really a truism, was Dionusos, the God of Nature, or of that moisture, which is the life of Nature, who prepares in darkness, in Hades or Iasion, the return of life and vegetation, or is himself the light and change evolving their varieties. In the Egean Islands he was Butes, Dardanus, Himeros or Imbros; in Crete he appears as or even Zeus, whose orgiastic worship, remaining unveiled by the usual forms of mystery, betrayed to profane curiosity the symbols which, if irreverently contemplated, were sure to be misunderstood. He was the same with the dismembered Zagreus, the son of Persephone, an Ancient Subterranean Dionusos, the horned progeny of Zeus in the Constellation of the Serpent, entrusted by his father with the thunderbolt, and encircled with the protecting dance of Curetes. Through the envious artifices of Here, the Titans eluded the vigilance of his guardians and tore him to pieces; but Pallas restored the still palpitating heart to his father, who commanded Apollo to bury the dismembered remains upon Parnassus. Dionusos, as well as Apollo, was leader of the Muses; the tomb of one accompanied the worship of the other; they were the same, yet different, contrasted, yet only as filling separate parts in the same drama; and the mystic and heroic personifications, the God of nature and of Art, seem, at some remote period, to have proceeded from a common source. Their separation was one of form rather than of substance: The dispersed Pythagoreans, "Sons of Apollo," immediately betook themselves to the Orphic Service of Dionusos, and there are indications that there was always something Dionysiac in the worship of Apollo. Dionusos is the Sun, that liberator of the elements; and his spiritual meditation was suggested by the same imagery which made the Zodiac the supposed path of the Spirits in their descent and their return. His second birth, as offspring of the highest, is a type of the spiritual regeneration of man. He, as well as Apollo was preceptor of the Muses and source of inspiration. His rule prescribed no unnatural mortification: He is the "Liberator. All soul part of the Universal Soul, whose totality is Dionusos; and he leads back the vagrant spirit to its home, and accompanies it through the purifying processes, both real and symbolical of earthly transit. He died and descended to the Shades; and his suffering was the great secret of the Mysteries, as death is grand mystery of existence. He is the immortal suitor of Psyche the Soul , the Divine influence which physically called the world into being, and which, awakening the soul from its Stygian trance, restores it from earth to Heaven. Their painters describe his car as drawn by seven green horses. In the Temple of Visweswara, at Benares, there is an ancient piece of sculpture, well executed in stone, representing him sitting in a car drawn by a horse with twelve heads. Those powers are called Adityas, each of whom has a particular name. Surya is supposed frequently to have descended upon earth, in a human shape, and to have left a race on earth, equally renowned in Indian story with the Heliades of Greece. His feasts were celebrated at that period, at the moment when the sun commenced to return Northward, and to increase the length of the days. This was the great Feast of the Magian religion. The Roman Calendar, published in the time of Constantine, at which period his worship began to gain ground in the Occident, fixed his feast-day on the 25th of December. Nomen invictum Sol Mithra. To him, gold, incense, and myrrh were consecrated. He represented in a familiar form the beneficent aspect of all higher emanations and in him was developed the conception of a Being purely good, so that it became necessary to set up another power as his adversary called Seth, Babys or Typhon, to account for the injurious influences of Nature. With the phenomena of agriculture, supposed to be the invention of Osiris, the Egyptians connected the highest truths of the religion. Osiris was not only benefactor of the living; he was also Hades, Serapis, and Rhadamanthus, the monarch of the dead. Death, therefore, in Egyptian opinion, was only another name for renovation, since its God is the same power who incessantly renews vitality in Nature. Every corpse duly embalmed was called "Osiris," and in the grave was supposed to be united, or at least brought into approximation to the Divinity. In death, as in life, Isis and Osiris were patterns and precursors of mankind; their sepulchres stood within the temples of the Superior Gods; yet though their remains might be entombed at Memphis or Abydus, their divinity was unimpeached, and they either shone as luminaries in the heavens, or in the unseen world presided over the futurity of the disembodied spirits whom death had brought nearer to them. The notion of a dying God, so frequent in Oriental legend, and of which we have already said much in former Degrees, was the natural inference from a literal interpretation of

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nature-worship; since nature, which in the vicissitudes of the seasons seems to undergo a dissolution, was to the earliest religionists the express image of the Deity, and at a remote period one and the same with the "varied God," whose attributes were seen not only in its vitality, but in its changes. The unseen Mover of the Universe was rashly identified with its obvious fluctuations. The speculative Deity suggested by the drama of nature, was worshipped with imitative and sympathetic rites. A period of mourning about the Autumnal Equinox, and of joy at the return of Spring, was almost universal. Phrygians and Paphlagonians, Boeotians, and even Athenians, were all more or less attached to such observances; the Syrian damsels sat weeping for Thammuz or Adoni, mortally wounded by the tooth of Winter, symbolized by the boar, its very general emblem: Osiris is a being analogous to the Syrian ADONI; and the fable of his history, which we need not here repeat, is a narrative form of the popular religion of Egypt, of which the Sun is the Hero, and the agricultural calendar the moral. The moist valley of the Nile, owing its fertility to the annual inundation, appeared, in contrast with the surrounding desert, like life in the midst of death. The inundation was in evident dependence on the Sun, and Egypt, environed with arid deserts, like a heart within a burning censer, was the female power, dependent on the influences personified in its God. Typhon his brother, the type of darkness, drought, and sterility, threw his body into the Nile; and thus Osiris, the "good," the "Saviour," perished, in the 28th year of his life or reign, and on the 17th day of the month Athor, or the 13th of November. He is also made to die during the heats of the early Summer, when, from March to July, the earth was parched with intolerable heat, vegetation was scorched, and the languid Nile exhausted. From that death he rises when the Solstitial Sun brings the inundation, and Egypt is filled with mirth and acclamation anticipatory of the second harvest. From his Wintry death he rises with the early flowers of Spring, and then the joyful festival of Osiris found was celebrated. So the pride of Jemsheed, one of the Persian Sun-heroes, or the solar year personified, was abruptly cut off by Zohak, the tyrant of the West. He was sawn asunder by a fish-bone, and immediately the brightness of Iran changed to gloom. Ganymede and Adonis, like Osiris, were hurried off in all their strength and beauty; the premature death of Linus, the burthen of the ancient lament of Greece, was like that of the Persian Siamek, the Bithynian Hylas, and the Egyptian Maneros, Son of Menes or the Eternal. The elegy called Maneros was sung at Egyptian banquets, and an effigy enclosed within a diminutive Sarcophagus was handed round to remind the guests of their brief tenure of existence. The beautiful Memnon, also, perished in his prime; and Enoch, whose early death was lamented at Iconium, lived years, the number of days of the solar year; a brief space when compared with the longevity of his patriarchal kindred. Io is the disconsolate Isis or Niobe: The sepulchre of Zeus was shown in Crete. Hippolytus was associated in divine honours with Apollo, and after he had been torn to piece like Osiris, was restored to life by the Paeonian herbs of Diana, and kept darkling in the secret grove of Egeria. Zeus deserted Olympus to visit the Ethiopians; Apollo underwent servitude to Admetus; Theseus, Peirithous, Hercules, and other heroes, descended for a time to Hades; a dying Nature-God was exhibited in the Mysteries, the Attic women fasted, sitting on the ground, during the Thesmophoria, and the Boeotians lamented the descent of Cora-Proserpine to the Shades. But the death of the Deity, as understood by the Orientals, was not inconsistent with His immortality. The temporary decline of the Sons of Light is but an episode in their endless continuity and as the day and year are more convenient subdivisions of the Infinite, so the fiery deaths of Phaethon or Hercules are but breaks in the same Phoenix process of perpetual regeneration, by which the spirit of Osiris lives forever in the succession of the Memphis Apis. Every year witnesses the revival of Adonis; and the amber tears shed by the Heliades for the premature death of their brother, are the golden shower full of prolific hope, in which Zeus descends from the brazen vault of Heaven into the bosom of the parched ground. BAL, representative or personification of the sun, was one of the Great Gods of Syria, Assyria, and Chaldea, and his name is found upon the monuments of Nimroud, and frequently occurs in the Hebrew writings. His symbol was the Sun, and he was figured seated on a bull. All the accessories of his great temple at Babylon, described by Herodotus, are repeated with singular fidelity, but on a smaller scale, in the Hebrew tabernacle and temple. The golden statue alone is wanted to complete the resemblance. There was a Celtic, a Teutonic, a Scythian, an Etruscan, a Lydian

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Hercules, all whose legends became tributary to those of the Greek hero. The name of Hercules was found by Herodotus to have been long familiar in Egypt and the East, and to have originally belonged to a much higher personage than the comparatively modern hero known in Greece as the Son of Alcmena. The temple of the Hercules of Tye was reported to have been built years before the time of Herodotus; and Hercules, whose Greek name has been sometimes supposed to be of Phoenician origin, in the sense of Circuitor i. He was the lineal descendant of Perseus, the luminous child of darkness, conceived within a subterranean vault of brass; and he a representation of the Persian Mithras, rearing his emblematic lions above the gates of Mycenae, and bringing the sword of Jemsheed to battle against the Gorgons of the West. Mithras is similarly described in the Zend-Avesta as the "mighty hero, the rapid runner, whose piercing eye embraces all, whose arm bears the club for the destruction of the Darood. The victories of Hercules are but exhibitions of Solar power which have ever to be repeated. The daughters of Israel, weeping for Thammuz, mentioned by Ezekiel, sat looking to the North, waiting for his return from that region. It was while Cybele with the Sun-God was absent among the Hyperboreans, that Phrygia, abandoned by her, suffered the horrors of famine. Delos and Delphi awaited the return of Apollo from the Hyperboreans, and Hercules brought thence to Olympia the olive. To all Masons the North has immemorially been the place of darkness; and of the great lights of the Lodge, none is in the North. The Persian beacon on the mountain-top represented the Rock-born Divinity enshrined in his worthiest temple; and the funeral conflagration of Hercules was the sun dying in glory behind the Western hills.

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Chapter 7 : Books by Henry Melville (Author of Veritas)

Top shelves for Gem of the Ocean (showing of). to-read. 1, people.

Last reply by Kyle Jan 3, Mystic Comment by Daniel X on March 3, at 7: A - When he knows tat down in his heart every man is as noble as himself, and seeks to know, to forgive, and to love his fellowmen. S - When he knows how to sympathize with men in their sorrows, yea, even in their sins--knowing that each man fights a hard fight against many odds. T - When he has learned how to make friends and to keep them, and above all how to keep friends with himself. E - When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. R - When he can be happy and high minded amid the meaner drudgeries of life. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead. M - When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. A - When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be. S - When he can look into a wayside puddle and see something beyond sin. O - When he knows how to pray how to love how to hope. N - When he has kept faith with himself, with his fellowman, with his God; in his hand a sword for evil, in his heart a bit of song--glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give all the world. For more objective interpretations, historians base their views on precise data. When the first Grand Lodge in the world was constituted in London on is when modern history of the origins of Freemasonry begins. *Morals and Dogma the Magnus Opus of Pike* is full of intense, historic, archeological, philosophic, symbolic descriptions of the teachings in each degree. Maybe until now days it could be the most valued reference book on the interpretation of the Rituals. Freemasonry has involving itself more on politics, social activities, and such. But when it comes to the occult matters, that is another story. Freemasonry has very deep roots in Judeo-Christian origins, and so all the Rituals are deeply impregnated with Judeo-Christian ideology and philosophy, the esoteric aspect mostly shown is very mild. Maybe Kabbalah is the most referred esoteric issue mentioned. The first thing that is asked to the candidate is if he believes in a Superior Power of the Universe, not specifically God, but something more or less alike. Obviously the expected answer is yes I believe in God. At this moment not even the words Great Architect of the Universe are mentioned. When one talks about Satanism or Magical Rituals there are more brothers who lift their eyebrow and leave the discussion, than those who stay to tell their opinions. In conclusion, one of the most relevant aspects of Freemasonry that makes it a RHP organization is its Judeo-Christian origin and the more political profile it has developed. Freemason Comment by Condeg Lamed on December 8, at 7: Is it regular or irregular? Comment by Kyle on September 13, at

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Chapter 8 : MORALS and DOGMA |Chapter 28 Part 1

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Make of Him no idols and visible images; but rather worship Him in the deep solitudes of sequestered forests; for He is invisible, and fills the Universe as its soul, and liveth not in any Temple! God is the principle of everything that exists, and the Father of all Beings. He is eternal, immovable, and Self-Existent. There are no bounds to His power. At one glance He sees the Past, the Present, and the Future; and the procession of the builders of the Pyramids, with us and our remotest Descendants, is now passing before Him. He reads our thoughts before they are known to ourselves. He rules the movements of the Universe, and all events and revolutions are the creatures of His will. They builded me temples and towers, and burned sacrifices to me upon a thousand altars. Light was divine to them, and they thought me a God. He has lost the truth and found error. He has wandered far into darkness; and round him Sin and Shame hover evermore. The Soul that is impure, and sinful, and defiled with earthly stains, cannot again unite with God, until, by long trials and many purifications, it is finally delivered from the old calamity; and Light overcomes Darkness and dethrones it, in the Soul. In Him were all things originally contained, and from Him all things were evolved. Man, with senses, instinct, and a reasoning mind! Then man asked himself, "What am I? While yet the first oaks still put forth their leaves, man lost the perfect knowledge of the One True God, the Ancient Absolute Existence, the Infinite Mind and Supreme Intelligence; and floated helplessly out upon the shoreless ocean of conjecture. Then the soul vexed itself with seeking to learn whether the material Universe was a mere chance combination of atoms, or the work of Infinite, Uncreated Wisdom: With their finite limited vision they sought to learn the source and explain the existence of Evil, and Pain, and Sorrow; and so they wandered ever deeper into the darkness, and were lost; and there was for them no longer any God; but only a great, dumb, soulless Universe, full of mere emblems and symbols. You have heretofore, in some of the Degrees through which you have passed, heard much of the ancient worship of the Sun, the Moon, and the other bright luminaries of Heaven, and of the Elements and Powers of Universal Nature. You have been made, to p. Perhaps you have supposed that we, like many who have written on these subjects, have intended to represent this worship to you as the most ancient and original worship of the first men that lived. To undeceive you, if such was your conclusion, we have caused the Personifications of the Great Luminary of Heaven, under the names by which he was known to the most ancient nations, to proclaim the old primitive truths that were known to the Fathers of our race, before men came to worship the visible manifestations of the Supreme Power and Magnificence and the Supposed Attributes of the Universal Deity in the Elements and in the glittering armies that Night regularly marshals and arrays upon the blue field of the firmament. We ask now your attention to a still further development of these truths, after we shall have added something to what we have already said in regard to the Chief Luminary of Heaven, in explanation of the names and characteristics of the several imaginary Deities that represented him among the ancient races of men. He was the same with Kneph, from whose mouth issued the Orphic egg out of which came the Universe. In the popular legend, Dionusos, as well as Hercules, was a Theban Hero, born of a mortal mother. Both were sons of Zeus, both persecuted by Here. But in Hercules the God is subordinate to the Hero; while Dionusos, even in poetry, retains his divine character, and is identical with Iacchus, the presiding genius of the Mysteries. Personification of the Sun in Taurus, as his ox-hoofs showed, the delivered earth from the harsh dominion of Winter, conducted the mighty chorus of the Stars, and the celestial revolution of the year, changed with the seasons, and underwent their periodical decay. The Mysteries taught the doctrine of Divine Unity; and that Power Whose Oneness is a seeming mystery, but really a truism, was Dionusos, the God of Nature, or of that moisture, which is the life of Nature, who prepares in darkness, in Hades or Iasion, the return of life and vegetation, or is himself the light and change evolving their varieties. In the Egean Islands he was Butes, Dardanus, Himeros or Imbros; in Crete he appears as Iasius

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or even Zeus, whose orgiastic worship, remaining unveiled by the usual forms of mystery, betrayed to profane curiosity the symbols which, if irreverently contemplated, were sure to be misunderstood. Through the envious artifices of Here, the Titans eluded the vigilance of his guardians and tore him to pieces; but Pallas restored the still palpitating heart to his father, who commanded Apollo to bury the dismembered remains upon Parnassus. Dionusos, as well as Apollo, was leader of the Muses; the tomb of one accompanied the worship of the other; they were the same, yet different, contrasted, yet only as filling separate parts in the same drama; and the mystic and heroic personifications, the God of Nature and of Art, seem, at some remote period, to have proceeded from a common source. Their separation was one of form p. The dispersed Pythagoreans, "Sons of Apollo," immediately betook themselves to the Orphic Service of Dionusos, and there are indications that there was always something Dionysiac in the worship of Apollo. Dionusos is the Sun, that liberator of the elements; and his spiritual meditation was suggested by the same imagery which made the Zodiac the supposed path of the Spirits in their descent and their return. His second birth, as offspring of the highest, is a type of the spiritual regeneration of man. He, as well as Apollo, was preceptor of the Muses and source of inspiration. His rule prescribed no unnatural mortification: He is the "Liberator. All soul is part of the Universal Soul, whose totality is Dionusos; and he leads back the vagrant spirit to its home, and accompanies it through the purifying processes, both real and symbolical, of its earthly transit. He died and descended to the Shades; and his suffering was the great secret of the Mysteries, as death is the grand mystery of existence. He is the immortal suitor of Psyche the Soul, the Divine influence which physically called the world into being, and which, awakening the soul from its Stygian trance, restores it from earth to Heaven. Their painters describe his car as drawn by seven green horses. In the Temple of Visweswara, at Benares, there is an ancient piece of sculpture, well executed in stone, representing him sitting in a car drawn by a horse with twelve heads. Those powers are called Adityas, each of whom has a particular name. Surya is supposed frequently to have descended upon earth, in a human shape, and to have left a race on earth, equally renowned in Indian story with the Heliades of Greece. His feasts were celebrated at that period, at the moment when the sun commenced to return Northward, and to increase the length of the days. This was the great Feast of the Magian religion. The Roman Calendar, published in the time of Constantine, at which period his worship began to gain ground in the Occident, fixed his feast-day on the 25th of December. Nomen invictum Sol Mithra. To him, gold, incense, and myrrh were consecrated. He represented in a familiar form the beneficent aspect of all higher emanations and p. With the phenomena of agriculture, supposed to be the invention of Osiris, the Egyptians connected the highest truths of their religion. Osiris was not only benefactor of the living; he was also Hades, Serapis, and Rhadamanthus, the monarch of the dead. Death, therefore, in Egyptian opinion, was only another name for renovation, since its God is the same power who incessantly renews vitality in Nature. Every corpse duly embalmed was called "Osiris," and in the grave was supposed to be united, or at least brought into approximation, to the Divinity. In death, as in life, Isis and Osiris were patterns and precursors of mankind; their sepulchres stood within the temples of the Superior Gods; yet though their remains might be entombed at Memphis or Abydus, their divinity was unimpeached, and they either shone as luminaries in the heavens, or in the unseen world presided over the futurity of the disembodied spirits whom death had brought nearer to them. The notion of a dying God, so frequent in Oriental legend, and of which we have already said much in former Degrees, was the natural inference from a literal interpretation of nature-worship; since nature, which in the vicissitudes of the seasons seems to undergo a dissolution, was to the earliest religionists the express image of the Deity, and at a remote period one and the same with the "varied God," whose attributes were seen not only in its vitality, but in its changes. The unseen Mover of the Universe was rashly identified with its obvious fluctuations. The speculative Deity suggested by the drama of nature, was worshipped with imitative and sympathetic rites. A period of mourning about the Autumnal Equinox, and of joy at the return of Spring, was almost universal. Osiris is a being analogous to the Syrian ADONI; and the fable of his history, which we need not here repeat, is a narrative form of the popular religion of Egypt, of which the Sun is the Hero, and the agricultural calendar the moral. The moist valley of the Nile,

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owing its fertility to the annual inundation, appeared, in contrast with the surrounding desert, like life in the midst of death. The inundation was in evident dependence on the Sun, and Egypt, environed with arid deserts, like a heart within a burning censer, was the female power, dependent on the influences personified in its God. Typhon his brother, the type of darkness, drought, and sterility, threw his body into the Nile; and thus Osiris, the "good," the "Saviour," perished, in the 28th year of his life or reign, and on the 17th day of the month Athor, or the 13th of November. He is also made to die during the heats of the early Summer, when, from March to July, the earth was parched with intolerable heat, vegetation was scorched, and the languid Nile exhausted. From that death he rises when the Solstitial Sun brings the inundation, and Egypt is filled with mirth and acclamation anticipatory of the second harvest. From his Wintry death he rises with the early flowers of Spring, and then the joyful festival of Osiris found was celebrated. So the pride of Jemsheed, one of the Persian Sun-heroes, or the solar year personified, was abruptly cut off by Zohak, the tyrant of the West. He was sawn asunder by a fish-bone, and immediately the brightness of Iran changed to gloom. Ganymede and Adonis, like Osiris, were hurried off in all their strength and beauty; the premature death of Linus, the burthen of the ancient lament of Greece, was like that of the Persian Siamek, the Bithynian Hylas, and the Egyptian Maneros, Son of Menes or the Eternal. The elegy called Maneros was sung at Egyptian banquets, and an effigy enclosed within a diminutive Sarcophagus was handed round to remind the guests of their brief tenure of existence. The beautiful Memnon, also, perished in his prime; and Enoch, whose early death was lamented at Iconium, lived years, the number of p. Io is the disconsolate Isis or Niobe: The sepulchre of Zeus was shown in Crete. But the death of the Deity, as understood by the Orientals, was not inconsistent with His immortality. Every year witnesses the revival of Adonis; and the amber tears shed by the Heliades for the premature death of their brother, are the golden shower full of prolific hope, in which Zeus descends from the brazen vault of Heaven into the bosom of the parched ground. BAL, representative or personification of the sun, was one of the Great Gods of Syria, Assyria, and Chaldea, and his name is found upon the monuments of Nimroud, and frequently occurs in the Hebrew writings. His symbol was the Sun, and he was figured seated on a bull. All the accessories of his great temple at Babylon, described by Herodotus, are repeated with singular fidelity, but on a smaller scale, in the Hebrew tabernacle and temple. The golden statue alone is wanted to complete p. There was a Celtic, a Teutonic, a Scythian, an Etruscan, a Lydian Hercules, all whose legends became tributary to those of the Greek hero. The name of Hercules was found by Herodotus to have been long familiar in Egypt and the East, and to have originally belonged to a much higher personage than the comparatively modern hero known in Greece as the Son of Alcmena. Mithras is similarly described in the Zend-Avesta as the "mighty hero, the rapid runner, whose piercing eye embraces all, whose arm bears the club for the destruction of the Darood. The victories of Hercules are but exhibitions of p. The daughters of Israel, weeping for Thammuz, mentioned by Ezekiel, sat looking to the North, and waiting for his return from that region. It was while Cybele with the Sun-God was absent among the Hyperboreans, that Phrygia, abandoned by her, suffered the horrors of famine. Delos and Delphi awaited the return of Apollo from the Hyperboreans, and Hercules brought thence to Olympia the olive. To all Masons, the North has immemorially been the place of darkness; and of the great lights of the Lodge, none is in the North. The Persian beacon on the mountain-top represented the Rock-born Divinity enshrined in his worthiest temple; and the funeral conflagration of Hercules was the sun dying in glory behind the Western hills. But though the transitory manifestation suffers or dies, the abiding and eternal power liberates and saves. It was an essential attribute of a Titan, that he should arise again after his fall; for the revival of Nature is as certain as its decline, and its alternations are subject to the appointment of a power which controls them both. The Theban progeny of Jove had his share of pain and trial. By vanquishing earthly difficulties he proved his affinity with Heaven. His life was a continuous struggle. He died; but first applied for initiation to Eumolpus, in order to foreshadow that state of religious preparation which should precede the momentous change. Even in Hades he p. ODIN is said to have borne twelve names among the old Germans, and to have had names besides. He was the Apollo of the Scandinavians, and is represented in the Voluspa as destined to slay the monstrous snake.

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Chapter 9 : Judaism | History, Beliefs, & Facts | calendrierdelascience.com

X Astronomy and Freemasonry Revealed by Means of the Median and Persian Laws - Pamphlet, Henry Melville Crimes Against Criminals, Elbert Hubbard, Fra Elbert Hubbard.

Magi Everyone who knows the traditional story of Christmas has heard of the three magi who followed the star in the East and who traveled afar to worship at the manger wherein lay the baby Jesus c. These magi were not kings, but "wise ones," astrologers and priests of ancient Persia, philosophers of Zoroastrian wisdom, and their title has provided the root for the words "magic," "magician," and so forth. Such men were the councilors of the Eastern empires, the possessors of occult secrets that guided royalty. In Europe during the Middle Ages, those who bore the title of magi were more likely to be men who had devoted their lives to the accumulation of occult wisdom and knowledge from the Kabbalah, the ancient Egyptians, the Arabs, and various pagan sources, and had thereby come under the scrutiny of the church and suspected of communicating with demons. Although these individuals valiantly clung to precious fragments of ancient lore and insisted that they were practitioners of good magic, the clergy saw few distinctions between the magi and the witches that the Inquisition sought to bring to trial for demonolatry and devil worship. It was not until the advent of the Renaissance that the magi and their forbidden knowledge began to gain a certain acceptance among the courts of Europe and the better educated members of the general populace. Perhaps one of the greatest difficulties that the magi had with the orthodox clergy was their contention that angelic beings could be summoned to assist in the practice of white magick. There were seven major planetary spirits, or archangels, that the magi were interested in contacting: One of the original sources of such instruction allegedly came from the great Egyptian magi and master of the occult, Hermes-Thoth, who described the revelation he had been given when he received a shimmering vision of a perfectly formed, colossal man of great beauty. Gently the being spoke to Hermes and identified itself as Pymander, the thought of the All-Powerful, who had come to give him strength because of his love of justice and his desire to seek the truth. Pymander told Hermes that he might make a wish and it would be granted to him. Pymander granted the wish, and Hermes was immediately inundated with wondrous visions, all beyond human comprehension and imagination. After the imagery had ceased, the blackness surrounding Hermes grew terrifying. A harsh and discordant voice boomed through the ether, creating a chaotic tempest of roaring winds and thunderous explosions. The mighty and terrible voice left Hermes filled with awe. Then from the All-Powerful came seven spirits who moved in seven circles; and in the circles were all the beings that composed the universe. The action of the seven spirits in their circles is called fate, and these circles themselves are enclosed in the divine Thought that permeates them eternally. Hermes was given to comprehend that God had committed to the seven spirits the governing of the elements and the creation of their combined products. But because God created humans in his own image, and, pleased with this image, had given them power over terrestrial nature, God would grant the ability to command the seven spirits to those humans who could learn to know themselves, for they were and could come to conquer the duality of their earthly nature. They would truly become magi who learned to triumph over sensual temptations and to increase their mental faculties. God would give such adepts a measure of light in proportion to their merits, and they would be allowed to penetrate the most profound mysteries of nature. Assisting these magi in their work on Earth would be the seven superior spirits of the Egyptian system, acting as intermediaries between God and humans. These seven spirits were the same beings that the Brahmans of ancient India called the seven Devas, that in Persia were called the seven Amaschapands, that in Chaldea were called the seven Great Angels, that in Jewish Kabbalism are called the seven Archangels. Later, various magi sought to reconcile the Christian hierarchy of celestial spirits with the traditions of Hermes by classifying the angels into three hierarchies, each subdivided into three orders: Principalities, Archangels, and Angels. These spirits are considered more perfect in essence than humans, and they are thought to be on Earth to help. They work out the pattern of ordeals that each human being must pass through, and they give an account of human

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actions to God after one passes from the physical plane. They cannot, however, interfere in any way with human free will, which always must make the choice between good and evil. In their capacity to help, though, these angels can be called upon to assist humans in various ways. It is these archangels, then, that the magi evoke in their ceremonies. Accompanying the concept of the planetary spirits, or archangels, was something the Egyptians called "hekau" or word of power. The word of power, when spoken, released a vibration capable of evoking spirits. And, to the magi of the Middle Ages, to know the name of a spirit was to be able to command its presence, thereby making them true miracle workers. Delving Deeper Budge, E. Translated by Helen R. Meyer, Marvin, and Richard Smith, eds. *The History of Magic. An Encyclopedia of Occultism.* New Hyde Park, N. Y. Agrippa – Henry Cornelius Agrippa von Nettesheim, author of *The Occult Philosophy*, one of the most influential works in Western occultism, was an accomplished physician, soldier, and occultist who traveled widely throughout Europe. More commonly known as Agrippa, the versatile magus envisioned magic as a blend of scientific knowledge, religious doctrine, and occult secrets. While his intellect brought him fame, wealth, and political favor, the turbulent times in which he practiced his craft also brought him condemnation, poverty, and prison. Agrippa became immersed in the supernatural and the occult and sought to develop a synthesis that would unite various magical systems and religious traditions with the Kabbalah. While in Paris on a mission for the Emperor Maximilian I – , Agrippa formed a secret society with a group of like-minded scholars and noblemen. Later, when their efforts to restore one of their members to his former position of power failed, the group was disbanded. A humanist and feminist ahead of his time, Agrippa exalted the position of women far above the prevailing sentiment of the early sixteenth century. Agrippa annoyed a number of clerics when he presented teachings from the Bible, the Church Fathers, and various works of philosophy to argue his praise of women. Once the clergy saw that royal support would not be forthcoming for Agrippa, they also managed to squelch publication of his praise of women. Coincident with this honor, the Cardinal of St. Croix asked Agrippa to serve as representative to the council of Pope Leo X – Agrippa was pleased to do so, for he saw this as an opportunity to rectify matters with the church whose clergy he had offended in the past, but when the council was disbanded before he could state his defense, he abandoned both his military and ecclesiastical careers. Agrippa returned to teaching, lecturing on Hermes Trismegistus at Turin and Pavia, and adding to his fame as a magus. In , he left his position as a city official at Metz when he ran afoul of the inquisitor Savini from whom he rescued a woman unjustly accused of witchcraft. With the unforgiving Inquisition now keeping a close watch on his activities, Agrippa began practicing medicine in such cities as Cologne, Geneva, and Fribourg. In , King Francis I – appointed him as personal physician to his mother, the Duchesse Louise of Savoy, and Agrippa was at last on a pension. Such security soon dissipated, however, when he rebuked the duchess for asking him to debase his talents by divining her future from the stars. Agrippa continued his nomadic existence, moving from city to city, country to country. Twenty years after he had dedicated *The Superiority of Women* to her, Margaret finally granted her approval to the work and appointed Agrippa historiographer of her court. It was at this time when destiny appeared at last to have smiled upon him that Agrippa confused follower and foe alike by publishing *On the Vanity of Arts and Sciences*, which proclaimed that nothing was certain in either the arts or the sciences. In this monumental work, Agrippa declared that magi were able to perform miracles through the occult wisdom revealed to them by supernatural beings. With one book recanting the occult beliefs of the other, but still declaring that all human endeavors were uncertain acts of vanity, Agrippa found himself once again devoid of a stable audience and relieved of his pension as an imperial historiographer. He was jailed in Brussels for one year for his inability to pay his debts, and upon his release he sought refuge at Grenoble in the home of M. Allard, Receiver General of the Provence. Agrippa died there in Before he died, Agrippa was seen everywhere with his large black dog, Monsieur. Although a friend testified that he had often walked Monsieur for the scholar and that the large black canine was simply a dog, the townspeople persisted in their belief that they had often witnessed the magus Agrippa in the company of his demonic familiar. Delving Deeper Cavendish, Richard. *De Givry, Emile Grillot. Illustrated Anthology of Sorcery, Magic and Alchemy.* Europe to Translated by

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Janet Sondheimer. Cagliostro was said to have invented the "water of beauty," a virtual fountain of youth, and when the best doctors in Europe admitted their defeat in difficult cases, they summoned the count and his curative powers. Although most students of sorcery and magic regard Cagliostro as a charlatan, certain scholars of the occult still regard him as one of the greatest magi of all time. By the time he was 14, Cagliostro Peter Basalmo was an assistant to an apothecary in Palermo, Italy, and had become an expert in the principles of chemistry and medicine. Driven to obtain less conventional knowledge, the teenager fell in with a group of vagabonds who were continually in trouble with the police. When he was 17, he had gained a reputation as one who could evoke the spirits of the dead, but he used this knowledge to fleece a wealthy citizen of Palermo and he fled to Messina, where he assumed the title and the identity of Count Cagliostro. The two traveled together to Egypt where they visited the priests of many esoteric traditions and received much secret knowledge. From Egypt they went to Asia and began to pursue alchemical experiments. When Althotas died on the island of Malta, Cagliostro returned to Italy with a considerable fortune accumulated from his work with various alchemical teachers. In , when he was 26 years old, he met Lorenza Feliciani while in Rome, and he asked her to marry him. While some biographers believe his riches came from his successful alchemical experiments, others accuse the count of duping wealthy aristocrats out of their inheritances and of running disreputable gambling houses. His marriage to Lorenza is also clouded with charges of chicanery and deceit. Although most accounts depict her as an honest and good woman, she traveled throughout Europe and Great Britain with Cagliostro and appears to have been involved in his various schemes. In the lodges ruled by the Grand Mistress and the Grand Copt, women were so emancipated that they were encouraged to remove all of their clothing to be initiated into the mysteries of nature. Those women who received the magnetic powers bestowed upon them by the Grand Copt were promised the ability to make full use of their own occult force. In the Egyptian Masonic lodge, physical happiness was equivalent to spiritual peace. Wealthy members of European royalty sought his magical elixir of regeneration, and Count Cagliostro is said to have cured thousands of people with his lotions and potions during his reign in Europe as a master conjurer. Today, researchers can only guess if these illnesses were linked to hysteria or psychosomatic delusions. Although the church had chosen to ignore accusations of deception and charlatanism directed against Cagliostro, it could not overlook the formation of another Masonic lodge. And when the Grand Copt sought to establish a lodge within the boundaries of the papal states, he was arrested on September 27, , by order of the Holy Inquisition and imprisoned in the Castle of Saint Angelo. Inquisitors examined Cagliostro for 18 months, and he was condemned to death on April 7, . However, his sentence was commuted to perpetual imprisonment in the Castle of Saint Angelo. Unable to accept such a fate, Cagliostro attempted to escape. He was placed in solitary confinement in a cistern in the Castle of San Leo near Montefeltro where he suffered with little food, air, or movement. Sometime in , the governor took pity on the prisoner and had him removed to a cell on ground level. It was here, around March 6, the unhappy magi died. Although the records are incomplete, it is thought that his wife, Lorenza, who had been sentenced to the Convent of St. Appollonia, a penitentiary for women in Rome, died in New Hyde Park, N.