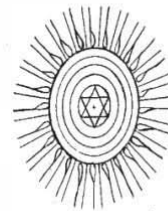


Initiation into the Ancient Solar Mysteries



From "The Hidden Teachings
of the Ancient Solar Mysteries"

Recounted by Mithravedos

I AM THEODOSIUS, THE THIRD SON of an old and wealthy family of landowners, who had come to Asia Minor from Mycenae 200 years ago. On the day after my 12th birthday, I walked slowly behind an older man, my mother's brother, Anthros, who was my first formal tutor in the Mysteries, towards the temple of the Lord of the Sun.

Today was the day I was to enter the first level of the Inner Mysteries of the Lord of the Sun. At least one member of my family had always represented us in the Inner Mysteries, for they were more important than any religion throughout the whole of the Greek world.

It was their high initiates who decided who would rule in the cities, and they decided which lands the cities would rule. As my tutor had told me in the lessons I had with him alone, separate from my brothers, through the Oracles, and their lodges, the Initiates of the Mysteries ruled the world.

Yes, there was something different about the Initiates of the Inner Mysteries. They seemed aloof from ordinary men, different even from their fathers and brothers who were Initiates of the Outer Court of the Mysteries, as though they lived in a secret, more exciting world that common men or even city rulers could not know. A world that money-grubbers and status-seekers would never know.

Why me? I am only the third son, after all. My oldest brother would rule the family, and the second son was always an officer in the army and already they were both siring children for the next generation of the family. My younger brother, even now barely 13 years old, was interested in nothing but how many slave girls he could knock up. He too was siring children, but they would never be part of the family.

I was different. I had never sought to be a leader in the family and I despised my younger brother's piggishness. Perhaps, I had been destined for the Mysteries from my birth, for I had been born under the sign of the Sun, an hour after the Ever-living Sun had conquered the Dragon that had sought to swallow him, and once again shed his light upon the world of men.

My body-servant and friend Rafe

From an early age, when I was about nine years old, I had had a secret life that I had not talked about. A fair-haired Gaulish slave, my body-servant, probably no more than 18 years old himself then, had introduced me to mysteries that others did not seem to know of, for they never mentioned them. His name was Rafe and his duty was to sleep on the floor at the foot of my bed to guard me through the night.

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I remembered that first hot, spring night. I lay naked on top of my bed keeping cool as best I could. I had fallen asleep, but a noise had wakened me. I lay still, my eyes only half open. There was a breeze, blowing the long muslin curtains of the window high into the air. A shaft of moonlight stretched across the room, and Rafe stood in its light. He seemed to be muttering some kind of prayer. I listened intently. It seemed to be addressed to the Full Moon. Perhaps, that was what had wakened me.

As I watched, fascinated by the sight, he knelt on one knee and lifted into sight a broad, shallow basin. He held it high like a priest making an offering, then placed the basin to his lips and seemed to drink its contents. I had only the vaguest notion of such things at that time.

As I gazed at him, something made me snuff and, hearing me, Rafe spun round.

"My Lord Theodosius, are you awake?"

"What were you doing, Rafe? Come here and tell me what you were doing."

"Among my people, certain of us make an offering to the Lord Moon when it is full."

"What do you mean 'Lord Moon'? Everyone knows that the Moon is a woman: Artemis, virgin sister, maybe consort, to her brother, Apollon, the Lord of the Sun."

"In our land, the Moon is a god, not a goddess, and there he is said to be the boon Companion of the Lord of the Sun. It is said that at the New Moon the Lord Moon and the Lord Sun wrestle together in the darkness of the night and yet the victor is not a conqueror but a friend. At the Full Moon, we who have entered the Mysteries of the Lord Moon make offerings and consume them in his honour."

During that night, Rafe told me what he could, of the Mystery to which he had belonged in Gaul, while keeping his vows of secrecy to his lodge.

He had been initiated at 13 years by his uncle, who was a great bard of his people. Three years later, he had been captured by Phoenician slavers and carried to the wealthy

cities of Asia Minor where one of my uncles had bought him for me as one of the gifts at my ninth birthday.

I pledged secrecy to my friend, for I knew that I would surely lose him, if my father learned that I talked of anything but the most mundane matters with a slave.

Rafe is still my body-servant and friend now, for I shall never forget that night when I made my first offering to Lord Moon through his servant and mine, Rafe. But that is a tale I must tell you another time, nephew, after I have told you what I may of the Mysteries of the Lord of the Sun, and how I found that they were not much different from the Mysteries of the Lord of the Moon that my servant and my friend, Rafe, had taught me.

* * * * *

FOUR YEARS LATER, ANTHROS IS seated on a garden bench and talking to his nephew, Theodosios, who is preparing to enter the second grade of the Mysteries:

"There are seven grades or degrees of initiation in the Inner Mysteries of the Lord of the Sun, although most men of the families who are initiates of the Outer Court of the Order, like your father and brothers, know nothing beyond the first grade. Thus, it is only initiation into the second degree that takes a man truly into the Inner Mysteries.

"I shall now rehearse for you the names and correspondences of the Grades," and he did at length.

[The substance of his lecture is shown in the Table that accompanies this article]

He continued, "My nephew, when you were twelve years old, you were not only initiated into the Outer Court and the first of the Inner Grades, you were also dedicated in *secretum et potentia* as a candidate for the second grade. This was a sign that, in due time, you would go beyond anything known by your father and brothers, to advance into the second grade of the Mysteries. The name by which you

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have known of the Second Grade is Kryphios [pronounced *Kriffios*]. Soon you will know the nature of that Grade and the rites that are performed there."

Theodosius had begun to shuffle his feet and glance over his tutor's head to where the other Temple boys were racing and wrestling together.

"I know, nephew, you are anxious for me to cease talking and talking, so that you can play those other games you enjoy so much. Here, sit by me, and give me your hand, if it please you, while I instruct you."

Anthros clasped Theodosius' hand in both his own and continued.

Kryphioi, the Hidden Ones

"Many boys are dedicated as Kryphios' as children *in potentia*, for their families wish to honour our Sacred Mysteries. The Children of the Sun are said to be the 'hidden' servants of the Sun throughout the world. As you now know only those who have been dedicated as Kryphios in *Potentia* are permitted to move beyond the First Grade of the Mysteries. but, by no means all who are dedicated *in potentia* are raised to that grade *in actualiter*.

"The first degree is known as Korax the Raven. He is a Messenger of the God. The Raven is the bird dedicated to the great God Hermes, who bears the Caduceus of a Herald. He always has his herald's staff with him.

Now know this, the Staff of Hermes, with its herald's ribbons is a symbol of that staff you always carry with you, between your legs. The ribbons are symbols of the dual energies that flow through that staff. You must learn not only how to invoke those energies, but also how to control and use them for the achievement of your Will and the Will of the Lord of the Sun.

"Behold the wings are the element of Air, the Serpents are the elements of Fire and Water, and the Staff itself is the symbol of the Fruitful Earth.

"The common man uses his Staff to be fruitful in the family way.

"If the way of the householder is not for you, you must learn to use the energies of your Staff to be fruitful in a creative way."

Now I must bind you to secrecy. What I am about to tell you must not be revealed to anyone, not even to your father and brothers. I think that your father may suspect something of the nature of what I now say to you, but he is a loyal supporter of the hierarchy among the Companions of the Sun¹, so he has never asked about what he has not been told, nor chattered idly of these matters. Will you swear yourself to guard the secret matters I tell you now?

Theodosius knelt on one knee, crossed his arms at the wrist, lifted his eyes to his uncle's face and solemnly said:

"I swear that what you will now reveal to me, I will never reveal to another unless you bid me. Upon my honour as a member of our family and one of the Companions of the Sun."

The older man lifted the youth to his feet and extended his right hand to grasp Theodosius' upper right arm. Theodosius similarly grasped his uncle's right biceps in the traditional grip of the Companions of the Sun. As they maintained their mutual clasp, Anthros said, "I accept your oath, for I know that you will keep your word upon your honour as a member of our family and one of the Companions of the Sun."

They resumed their seats on the bench and Anthros continued:

"Now learn this. You already know of the existence of the, Kryphioi, the vast, hidden

1. According to the traditions I was told, the Companions of the Sun, *Sunadelphoi tou Heliou*, Συναδελφοί του Ηλίου, is the term used of themselves among themselves by the members of the Ancient Solar Mysteries. Magical numbers of the phrase include $2668 > 22 > 4$; $76; 4$, which is Steadfast Love and the centre of the Male Right hand Pillar. People familiar with the terminology of the Qabalah will have noticed the link between the Greek word *Sunadelphos*, a companion, and the Qabalistic archangel name, *Sundalfon*. Comment by *Mithravedos*.

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army of the Lord of the Sun. It comprises all those members of the families of the Sun who were dedicated as children, and who are either working within the Temples or, truly hidden, are our eyes and ears throughout the world.

"But did you know that the greatest Kryphios of all among the 'hidden ones' is the Emperor Alexander who, with his beloved Companions, has conquered and now rules the world from the Indus to Italy and from Egypt in the south to Thrace in the north? Now learn that Alexander and his closest companions are initiates of the Third Grade of our Order, which is the degree of Soldier.

"Of the Third Grade I may not yet speak much to you, for it will be another year or two before you are ready to become a Soldier-Companion of the Lord of the Sun.

"However, there are more things 'Hidden' about the Second Grade, that you now need to know.

"The word itself not only means hidden from the eyes of men by subterfuge, but also hidden as a maiden is hidden by a veil; or a bridal chamber is hidden by the curtains which hang about it; or the secret places of our Sanctuary are hidden by veils from prying eyes.

"But most hidden from those outside the Temple is the very name of the Second Grade. Its outer name is Kryphios the Hidden. Its true name is only now revealed to you. It is Nymphos the Bride. For your initiation, you will be veiled, for you are to be the Nymphos of the God."

Theodosius, who had been resting his head on his uncle's shoulder sat up straight.

"Nymphos! What on earth or in the heavens is that?"

Anthros smiled at the startled boy.

"Nymphos is the Bride. As a second degree initiate, you are to be the Bride of the God Mithras."

Theodosius smiled at the startled boy, and spoke in what was little more than a whisper. Theodosius opened his eyes wide and stared at Anthros with horrified fascination. He opened his mouth to speak, but shut it abruptly when the tutor raised his finger.

Our belief that you were destined for the Inner Grades was confirmed by your body servant, Rafe the Gaul, who was given to you as a gift from your father when you were but nine years old, at my suggestion. Rafe Gallos is one of our Brotherhood, though not of the peoples of the Plains, nor is he an initiate of our Temple here at Mount Anatolos. But he is honoured among us far beyond his worldly status as a body servant and slave within your family.

We watch carefully for such signs as you have, for those who bear them are the hope of the future for our Order to remain as it has always been throughout the world. There are those who believe that the future power of the Mysteries of the Unconquered Sun, Sol Invictus², lies in opening its Inner Grades to all who will support us and not restricting them to those that channel their creative powers other than through the way of the householder. But enough of that. For the present at least, the Mysteries remain with us.



1. Rafe Gallos, who was four or five years older than Theodosius, had been initiated into the Gaulish branch of the Ancient Solar Mysteries by his Druid uncle, before capture by pirates. He had been purchased by Theodosius' father, at the suggestion of Anthros who had recognised him as a Companion of the Sun, by signs he gave during the auction at which he was offered. Rafe became Theodosius' body-servant and friend and was his boon companion throughout the whole of their lives.

2. The use of the Latin term, rather than Helios Aessesos, here reminds us of what the Ancient Solar Mysteries did in fact become under the Roman empire.

The Seven Grades of the Holy Order of Zion

THE SEVEN GRADES OF THE MYSTERIES OF THE LORD OF THE SUN

Greek Name	Pronunciation	Meaning	Element	Planets, Gods	Symbols & Implements
1. Κοράξ	Korax	Raven	Air	Mercury	Caduceus; Chalice; Raven
2. Κρυφίος	Kryphios	Hidden	Water	Venus	Torch
Another title of the 2nd grade in the monuments is:					
2. Νυμφος	[Nymphos]	Bride	Water	Venus	Veil; Diadem; Lamp
3. Στρατιότης	Stratiotes	Soldier	Earth	Mars	Lance; Knapsack; Phrygian Cap
4. Λεων	Leon	Lion	Fire	Jupiter	Scarlet Cape; Fire shovel; Sistrum; Honey
5. Περσης	Perses	Persian		Moon	Sickle; Scythe; Barleycorn; Honey
6. Ηλιοδρομος	Heliodromos	Courier of the Sun		Sun	Solar Diadem; Whip; Torch
7. Πάτηρ	Pater	Father		Saturn	Phrygian Cap; Staff; Ring; Sickle

Editor's note: It should be explained that the word for Bride in the Greek tongue was Νυμφη. The termination -η is the normal feminine noun ending; -ος is the commonest masculine noun ending. Bridegroom in the ancient tongue was Γαμβρος, Gambros. To say, "Nymphos", is a nonsense, like saying a she-bull or a he-bitch.

The information in this Tabler is derived from "Mithraic Iconography and Ideology," by LeRoy A. Campbell, published by Brill, Leiden, The Netherlands, 1968.

Jean de Cabalis
Magister

(Not the author of this teaching story)



Initiation into the Ancient Solar Mysteries

Part II of two parts

From *The Hidden Teachings of the Ancient
Solar Mysteries recounted by Mithravedos*

Theodosius is the third son of an old and wealthy Mycenæan family long resident in Asia Minor and is also a first grade initiate of the Ancient Solar Mysteries. He is being prepared for his initiation into the Inner Grades by Anthros, his mother's brother, as was set out in Part I [*Magic Pentacle*, Spring, 1995]. He has just been told that as well as the outer name of the second grade, Kryphtios, there is another secret name of that Grade, Nymphos.

ANTHROS says, "Most hidden from those outside the Inner Mysteries is the very name of the Second Grade. Its outer name is Kryphtios the Hidden. Its true name is only now revealed to you. It is Nymphos the Bride. For your initiation, you will be veiled, for you are to be the Bride of the God."

Theodosius opened his mouth to speak, but shut it abruptly when his tutor raised his finger.

"The rites of your initiation into the second grade will be held when next the Dark of the Moon¹ is in the Lion. During the months to come you will be instructed in those words you will need to say, although much you will learn only during the rite itself.

"The rites will begin for you at sunset on the day of the Final Crescent of the Old Moon.

From sunset, you will observe Vigil, fasting and meditating throughout two nights and days. On each day, in the hour before dawn, you will be garlanded and robed and be led by the Ravens and the Companions of the Second Degree in the ascent of Mount Anatolos for the Dawn Salutations. The initiation itself will take place in the Temple of the Veiled Ones at the moment when Sun and Moon are conjoined at heart of the Dark of the Moon. The final stages of the rites will be held at the next Fine Crescent."

Mount Anatolos was only about five hundred feet or so high, but it was the tallest point within fifty miles. The normal daily Salutations to the Sun were held on the steps of the Outer Sanctuary, where the Companions stood at sunrise each morning, holding green branches or bundles of twigs before their eyes, and chanting the ages old greeting to the Lord of the Sun.

*Blessed art Thou, Eternal, Spiritual Sun,
Whose symbol we see rising in the heavens,
Blessed art Thou from the Palace of the
Morning Star!
Hail! O Helios!
Thou art our Lord, undying and for ever!*

1. The Dark of the Moon usually lasts for five days, 2½ days before the conjunction or joining of the Sun and Moon, 2½ after days after. The Dark of the Moon comprises those nights after the Final Crescent of the Old Moon and the first sighting of the Fine Crescent of the New Moon.

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On certain sacred days, all Grades of the Companions of the Lord of the Sun walked in procession from the Temple complex to the top of Mount Anatolos, and then descended on to a wide, broad ledge by a stair. The ledge was the top of a very steep cliff that fell all the way to the plain below. None could see the ledge or any on it from the plain.

On the very peak, like a pulpit looming about twenty feet above the ledge of the

carrying large pottery vessels that contained the leaves of the sacred Oxhorn plant, and the other ingredients from which the sacred Haoma would be prepared.

Haoma was the sacred drink of the Solar Mysteries. It has been compared with the Soma of the Hindu Vedas, but there is no evidence that they used the same plants, although the ingredients of both included hallucinogenic and consciousness altering substances.

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The steps of the Sanctuary of the Kryphioi were long and broad. At either end of each step, the Ravens formed an avenue. The other Grades each went to their places in the plaza that faced the Temple. The statue of Zurvan Akarana was raised on to the plinth that stood at the centre of the Plaza. The Supreme Father among the Fathers of the Mysteries led the Priors of the Lions, Persians and Couriers to the platform at the head of the stairs.

There, the Persian and the Lion prepared the sacred drink. One by one each of the Veiled Ones ascended the stairs accompanied by the triumphant sound of the chants of the Ravens. Each quaffed the sacred Haoma and passed between the high curtains that concealed the inner chamber of the Temple.

Theodosius felt removed from the scene and watched it as though from on high, as the song of the Initiate arose. He had sung it when he was among the Ravens, and had wondered at its wording, but questions had been met only with, "It is traditional." It sang of the love of Inanna and Dummu², ancient gods of an older people, and that it was sung in honour of Anahita, Great Goddess of the Flows from whom all Goddesses are descended. Now he knew it sang of the Nymphs and the Lord Mithras Helios.

After all the Veiled Ones had ascended the steps, quaffed the draught of sacred Haoma and entered within the Veiled Doors of the Temple, Theodosius began his ascent. As he raised his foot to place it on the first step, two of the Fathers of the Temple were at his side and each lightly took his elbow. One he knew to be his mother's brother, Anthros, the other he realised was his father's brother, Milos. He was glad of their

support, for two days of fasting had left him light-headed.

At the head of the stairs, he handed his lamp to Anthros and reached out both his hands to take the Chalice from the Supreme Father. He lowered it to his waist and then raised it, beneath his veil, to his lips. The heady fragrance of the draught assailed his nostrils. He smelt the musky sweetness of the oxhorn leaves blended with sharper sweetness of honey and pungent scents of other herbs.

EXANTLESIS

Then the haze of the sacred Haoma trance began to seep over him. He felt the touch of his guides' hands guiding him towards the billowing whiteness of the Great Veils. They enveloped him and he continued forward. As he walked between the double row of waiting Veiled Ones, he saw at the crest of an infinitely high flight of steps a throne set on a platform. Over it, hung a gilded canopy and from the side of the canopy fabric fell to the floor, but, when he reached the steps, there were but two and a broad flat space before the throne. He found himself seated on the throne and the Rites of Initiation began.

As the hours passed, Theodosius sat and heard chanting, and stood and was led about the Great Hall of the Temple by his ever attendant uncles, but he seemed to see it all different from what it was, while knowing what it was. As he was led from one quarter to another, great godlike forms bowed before him.

Once, as he was led through the West, he saw that he no longer walked through a temple colonnade, but strode across ploughed plains of the Earth, strewing seed from the bag slung across his shoulders and at the same time knew

2. The 5000-years-old love songs of Inanna and Dummu² can be read in translation in *Inanna, Queen of Heaven and Earth: her Stories and Hymns from Sumer*, D. Wolkstein & S.N. Kramer, Rider, 1984.

3. The technique being used here is known as *εξαντλησις* [*Exantlesis*], which can be very roughly translated as *Exhaustion*. The candidate is exhausted, by prolonged dancing, chanting or running; or, as in this case, by repeated orgasms, while not being permitted to sleep. In this case, the consciousness-altering effects will have been enhanced by several days' fasting and the draughts of Haoma, which is known to have been hallucinogenic, but also might have been, as is indicated here, a stimulant which would have kept Theodosius awake despite his physical exhaustion.

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that he was the Earth on which the seed fell to grow and breed more seed.

Then Theodosius realised as in a dream that he had spilled his own seed. On no fewer than nine occasions during the succeeding hours, Theodosius again spent his seed, and it seemed to him that on each occasion a triumphant blast of trumpets greeted him. At each succeeding orgasm, the ecstasy built within the bridal youth. His visions of gods and heavens and earth and all mankind intensified.³

He saw mankind spreading across the plains, saw herds of cattle driven across the plains, and flocks of sheep and goats spreading over mountainsides. All the while, beyond and above the multitudinous Earth teeming with life of every kind, the Great Chariot of the Sun raced across the heavens, and as it sped its way, forests and crops grew, and Theodosius saw many giving praise to the Unconquered and Victorious Sun.

Always the Sun was pursued by and was pursuing a Silver Knight astride a winged bull, who with his scythe cut down the growth engendered by the Sun. Theodosius saw that the Silver Knight too was worshipped by many who gathered together to drink the beverages made from the barleycorn and fruits cut down by the Silver Knight.

There came a time, when it seemed that Silver Knight caught the Sun, or perhaps the Sun caught the Silver Knight, and for a time no light from either Chariot or Knight was seen, and all mankind was afeared. Then, in a triumphant burst of glory, the Lord of Sun would ride forth and life begin anew on earth.

THE BRIDAL CHAMBER

At length, the time of the Wedding itself approached. The learned ones of the Temple had calculated that Sun and Moon would join in an eclipse shortly before sunset on that day. As the time approached, two of the Veiled Ones came and stood beside Theodosius where he sat on the Throne of the Bride. Placing their hands under his arms, they encouraged him to

stand before the Throne, then to walk with them towards a side chamber. Theodosius was so fatigued that his legs would scarce obey him, yet his mind was clear, clear as it never been before. The dream-like fantasies and visions of the day were now gone. Everything was sharp edged as though a carver's knife had etched the reality around him.

Theodosius was led into the side chamber, where he was stripped of the garments he had worn that day. He stood in a shallow bath while his Companions poured water over him and bathed him. Sweet smelling unguents were rubbed over his body. His hair was brushed and combed. Another set of vestments, identical with the first, but clean and sweet-smelling with herbs, was brought. Swiftly, he was once again dressed and veiled. A new Diadem, gleaming with silver and diamonds, was clasped about his forehead. As he was prepared for the Bridal, a singer sang, while musicians stroked their lyres.

*Swift-moving, gold-crowned, beautiful,
Selene is She whom we sing.
The wild geese winging,
Bring garments that gleam in the shadows;
And rings that coil round her fingers.
In her pierced ear-lobes,
They place flowers of silver
And pearls that shine in the night.
When they have dressed her divinely,
They lead her before the immortal
Helios, bright-shining Helios.
He greets her as soon as he sees her.
He holds out his hands
And yearns for her;
Draws her toward him,
Till she covers his brilliance
And, Dark Light covering Light,
Selene joins Helios.*

Vested again, he was led back into the Great Hall, this time surrounded by seven youths and thence into the Inner Sanctuary of the Temple. The Great Torch of the Veiled Ones stood in its sconce on the right side of the

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chamber. The Chalice of the sacred Haoma stood on a table to the left. Occupying nearly half the Inner Sanctuary was the Bridal Chamber, concealed by white silken curtains hanging from ceiling to floor on all sides.

Standing before the Veils that descended around it, Theodosius, Kryptios and Nymphos, Beloved of the God, and Veiled, Bride, saluted first the Fire where it sprang from the Torch, then having saluted the Chalice, he drank deep of its draught. He began the chants that would summon the God who was to be his Groom.

The following passage from the ancient text known as the Mithras liturgy might give some idea of the experience of Theodosius as he continued with the Summoning of the Groom:

"Look in the air and you will see lightning-bolts going down and lights flashing, and the earth shaking, and a god descending, a god immensely great, having a bright appearance, youthful, golden-haired, with a golden crown, wearing a white tunic, a scarlet cloak and golden trousers. You will see

*lightning bolts leaping from his eyes and stars from his body."*⁴

The God extended his hands where he stood within the Bridal Chamber. Theodosius reached out his hands and taking the hands of his God, was received into his embrace, as the curtains of the Bridal Chamber closed again. Throughout the night that followed, Theodosius travelled with the God through the heavens and the plains. He saw many mysteries there that would stay with him throughout his life.

In the years that followed, Theodosius moved from grade to grade, and in the course of time became a Supreme Father within the ancient Solar mysteries.

All this took place long before the Mysteries fell under the sway of Roman conquerors from the West and all the grades were open to any who would join them. The Order became ever more politically powerful but lost its essential spirit or *Hvareno*, at which time the Inner Mysteries closed themselves down and left their outer form, Mithraism, to become little more than

4. From "The Mysteries of Mithras" in *Ancient Mysteries: Sacred Texts of the Mystery Religions of the Ancient Mediterranean World*, Marvin W. Meyer, editor, Harper & Row, 1987.

