OUT ON A LIMB: A PRELIMINARY STUDY
OF THE IDEA OF THE TREE
AND THE TEMPLE

Submitted to:
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According to many creation accounts, trees play a prominent role in the primordial landscape. (1) Although tree symbols were used throughout the ancient world (2), it is difficult to find articles which treat them as main characters of the cosmogonic myth; instead they have usually been relegated to the backstage.

In the Judaeo-Christian account of the creation, the Garden of Eden may be considered as a temple (3). If we assume this account to be representative of a universal primeval drama, we may note that the tree "is an integral part of the 'primordial landscape,' and as such plays a large role in ... ancient ... temple symbolism." (4). This paper will attempt to bring the tree symbol—a part of the larger temple symbolism—out of the backdrop and onto the stage through examining symbolic elements which appear to be universal.

It should be noted that not all of these elements are found in all cultures at all times. Even within one culture at any given time the same symbol might have been used in sundry ways in divers contexts (5). We shall examine the tree symbol as it relates to the temple, drawing on a worldwide selection of sources. Our treatment of these themes may "leave some topical strands untied and some matters unexplored or unevenly explored." (6) With that in mind, we offer the following preliminary study as a "rock in the rough" which others may refine, "a target for others to tilt at," (7) because "our business is not to
provide final answers—we do not close doors, but open them." (8)

THE TREE IN PARADISE

The world traditions point back to a "Golden Age" when the world was a paradise and all men "lived like the gods without sorrow of heart, remote and free from toil and grief" under the rule of a righteous and benevolent king (9). In the center of the world stood a mountain on top of which grew the Cosmic Tree, forming a link between the three worlds (heaven, earth, and the underworld); i.e. an axis mundi (10). The tree was therefore regarded as the center of society and of the cult. Indeed, we are informed that "the Temple and its ritual serve as the cosmic pillars or the 'sacred pole' supporting the world" (11), and fix the cosmic orientation. During the Golden Age, the tree represented the unity of mankind under the one legitimate king, usually viewed as one of the creator gods. (12)

Foremost among all manifestations of the cosmic tree, but more especially during the Golden Age, is the tree of life. This tree is so named because if one would "put forth his hand, and take . . . of the tree of life, and eat, [he would] live forever" (13). In Egypt, it was common to depict individuals at the base of a sycamore tree in which sat the goddess Nut who, provided bread, water, rest (hthp), and air, the essentials of life (14). Among the Norse, whose Cosmic Tree was the Yggdrasil, we learn
that "the morning dew from Ygdrasil was, according to the
mythology, a sweet and wonderful nourishment." (15) Among
the Yakuts of Siberia, the First Woman sprang from the tree
and her milk gave nourishment to the first man (16).

THE TREE AND THE TEMPLE

Herodotus informs us that on the Athenian Acropolis "is
a temple, in which is an olive tree and also one sea,
concerning which things, there is a story from the
Athenians: Poseidon and also Athena when they disputed
concerning the country set them up to be witnesses
(martyria, pieces of evidence)." (17) In Ezekiel's
visionary temple, the architectural landscape includes
windows, arches and palm trees (18). The palm tree is the
tree of life in some Near Eastern accounts. (19)

The tree can, by itself, represent the entire temple.
An example of this occurs in Mesopotamia where one of the
Temples "was compared to the fischkanu tree which grew in
Eridu." (20)

The great tree was, like the temple, is išano andi,
a representation of the world. In the Norse cosmology the
Yggdrasil, or "world ash" of the Eddas, is the framework
around which the world is structured. "Its roots and
branches bind together heaven and hell. It is usually
represented as being fed by three roots, one in Niflheim by
the spring Hvergelmir, one in Midgard by Mimir's well, and
one in Asgard which is daily watered by the Norns from
Urd's fountain. [The roots of the Cosmic tree usually descend into the abyss (21).] Under this tree, the gods daily meet in judgment. The dragon Nidhoggr, who dwells below the earth, gnaws on its roots (22).

THE TREE AS AN AXIS MUNDI

After many years of exhaustive study on the ancient Near Eastern temple Lundquist writes: "The ancient temple was seen as arising up out of the primordial waters of creation, _abzu_ in Mesopotamia, _Hun_ in Egypt, _tehom_ in Israel. It rose out of these waters and ascended, as it were, to heaven, thus incorporating the mountain symbolism of the Ancient Near Eastern temple. Its foundations were sunk deeply in the abyss, and its top reached into heaven. As such it constituted the central pillar of the world, the place where all the main world regions—-the heavens, the earth, and the abyss or underworld—were united. The temple was thought to have a temen or foundation serving as its support and standing over the watery abyss, but with pillars sunk deep into the foundations connecting it to the underworld." (23)

As the tree symbolized the temple, so does the pillar. Carol Meyers has shown that two pillars alone could pitorially stand for the entire Israelite temple (24).

According to the Yakuts of Siberia, the tree grows on a hill, which is the world navel or _omphalos_, and its branches extend above the nine levels of heaven, while its
roots extend deep into the abyss. It is the birthplace of the White Youth, the first man (25).

The Hindu ashvattha tree, or "sacred ash", has its roots in heaven, and its branches on earth. It is a mirror image of the celestial "Tree of Life", and reflects the state of the world. The gods sit under the celestial ashvattha in judgement. If a holy man meditates under this tree, he is able to remember former lives, to prophesy, and to understand the languages of animals (26); it was under such a tree, the bodhi tree that Buddha achieved Enlightenment; just as Abraham and Gideon likewise, while sitting under the sacred oak, entertained angels (27).

The tree represents the axis mundi. An axis mundi is a place where God speaks to man; it is the center or the "origin of coordinates" (28) for a family, institution, or society. "As one would expect the Axis Mundi was imagined many times in the form of a pillar which held up heaven." (29) In the Buddha story, the Buddha, sitting under the tree in the "Immovable Spot", in vision saw the world revolving around the tree. Beneath this was the head of the serpent, which symbolized the waters of the abyss (30).

The tree is the ladder to heaven, i.e. the means of ascent into the heavens or descent into the earth. "The pillar (Axis Mundi), or the tree deprived of branches (the Cosmic Tree) are conceived as a stairway leading to the sky; shamans climbed it in their celestial journeys."
in order to receive instruction on behalf of their tribes. (31)

They needed to receive revelation because when the Golden Age ended in catastrophe and the great tree was thrown down, the stars were dislocated (32). The paradise was lost, and men became wanderers in a desert world with dim memories preserved in traditions of the earlier age. Men watched the sky for signs portending the end of the world and the return of the King. Mighty men, imitating the first Cosmocrator, tamed the wilderness by raising pillars and building temples, orienting them to the stars in an attempt to return to the earliest order. (33)

THE HOUSE AS A TEMPLE

Outside of paradise, men were forced to construct shelters to protect them from the harsh climate. The first such shelters were tents, built around a central pole or pillar in imago mundi (34), "in other words, the tent's stake or the central post of a house are assimilated to the pillar of the world and are designated by the same name." (35) The first buildings were oriented like temples.

The earliest order which men diligently sought to imitate was the creation. During the creation, the chief god must overcome the powers of chaos as represented by the Great Serpent. There is a battle in which the Serpent is defeated by the god's spear. The body of the monster becomes the earth, and the spot where it was vanquished
becomes the axis mundi with the pole becoming the tree.
The relationship between spear and tree is illustrated by
"Odin's spear, Gungnir, [which] is made from a branch of
Yggdrasil." (36)

THE MEegalith AS THE AXIS MUNDI

Another theme which has not received treatment in this
case is that of the ancient megalith. These impressive
stone monuments dating from the Neolithic Period once
completely covered Europe. However, within the last few
centuries, most have been thrown down to make room for
farms and cities. The megaliths come in three types:
standing-stones or menhir, table-stones or dolmens,
stone-alignments of which stone circles such as Stonehenge
and Avebury are the best known.

There are many theories about the origin and purpose of
the stones ranging from Von Daniken outer space themes to
Druidic cultic centers for human sacrifice. Owing to the
lack of surviving written records, we simply cannot be
certain. However, it is the opinion of these authors that
these ancient stone monuments were used as temples or cult
centers. Evidence abounds to suggest that these circles
were used for both secular and sacred gatherings.

During the Neolithic Period (4000-5000 BC) Europe was
completely covered with forest. Societies seeking refuge
and protection made clearings in the woods where they would
meet. (This incidently ties in with the origins of
cities (37).) These gatherings re-enacted the creation
drama and other cultic ceremonies where the king
represented the creator in battle with the "Enemy", and his
victory reinstated him as king and protector of his people.
(38)

With the rise of farming, and the consequent
disappearance of forests, wooden circles or "woodhenges"
were built to serve the same symbolic purpose as the
clearings had done. The wood was eventually replaced with
stone. Contrary to the popular belief that these "pyramids
of the North" were erected with slave labor, evidence
suggests that they, like the great European cathedrals and
Greek temples, were the "manifestation of nothing less than
acts of faith and effort freely given." (39)

These megaliths were oriented to the stars and the
cycles of the moon, and it has even been suggested that
they functioned as observatories. (40) Both the megaliths
and the Egyptian temples were used as observatories
precisely because they were the axes mundi. "The place
where the heavens are observed is the place where they are
closest to the earth, where heaven and earth touch; the
stone pillars of the shrine are the pillars and ladders of
heaven." (41)

THE TOMB AS A PLACE OF PASSAGE

Although not every menhir is associated with a tomb, we
are reminded that "the line between a tomb and a temple is
not a hard and fast one, as we realize when we look at Christian Churches and Cathedrals." (42) The majority of tombs or burials are associated with these stone tables or dolmen, which are usually covered by a tumulus or mound of earth. The inherent sacredness of some places has been unabashedly recognized and preserved in Christian churches and cemeteries. Some megalithic graves contain single burials, yet others have hundreds of burials in them. We suggest that monuments was sometimes used as ossuaries because of the inherent sacredness of the site, not unlike the charnel houses of more recent times.

In this context, we are reminded of the universal concept of the tomb as a place of passage. In Egypt, not only are the pyramids—megalithic tombs of the early pharaohs—places of ascension, (43) but nothing was more common than to cover tombs and coffins with texts describing rites de passage.

THE TREE AND THE BOOK OF LIFE

In this connection it was common throughout the ancient world to erect stone monuments containing textual material, called stele, in order to commemorate significant events in the histories of lands or individuals. Ugaritic myths record that a good son will "set up a stele to the god of his father, a monument to his ancestors in the sanctuary." (44) Conquering pharaohs would erect stele or pillars in conquered territories to proclaim that the subject peoples
had come into the fold of Pharaoh. (45) The Romans were fond of raising victory arches and columns to remind their citizens and subjects who was giving and maintaining order in the benighted cosmos (46). One of the authors noted in his travels that the Chinese set up tablets for the spirit of the ancestor in ancestral shrines, before which prayers and sacrifices are offered; these tablets stand upright, like pillars, with the individual’s sacred name and sometimes a photograph on them.

This reminds us that the tree is associated with the book of life, with the leaves of the tree being the leaves of the book of life. In Egypt, "at the time of their coronations, the names of each king were ritually inscribed" on the leaves of the ished tree, which "was the holy tree that grew in the temple at Heliopolis", that they might be guaranteed eternal life (47). Meanwhile, in India, "They say that there is an indestructible asvatha tree with roots above and branches below, whose leaves are the Vedic hymns; who knows it is a knower of the Veda." (48) While in Japan, one of the authors noted that trees in the sacred temple precinct were covered with cloth strips with names to be remembered before the gods written on them. (49)

THE PILLAR IN THE TEMPLE PROMISE (Revelation 3:12)

"I [will] make him a pillar in the temple of my God, and he shall go no more out." Written on ‘the pillar’ is the
name of God and of the City of God and of the New Jerusalem 'which comes down from heaven.'" (50)

It appears that the Gnostics confused this with the Osiris legends in their treatise "On the Origin of the World" where they state, "Then (the Life)-Eve . . . entered the tree of knowledge, and remained there . . . She revealed that she had entered the tree and become tree."

(51) Similarly, the Yakuts believe that the first woman was born out of the tree and nourished the first man. The Norse had a parallel belief; one of their myths describes "the genesis of the first human couple from two trees."

(52)

This pillar promise reminds us of the Osiris legend where the chest containing Osiris' body "had been cast up by the sea near the land of Byblos and that the waves had gently set it down in the midst of a clump of heather. The heather in a short time ran up into a very beautiful and massive stock, and enfolded and embraced the chest with its growth and concealed it within its trunk. The king of the country admired the great size of the plant, and cut off the portion which enfolded the chest (which was now hidden from sight), and used it as a pillar to support the roof of his house." (53) We also note the story of the old man Philemon and his wife Baucis who were rewarded for their piety by being changed into oak trees, the sacred tree of Zeus. The basic motif is the same, i.e. a person is to become a pillar in the temple in the after-life, and the temple pillar equates with the sacred tree.
THE DJED PILLAR

Significant here is the Djed Pillar of the Egyptians which "symbol is conventionalized from a sacred tree with branches lopped off and forming the pillar of a house." (54) or the backbone of Osiris or "the reconstituting of the body of Osiris" (55).

Just as the fate of Osiris' body was wound up in the tree/pillar the fate of the world is also tied to the fate of the tree/pillar. We defer discussion of this theme until more background information has been given.

PILLAR AND KINGSHIP

The pillar is associated with covenant/treaty making, and coronation ceremonies. It has been noted by one scholar that the megaliths were important in a covenant context. (56) Although at this point there is no written evidence, it is not improbable that the stone monuments were also used in coronation settings. It was on the ancient Stone of Scone that every king of Scotland has been crowned "from the beginning", and on which the kings of England since Edward's day have since been crowned in order to legitimize their kingship. This is similar to ancient Israel where it was probably upon one of the two pillars of Solomon's temple that the kings of Israel were crowned, renewed covenants, and began a new era every seven years.
In Egypt, the pharaoh was called Inmutter, meaning "pillar of his mother" at the coronation. In Egypt, the pharaoh raises a dijed column "at the Coronation to denote the stability of the kingdom" (59). In fact the raising of the dijed pillar is done not only at the coronation, but also in the heb-sed or jubilee festival, because "the Djed Pillar is a schematized representation of the human spinal column, and symbolized stability since the Egyptian physicians from early times had determined that the erect posture of man was due in part to this skeletal part of the body. By transference, erecting the symbol of anatomical stability became a metaphor for assuring the continued harmony and order of the pharaoh's reign." (60)

In Israel we find the same story: Jachin and Boaz, the two pillars located on either side of the entrance to the temple of Solomon, "heralded the enormously significant fact of the legitimacy of Solomonic rule. They communicated visually to bureaucrats and emissaries the message crucial for effective rule, namely, that the Davidic dynasty was carrying out God's will in its administration of the Israelite territory and also the adjacent kingdoms" (61).

Unfortunately, the best study on coronation ceremonies that these authors have come across, has neglected mention of the erection of stele, pillars, megaliths and temples—all typologically equivalent—to commemorate the
reign of the new monarch, thus limiting an otherwise excellent study. (62)

Along the same lines of thought, the destruction of the pillar/tree/pole was a calamity of first magnitude, usually denoting the destruction of the world or the community. Whether the story of Samson is taken as a myth (63) or history, Samson's destruction of the pillars of the Philistine temple was a catastrophe for the Philistines (64). For the Norsemen, "Yggdrasil, the standing ash (spear) quakes, the old tree trembles (groans)... all are frightened," (65) because it was a sign of Ragna-rokr, the Göttdämmerung, or "twilight of the gods", when the heaven and earth would pass away and the order of the universe would disappear. In Greece, "when Alexander asked the Galatians what they feared the most in the world, they responded that they feared nothing except the collapse of Heaven," as a result of the destruction of the pillars of heaven. This phenomenon is well documented and for further examples the reader should turn elsewhere. (66)

TEMPLE AND BODY

The djed pillar may, besides what we have already mentioned, represent Osiris, or the body of the deceased. We see several examples of this in Egyptian art where the djed pillar is shown with arms, eyes, mouth and holding the pharaonic scepters (67). Conversely, a common architectural form is a statue used as a pillar, also known
as a caryatid. (68)

If the body may represent the pillar and the pillar may represent the temple, then it is not surprising that the body itself may be considered a temple. If we consider the etymology of the word "body", we fail to find any examples in the Indo-European lexica older than Old High German. We propose the following etymology: Perhaps, "body" is related to the German word "Bude", meaning "hut, tent, booth, small house"; other English cognates are "bower", "booth", and "be" (69). In the Bhagavad-Gītā, Krishna informs us that the body is a city with nine gates corresponding to the main sense organs, and that he who dwells therein is its lord. (70) On the other hand, it may also be fruitful to surmise that the word is cognate with the words "bottle", "pod", and "butt" all signifying a container of some sort. Jung informs us that the tree is the psychic image of the human soul. When born it has all of its future (non-experiential) characteristics enclosed within it as in a seed. (71) These things seem to imply that the body and the home may be connected with the temple.

The students of anatomy have learned that the composite bone of the lower back is called the sacrus. However, they might not have known that it has been called the "Holy Bone" since antiquity in Latin as sacrum, and in Greek hieroe osteon. As has already been mentioned, there is an interesting relationship between this part of the body
and the djed pillar of Osiris. If the body is a temple, then it follows that the spine and its myriad branches of nerves may be considered its "tree of life".

At the base of the brain is the cerebellum, also known as the Arbor Vitae, or tree of life. It is connected to the spinal cord through the Pons Varolii and the Medulla Oblongata. The Pons Varolii connects the Midbrain, the Cerebrum, and the Arbor Vitae to the Medulla Oblongata. The Medulla Oblongata is the base of this tree of life, being the sole communication channel between mind and body. A fact realized by some eastern cultures where "in rituals implying a subtle psychology of the yogic structure, the spinal cord is assimilated to the cosmic pillar (skambha) or to Mount Meru," (72) both of which to the Hindus represent the axis mundi (73). We are reminded again of the Buddha story, where Prince Siddhartha sat under the Cosmic tree in lotus position with his backbone aligned with the axis mundi. As he meditated, he became one with the Brahma, or "Universal Essence," and was free from the world. The union of his soul with the Brahma was achieved through his Brahmaandhra, the imaginary orifice on the top of his head. (74) Similarly, in many ancient cultures physicians performed trepanation, or the removal of a bone disk from the cranium. Because it appears that only men received this operation, we conclude that it must have had some cultic significance. These phenomena have been related to the axis mundi and the smoke holes of houses. (75).
Perhaps the most notable example of cosmic symbolism of
the human body is found in the Zohar, or the Book of
Wisdom, the text of Cabalistic Jewish mysticism. The
world is painstakingly compared to a model of the body of
the Ancient of Days, the First Man. From this analogy, and
through comparisons with doctrines found in the Torah,
wisdom is extracted. It is not uncommon to place a diagram
of the human body over a schematic “tree of life” and to
derive relationships between sacred concepts according to
where they are found on the diagram. (76)

We also note the practice of the Medieval Alchemists
who, undoubtedly influenced by similar sources as the
Cabbala, sought properties of chemical substances by
seeking their corresponding human characteristics. The
chief among these were opposite natures such as:
male/female; hot/cold; light/dark; yang/yin.

This brings up the duality of much of these
symbolisms. There is a fundamental duality in the Great
Tree. For example: the tree of knowledge/life,
Yggdrasil/Laerad, Jachin/Boaz, the caduceus of Mercury, the
human brain. The tree cannot exist without both
conflicting elements present. In this connection, we are
reminded of contemporary brain research which divides the
mind into two halves. (77) The prime examples of opposites
are light/dark; good/evil; sacred/profane. The existence
of the temple reminds us of this duality: the temple with
its axis mundi is the center of ordered space, the
cosmos; while the periphery is unorganized, chaotic,
without order or king and therefore outside the civilized world (oikomene). (78)

"In one way or another, the Cosmos we inhabit—human body, house, territory, this world—communicates from above with another level which is transcendant to it." (79)

CONCLUSION

An example that sums up what has been covered so far is the "Outer Sarcophagus or Burial Sledge of Khonsu". "Its shape is that of the Palace of the South ... the residence of prehistoric kings of Upper Egypt." (80) The sign lists give the hieroglyph for Palace of the South as meaning "'chapel', 'shrine'" or "Pr-kr 'Great House' name of the predynastic national shrine of Upper Egypt at Hieraconpolis (Nhnh); also of ... 'the row of Upper Egyptian sanctuaries', as seen at the Sed-festival." (81) It should remembered that "palace" and "temple" are indistinguishable words in several ancient languages (82). The sledge has also been called a boat (83), or a mountain (84), and of course a tomb. On each corner of the sledge is a depiction of the god Thoth "holding a scepter topped with the hieroglyphic for 'heaven.'" (85) Thus, Thoth here represents the pillars of heaven. Yet, Thoth is also the Egyptian god of the wind (86). In addition, "in front of each of these [Thoth figures] is one of the four sons of Horus: Insety with a man's head, Hapy with a baboon head, Kebennuef with a falcon head, and Duamutef with a dog's
head." (87) "With the Egyptians as with the greater part of ancient nations, there were four principal winds each corresponding to one of the cardinal points. But each of the cardinal points had its own deity; these are the four genies who assist in the judgment of the soul; and who are called in diverse inscriptions 'dj3g3tw shw (3t [the mighty majestates of Shu (the god of air)])' Hapi, Amset, Tiumutef, and Kebhsanef." (88) Thus the burial sledge was "oriented toward the four world regions or cardinal directions, and to various celestial bodies" (89) in this case the four stars of the bowl of the Big Dipper.

(90) "The four children of Horus, or the gods of the four cardinal points, were called Meetha, Hapi, Tuamutef, and Gebhsennuf, and with them were associated the goddesses Isis, Nephthys, Neith, and Serqet respectively," (91) who are two each on opposite ends of the sledge guarding over their associated figures (92). The children of Horus are most commonly known as the figures depicted on the canopic jars. As canopic jars they guarded over the internal organs of the deceased. (93) Thus, if the pillars of heaven are destroyed, the individual perishes without hope of a resurrection.

"This inquiry, I must confess, is a gropeing [sic] in the dark; but although I have not brought it into a clear light; yet I can affirm that I have brought it from utter darkness to a thin mist." (94)

This is not the end but only the beginning of an investigation into "a most sublime and finished ayth[os];"
(95) therefore, it is too early to start drawing conclusions. So, it is befitting to end this study as another began a similar one:

This is meant to be only an essay. It is a first reconnaissance of a realm well-nigh unexplored and uncharted. From whichever way one enters it, one is caught in the same bewildering circular complexity, as in a labyrinth, for it has no deductive order in the abstract sense, but instead resembles an organism tightly closed in itself, or even better, a monumental "Art of the Fugue". (96)
NOTES.


5. Egypt is a prime example; such confusion is wrought by assuming that the Egyptians always used a particular symbol the same way in all contexts. For example, Nut might have represented the coffin, heaven, the underworld, the wife of Geb, or even the tree of life, but not necessarily all at the same time, or the same context.

""There was nothing repugnant to the thoughts of men (in the ancient world) in having one and the same object . . . represent half a dozen different things at the same time with no sense of contradiction or confusion whatever." (Hugh Nibley, Since Cuonorah [Salt Lake City:Deseret Book, 1967], p. 218.)


7. Alan M. Gardiner, quoted by Michael Dennis Rhodes, "A Translation and Commentary of the Joseph Smith Hymnocephalus," BYU Studies 17 (1977), 259. See also Hugh


10. Maurice A. Canney, "The Primordial Mound," Journal of the Manchester University Egyptian and Oriental Society, XX(1936):25-40. Mundus IE root MHN, "stand out, project, threaten"; related to MENHIR, "stone-long". Lewis and Short give "earth, the world, cosmos", (A Latin Dictionary, [Oxford:Oxford University Press, 1968]) cognate with "mound", "mountain", and may be related to the idea of the primordial mound, or the dry land which first emerged from the waters of chaos, sometimes conceived as formed from the corpse of the slain monster (chiefly Hindu cosmogony). mandala "magic circle", the symmetrical Hindu meditation diagram, which so fascinated Jung, was conceived to be a map of the cosmos and was divided into four sections, corresponding to the four cardinal points. See A Sanskrit Dictionary, (Oxford:Oxford University Press, 1901).


17. Herodotus 8:55.
18. Ezekiel 40:22,34,37; 41:18-20,25-26. Whether these palm trees are actual trees or pillars in the shape of trees makes no difference in the present discussion (cf. the section on the pillar). We strongly suspect that the latter is the case.


26. Margaret and James Stutley, A Dictionary of Hinduism, p. 27.

27. Genesis 18:1; Judges 6:11,19.

28. This is a mathematical concept. In Cartesian coordinates, a point is defined as the center; and all other points are defined in relation to the center, which is also called the origin. Modern Physics bears out this relativistic point of view; any "suitable choice of reference-body" can be made the center of the system (Albert Einstein, Relativity, Robert W. Lawon, trans. [New York: Bonanza Books, 1961], pp. 5-8; the quote is from p. 77.), matching perfectly the ancient view of many temples, all of which were the center of the universe.

30. Campbell, p. 41.


32. This refers to the beginning of the precession of the equinoxes. Like a top, the earth wobbles as it revolves around the sun, causing a cyclic shift of the pole stars and the equinoxes that completes its cycle every 25,920 years. See Giorgio de Santillana and Hertha von Dechend, Hamlet's Mill (Boston: David R. Godine, 1969), p. 143.


35. Eliade, p. 118.


47. M. Broderick and A. A. Morton, A Concise Dictionary of Egyptian Archaeology (Chicago: Ares Publishers, Inc., 1974), p. 128. The quotes are from Sahibay and Griggs, p. 41. Alan Gardiner says that this is an "unidentified tree" (Egyptian Grammar, 3rd ed. [Oxford: Griffith Institute, 1957], 555.); and Raymond O. Faulkner calls it merely "a tree" (A Concise Dictionary of Middle Egyptian, [Oxford: Griffith Institute, 1962], p. 31); but Sahibay identifies it as the "persa" (Sahibay and Griggs, p. 41), and Morton and Broderick (op. cit.); E. A. Wallis Budge concurs with this saying that it is a "kind of tree, persa (sycomore fig) . . . the holy ash tree of Heliopolis; . . . a mythological tree in Anu by which sat the Great Cat (Ra)." (An Egyptian Hieroglyphic Dictionary (New York: Dover Publications, Inc., 1978 reissue of 1920 ed.), p. 92.)


49. Shinshoji Buddhist Temple, Nikko, Japan.

50. Madsen, p. 15.


57. This subject has been treated at great length in Geo Widengren, "King and Covenant." *Journal of Semitic Studies* 2(1957): 8-10.


60. Bianchi, p. 131.

61. Meyers, p. 147.


63. Santillana and Dechend, p. 165-177.


65. Rydberg, p. 299.


68. For example, the columns of The Museum of Science and Industry, Chicago.

69. See *Das Herkunftswörterbuch*, vol. 7 of *Duden* (Mannheim: Bibliographisches Institut, 1963), p. 88.


74. G. A. Gaskell, *Dictionary of Scriptures and Myths*


76. John Ferguson, An Illustrated Encyclopedia of Mysticism and the Mystery Religions, p. 90.


80. Sabbahy and Griggs, p. 47.

81. Gardner, p. 494, see signs 0 18, 19.


84. Gardner, p. 62, where Anubis sitting on the Palace of the South is called "Inpw tpy dwn. Anubis (who is) upon his mountian." There are also two depictions of this on the sledge itself. See also Bianchi, pp. 71, 113, 132, 139, 141.

85. Sabbahy and Griggs, loc. cit..

87. Sabbahy and Griggs, op.cit.

88. Naville, loc. cit. See also Budge, Osiris & the Egyptian Resurrection, 11:167., Budge, The Gods of the Egyptians, Ir:210. These wind gods must come together for a resurrection to be affected (Nibley, NJSF, p. 140.), which is similar to Ezekiel's resurrection scene: "Come from the four winds, 0 breath, and breathe upon these slain, that they may live." (Ezekiel 37:9.)

89. This is point no. 6 in Lundquist's typology. See Lundquist, "The Common Temple Ideology of the Ancient Near East," p. 57.

90. See Note no. 8.

91. Budge, Egyptian Magic, p. 89.


93. Budge, Egyptian Magic, p. 89., where Inseti, Hapi, Duamutef, and Gebhsennuef correspond to stomach and large intestines, small intestines, lungs and heart, liver and gall bladder respectively. G. Elliot Smith, "Heart and Reins in Egypt," Journal of the Manchester Oriental Society, 1:41-48. reports that the above was only the case in the XI Dynasty finding the following correspondences more common: liver or spleen, lungs, liver, intestines respectively or liver, lungs, stomach, intestines respectively (which is the standard case). Naville, p. 30. citing an Egyptian text matches them as follows: being, heart, soul, body.


96. Santillana and Dechend, p. 1.