

AN ENCYCLOPEDIA OUTLINE OF
**Masonic, Hermetic,
Qabbalistic and Rosierucian
Symbolical Philosophy**

*Being an Interpretation of the
Secret Teachings concealed within the Rituals, Allegories
and Mysteries of all Ages*

BY
MANLY P. HALL
THE ILLUSTRATIONS IN COLOR BY
J. AUGUSTUS KNAPP

Subscribers' Edition



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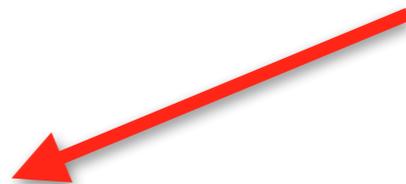
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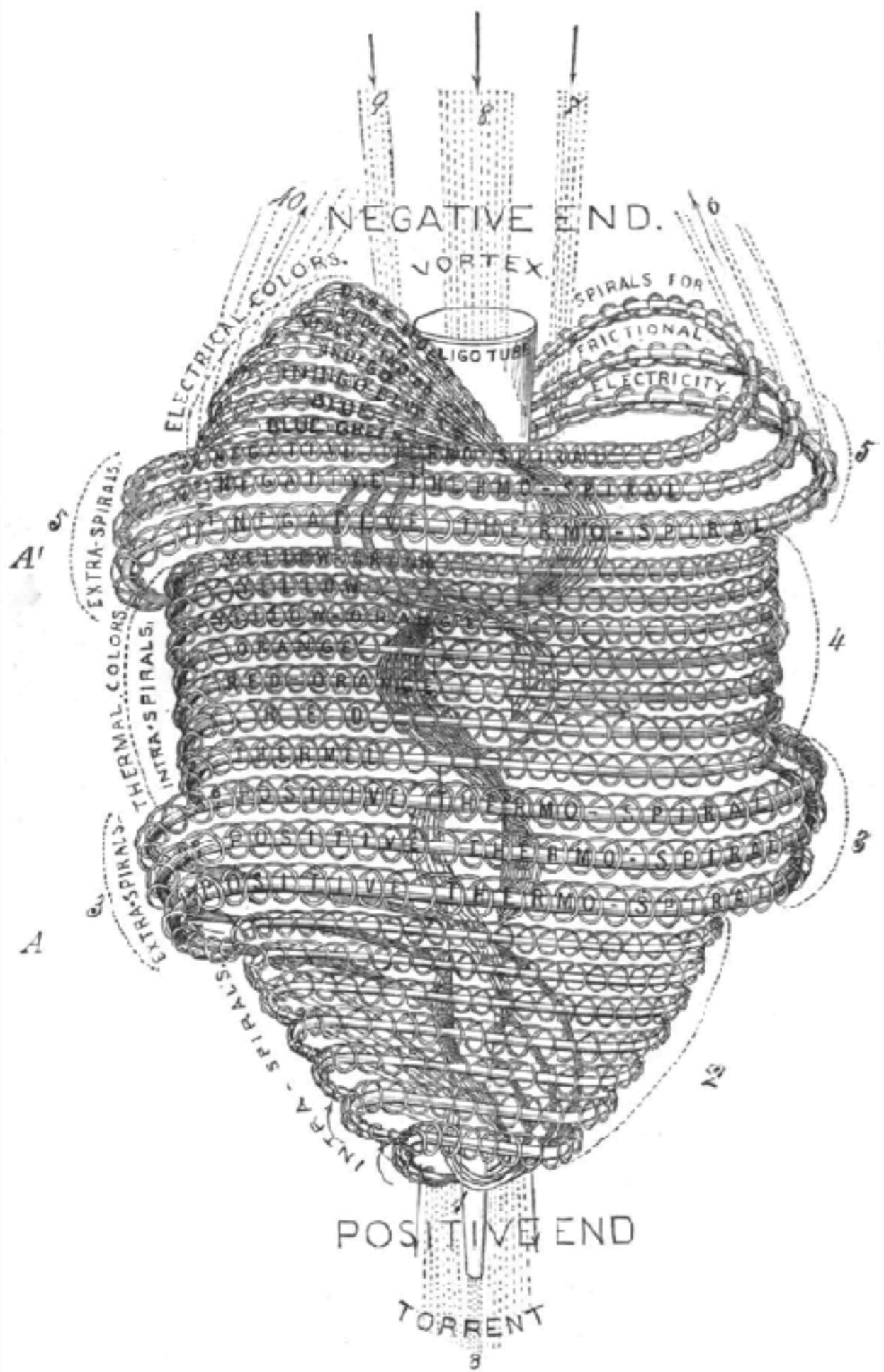


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Some idea of the intention that I seek to convey may be grasped by a study of the atom as portrayed in Babbitt's "Principles of Light and Colour," and later in Mrs. Besant's "Occult Chemistry." This depression is produced by radiations which proceed counter to the rotations of the sphere and pass down from the north southwards to a midway point. From there they tend to increase the latent heat, to produce added momentum and to give specific quality according to the source from which the radiation comes. This absorption of extra-spheroidal emanation is the secret of the dependence of one sphere upon another, and has its correspondence in the cycling of a ray through any plane sphere. Every atom, though termed spheroidal, is more accurately a sphere slightly depressed at one location, that location being the place through which flows the force which animates the matter of the sphere. This is true of all spheres, from the solar down to the atom of matter that we call the cell in the body physical. Through the depression in the physical atom flows the vitalising force from without. Every atom is both positive and negative; it is receptive or negative where the inflowing force is concerned, and positive or radiatory where its own emanations are concerned, and in connection with its effect upon its environment. TCF:155-6

The Six Disciplines of Philosophy

Metaphysics, which deals with such abstract subjects as cosmology, theology, and the nature of being.

Logic, which deals with the laws governing rational thinking, or as it has been called, "the doctrine of fallacies".

Ethics, which is the science of morality, individual responsibility, and character—concerned chiefly with an effort to determine the nature of good.

Psychology, which is devoted to investigation and classification of those forms of phenomena referable to a mental origin.

***Epistemology*, which is the science concerned primarily with the nature of knowledge itself and the question of whether it may exist in an absolute form.**

Æsthetics, which is the science of the nature of and the reactions awakened by the beautiful, the harmonious, the elegant, and the noble.

Plato regarded philosophy as the greatest good ever imparted by Divinity to man. In the twentieth century, however, it has become a ponderous and complicated structure of arbitrary and irreconcilable notions--yet each substantiated by almost incontestable logic. The lofty theorems of the old Academy which Iamblichus likened to the nectar and ambrosia of the gods have been so adulterated by opinion--which Heraclitus declared to be a falling sickness of the mind--that the heavenly mead would now be quite unrecognizable to this great Neo-Platonist. Convincing evidence of the increasing superficiality of modern scientific and philosophic thought is its persistent drift towards materialism. When the great astronomer Laplace was asked by Napoleon why he had not mentioned God in his *Traité de la Mécanique Céleste*, the mathematician naively replied: "Sire, I had no need for that hypothesis!"

In his treatise on Atheism, Sir Francis Bacon tersely summarizes the situation thus: "A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion." The *Metaphysics* of Aristotle opens with these words: "All men naturally desire to know." To satisfy this common urge the unfolding human intellect has explored the extremities of imaginable space without and the extremities of imaginable self within, seeking to estimate the relationship between the one and the all; the effect and the cause; Nature and the groundwork of Nature; the mind and the source of the mind; the spirit and the substance of the spirit; the illusion and the reality.

An ancient philosopher once said: "He who has not even a knowledge of common things is a brute among men. He who has an accurate knowledge of human concerns alone is a man among brutes. But he who knows all that can be known by intellectual energy, is a God among men." Man's status in the natural world is determined, therefore, by the quality of his thinking. He whose mind is enslaved to his bestial instincts is philosophically not superior to the brute-, he whose rational faculties ponder human affairs is a man; and he whose intellect is elevated to the consideration of divine realities is already a demigod, for his being partakes of the luminosity with which his reason has brought him into proximity. In his encomium of "the science of sciences" Cicero is led to exclaim: "O philosophy, life's guide! O searcher--out of virtue and expeller of vices! What could we and every age of men have been without thee? Thou hast produced cities; thou hast called men scattered about into the social enjoyment of life."

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STOAA:13

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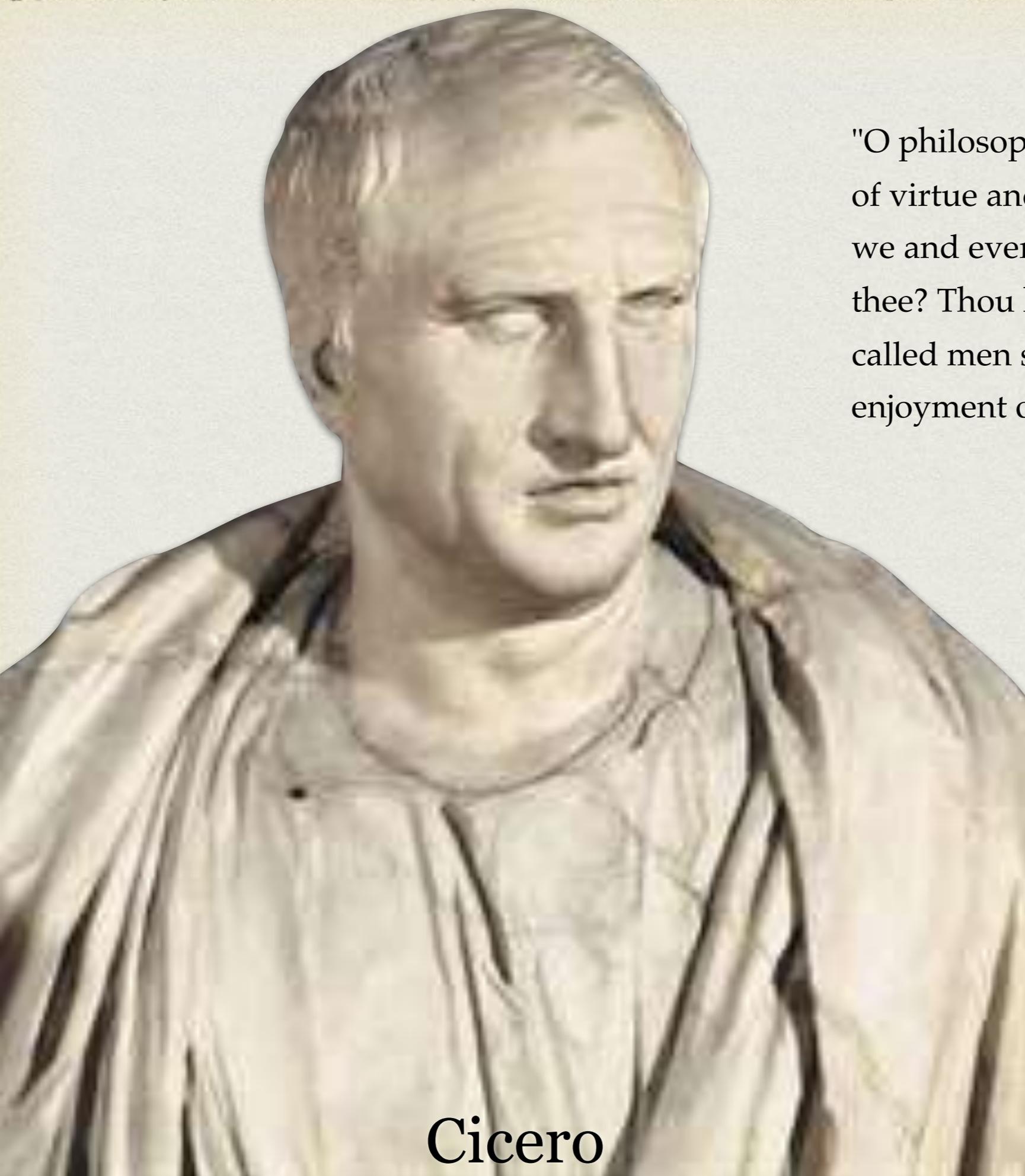
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A marble bust of the Roman philosopher Cicero, shown from the chest up. He has short, curly hair and is wearing a draped garment. His expression is thoughtful, with his eyes slightly closed and a slight frown.

"O philosophy, life's guide! O searcher-out of virtue and expeller of vices! What could we and every age of men have been without thee? Thou hast produced cities; thou hast called men scattered about into the social enjoyment of life."

Cicero



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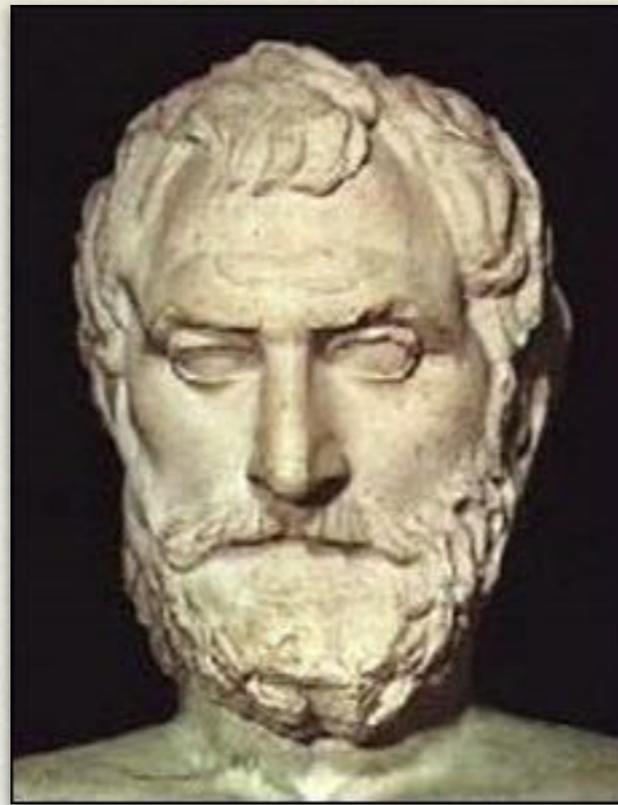
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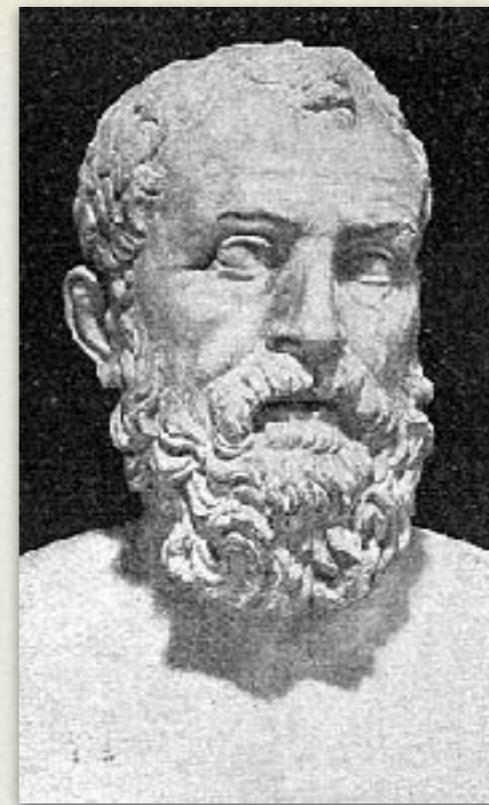
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The Ionic School



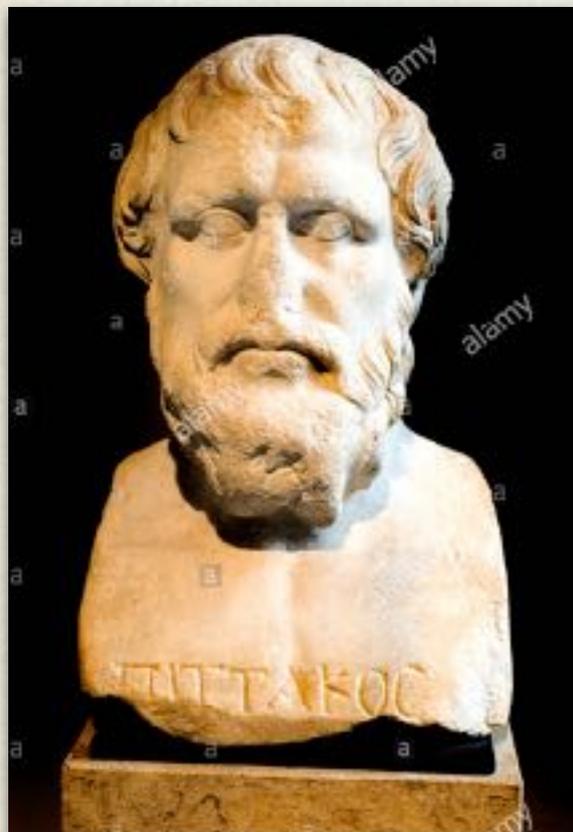
Thales of Miletus



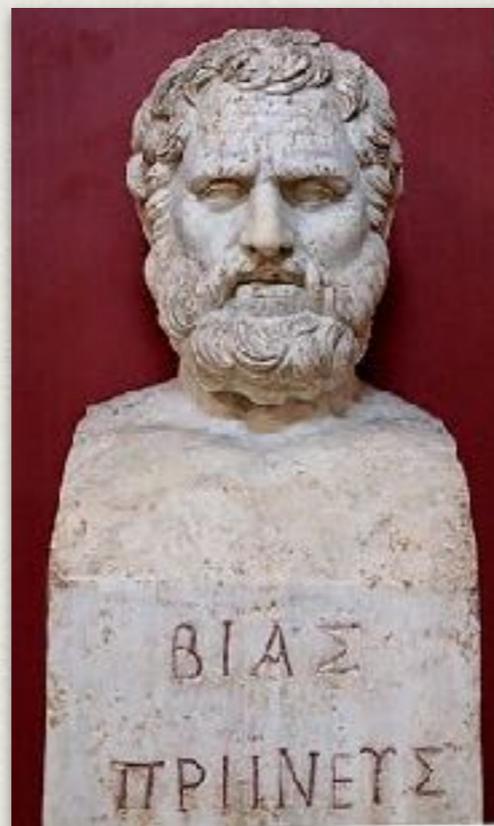
Solon



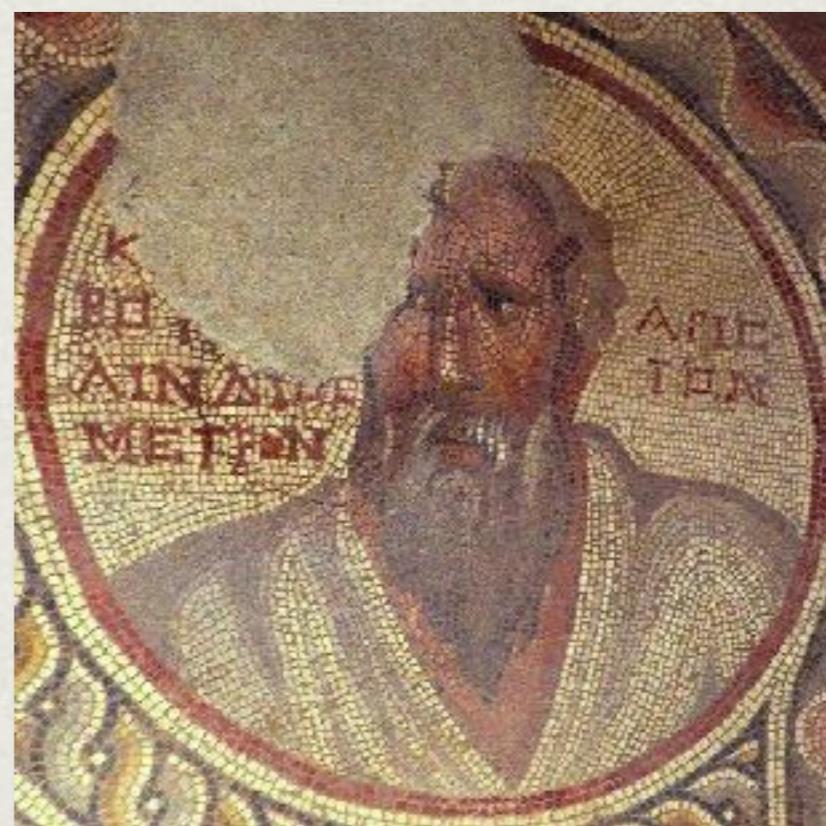
Chilon



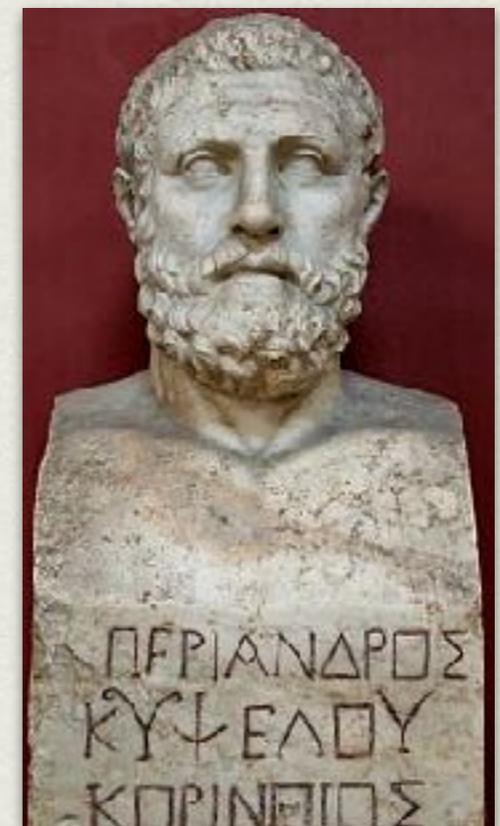
Pittacus



Bias



Cleobulus



Periander

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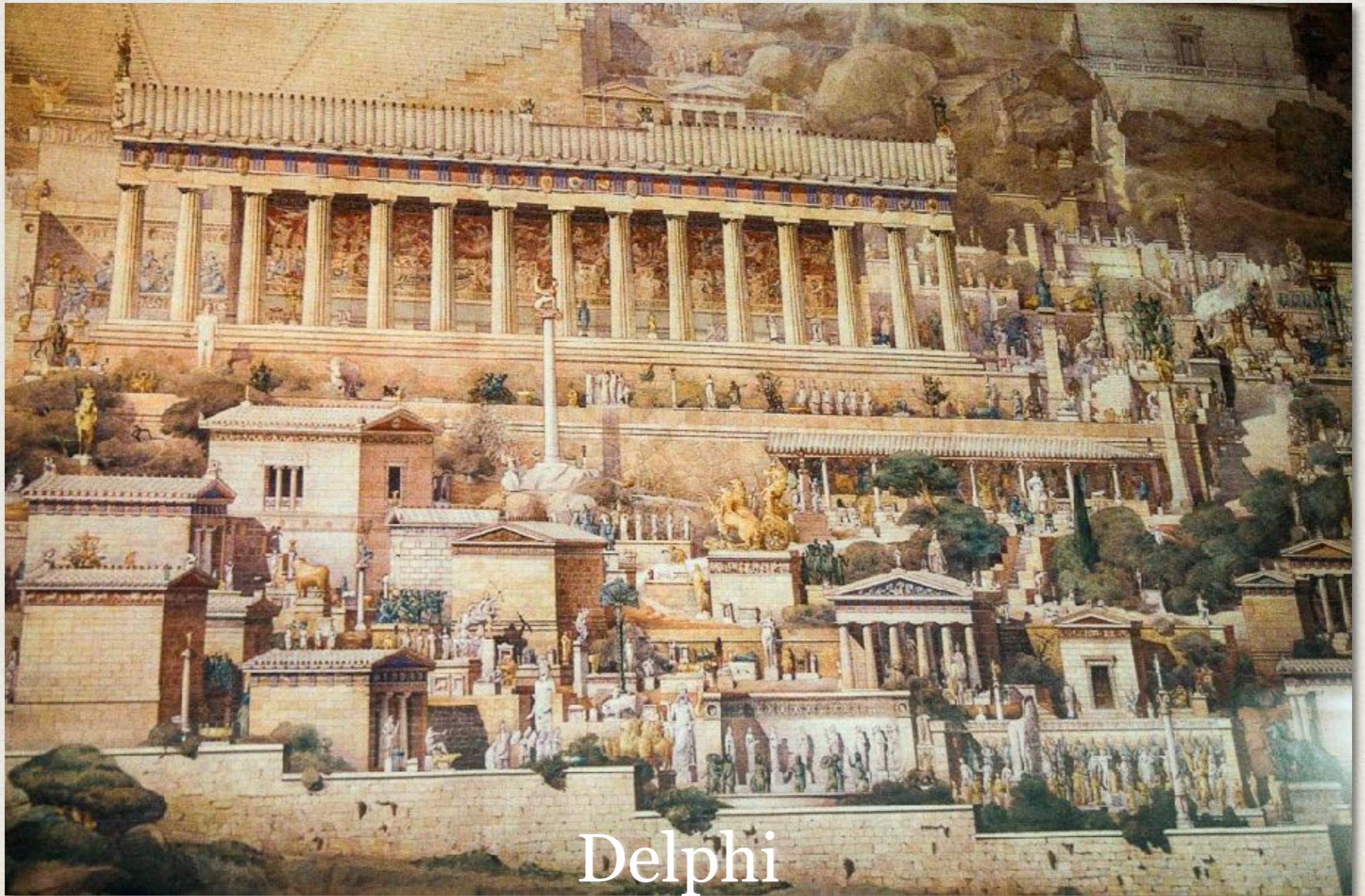
Mosaic of the Seven Sages, 3rd c. AD.
Calliope at center, and clockwise from the top: Socrates, Chilon, Pittacus Periander, Cleobulus, Bias, Thales, and Solon.



The Seven Sages depicted in the Nuremberg Chronicles



ΓΝΩΘΙ'CAΥΤΟΝ
'Know Thyself'



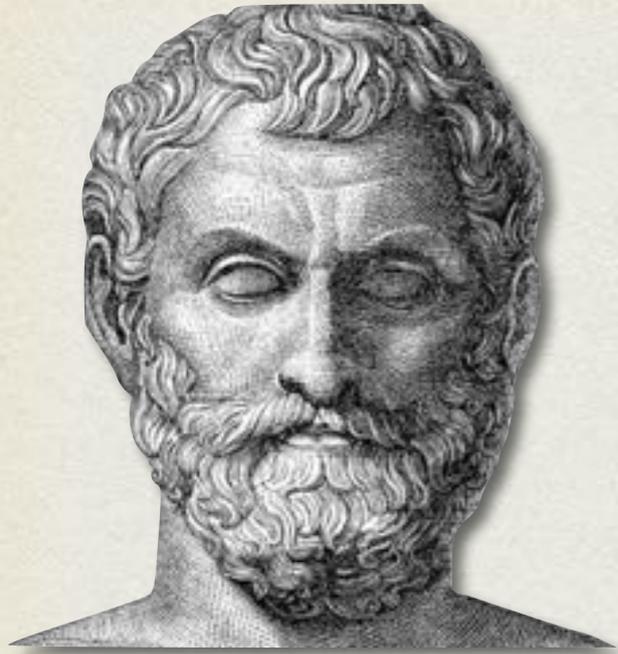
Delphi



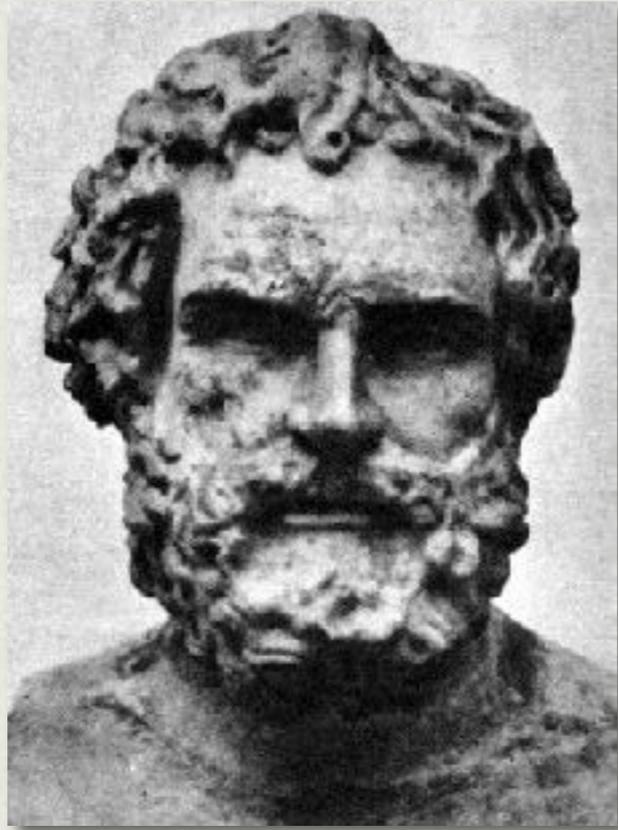
Temple of Apollo

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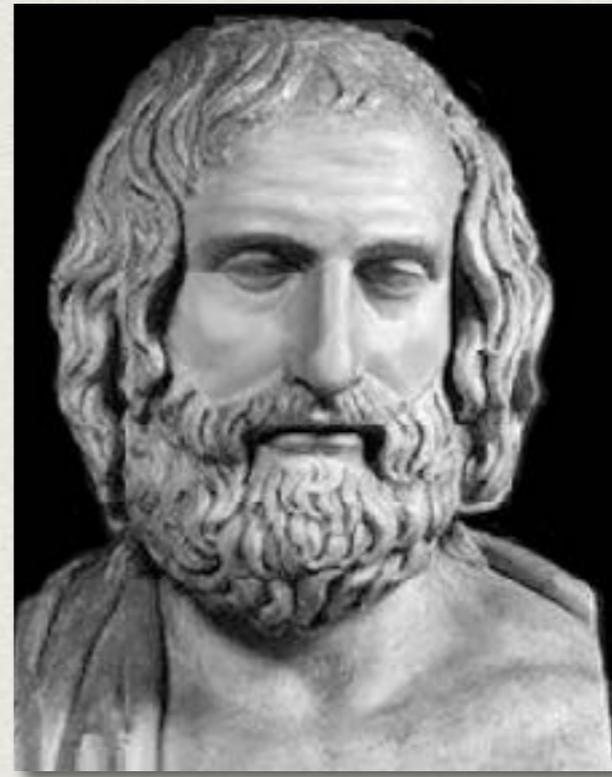
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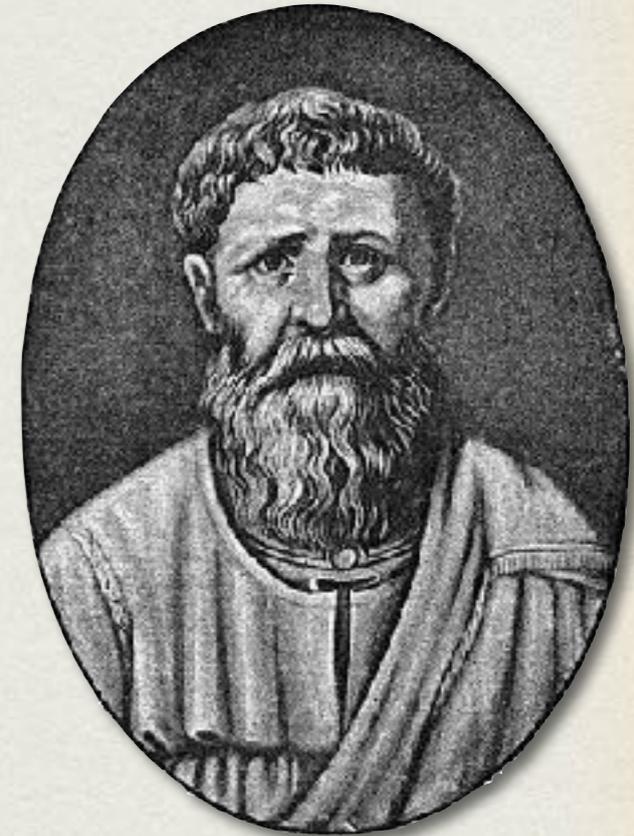
Anaximander



Anaximenes

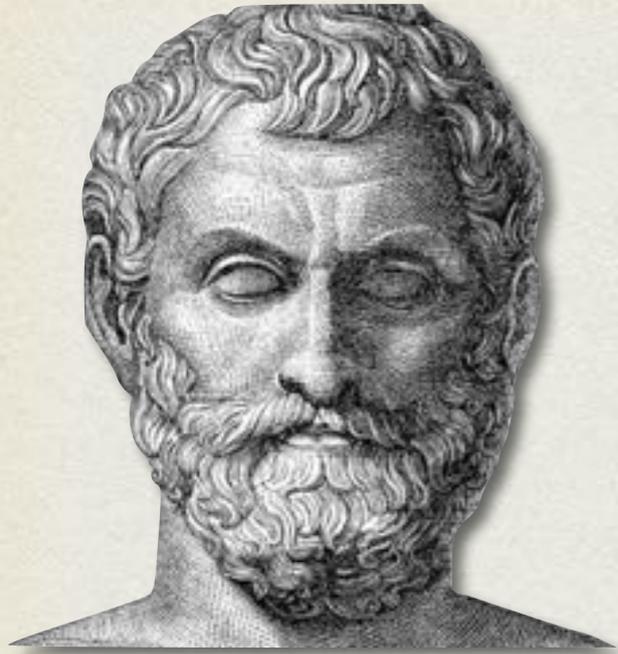


Anaxagoras

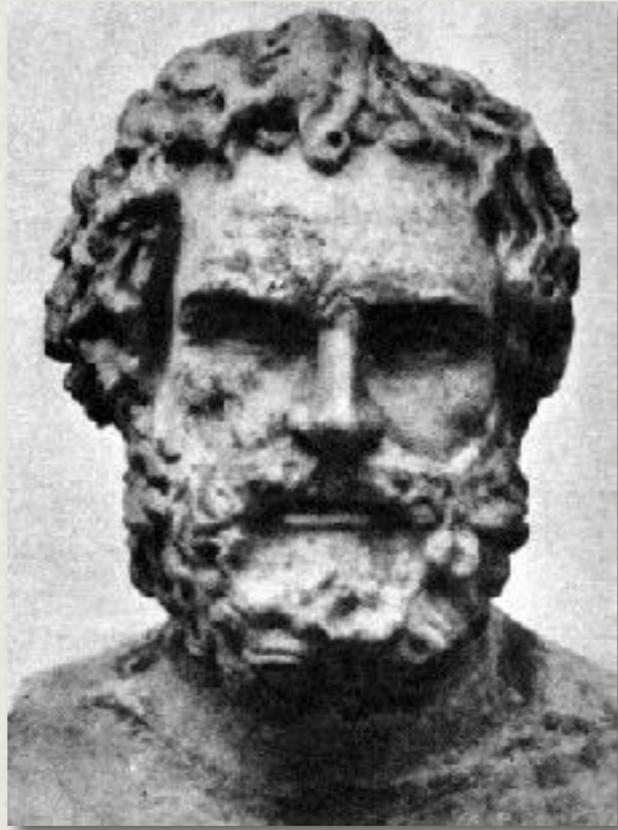


Archelaus

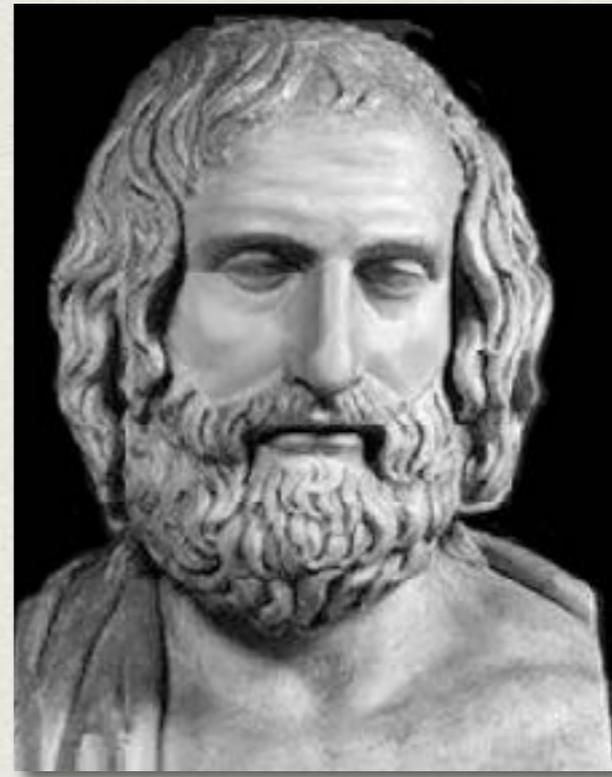
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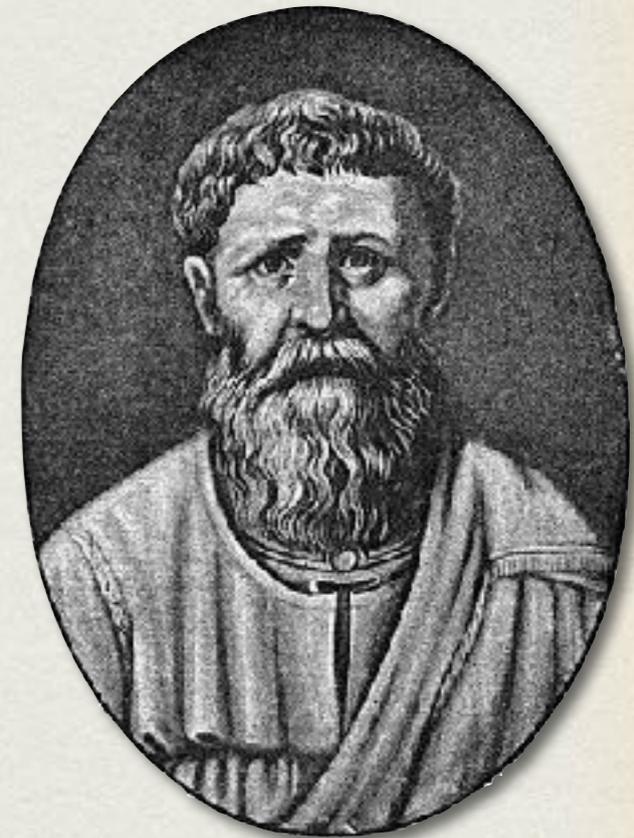
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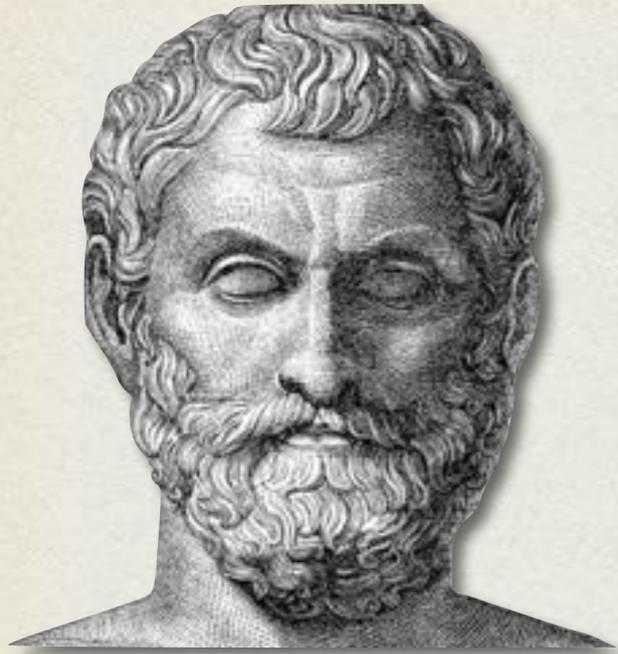


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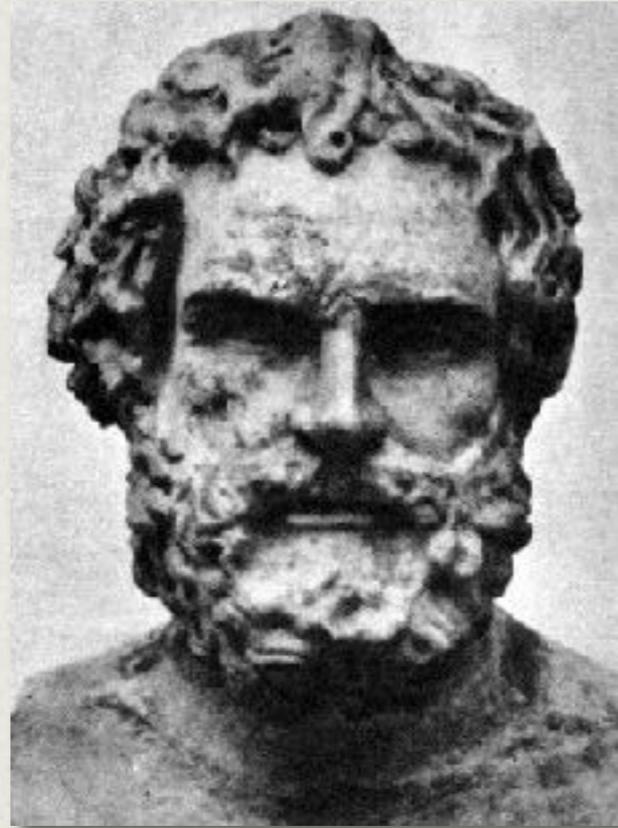


Archelaus

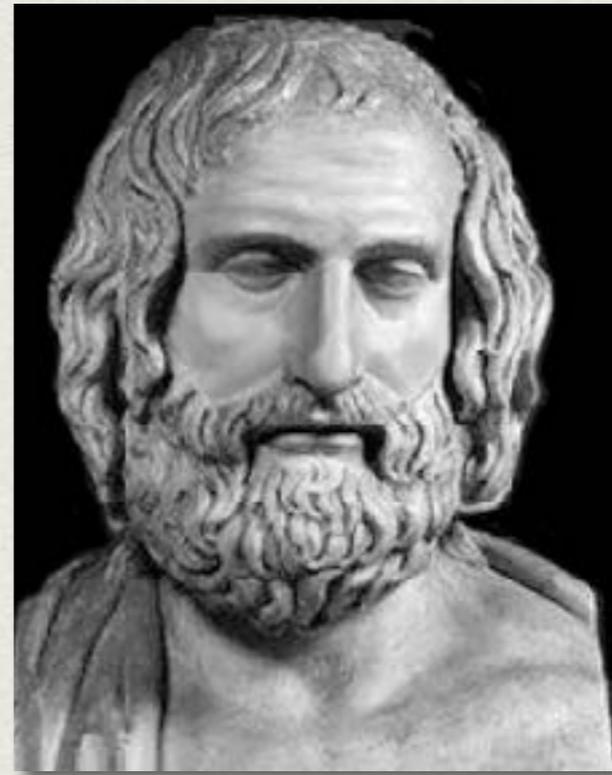
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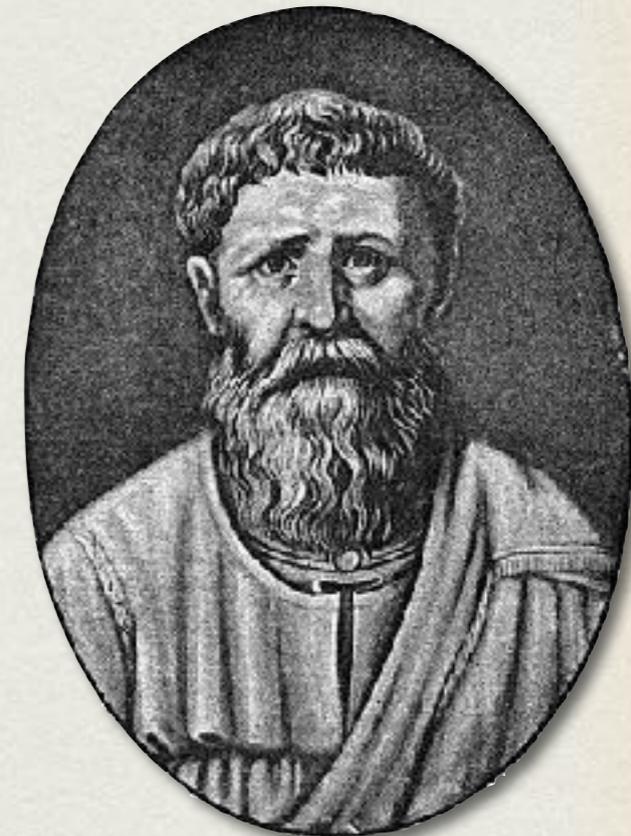
Anaximander



Anaximenes

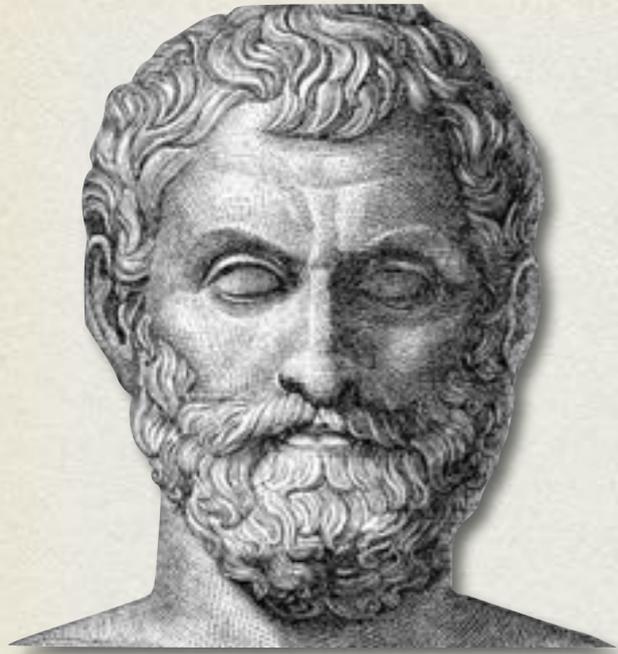


Anaxagoras

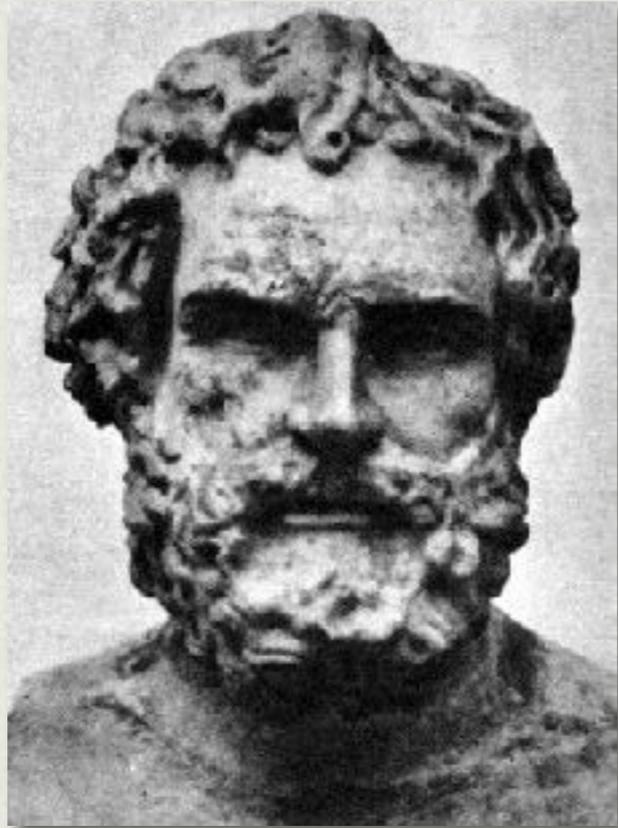


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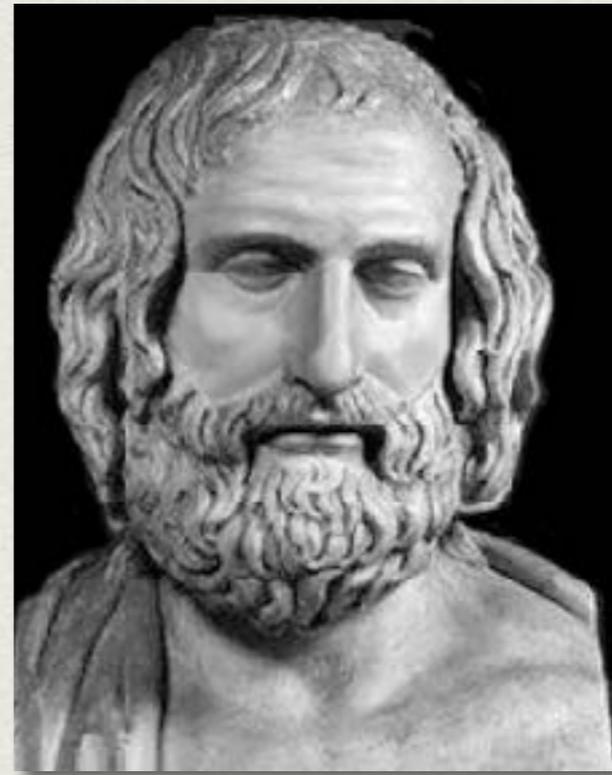
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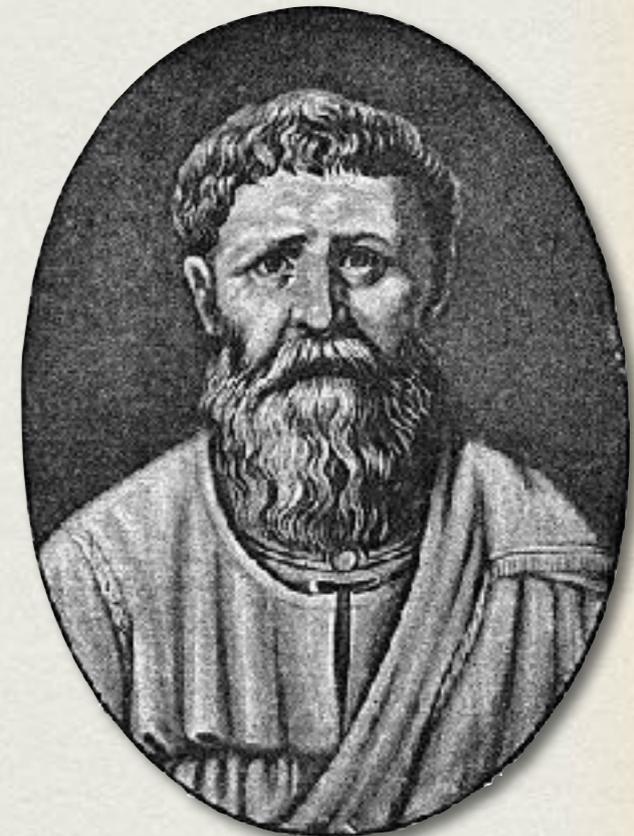
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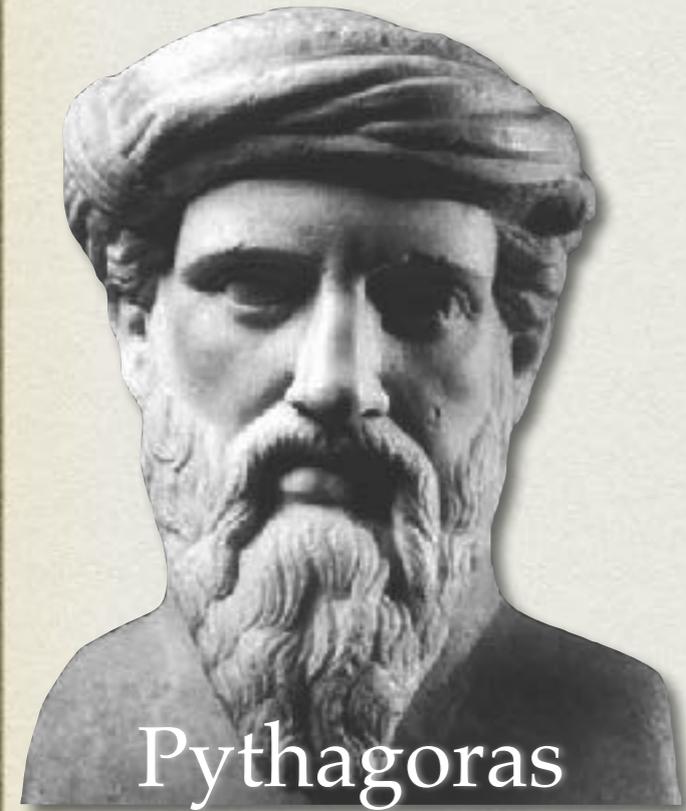
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Pythagoreanism may be summarized as a system of metaphysical speculation concerning the relationships between numbers and the causal agencies of existence. This school also first expounded the theory of celestial harmonics or "the music of the spheres." John Reuchlin said of Pythagoras that he taught nothing to his disciples before the discipline of silence, silence being the first rudiment of contemplation. In his *Sophist*, Aristotle credits Empedocles with the discovery of rhetoric. Both Pythagoras and Empedocles accepted the theory of transmigration, the latter saying: "A boy I was, then did a maid become; a plant, bird, fish, and in the vast sea swum." Archytas is credited with invention of the screw and the crane. Pleasure he declared to be a pestilence because it was opposed to the temperance of the mind; he considered a man without deceit to be as rare as a fish without bones.

The *Eleatic* sect was founded by Xenophanes (570-480 B.C.), who was conspicuous for his attacks upon the cosmologic and theogonic fables of Homer and Hesiod. Xenophanes declared that God was "one and incorporeal, in substance and figure round, in no way resembling man; that He is all sight and all hearing, but breathes not; that He is all things, the mind and wisdom, not generate but eternal, impassible, immutable, and rational." Xenophanes believed that all existing things were eternal, that the world was without beginning or end, and that everything which was generated was subject to corruption. He lived to great age and is said to have buried his sons with his own hands. Parmenides studied under Xenophanes, but never entirely subscribed to his doctrines. Parmenides declared the senses to be uncertain and reason the only criterion of truth. He first asserted the earth to be round and also divided its surface into zones of heat and cold.

Melissus, who is included in the Eleatic school, held many opinions in common with Parmenides. He declared the universe to be immovable because, occupying all space, there was no place to which it could be moved. He further rejected the theory of a vacuum in space. Zeno of Elea also maintained that a vacuum could not exist. Rejecting the theory of motion, he asserted that there was but one God, who was an eternal, ungenerated Being. Like Xenophanes, he conceived Deity to be spherical in shape. Leucippus held the Universe to consist of two parts: one full and the other a vacuum. From the Infinite a host of minute fragmentary bodies descended into the vacuum, where, through continual agitation, they organized themselves into spheres of substance. STOAA:14

Italic or Pythagorean School



Pythagoras



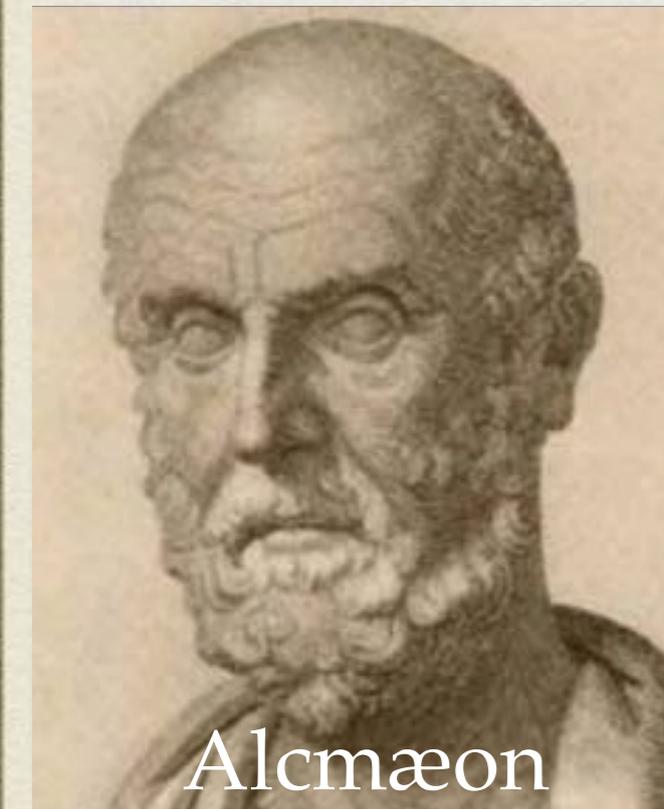
Empedocles



Epicharmus



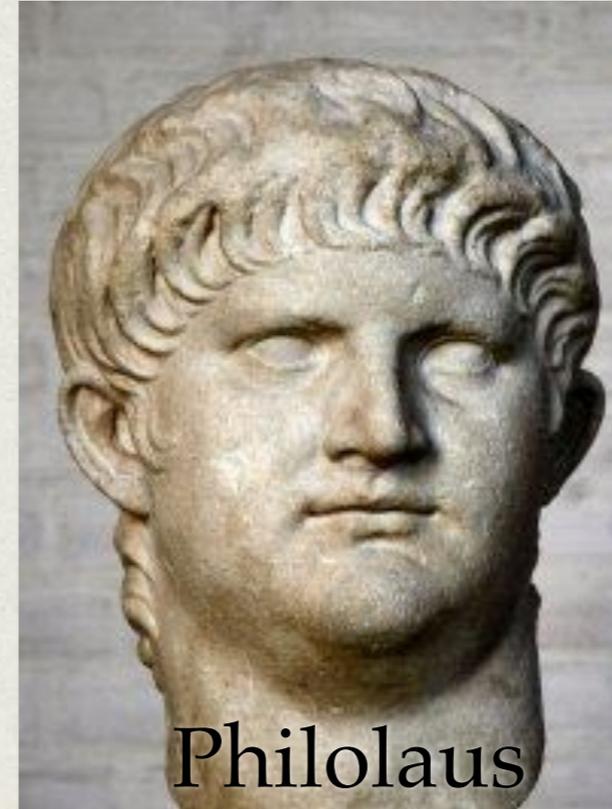
Archytas



Alcmaeon



Hippasus



Philolaus



Eudoxus



Flower

The One

Union



Nous

2 Faculties



Love
Intuition



Psykhê

3 Faculties



Noetic Soul
Reasoning Soul
Unreasoning Soul



Body

4 Elements

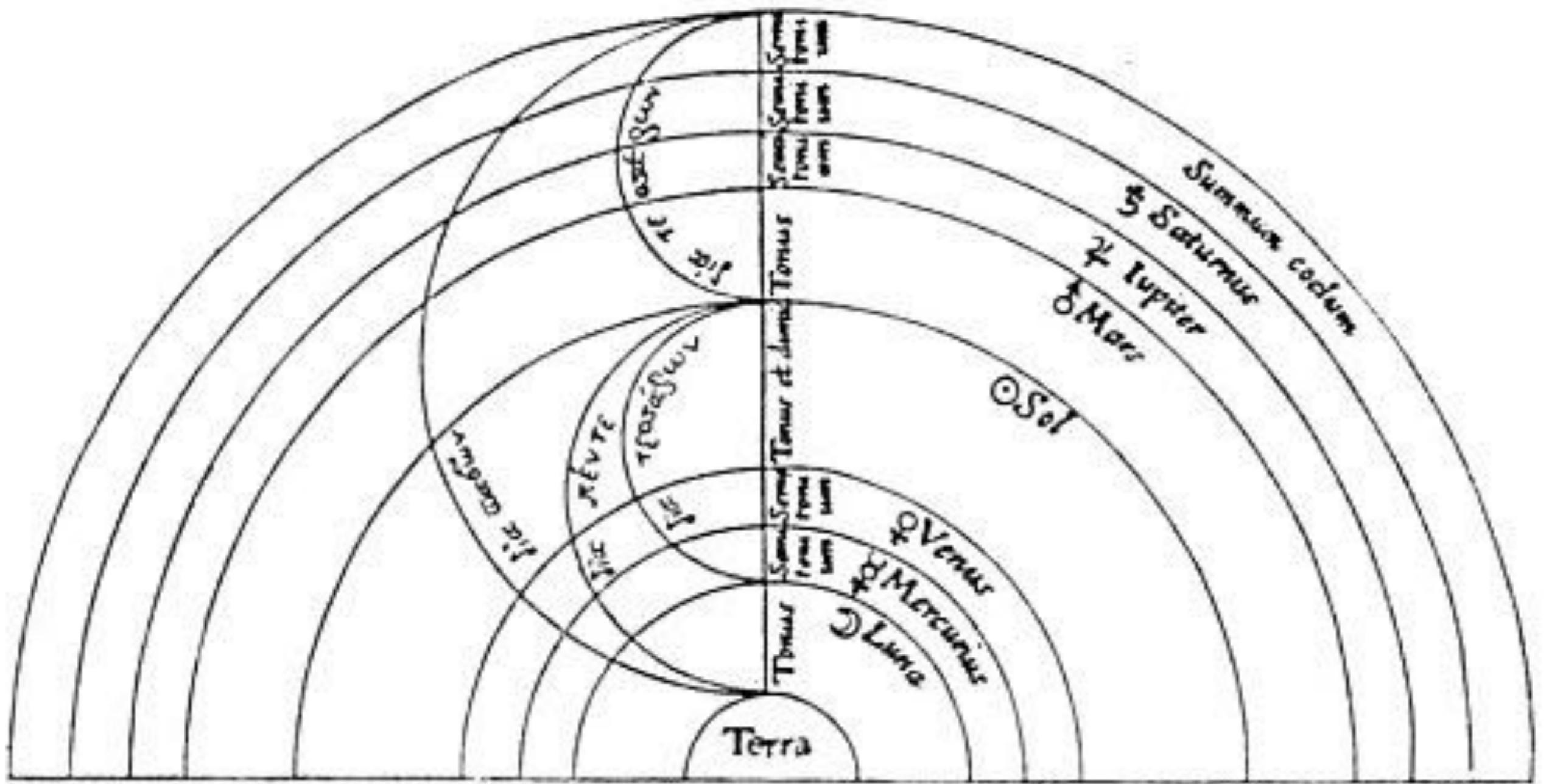


Fire
Air
Water
Earth

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From Thomassin's *Recueil des
Figures, Groupes, Thermes,
Fontaines, Vases et autres
Ornements.*

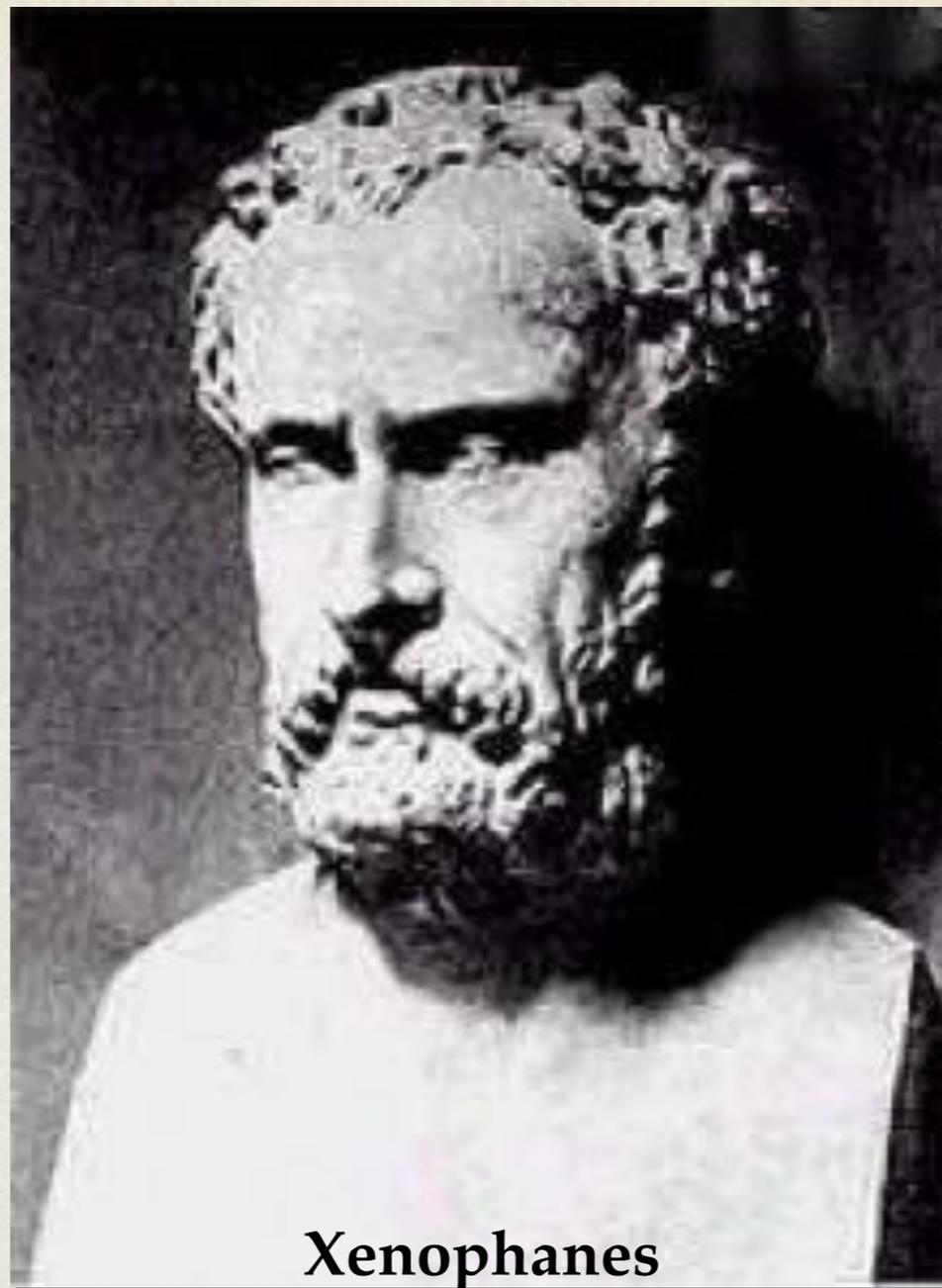
PLATO.

Plato's real name was Aristocles. When his father brought him to study with Socrates, the great Skeptic declared that on the previous night he had dreamed of a white swan, which was an omen that his new disciple was to become one of the world's illumined. There is a tradition that the immortal Plato was sold as a slave by the King of Sicily.

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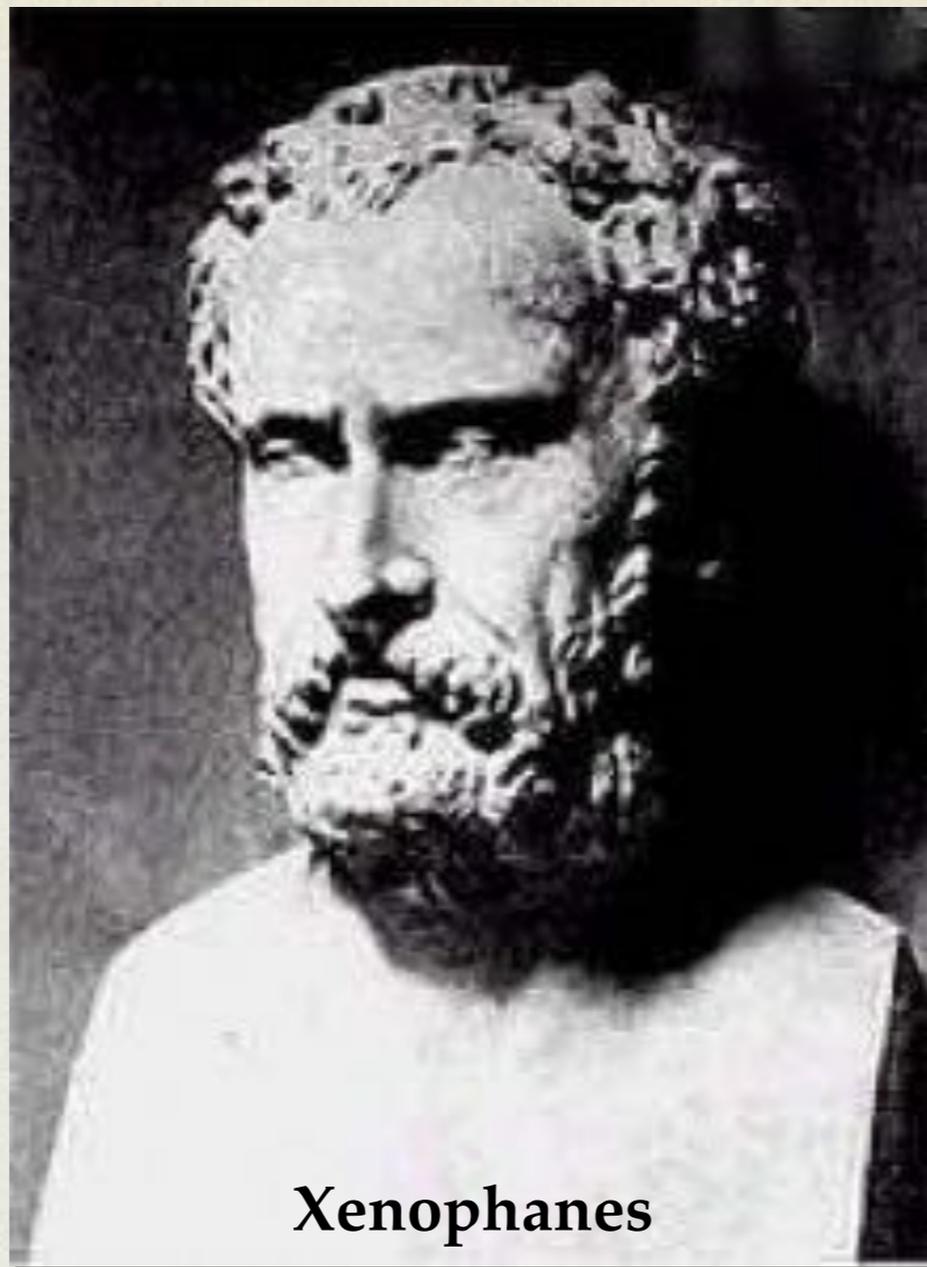
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A man is spheroidal in form, he can be seen as a circular ring-pass-not, a sphere of matter with a nucleus of life at the centre. In predicating this we are considering the true man in his fundamental position as the Ego, with his sphere of manifestation, the causal body,—that body which forms the middle point between Spirit and matter...

Each Heavenly Man is likewise to be seen as spheroidal in shape. He has His ring-pass-not as has the atom and the man. This ring-pass-not comprises the entire planetary scheme; the dense physical globe of any one chain being analogous in His case to the physical body of any man, and to the atom on the physical plane. TCF:247-50

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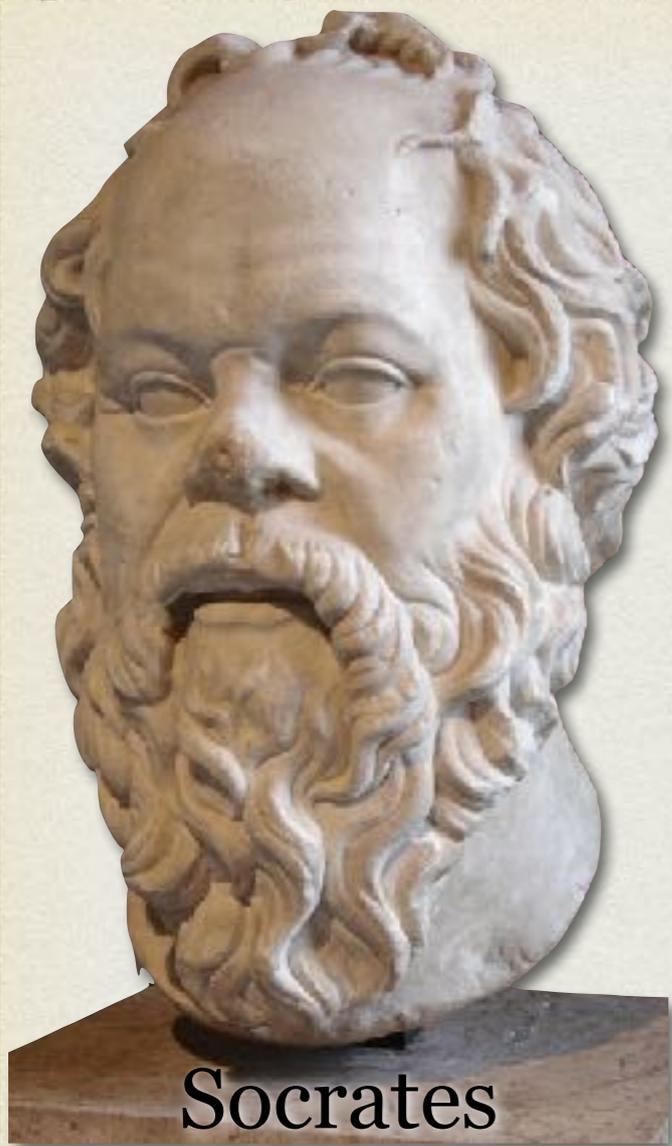
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The principles of all things he conceived to be three in number: *God*, *matter*, and *ideas*. Of God he said: "What He is I know not; what He is not I know." Matter he defined as the subject of generation and corruption; idea, as an incorruptible substance--the intellect of God. Wisdom he considered the sum of the virtues. Among the prominent members of the Socratic sect were Xenophon, Æschines, Crito, Simon, Glauco, Simmias, and Cebes. Professor Zeller, the great authority on ancient philosophies, has recently declared the writings of Xenophon relating to Socrates to be forgeries. When *The Clouds of Aristophanes*, a comedy written to ridicule the theories of Socrates, was first presented, the great Skeptic himself attended the play. During the performance, which caricatured him seated in a basket high in the air studying the sun, Socrates rose calmly in his seat, the better to enable the Athenian spectators to compare his own unprepossessing features with the grotesque mask worn by the actor impersonating him. STOAA:14



Socrates



“The unexamined life is not worth living.”



The Trial of Socrates

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The *Elean* sect was founded by Phædo of Elis, a youth of noble family, who was bought from slavery at the instigation of Socrates and who became his devoted disciple. Plato so highly admired Phædo's mentality that he named one of the most famous of his discourses The Phædo. Phædo was succeeded in his school by Plisthenes, who in turn was followed by Menedemus. Of the doctrines of the Elean sect little is known. Menedemus is presumed to have been inclined toward the teachings of Stilpo and the Megarian sect. When Menedemus' opinions were demanded, he answered that he was free, thus intimating that most men were enslaved to their opinions. Menedemus was apparently of a somewhat belligerent temperament and often returned from his lectures in a badly bruised condition. The most famous of his propositions is stated thus: That which is not the same is different from that with which it is not the same. This point being admitted, Menedemus continued: To benefit is not the same as good, therefore good does not benefit. After the time of Menedemus the Elean sect became known as the Eretrian. Its exponents denounced all negative propositions and all complex and abstruse theories, declaring that only affirmative and simple doctrines could be true.

The *Megarian* sect was founded by Euclid of Megara (not the celebrated mathematician), a great admirer of Socrates. The Athenians passed a law decreeing death to any citizen of Megara found in the city of Athens. Nothing daunted, Euclid donned woman's clothing and went at night to study with Socrates. After the cruel death of their teacher, the disciples of Socrates, fearing a similar fate, fled to Megara, where they were entertained with great honor by Euclid. The Megarian school accepted the Socratic doctrine that virtue is wisdom, adding to it the Eleatic concept that goodness is absolute unity and all change an illusion of the senses. Euclid maintained that good has no opposite and therefore evil does not exist. Being asked about the nature of the gods, he declared himself ignorant of their disposition save that they hated curious persons.

The Megarians are occasionally included among the dialectic philosophers. Euclid (who died 374? B.C.) was succeeded in his school by Eubulides, among whose disciples were Alexinus and Apollonius Cronus. Euphantus, who lived to great age and wrote many tragedies, was among the foremost followers of Eubulides. Diodorus is usually included in the Megarian school, having heard Eubulides lecture. According to legend, Diodorus died of grief because he could not answer instantly certain questions asked him by Stilpo, at one time master of the Megarian school. Diodorus held that nothing can be moved, since to be moved it must be taken out of the place in which it is and put into the place where it is not, which is impossible because all things must always be in the places where they are. STAAA:14-5



‘Ancient Megara’ by William Linton

The *Cynics* were a sect founded by Antisthenes of Athens (444-365? B.C.), a disciple of Socrates. Their doctrine may be described as an extreme individualism which considers man as existing for himself alone, and advocates surrounding himself by inharmony, suffering, and direst need that he may thereby be driven to retire more completely into his own nature. The Cynics renounced all worldly possessions, living in the rudest shelters and subsisting upon the coarsest and simplest food. On the assumption that the gods wanted nothing, the Cynics affirmed that those whose needs were fewest consequently approached closest to the divinities. Being asked what he gained by a life of philosophy, Antisthenes replied that he had learned how to converse with himself.

Diogenes of Sinopis is remembered chiefly for the tub in the Metroon which for many years served him as a home. The people of Athens loved the beggar-philosopher, and when a youth in jest bored holes in the tub, the city presented Diogenes with a new one and punished the youth. Diogenes believed that nothing in life can be rightly accomplished without exercitation. He maintained that everything in the world belongs to the wise, a declaration which he proved by the following logic: "All things belong to the gods; the gods are friends to wise persons; all things are common amongst friends; therefore all things belong to the wise." Among the Cynics are Monimus, Onesicritus, Crates, Metrocles, Hipparchia (who married Crates), Menippus, and Menedemus.

The *Cyrenaic* sect, founded by Aristippus of Cyrene (435-356? B.C.), promulgated the doctrine of hedonism. Learning of the fame of Socrates, Aristippus journeyed to Athens and applied himself to the teachings of the great Skeptic. Socrates, pained by the voluptuous and mercenary tendencies of Aristippus, vainly labored to reform the young man. Aristippus has the distinction of being consistent in principle and practice, for he lived in perfect harmony with his philosophy that the quest of pleasure was the chief purpose of life. The doctrines of the Cyrenaics may be summarized thus: All that is actually known concerning any object or condition is the feeling which it awakens in man's own nature. In the sphere of ethics that which awakens the most pleasant feeling is consequently to be esteemed as the greatest good. Emotional reactions are classified as pleasant or gentle, harsh, and mean. The end of pleasant emotion is pleasure; the end of harsh emotion, grief; the end of mean emotion, nothing. Through mental perversity some men do not desire pleasure. In reality, however, pleasure (especially of a physical nature) is the true end of existence and exceeds in every way mental and spiritual enjoyments. Pleasure, furthermore, is limited wholly to the moment; now is the only time. The past cannot be regarded without regret and the future cannot be faced without misgiving; therefore neither is conducive to pleasure. No man should grieve, for grief is the most serious of all diseases. Nature permits man to do anything he desires; he is limited only by his own laws and customs. A philosopher is one free from envy, love, and superstition, and whose days are one long round of pleasure. Indulgence was thus elevated by Aristippus to the chief position among the virtues. He further declared philosophers to differ markedly from other men in that they alone would not change the order of their lives if all the laws of men were abolished. Among prominent philosophers influenced by the Cyrenaic doctrines were Hegesias, Anniceris, Theodorus, and Bion. STOAA:15

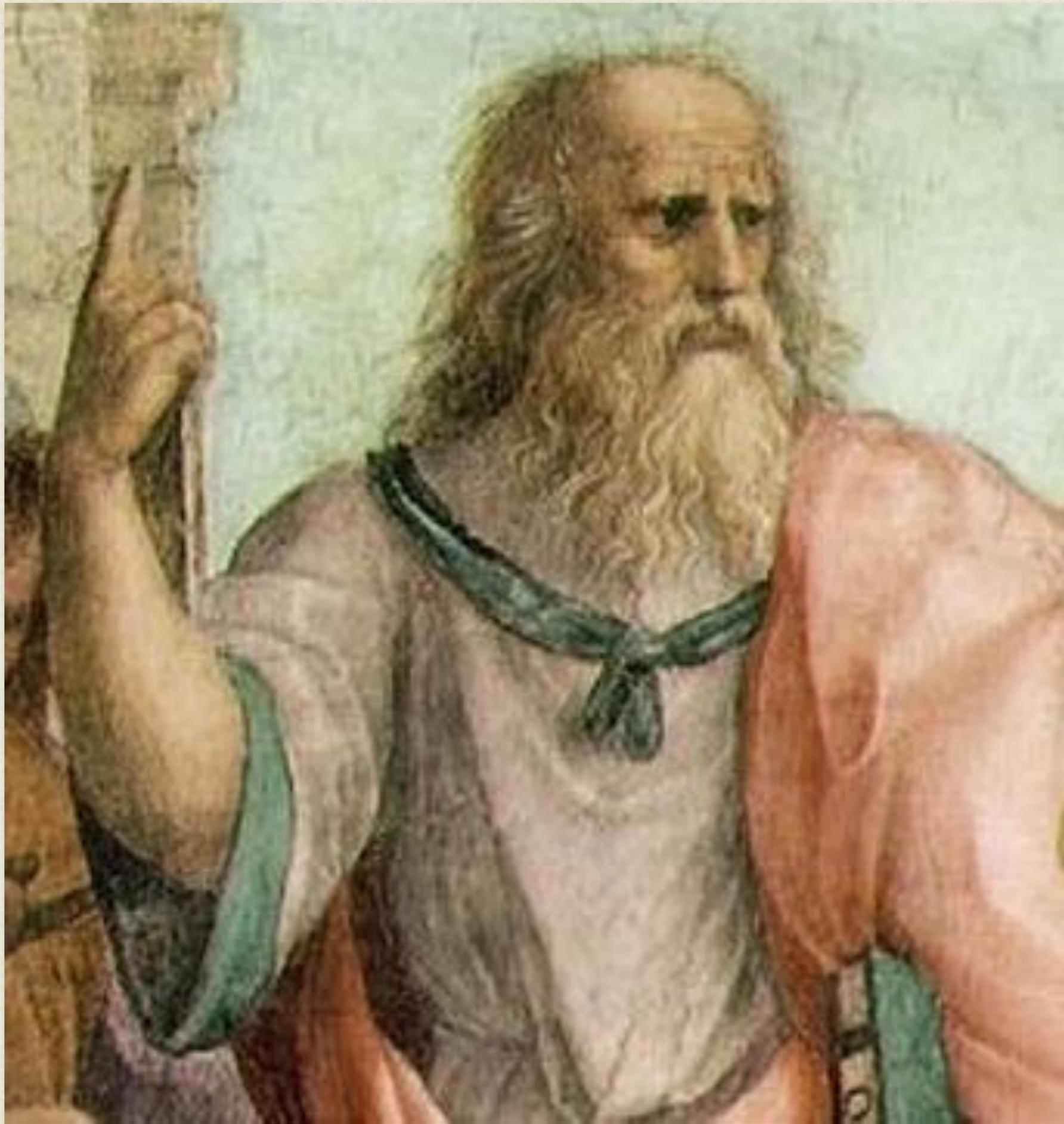


Alexander and Diogenes by Gaspare Dizian

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Plato
from a detail of
Michelangelo's
'Creation of Adam'

Love is the presented attribute which is at this time working into manifestation. Wisdom began to emerge in the time of the Buddha, and was the specified forerunner of love. Synthesis is another of the presented attributes and is only now making its appeal for recognition—an appeal which can only evoke response from the higher types of men, even though centuries have elapsed since Plato endeavored to picture forth the completeness of the Whole and the intricacy of the ideas which have come forth as an expression of that Whole. Such great Revealers of emerging divine attributes as are Plato, the Buddha or Christ differ radically from other Avatars in that They are so constituted that They are focal points through which a new presented attribute can emerge as a thought form, and, therefore, impinge definitely upon the minds of the racial thinkers. These Avatars are *possessed* by the attribute; They intelligently comprehend it and are used to "anchor" the attribute in human consciousness. EP2:398-9

Teaching Avatars. These Appearances sound a new note in the realm of thought and of consciousness; they reveal the next needed truth; they pronounce those words and formulate those truths which throw light upon the spiritual development of humanity. Such Avatars were Plato, the first Patanjali and Sankaracharya; they emerge upon the second ray line of energy, in the department of the Christ and are expressions of hierarchical force. When I say the department of the Christ, I would remind you that the name "Christ" is that of an office—an office that has always had its Head. I do not mention the Christ or the Buddha as among these Avatars because They are Avatars of another class and of infinitely greater potency. EP2:398-9

The sect of the *Academic* philosophers instituted by Plato (427-347 B.C.) was divided into three major parts--the old, the middle, and the new Academy. Among the old Academics were Speusippus, Zenocrates, Poleman, Crates, and Crantor. Arcesilaus instituted the middle Academy and Carneades founded the new. Chief among the masters of Plato was Socrates. Plato traveled widely and was initiated by the Egyptians into the profundities of Hermetic philosophy. He also derived much from the doctrines of the Pythagoreans. Cicero describes the threefold constitution of Platonic philosophy as comprising ethics, physics, and dialectics. Plato defined good as threefold in character: good in the soul, expressed through the virtues; good in the body, expressed through the symmetry and endurance of the parts; and good in the external world, expressed through social position and companionship. In *The Book of Speusippus on Platonic Definitions*, that great Platonist thus defines God: "A being that lives immortally by means of Himself alone, sufficing for His own blessedness, the eternal Essence, cause of His own goodness. According to Plato, the *One* is the term most suitable for defining the Absolute, since the whole precedes the parts and diversity is dependent on unity, but unity not on diversity. The One, moreover, is before being, for *to be* is an attribute or condition of the One.

Platonic philosophy is based upon the postulation of three orders of being: that which moves unmoved, that which is self-moved, and that which is moved. That which is immovable but moves is anterior to that which is self-moved, which likewise is anterior to that which it moves. That in which motion is inherent cannot be separated from its motive power; it is therefore incapable of dissolution. Of such nature are the immortals. That which has motion imparted to it from another can be separated from the source of its animating principle; it is therefore subject to dissolution. Of such nature are mortal beings. Superior to both the mortals and the immortals is that condition which continually moves yet itself is unmoved. To this constitution the power of abidance is inherent; it is therefore the Divine Permanence upon which all things are established. Being nobler even than self-motion, the unmoved Mover is the first of all dignities. The Platonic discipline was founded upon the theory that learning is really reminiscence, or the bringing into objectivity of knowledge formerly acquired by the soul in a previous state of existence. At the entrance of the Platonic school in the Academy were written the words: "Let none ignorant of geometry enter here."

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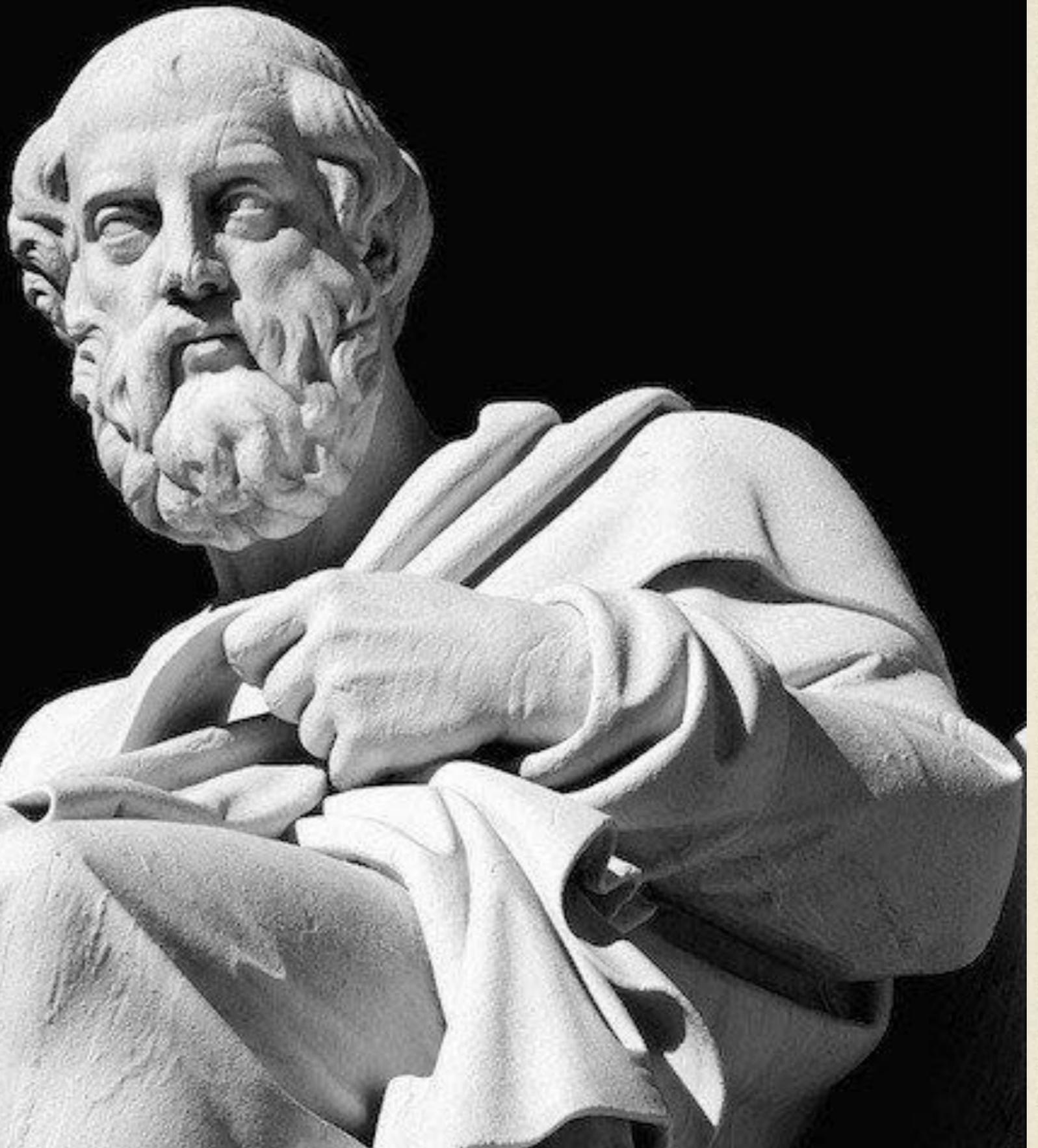
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The first and greatest victory is to
conquer yourself.

To be conquered by yourself is of
all things most shameful and vile.

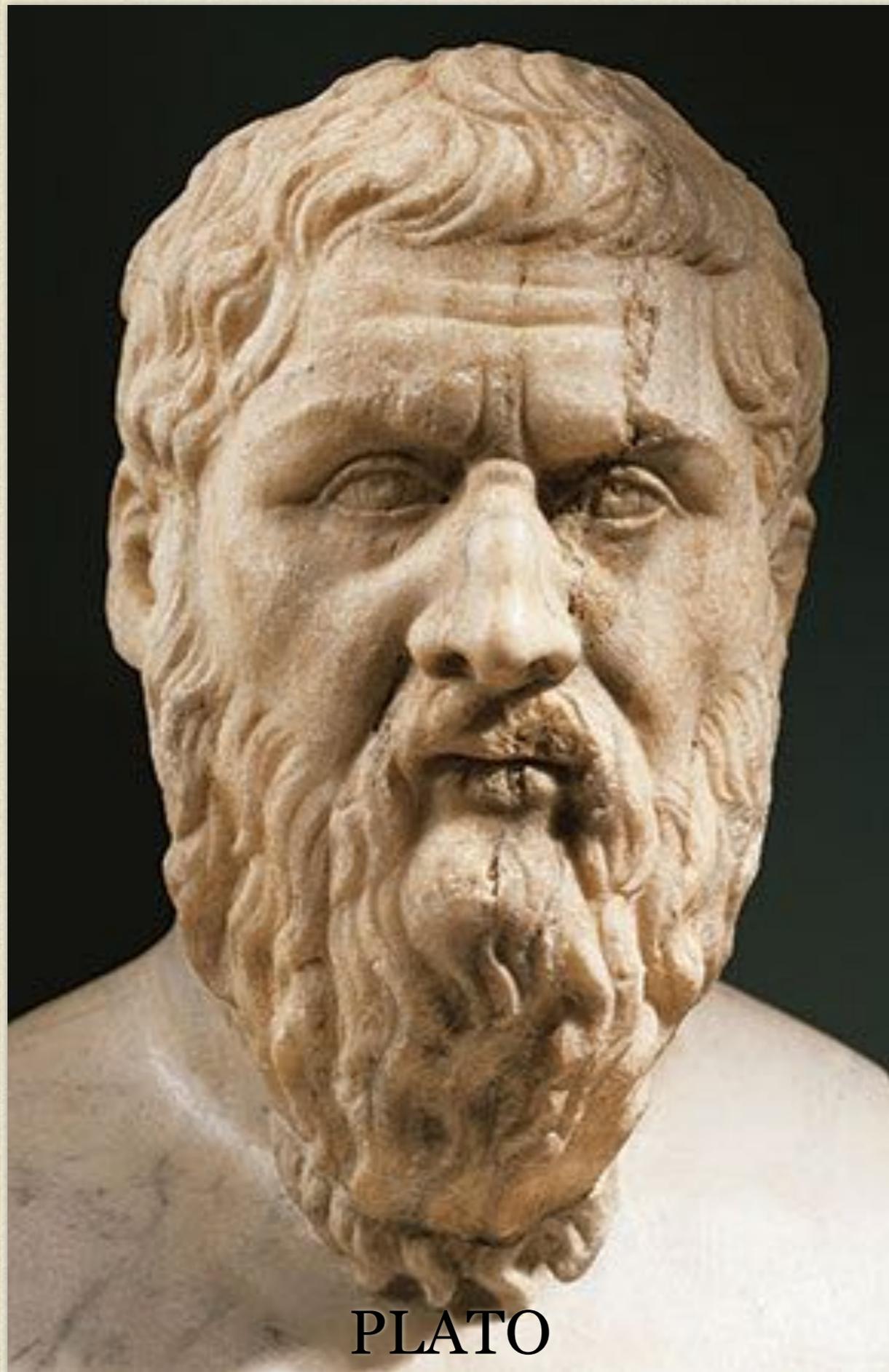
We can easily forgive a child who
is afraid of the dark.

The real tragedy of life is when
men are afraid of the light.



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PLATO

Plato's Three Orders of Being

1. The Unmoved Mover (also Prime Mover)

- That which continually moves yet itself is unmoved
- The power of abidance is inherent
- It is the Divine Permanence upon which all things are established
- Nobler even than self-motion
- The first of all dignities

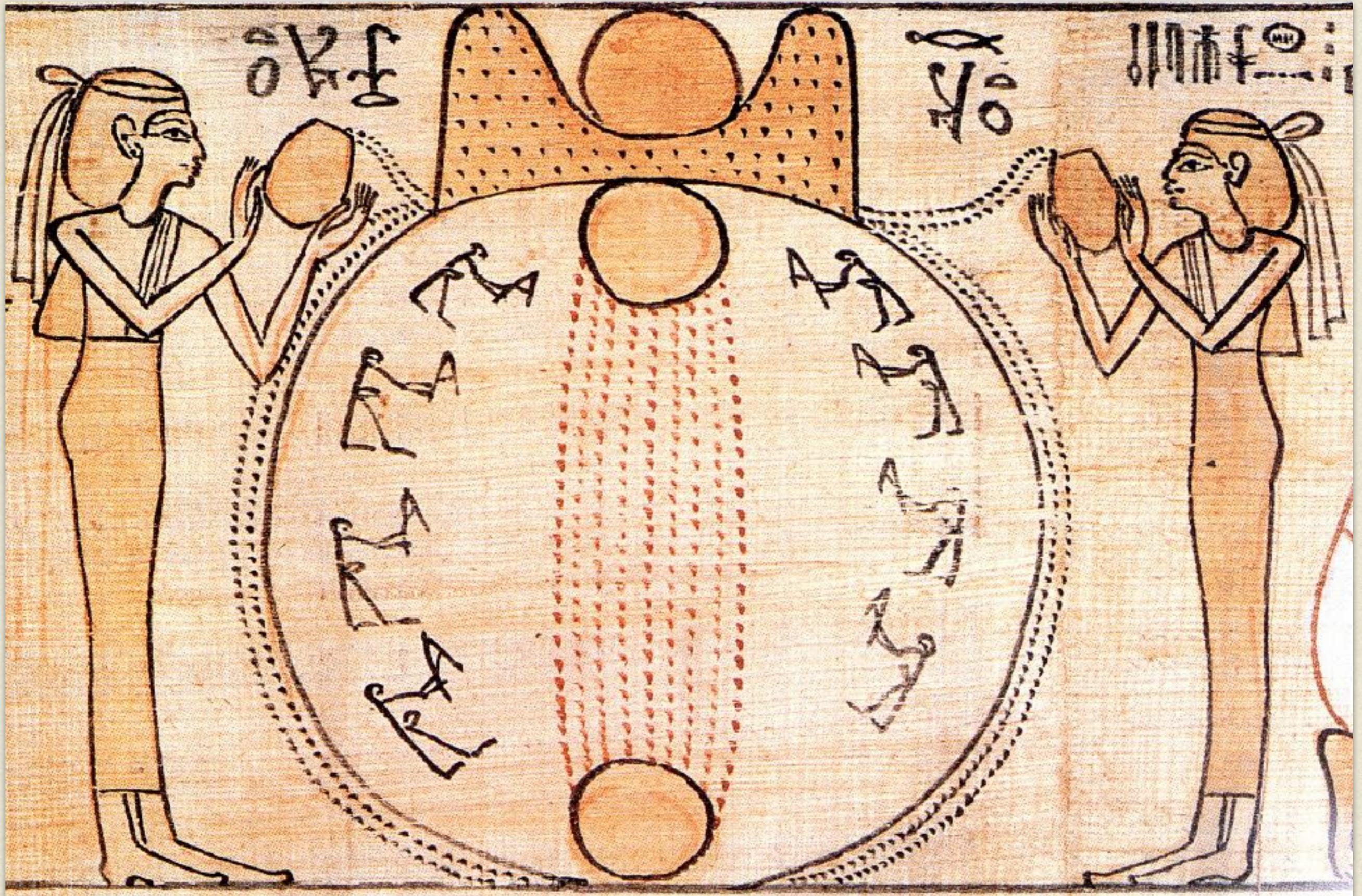
2. The Self-moved

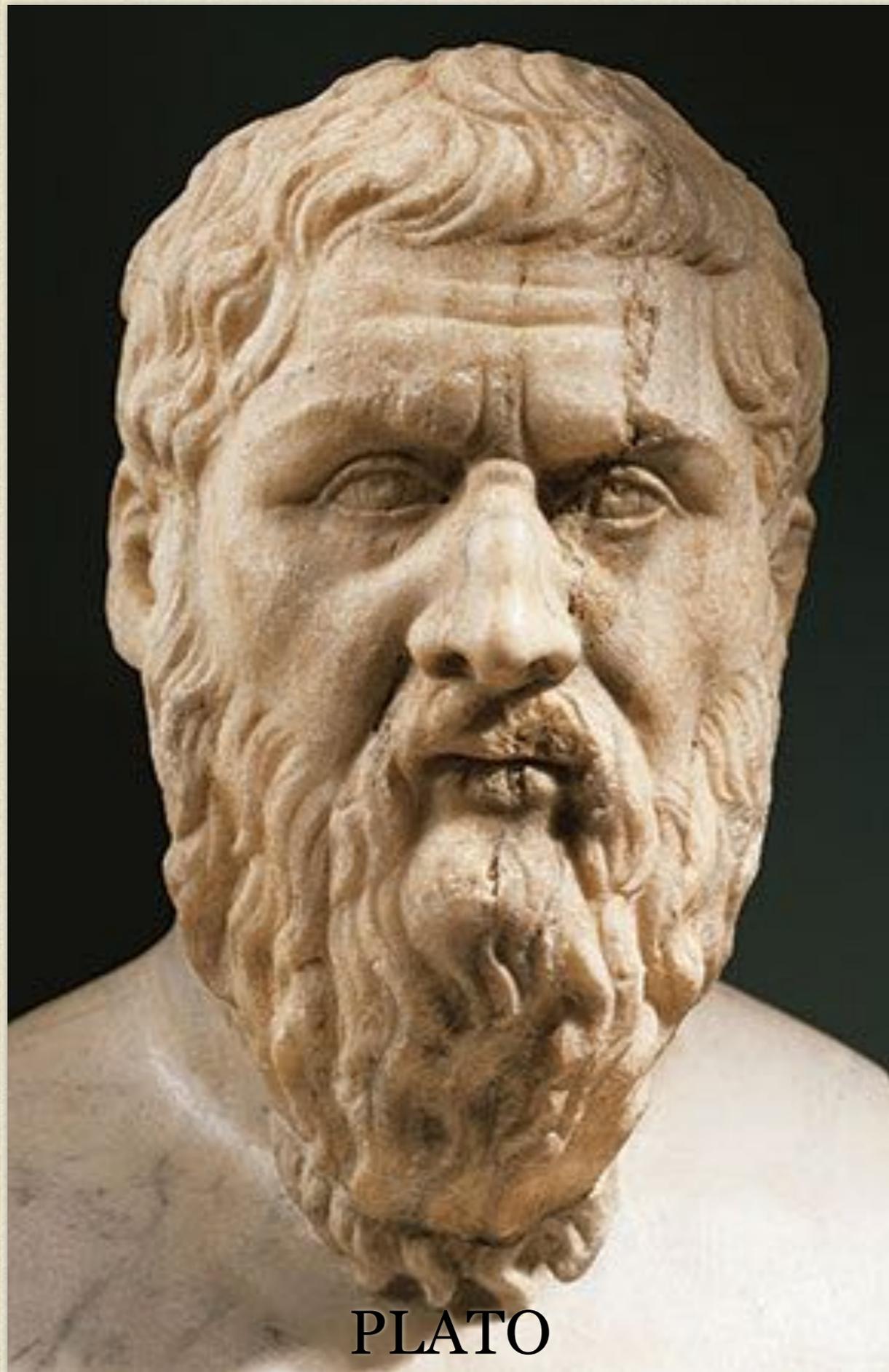
- That in which motion is inherent
- Cannot be separated from its motive power
- Incapable of dissolution
- The nature of the immortals

3. That which is moved

- That which has motion imparted to it from another
- Can be separated from the source of its animating principle
- Subject to dissolution
- The nature of mortal beings

The only true Reality is seen to be the great central life force, remaining unchanged and unmoved at the centre of the changing evanescent temporal forms. *Light of the Soul:367*





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In the occult teachings, the Unknown and the Unknowable mover, or the Self-Existing, is the absolute divine Essence. And thus being *Absolute Consciousness*, and *Absolute Motion*—to the limited senses of those who describe this indescribable—it is unconsciousness and immoveableness. SD1:56