



**The Secret Teachings
Of All Ages**

MANLY P. HALL

MAKARA – the blog

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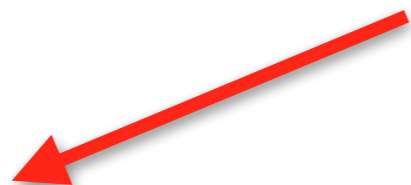
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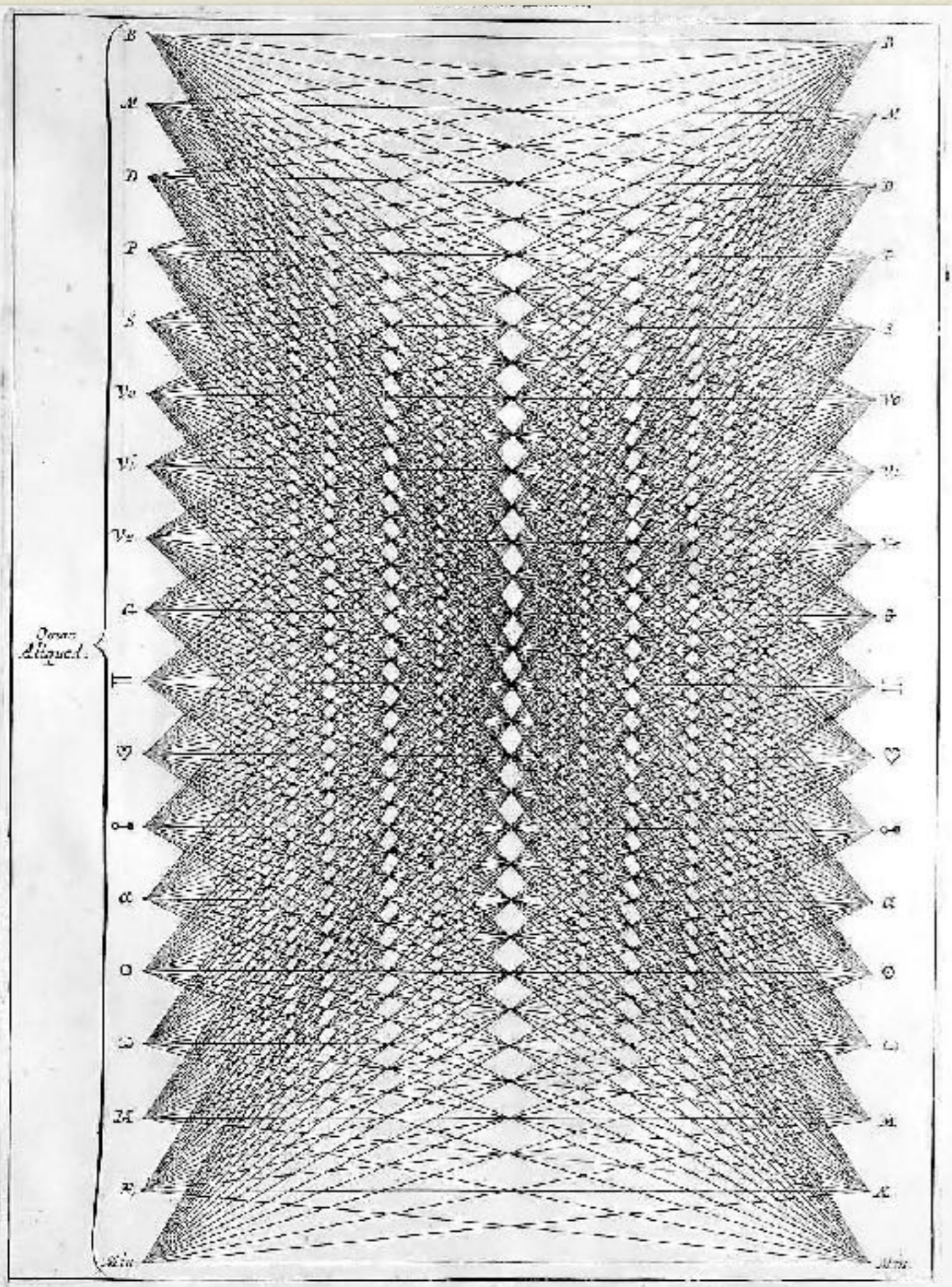
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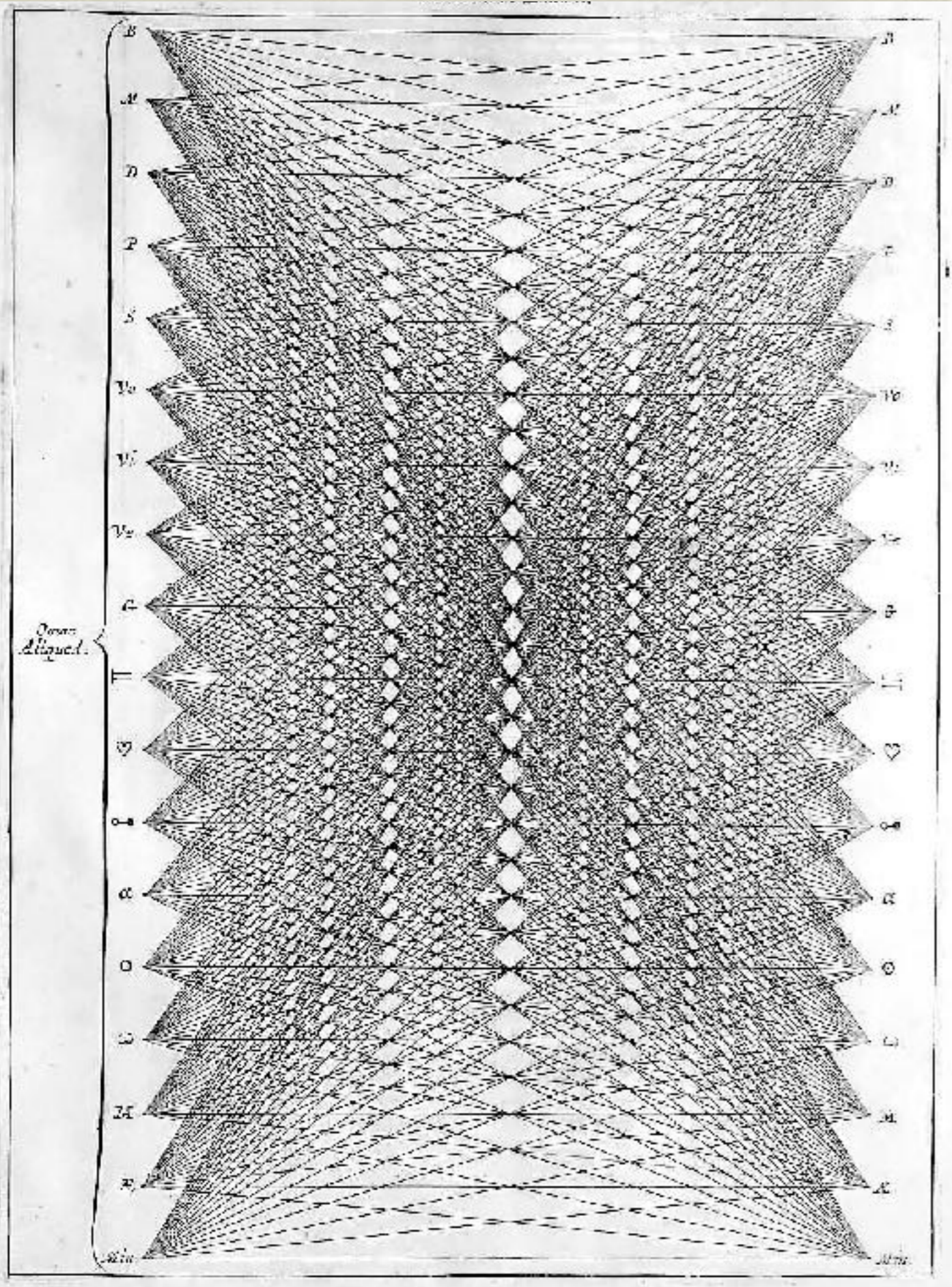




THE PROBLEM OF DIVERSITY

From Kircher's *Ars Magna Sciendi*

In the above diagram Kircher arranges eighteen objects in two vertical columns and then determines the number of arrangements in which they can be combined. By the same method Kircher further estimates that fifty objects may be arranged in 1,273,726,838,815,420,339,851,343,083,767,005,515,293,749,454,795,408,000,000,000,000 combinations. From this it will be evident that infinite diversity is possible, for the countless parts of the universe may be related to each other in an incalculable number of ways; and through the various combinations of these limitless subdivisions of being, infinite individuality and infinite variety must inevitably result. Thus it is further evident that life can never become monotonous or exhaust the possibilities of variety.



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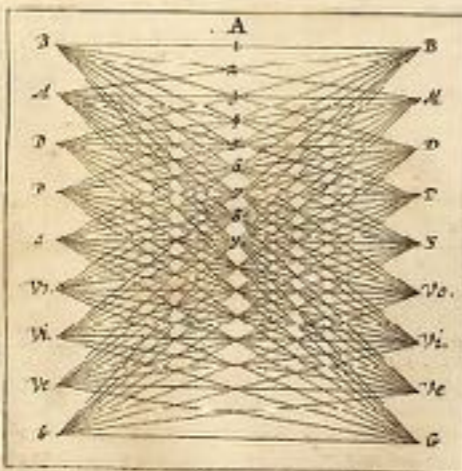


Tabula Combinationis expansæ Literarum Alphabeti.

B	M	M	D	D	P	P	S	S	Vo	Vo	Vi	Vi	Ve	G	G	B	
B	T	M	P	D	S	P	Vo	S	Vi	Vo	Ve	Vi	G	Vo	B	G	M
B	T	M	S	D	Vo	P	Vi	S	Ve	Vo	G	Vi	B	Ve	M	G	D
B	S	M	Vo	D	Vi	P	Ve	S	G	Vo	B	Vi	M	Ve	D	G	P
B	Vo	M	Vi	D	Ve	P	G	S	B	Vo	M	Vi	D	Ve	P	G	S
B	M	M	Ve	D	G	P	B	S	M	Vo	D	Vi	P	Ve	S	G	Vo
B	Ve	M	G	D	B	P	M	S	D	Vo	P	Vi	S	Ve	Ve	G	Vi
B	G	M	B	D	M	P	D	S	P	Vo	S	Vi	Vo	Ve	Vi	G	Ve

Combinatio I. Contracta.

Combinatio contracta est illa, quæ fit per Schematis lineares, quibus principia in se invicem ducuntur, ut in figura A. apparet, in qua vides, quæcumque in Tabula habetur per expansionem Combinationem, ea obtineri per Schemata Combinationis contractæ: B. enim in oppositis terminis per lineas combinata tot efficit combinationes, quot expansa, videlicet 81. siquidem p. in se ducta dant 81. Contractam dicimus, quia minorem locum occupat, & facilius memoriam mandatur obpanditatem literarum; Et quamvis reliquos Alphabeti terminos expansione combinare potuimus, consultius tamen esse, rati sumus, eorum multiplicationem per contractas Tabulas exhibere. Combinatio itaque primæ literæ Alphabeti. sequitur Secunda Combinatio, quæ primæ principia absoluta conjunguntur cum principis respectivæ, quæ secundam in ordine Alphabeti locum obtinent.



Tertia combinatio est principiorum cum absolutorum, tum respectivorum cum Quæstionibus, quæ tertiam in Alphabeti ordinem servant.

Quinta combinatio est principiorum tum absolutorum, tum respectivorum tum Subjektivis

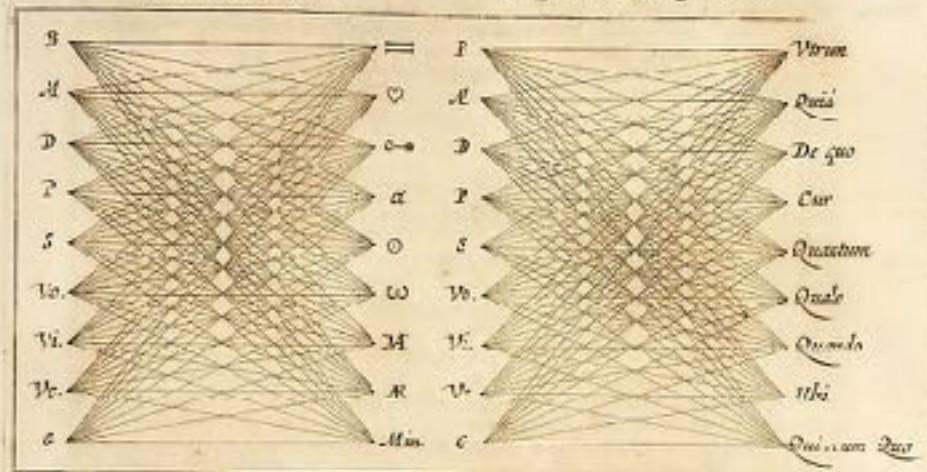
jebris un. versibus, quæ quantum in Alphabeto locum possident.

Quinta Combinatio est principiorum cum virtutibus moralibus, quæ quintam in Alphabeto locum obtinent.

Sexta Combinatio est principiorum cum vitis, quæ sextam in Alphabeto locum habent Schematis Combinatorii sequuntur.

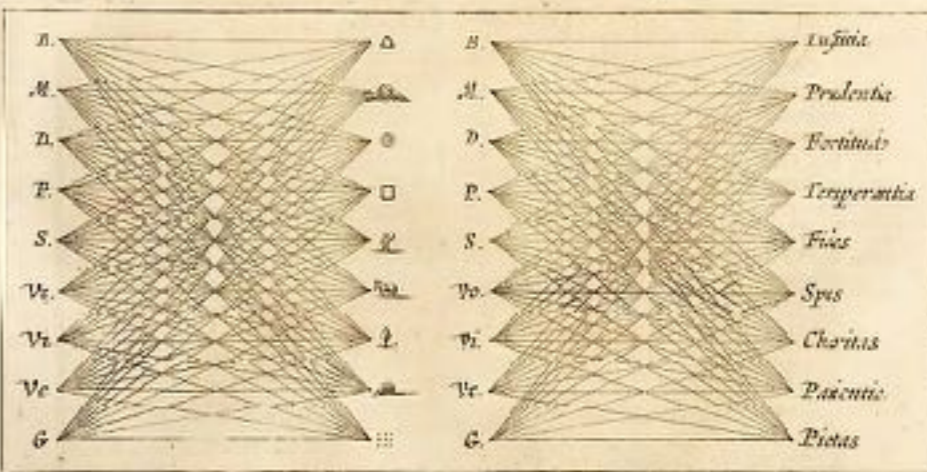
Combinatio II. principiorum respectivorum cum absolutis.

Combinatio III. principiorum absolutorum respectivorum cum Quæstionibus.



Combinatio IV. Subjektivorum Universalium cum principis absolutis.

Combinatio V. Virtutum cum principis absolutis.



vitia deducuntur per opposita Virtutes, quos si per terminos implicites & ad principia reducibile: multiplicaveris, propositionum non erit numerus nec finis. Unde patet, quanta hinc in propositio quolibet argumento propositionum multitudine & varietate enascatur. Sed jam usus factorum Combinationum ostendamus.

Ex his sex Schematis nascuntur propositiones omnino 486, quarum unusquisque Schematis continet 81, quæ in 6. ducta, dant dæctur numerum 486, & hoc tantum quoad simplices Alphabeti terminos;

6.3 Aug 20



AMSTELÆDAMI 1669.

ATHANASII KIRCHERI
E Soc. JESU

6.3 Aug 20

ARS MAGNA SCIENDI,

In XII Libros Digesta,

QUA

NOVA & UNIVERSALI METHODO

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re propoſita plurimis & præpe uſuratis rationibus diſputari, omniumque
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AD

Auguſtiſſimum Rom. Imperatorem
LEOPOLDUM PRIMUM,
Juſtum, Pium, Felicem.



AMSTELÆDAMI.

Apud JOANNEM JANSSONIUM & WASSBERGE,
& Viduam ELIZÆ WEYERSTRAET. ANNO MDCLXX. Cum Privilegio.

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

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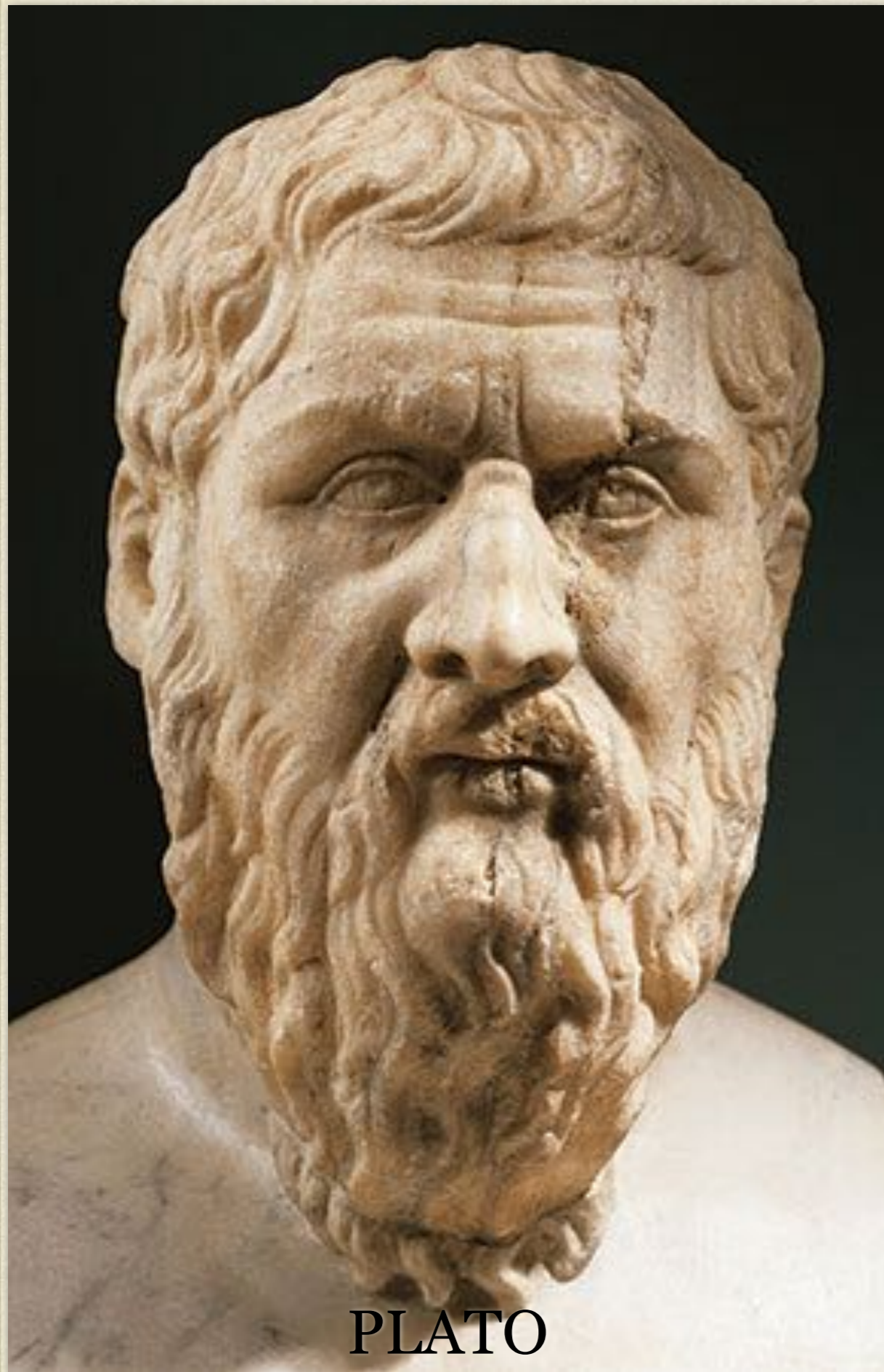
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AMSTELODAMI,
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& Viduam ELIZAE WEYERSTRAET. ANNO MDCLXXIX. Cum Privilegio.



PLATO

Plato's Three Orders of Being

1. The Unmoved Mover (also The 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

Absolute Abstract Motion

The Great Breath

Eternal, Ceaseless Motion

An Arcane, Living (Or Moving) Fire

Absolute Unconditioned Consciousness

The Universal World-Soul

Chit

Chaitanya

Mahat

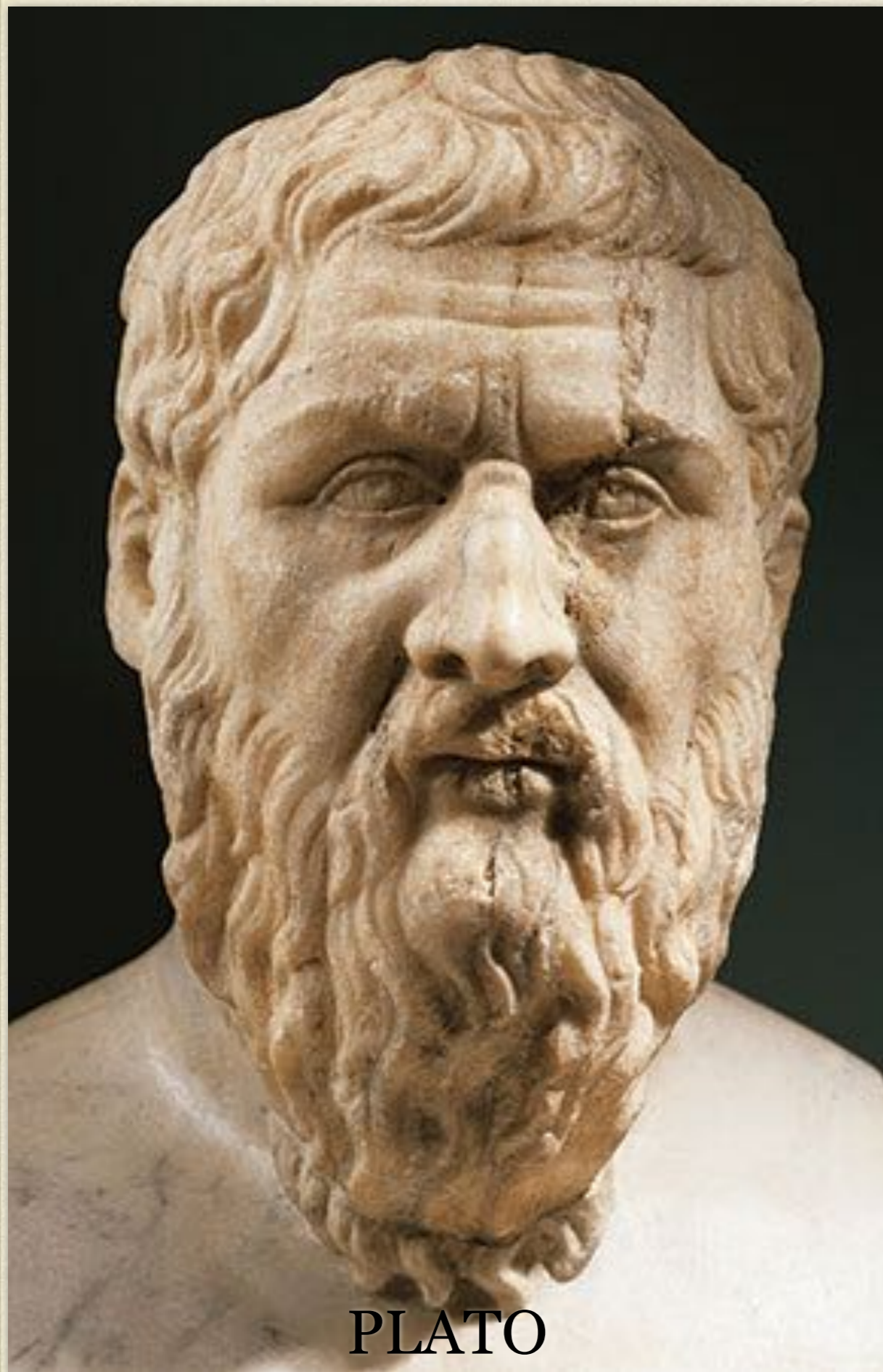
Maha-Buddhi.

Pre-Cosmic Ideation

Universal Mind

Pure Noumenon Of Thought

Immutable Divine Thought



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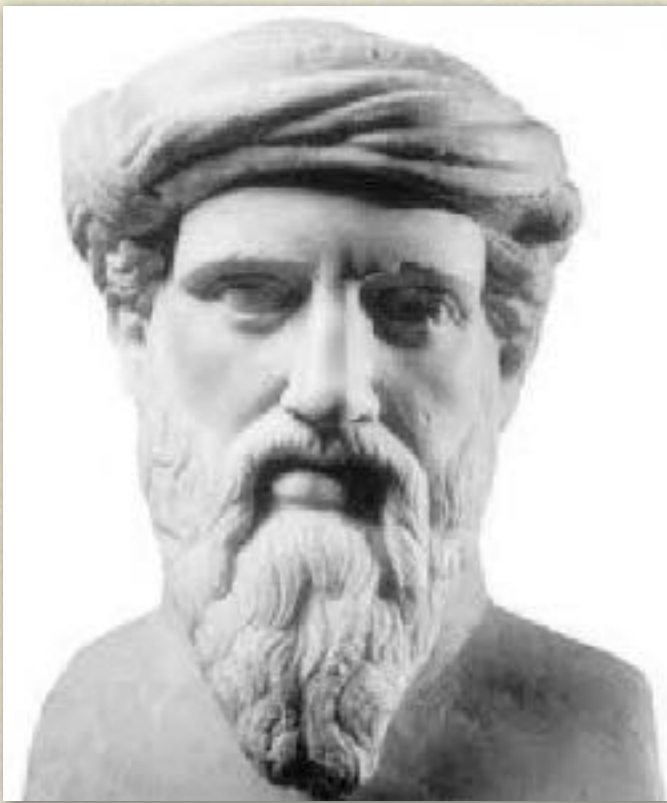
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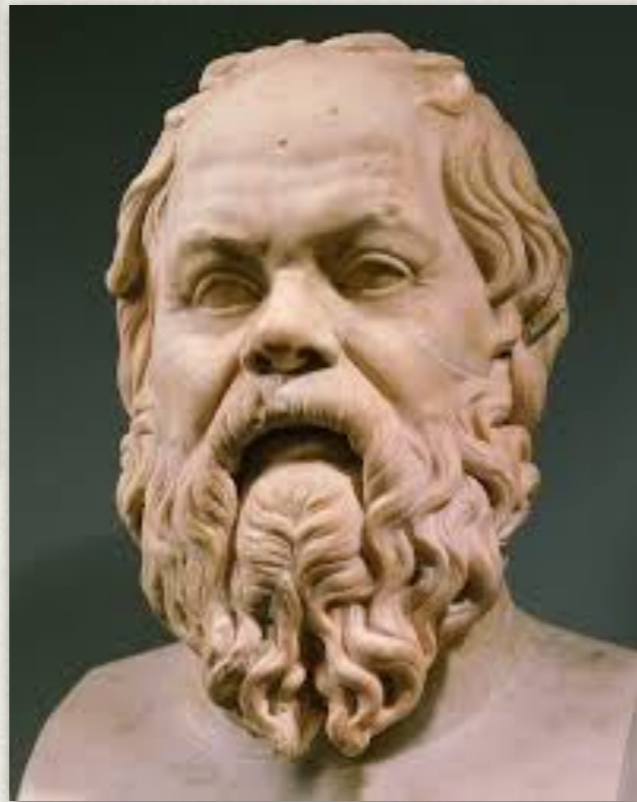
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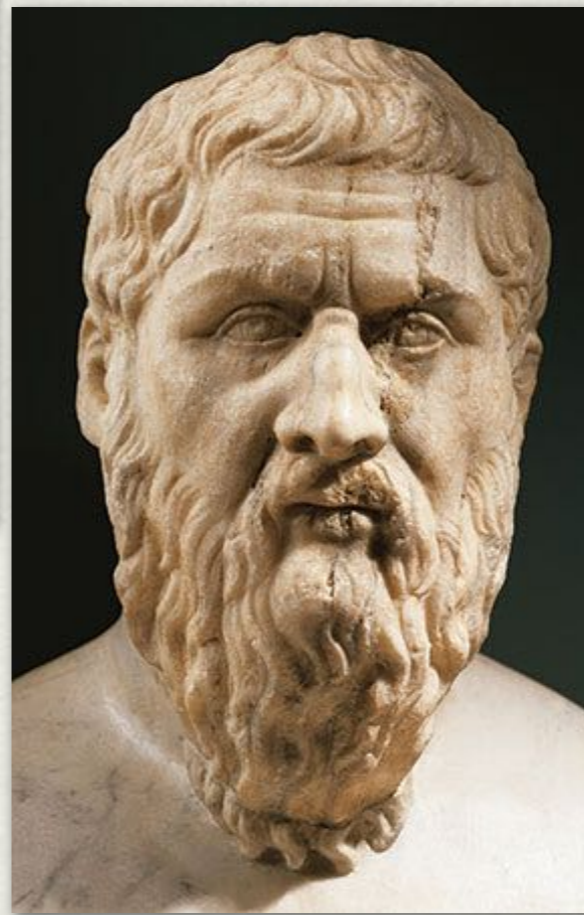
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Pythagoras



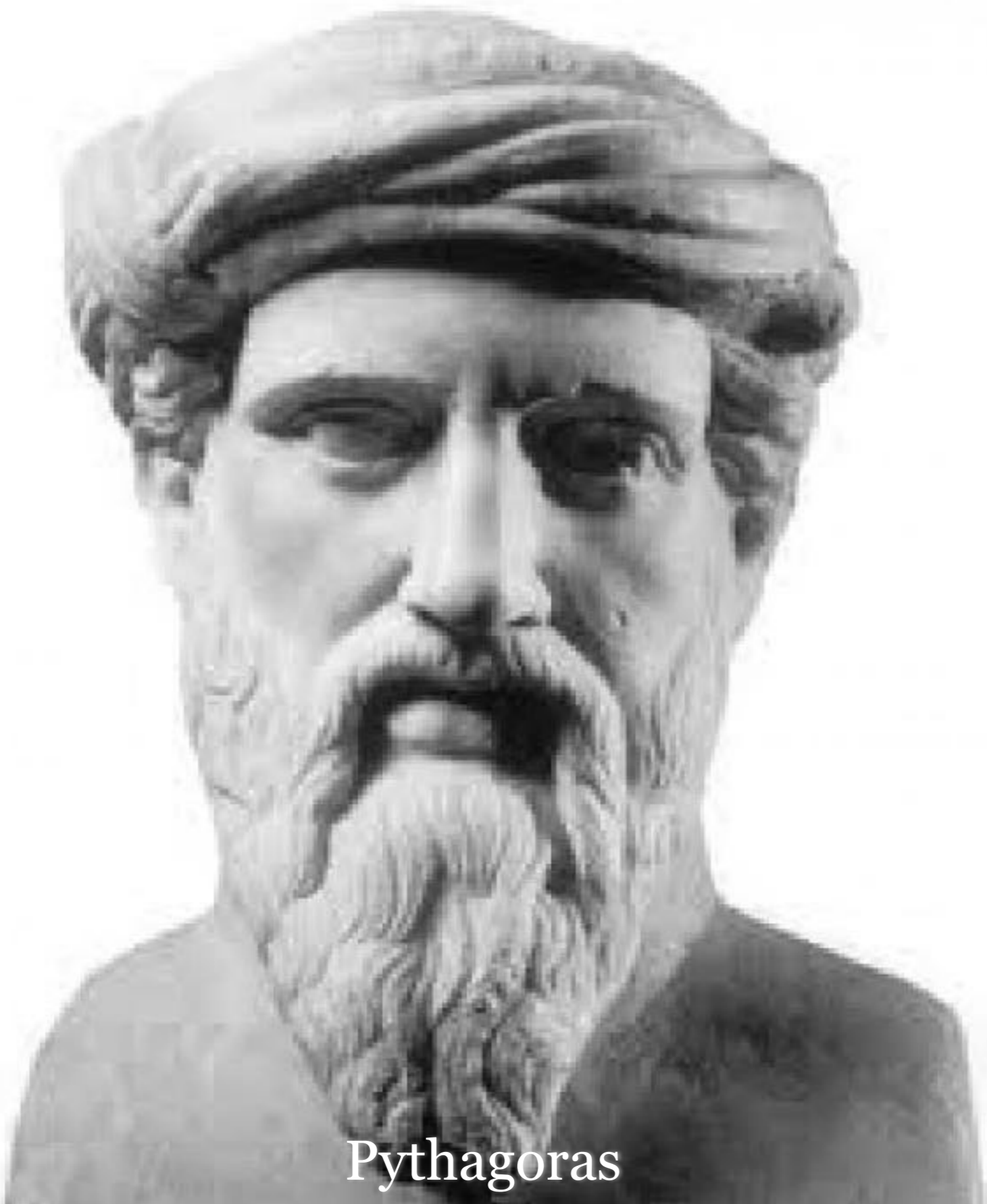
Socrates



Plato



Aristotle



Pythagoras

“No one will deny that the soul of Pythagoras was sent to mankind from Apollo's domain, having either been one of his attendants, or more intimate associates, which may be inferred both from his birth, and his versatile wisdom.” –Iamblichus

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."**

After the death of Plato, his disciples separated into two groups. One, the *Academics*, continued to meet in the Academy where once he had presided; the other, the *Peripatetics*, removed to the Lyceum under the leadership of Aristotle (384-322 B.C.). Plato recognized Aristotle as his greatest disciple and, according to Philoponus, referred to him as "the mind of the school." If Aristotle were absent from the lectures, Plato would say: "The intellect is not here." STOAA:15

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Of the prodigious genius of Aristotle, Thomas Taylor writes in his introduction to *The Metaphysics*: "When we consider that he was not only well acquainted with every science, as his works abundantly evince, but that he wrote on almost every subject which is comprehended in the circle of human knowledge, and this with matchless accuracy and skill, we know not which to admire most, the penetration or extent of his mind." Of the philosophy of Aristotle, the same author says: "The end of Aristotle's moral philosophy is perfection through the virtues, and the end of his contemplative philosophy, a union with the one principle of all things."

Aristotle conceived philosophy to be twofold: practical and theoretical. Practical philosophy embraced ethics and politics; theoretical philosophy, physics and logic. Metaphysics he considered to be the science concerning that substance which has the principle of motion and rest inherent to itself. To Aristotle the soul is that by which man first lives, feels, and understands. Hence to the soul he assigned three faculties: nutritive, sensitive, and intellective. He further considered the soul to be twofold--rational and irrational--and in some particulars elevated the sense perceptions above the mind. Aristotle defined wisdom as the science of first Causes. The four major divisions of his philosophy are dialectics, physics, ethics, and metaphysics. God is defined as the First Mover, the Best of beings, an immovable Substance, separate from sensible things, void of corporeal quantity, without parts and indivisible. Platonism is based upon *a priori* reasoning; Aristotelianism upon *a posteriori* reasoning. Aristotle taught his pupil, Alexander the Great, to feel that if he had not done a good deed he had not reigned that day. Among his followers were Theophrastus, Strato, Lyco, Aristo, Critolaus, and Diodorus. Of *Skepticism* as propounded by Pyrrho of Elis (365-275 B.C.) and by Timon, Sextus Empiricus said that those who seek must find or deny they have found or can find, or persevere in the inquiry. Those who suppose they have found truth are called *Dogmatists*; those who think it incomprehensible are the *Academics*; those who still seek are the *Skeptics*. The attitude of Skepticism towards the knowable is summed up by Sextus Empiricus in the following words: "But the chief ground of Skepticism is that to every reason there is an opposite reason equivalent, which makes us forbear to dogmatize." The Skeptics were strongly opposed to the Dogmatists and were agnostic in that they held the accepted theories regarding Deity to be self-contradictory and undemonstrable. "How," asked the Skeptic, "can we have indubitate knowledge of God, knowing not His substance, form or place; for, while philosophers disagree irreconcilably on these points, their conclusions cannot be considered as undoubtedly true?" Since absolute knowledge was considered unattainable, the Skeptics declared the end of their discipline to be: "In opinionatives, indisturbance; in impulsives, moderation; and in disquietives, suspension."

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Absolute Abstract Motion

The Great Breath

Eternal, Ceaseless Motion

An Arcane, Living (Or Moving) Fire

Absolute Unconditioned Consciousness

The Universal World-Soul

Chit

Chaitanya

Mahat

Maha-Buddhi.

Pre-Cosmic Ideation

Universal Mind

Pure Noumenon Of Thought

Immutable Divine Thought

The goal of a good human is to exercise well and finely the soul's activities according to reason.

—*Aristotle*

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Plato's Three Orders of Being

1. The Unmoved Mover (also The Prime Mover)

- That which continually moves [others] 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

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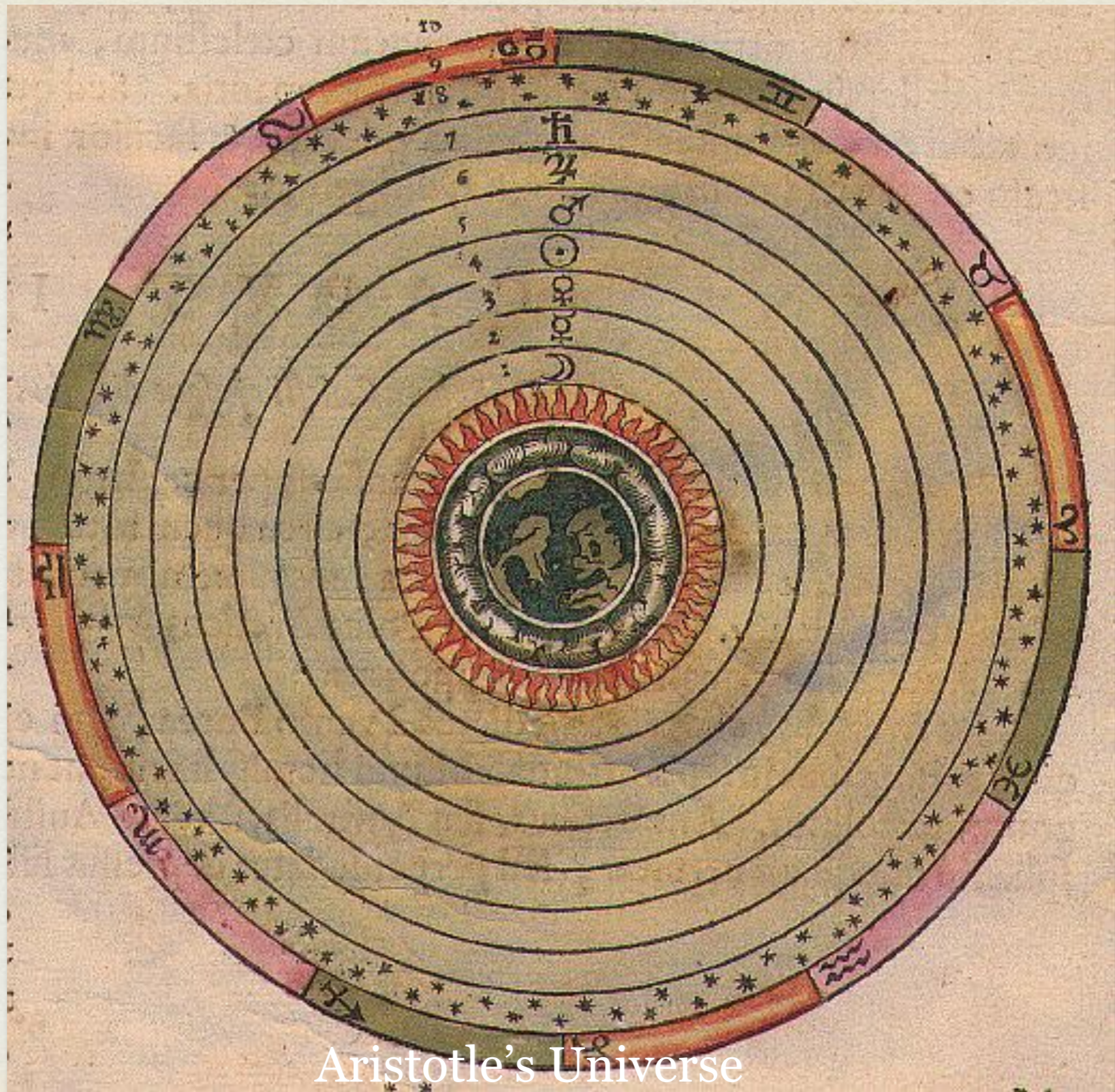
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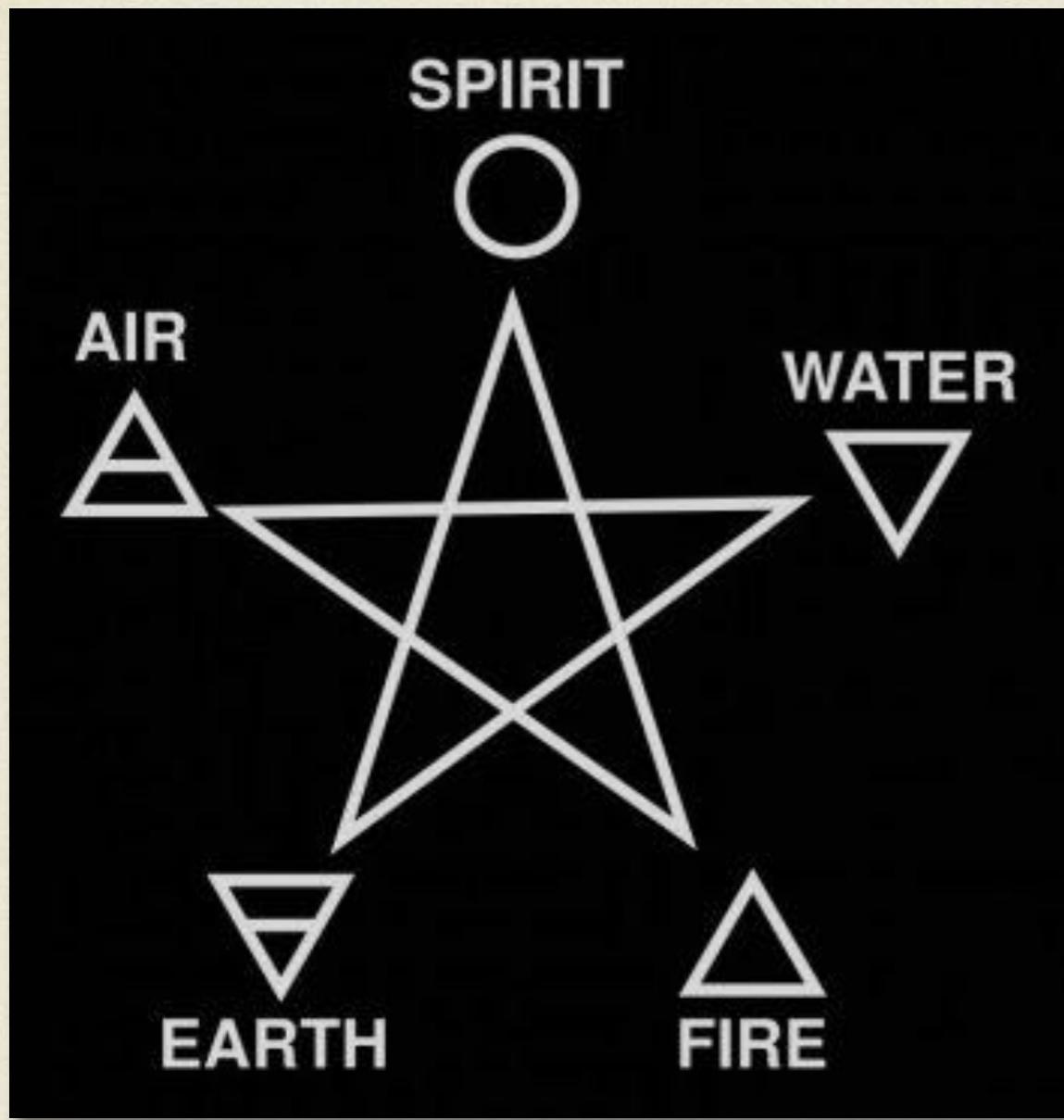
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Aristotle's Universe



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Virgil describes part of the ritual of a Greek Mystery—possibly the Eleusinian—in his account of the descent of Æneas, to the gate of hell under the guidance of the Sibyl. Of that part of the ritual portrayed above the immortal poet writes:

*"Full in the midst of this infernal Road,
An Elm displays her dusky Arms abroad;
The God of Sleep there hides his heavy Head
And empty Dreams on ev'ry Leaf are spread.
Of various Forms, unnumber'd Specters more;
Centaur, and double Shapes, besiege the Door:
Before the Passage horrid Hydra stands,
And Briareus with all his hundred Hands:
Gorgons, Geryon with his triple Frame;
And vain Chimæra vomits empty Flame.
The Chief unsheath'd his shining Steel, prepar'd,
Tho seiz'd with sudden Fear, to force the Guard.
Offring his brandish'd Weapon at their Face,
Had not the Sibyl stop'd his eager Pace,
And told him what those empty Phantoms were;
Forms without Bodies, and impassive Air."*



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The *Neo-Pythagorean* school flourished in Alexandria during the first century of the Christian Era. Only two names stand out in connection with it--Apollonius of Tyana and Moderatus of Gades. Neo-Pythagoreanism is a link between the older pagan philosophies and Neo-Platonism. Like the former, it contained many exact elements of thought derived from Pythagoras and Plato; like the latter, it emphasized metaphysical speculation and ascetic habits. A striking similarity has been observed by several authors between Neo-Pythagoreanism and the doctrines of the Essenes. Special emphasis was laid upon the mystery of numbers, and it is possible that the Neo-Pythagoreans had a far wider knowledge of the true teachings of Pythagoras than is available today. Even in the first century Pythagoras was regarded more as a god than a man, and the revival of his philosophy was resorted to apparently in the hope that his name would stimulate interest in the deeper systems of learning. But Greek philosophy had passed the zenith of its splendor; the mass of humanity was awakening to the importance of physical life and physical phenomena. The emphasis upon earthly affairs which began to assert itself later reached maturity of expression in twentieth century materialism and commercialism, even though Neo-Platonism was to intervene and many centuries pass before this emphasis took definite form.

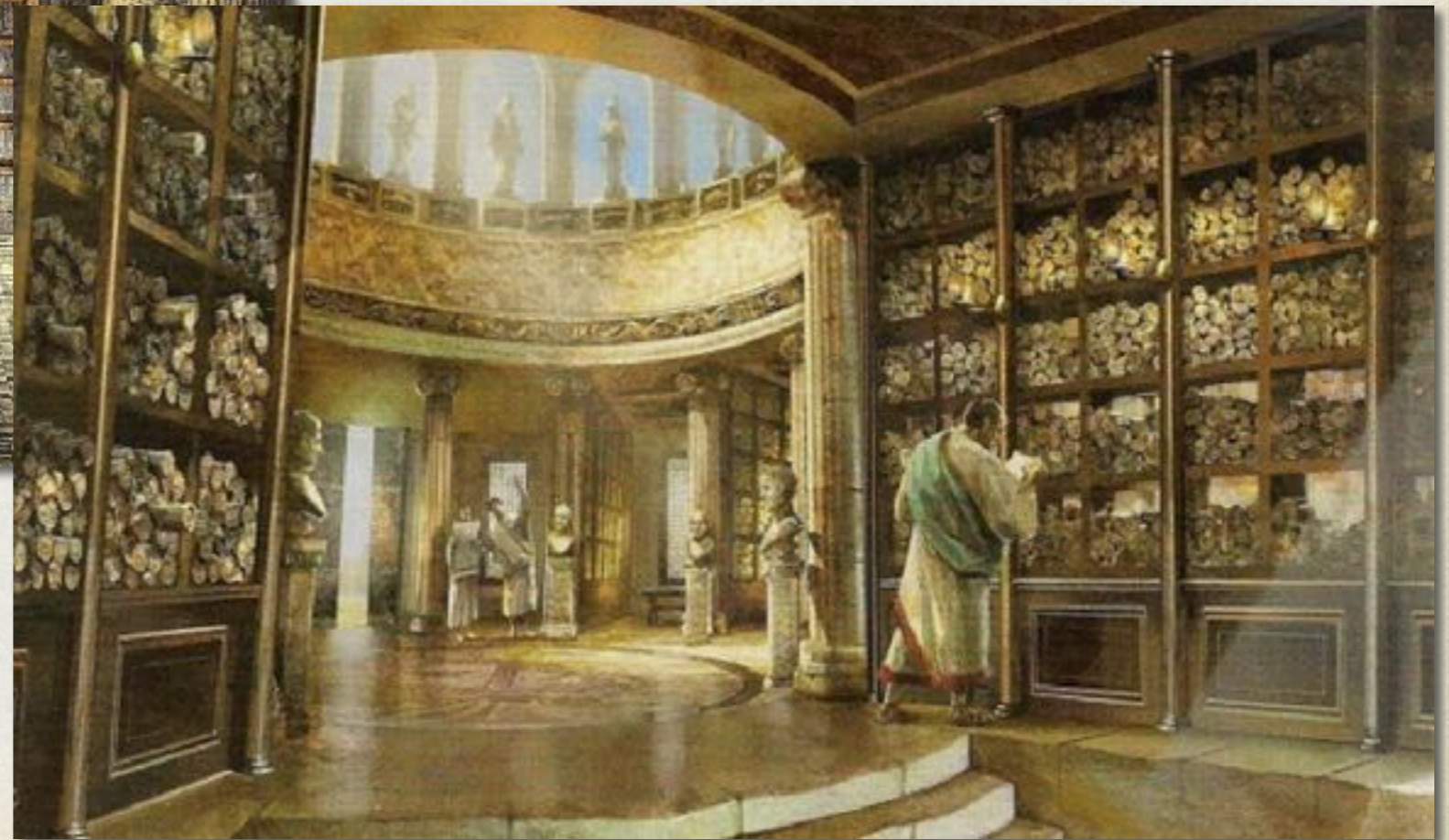
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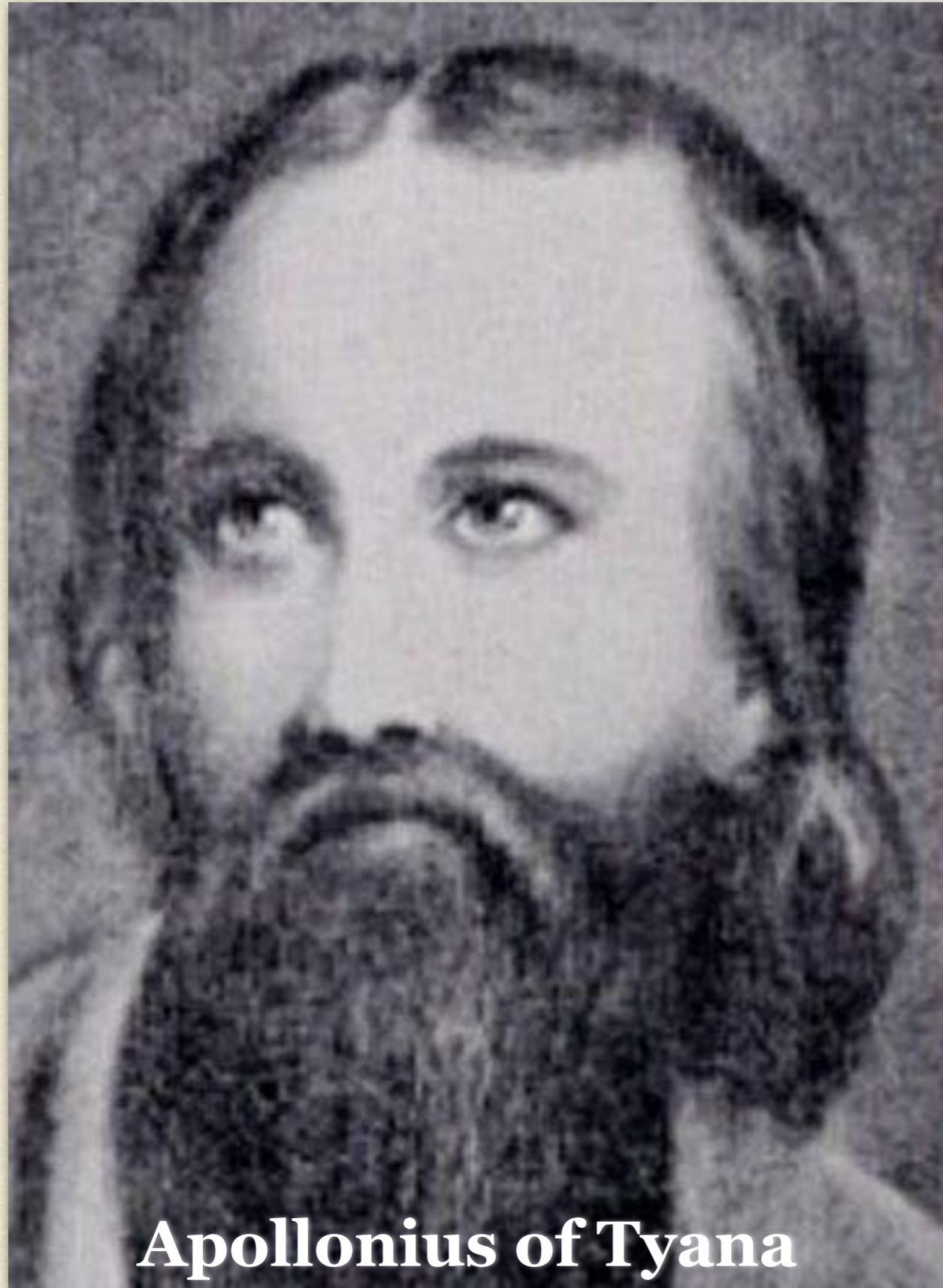
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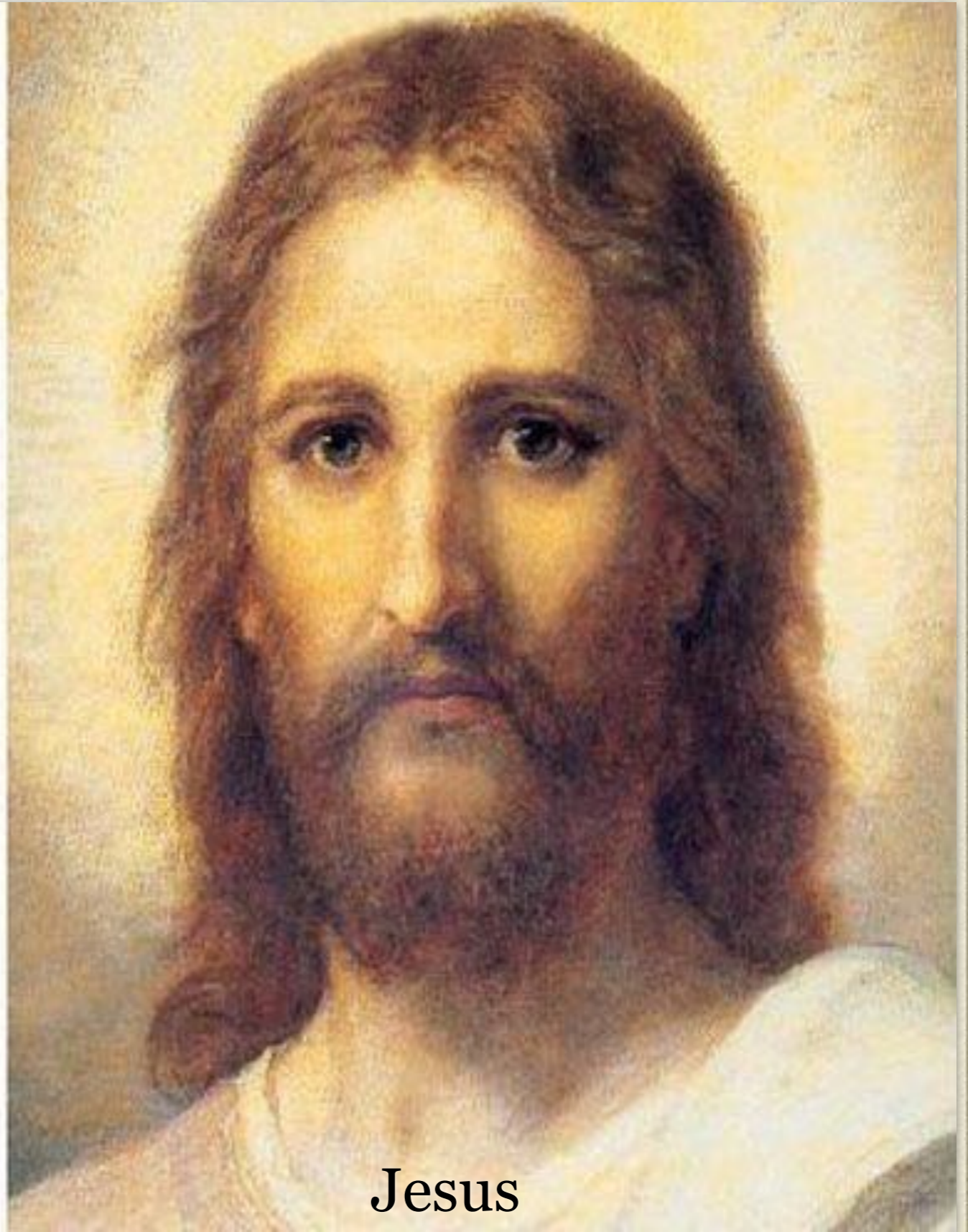


Library at Alexandria





Apollonius of Tyana



Jesus

The Adepts

In The Esoteric Classical Tradition

By MANLY P. HALL



Part One

The Initiates of
Greece and Rome



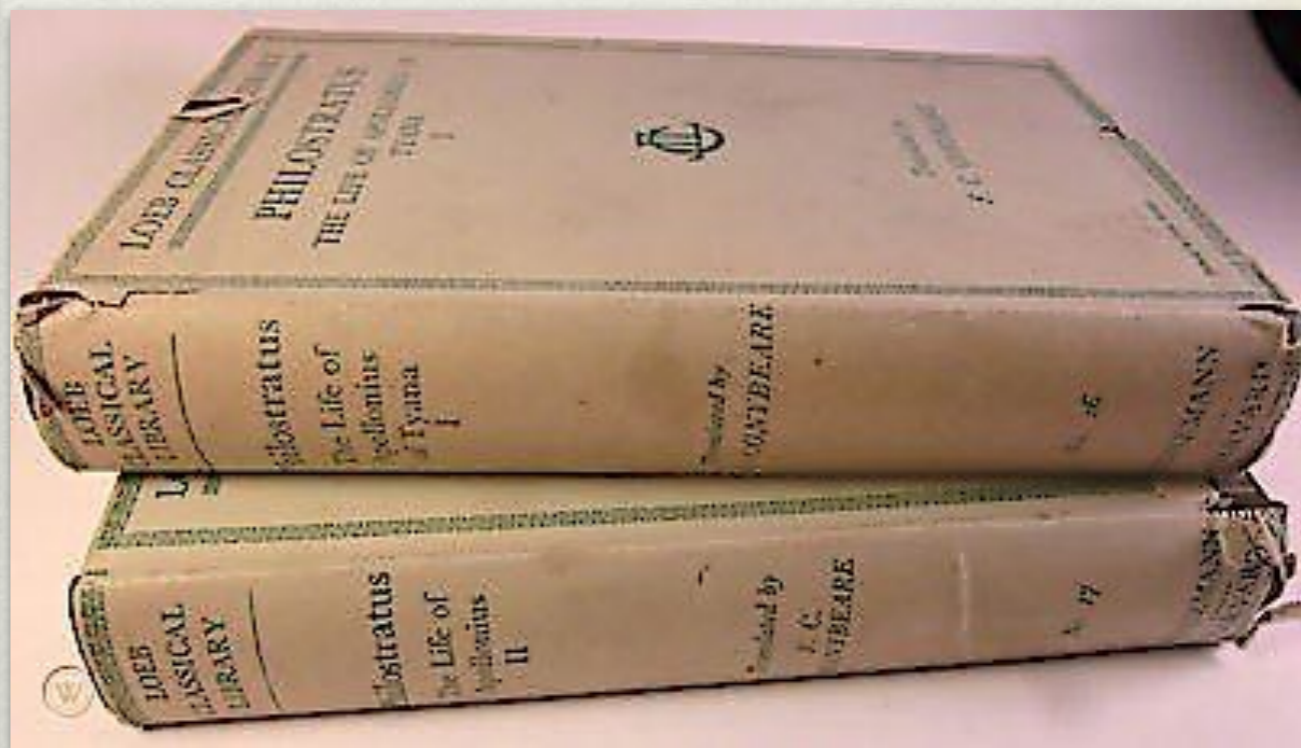
In order to appreciate the mind of Apollonius, we cannot do better than to quote from a letter written by him to the Consul Valerius on the event of the loss of his son: "There is no death of anyone, but only in appearance, even as there is no birth of any, save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die. It is simply a being visible and then invisible; the former through the density of matter, and the latter because of the subtlety of being—being which is ever the same, its only change being motion and rest."*

* *Apollonius of Tyana* by G. R. S. Mead

Apollonius Tyaneus.



*Inspexi secreta Deum: & concessa facultas.
Natura exacta cognitione frui.*



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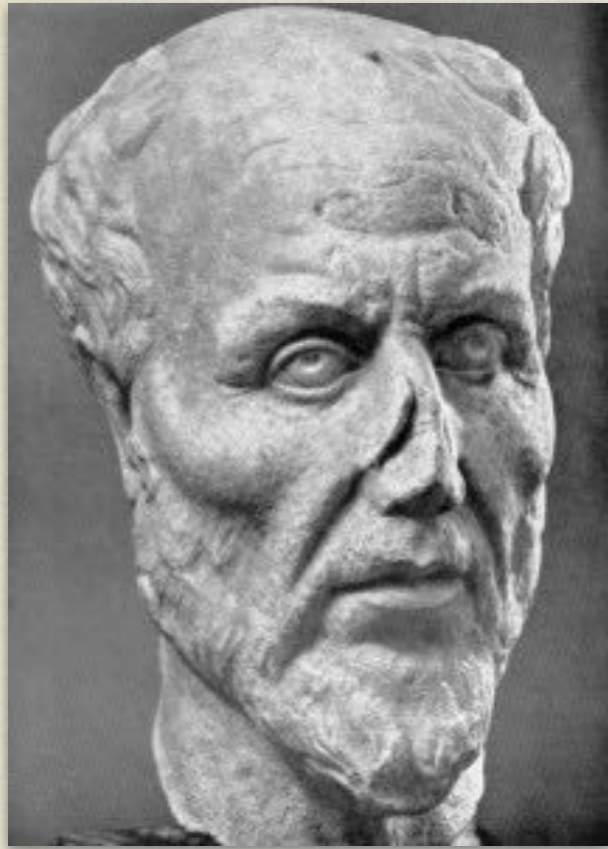
The Essenes cardinal principles were active benevolence and self-discipline. They had an esoteric school guarded by secrecy, accessible through novitiate and degrees. Josephus, describing the rule of a community, presents the picture of a tranquil life, divided between practical avocations, assemblies, and ritual observances. —OTG



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Plotinus



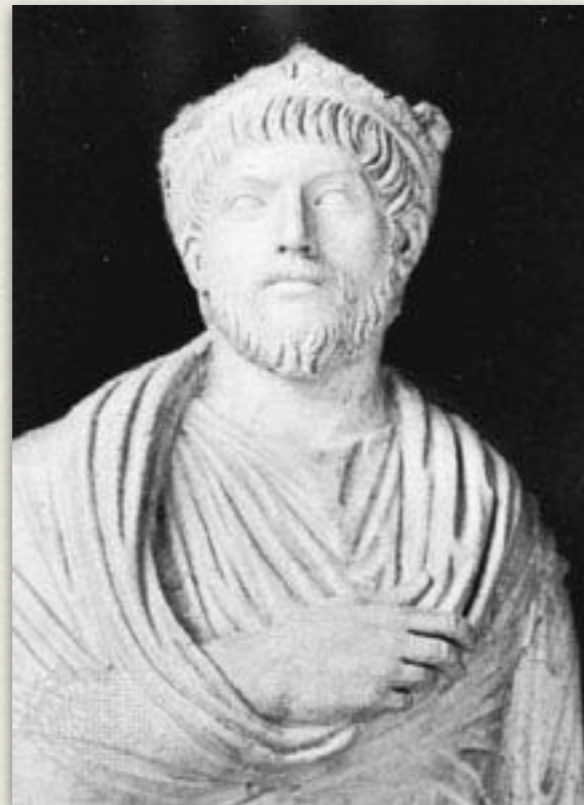
Porphyry



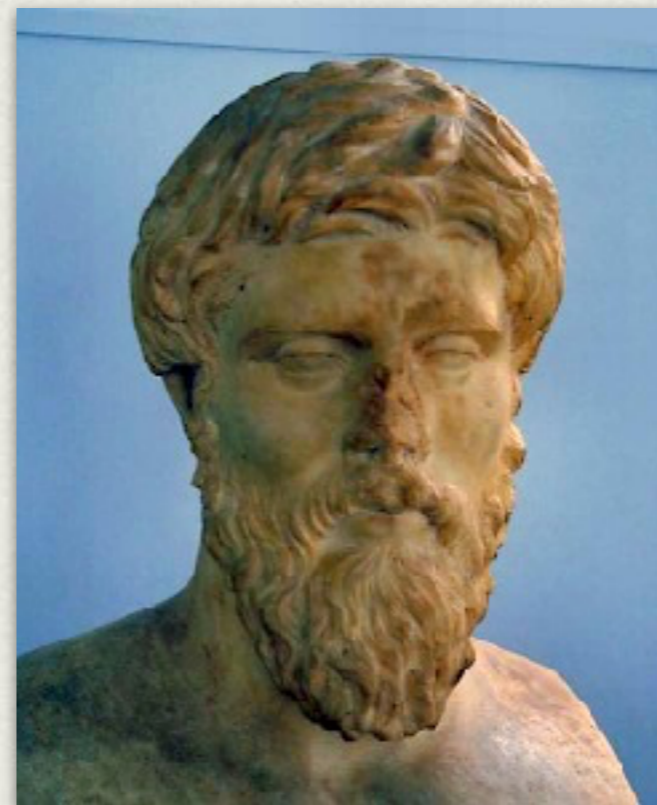
Iamblichus



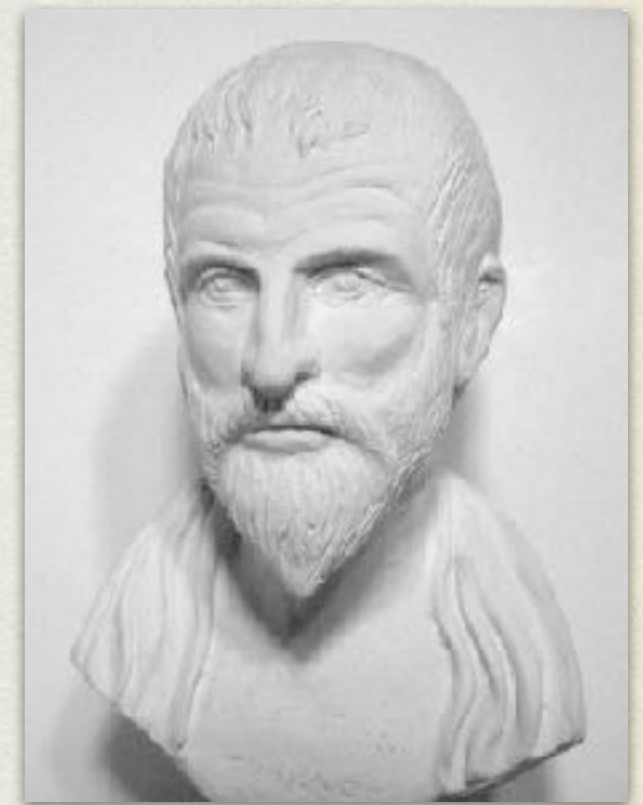
Sallustius



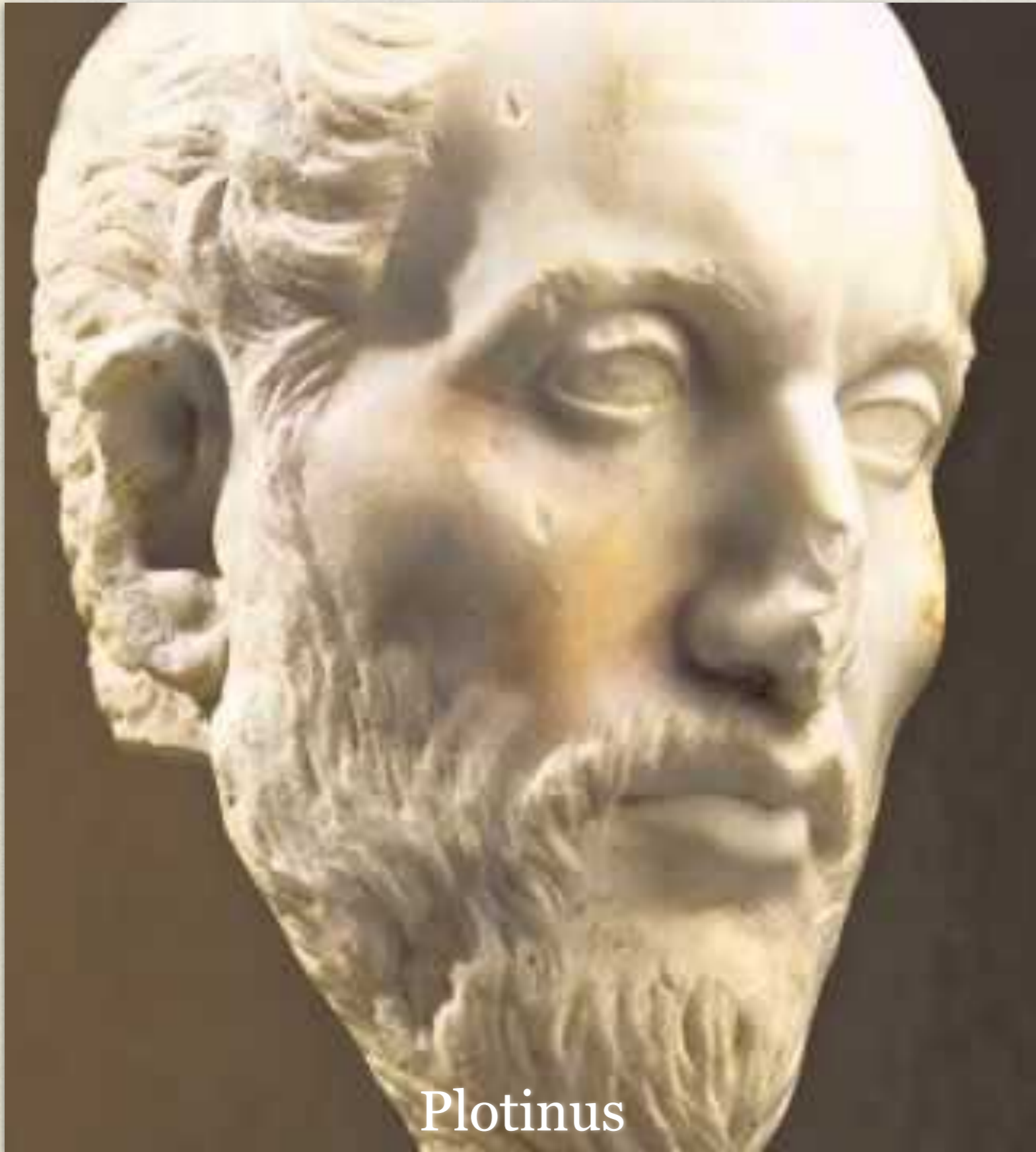
Julian



Plutarch



Proclus



Plotinus

“The soul that beholds beauty becomes beautiful.

Withdraw into yourself and look. And if you do not find yourself beautiful as yet, do as the creator of a statue that is to be made beautiful; the sculptor cuts away here, smooths there, makes this line lighter, this other purer, until he or she has shown a beautiful face upon the statue.” –Plotinus



“The soul is bound to the body by a conversion to the corporeal passions; and again liberated by becoming impassive to the body.

That which nature binds, nature also dissolves: and that which the soul binds, the soul likewise dissolves. Nature, indeed, bound the body to the soul; but the soul binds herself to the body. Nature, therefore, liberates the body from the soul; but the soul liberates herself from the body.

Hence there is a twofold death; the one, indeed, universally known, in which the body is liberated from the soul; but the other peculiar to philosophers, in which the soul is liberated from the body.”

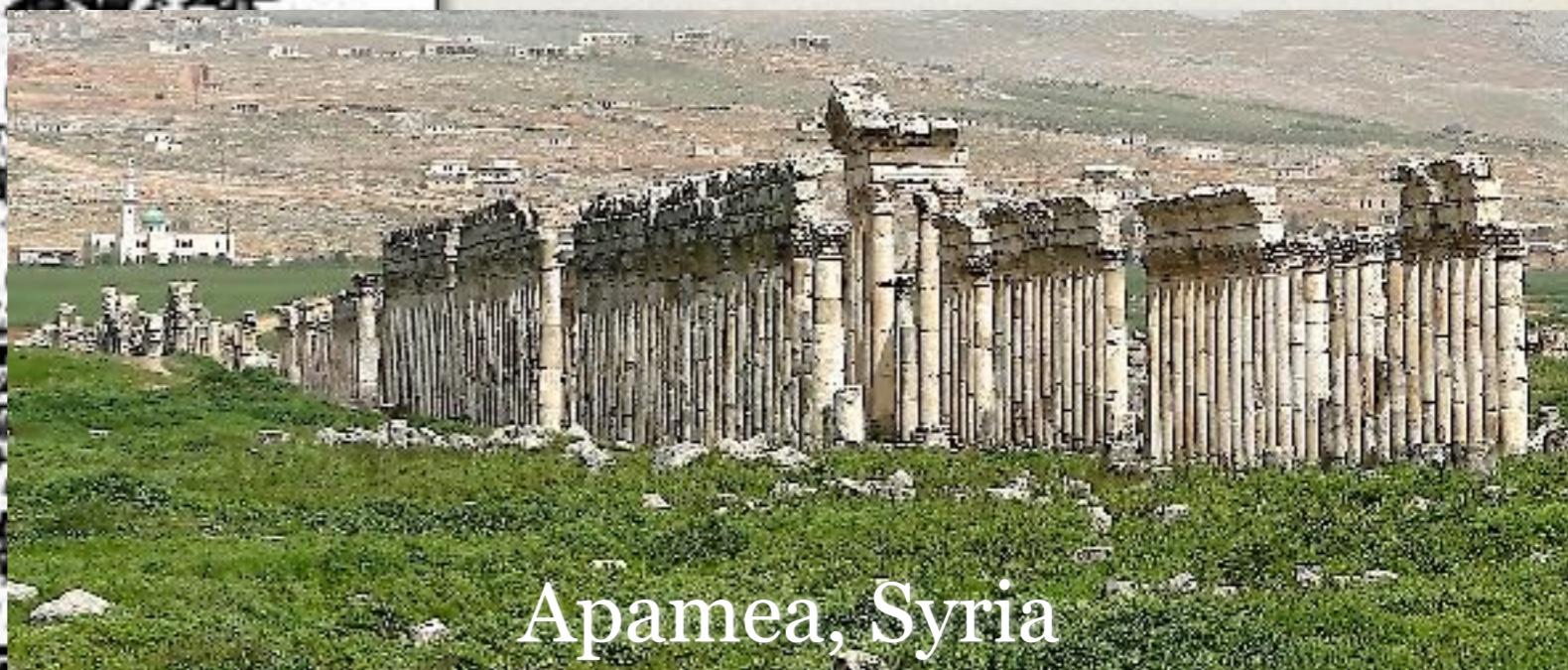
—Porphyry

The impact of the soul is called forth by the dilemmas and through the emergencies of the later stages of the path of experience. During this stage, the urgency of the need, and the dilemmas brought about by the forces of opposition, lead the man to submit to a higher influence. He calls then in desperation upon the soul and upon the spiritual resources laid up in his divine nature and hitherto remaining unused. This impact is called the "Touch of Acquiescence," and marks the acceptance by the soul of the demand of the personality for help and light. The soul acquiesces in the plea of the personality for guidance. EP2:268-9



“The dyad gets its name from passing through or asunder; for the dyad is the first to have separated itself from the monad, whence also it is called "daring." For when the monad manifests unification, the dyad steals in and manifests separation.

The Triad has a special beauty and fairness beyond all numbers, primarily because it is the very first to make actual the potentiality of the Monad - oddness, perfection, proportionality, unification, limit.” –Iamblichus



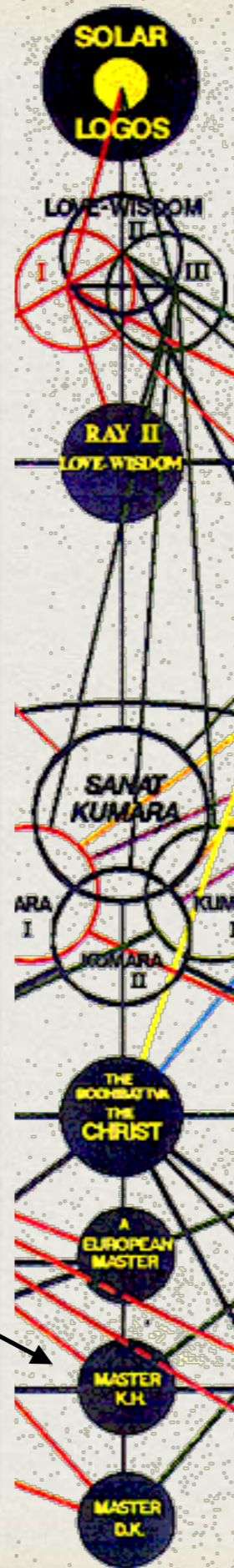
Apamea, Syria

IAMBlichVS
DE MYSTERIIS
ÆGYPTIORVM,
Chalæorum, Af-
fyriorum.

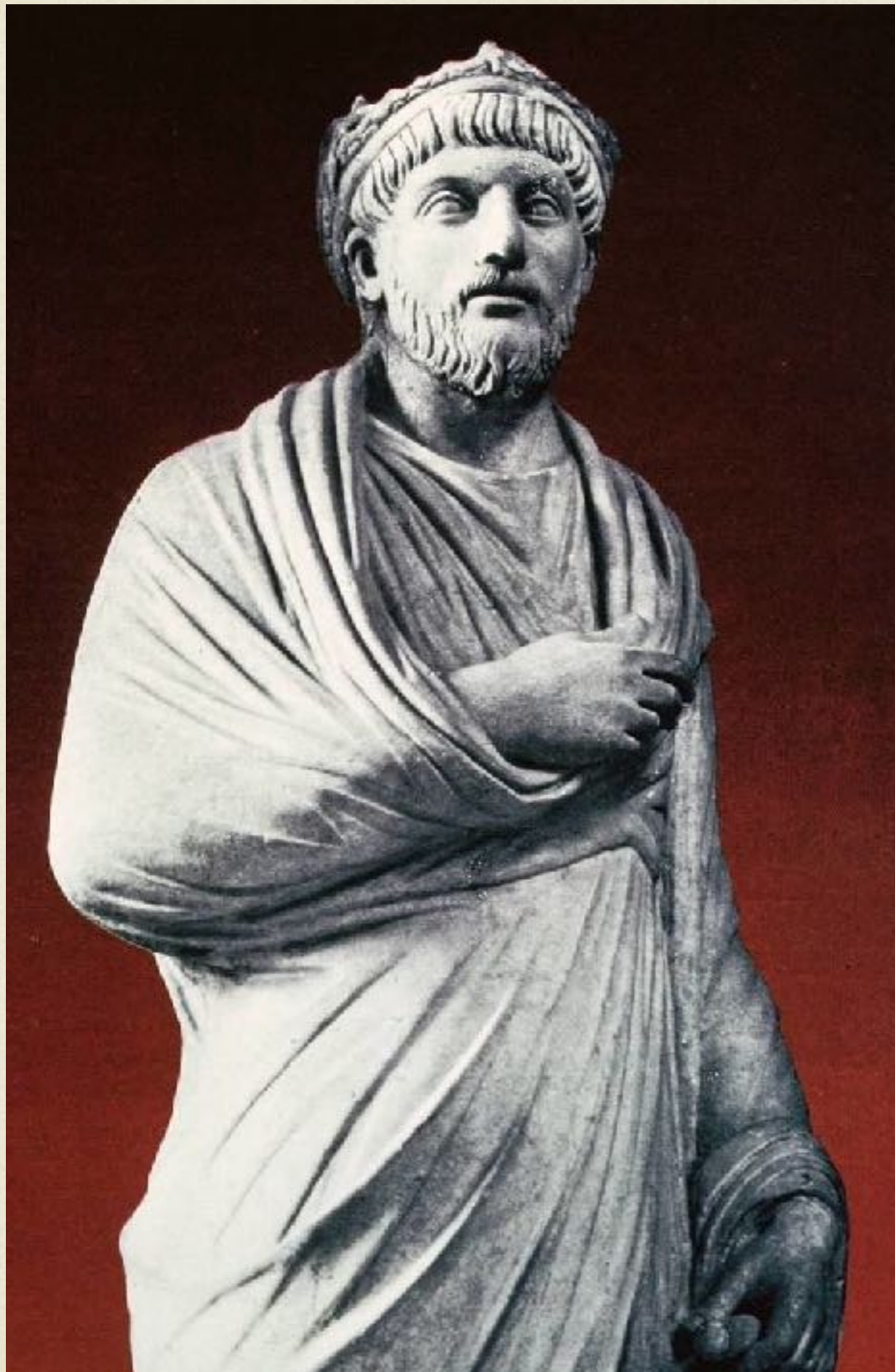
PROCLVS in Platonicam Alcibiadem de
Anima, atque Demone.
Idem de Sacrificio & magia.
PORPHYRIVS de diuinis atq; demonib.
PSELLVS de Demonibus.
MERCURII Trismegisti Pimander.
Eiusdem Asclepius.



LYGDVNI,
APVD IOAN. TORNAESIUM,
TYPOGR. RECIVM.
M. D. LXXVII.



“Before the things that really are, even the first principles of all things, is One Divine Being, prior even to the first God and King, abiding immovable in the aloneness of his own absolute unity. For neither is Intelligence nor any principle else intermingled with him, but he is established an exemplar of the God self-begotten, self-produced and only-begotten, the One truly Good. For he is the something Absolutely Great and Supreme, the Source of all things, and root of the first ideals subsisting in the Supreme Mind. Then from this One, the God sufficient in himself caused himself to shine forth, and hence he is self-engendered and self-sufficient. For he is the Beginning and God of Gods, a unity proceeding from the One, subsisting before essence, and the principle of essence. For from him are being and essence; and he is called accordingly Noëtarch, Chief of the realm of thought.” –Iamblichus (*On the Mysteries: Deysteriis Aegyptiorum - The Two Souls of Man*)



“Most opportunely friends, has the time now come for me to leave life, which I rejoice to return to Nature, at her demand, like an honorable debtor, not (as some might think) bowed down with sorrow, but having learned much from the general conviction of philosophers how much happier the soul is than the body, and bearing in mind that whenever a better condition is severed from a worse, one should rejoice, rather than grieve.” —*Julian, mortally wounded in battle, upon his deathbed, as recorded by Ammianus Marcellinus*



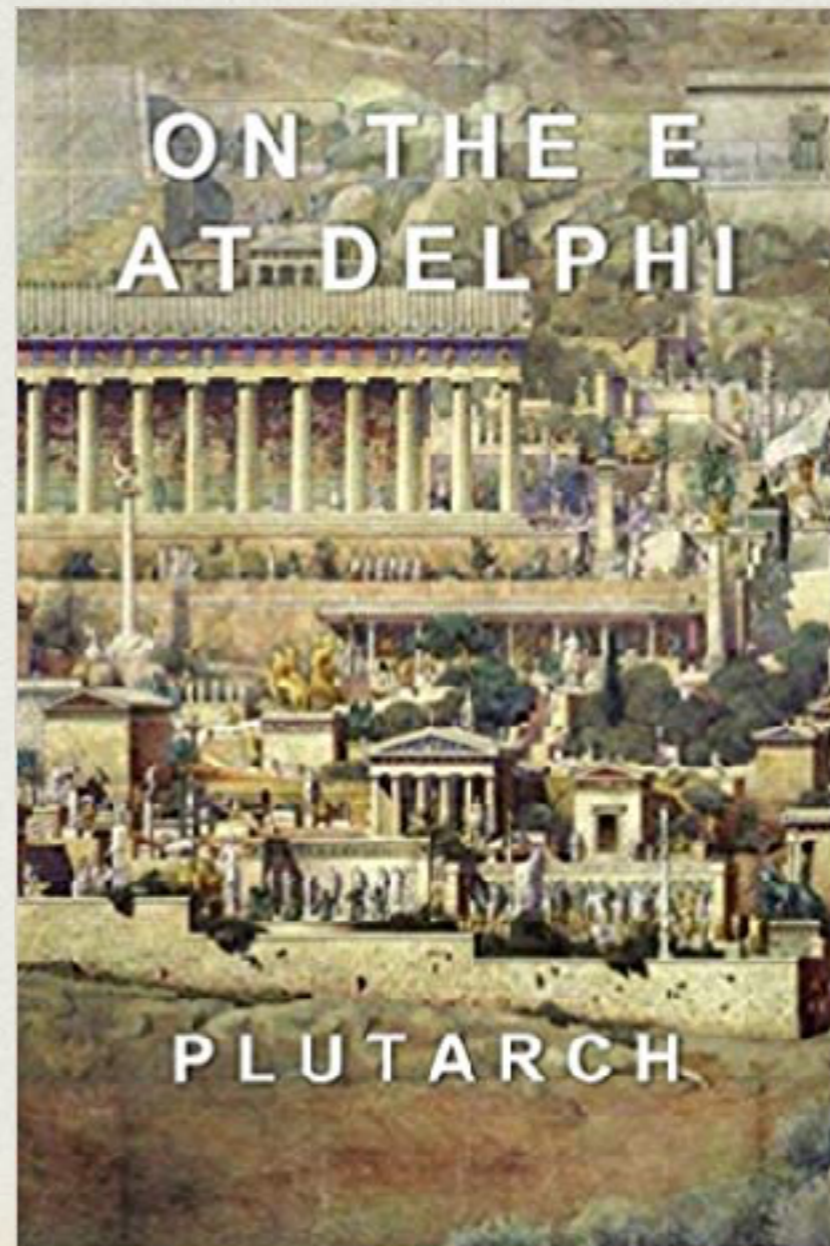
“These things never *happened*, but always are.”
–Sallustius, from *Concerning the Gods and the Cosmos*



Plutarch

“The mind is not a vessel to be filled, but a fire to be kindled.”

“To make no mistakes is not in the power of man; but from their errors and mistakes the wise and good learn wisdom for the future.” –Plutarch



T H E
PHILOSOPHICAL and MATHEMATICAL
COMMENTARIES OF PROCLUS,
O N
THE FIRST BOOK OF EUCLID'S ELEMENTS.

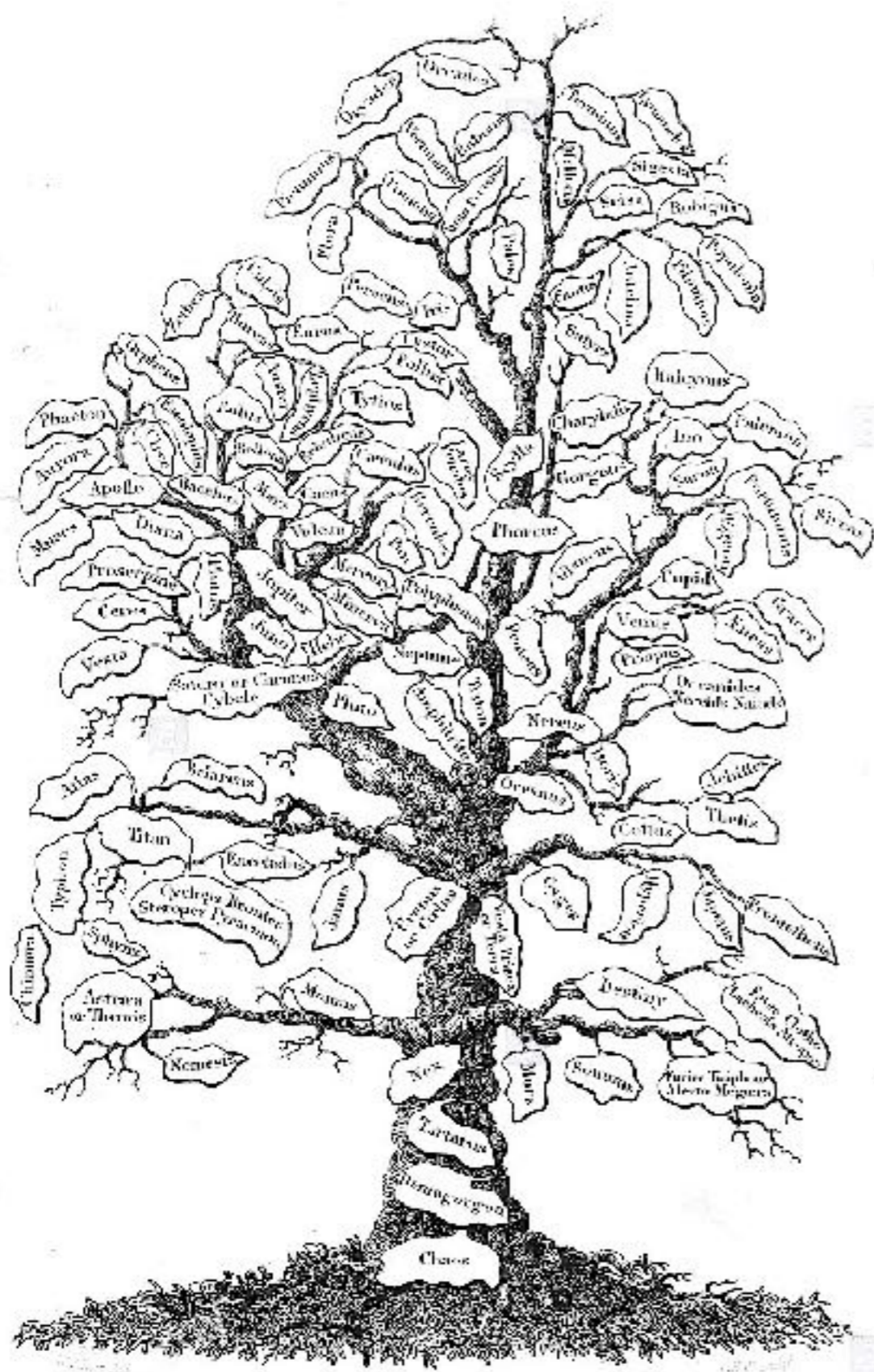
TO WHICH ARE ADDED,
A History of the Restoration of PLATONIC THEOLOGY,
BY THE LATTER PLATONISTS:
And a Translation from the Greek of
PROCLUS'S THEOLOGICAL ELEMENTS.
IN TWO VOLUMES.



VOL II.

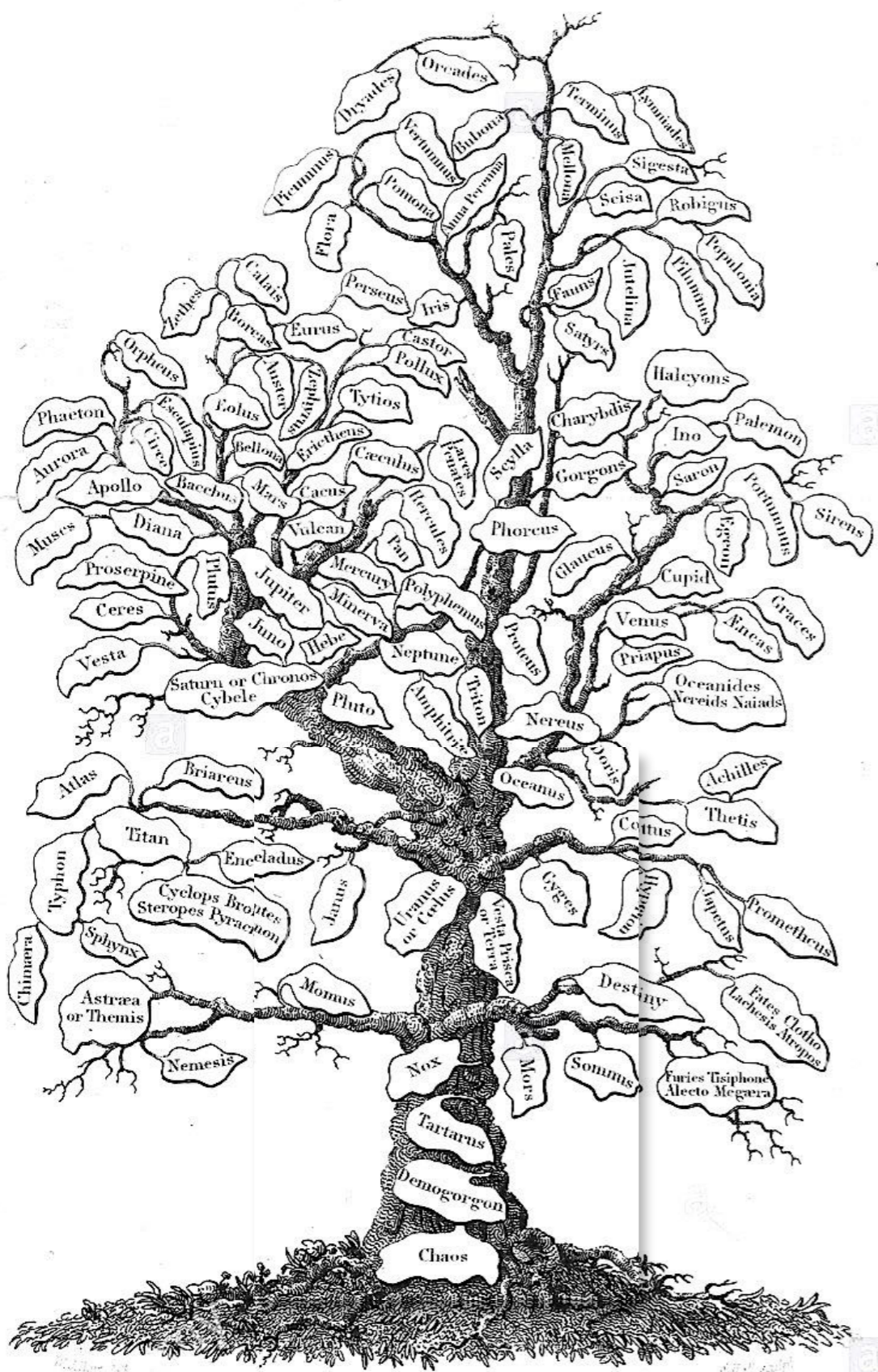
LONDON, PRINTED FOR THE AUTHOR:
And Sold by T. PAYNE and SON; R. WHITE and SON; J. ROSSON; T. CADELL;
LEITCH and Co. G. NICOL; R. FAULDER; and T. and J. EGERTON. 1792.
[Price Two Guineas in Boards.]

“It is told that those who first brought out the irrationals from concealment into the open perished in shipwreck, to a man. For the unutterable and the formless must needs be concealed. And those who uncovered and touched this image of life were instantaneously destroyed and shall remain forever exposed to the play of the eternal waves.” —Proclus



THE MYTHOLOGICAL TREE.

Before a proper appreciation of the deeper scientific aspects of Greek mythology is possible, it is necessary to organize the Greek pantheon and arrange its gods, goddesses, and various superhuman hierarchies in concatenated order. Proclus, the great Neo-Platonist, in his commentaries on the theology of Plato, gives an invaluable key to the sequence of the various deities in relation to the First Cause and the inferior powers emanating from themselves. When thus arranged, the divine hierarchies may be likened to the branches of a great tree. The roots of this tree are firmly imbedded in Unknowable Being. The trunk and larger branches of the tree symbolize the superior gods; the twigs and leaves, the innumerable existences dependent upon the first and unchanging Power.



THE MYTHOLOGICAL TREE.

