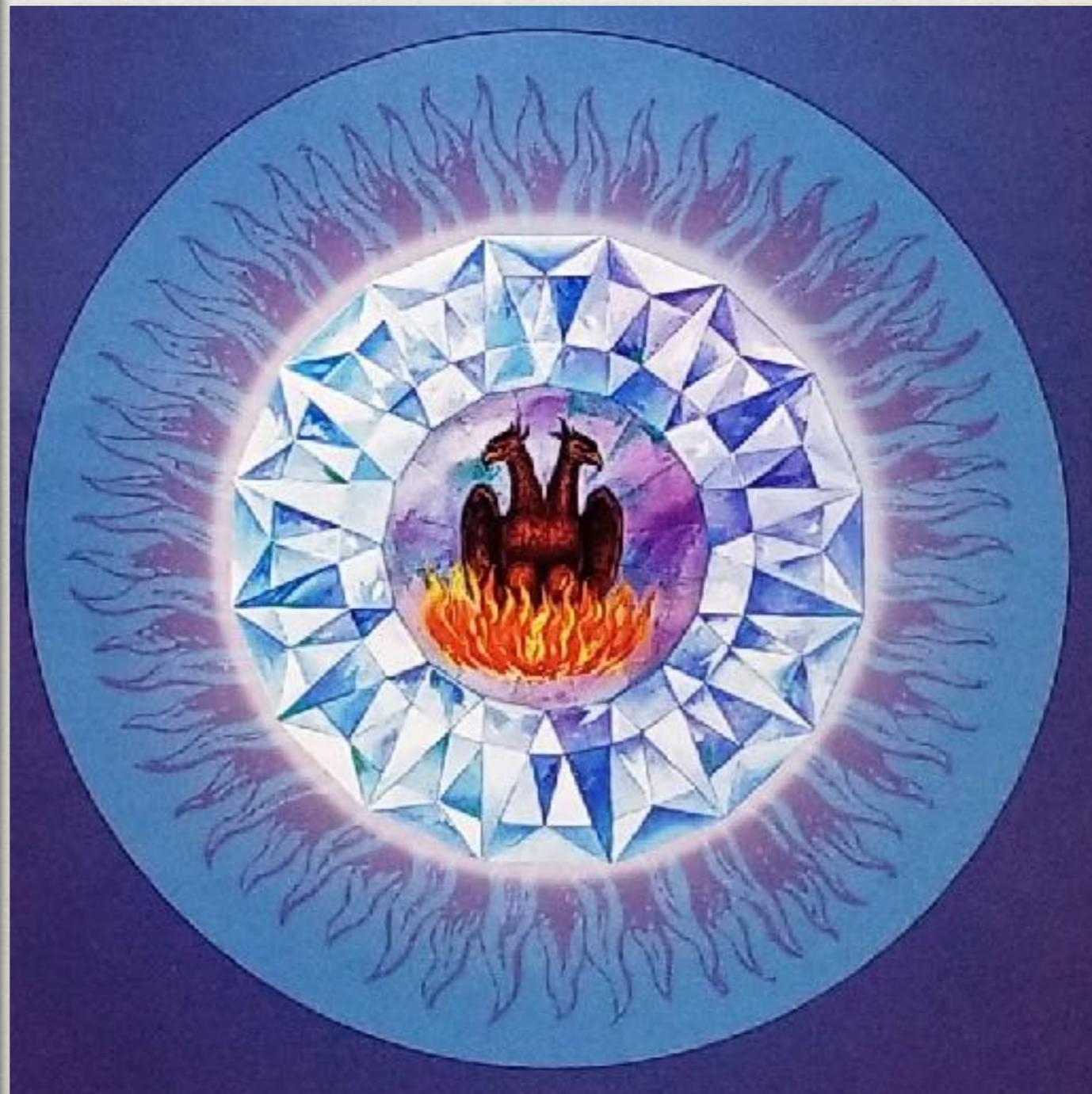


The
SECRET
TEACHINGS *of*
ALL AGES



MANLY P. HALL



MAKARA – the blog

archive of ageless wisdom teachings & Trans-Himalayan commentary by Michael Robbins

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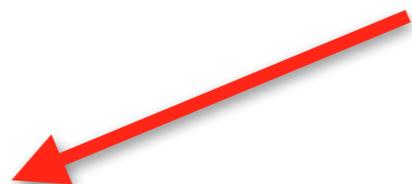
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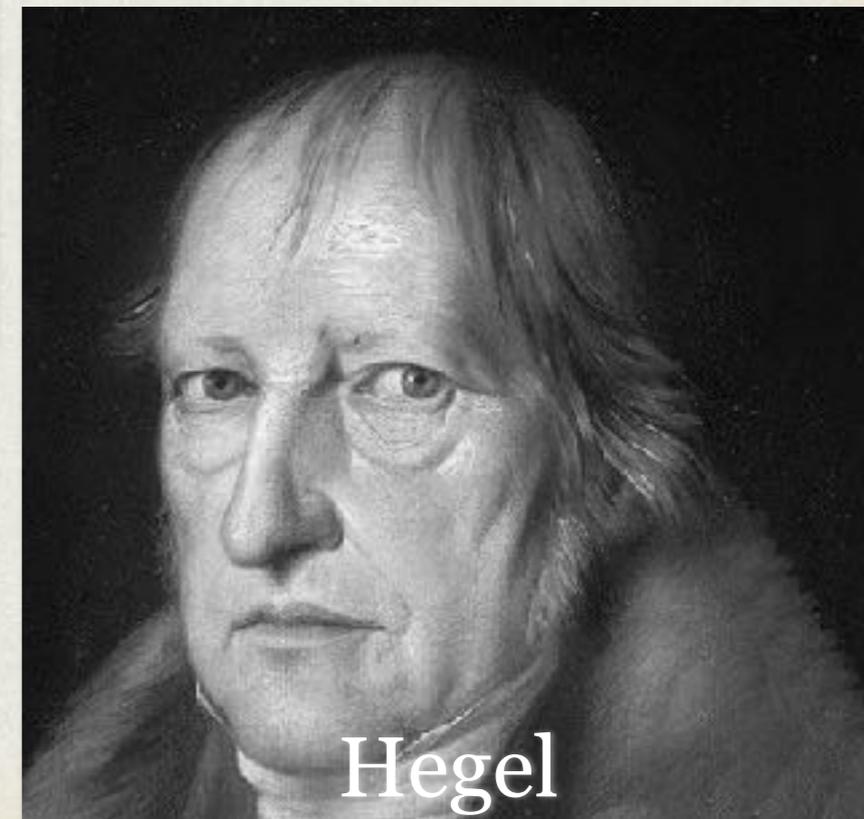
German Idealism



Fichte



von Schelling



Hegel



Georg Wilhelm Friedrich Hegel

God is a process of unfolding that never attains to the condition of unfoldment.



Von Schelling

“Infinite and eternal Mind is the all-pervading Cause of existence.”



René Descartes

René Descartes stands at the head of the French school of philosophy and shares with Sir Francis Bacon the honor of founding the systems of modern science and philosophy. As Bacon based his conclusions upon observation of external things, so Descartes founded his metaphysical philosophy upon observation of internal things. *Cartesianism* (the philosophy of Descartes) first eliminates all things and then replaces as fundamental those premises without which existence is impossible. Descartes defined an idea as that which fills the mind when we conceive a thing. The truth of an idea must be determined by the criteria of clarity and distinctness. Hence Descartes, held that a clear and distinct idea must be true. Descartes has the distinction also of evolving his own philosophy without recourse to authority. Consequently his conclusions are built up from the simplest of premises and grow in complexity as the structure of his philosophy takes form.

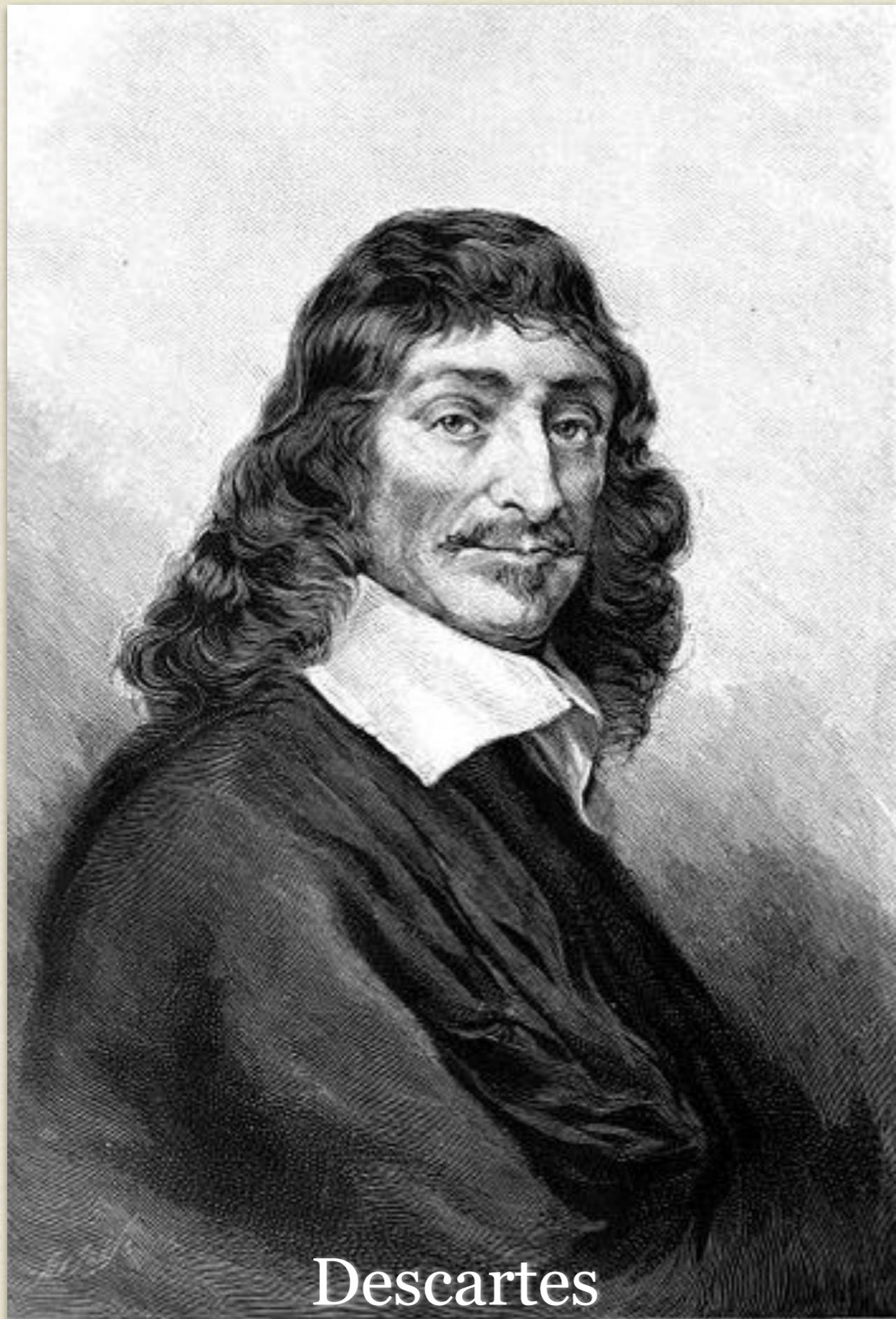
The *Positive* philosophy of Auguste Comte is based upon the theory that the human intellect develops through three stages of thought. The first and lowest stage is theological; the second, metaphysical; and the third and highest, positive. Thus theology and metaphysics are the feeble intellectual efforts of humanity's child-mind and positivism is the mental expression of the adult intellect. In his *Cours de Philosophie positive*, Comte writes:

"In the final, the positive state, the mind has given over the vain search after Absolute notions, the origin and destination of the universe, and the causes of phenomena, and applies itself to the study of their laws,—that is, their invariable relations of succession and resemblance. Reasoning and observation, duly combined, are the means of this knowledge." Comte's theory is described as an "enormous system of materialism." According to Comte, it was formerly said that the heavens declare the glory of God, but now they only recount the glory of Newton and Laplace.

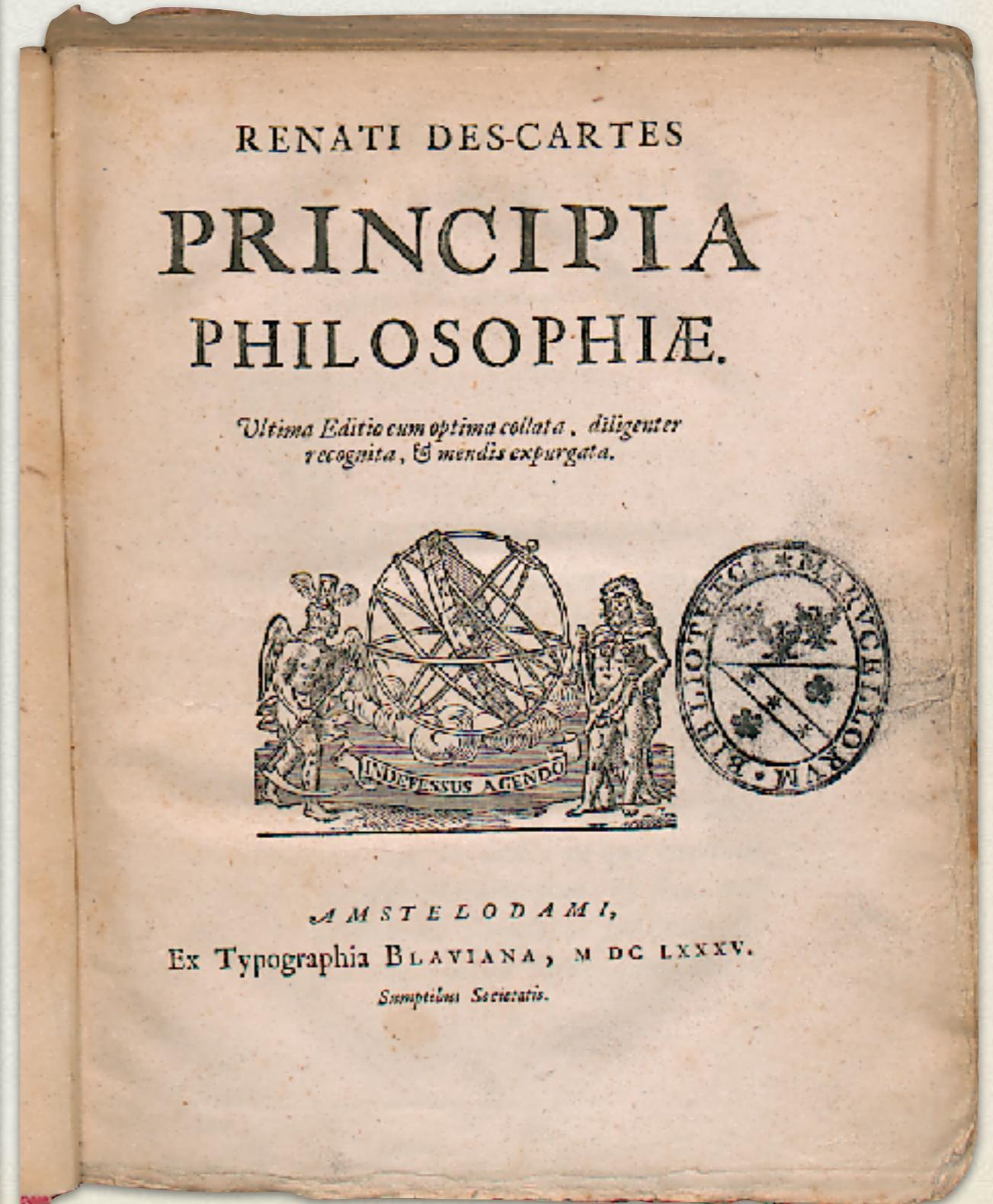
Among the French schools of philosophy are *Traditionalism* (often applied to Christianity), which esteems tradition as the proper foundation for philosophy; the *Sociological* school, which regards humanity as one vast social organism; the *Encyclopedists*, whose efforts to classify knowledge according to the Baconian system revolutionized European thought; *Voltaireism*, which assailed the divine origin of the Christian faith and adopted an attitude of extreme skepticism toward all matters pertaining to theology; and *Neo-Criticism*, a French revision of the doctrines of Immanuel Kant.

Henri Bergson, the intuitionist, undoubtedly the greatest living French philosopher, presents a theory of mystic anti-intellectualism founded upon the premise of creative evolution, His rapid rise to popularity is due to his appeal to the finer sentiments in human nature, which rebel against the hopelessness and helplessness of materialistic science and realistic philosophy. Bergson sees God as life continually struggling against the limitations of matter. He even conceives the possible victory of life over matter, and in time the annihilation of death. ST0AA:19

“I think, therefore I am” (French: *Je pense, donc je suis*; Latin: *cogito, ergo sum*), found in *Discourse on the Method and Principles of Philosophy*.



Descartes



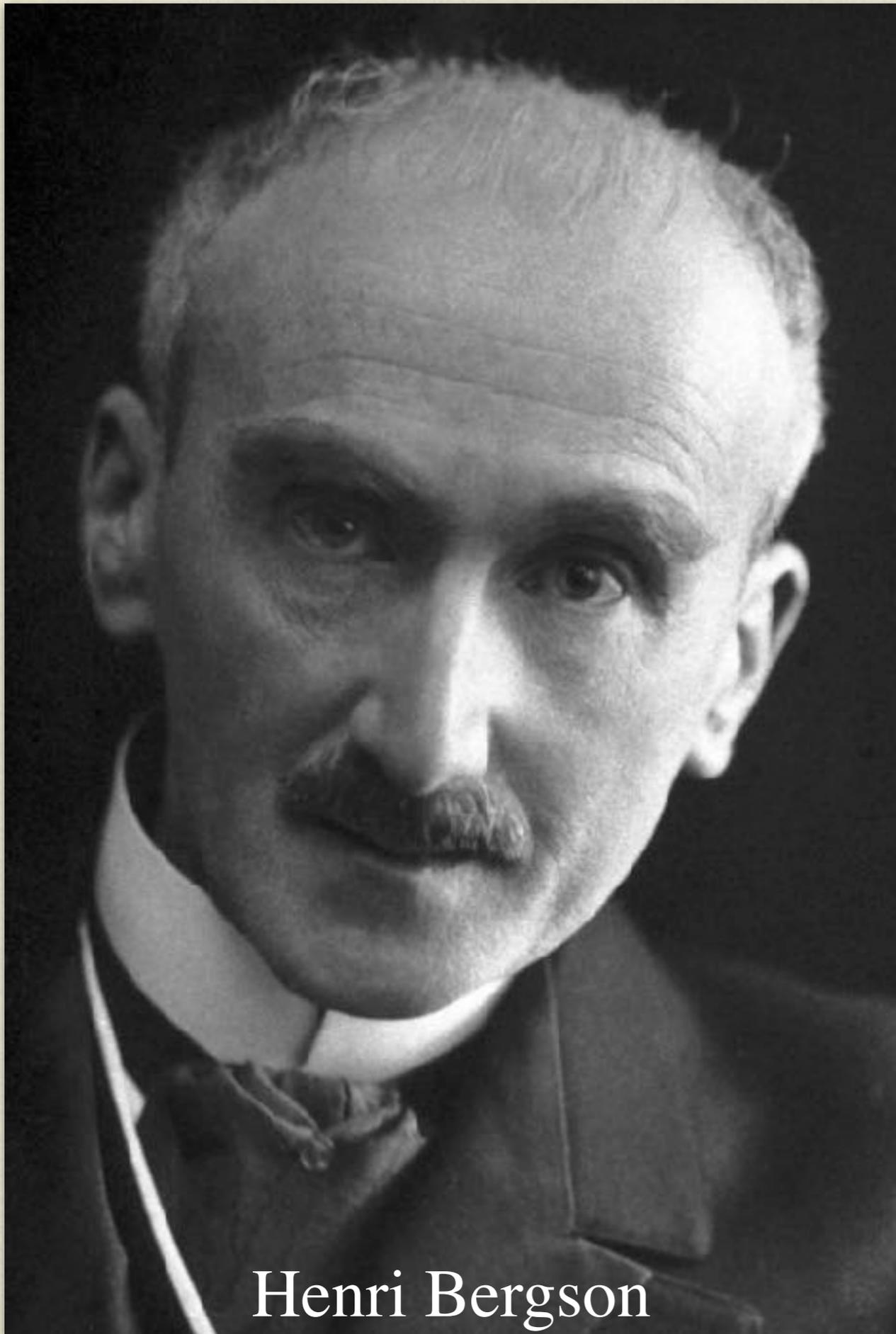
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Henri Bergson

“To exist is to change, to change is to mature, to mature is to go on creating oneself endlessly.” -Henri Bergson

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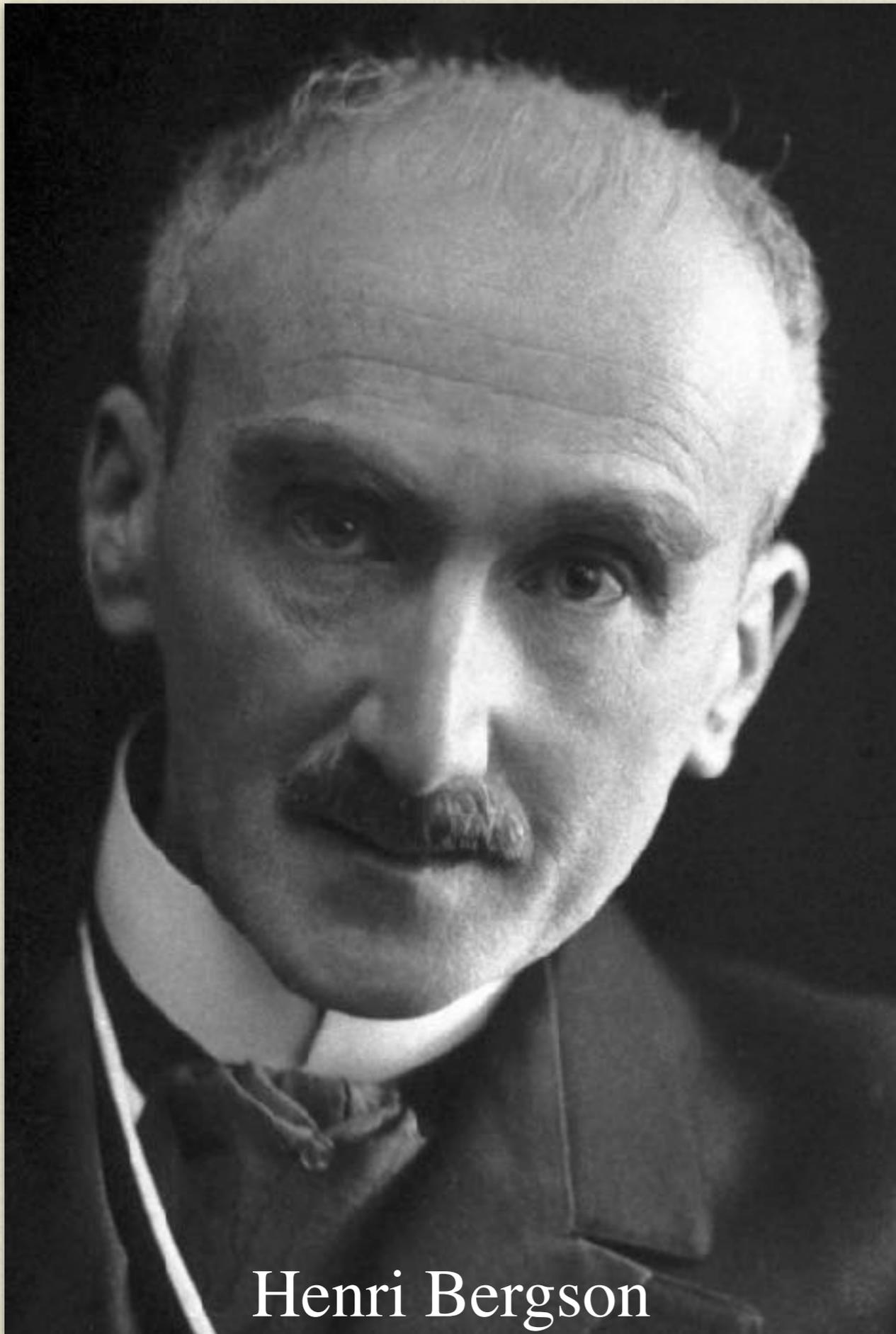
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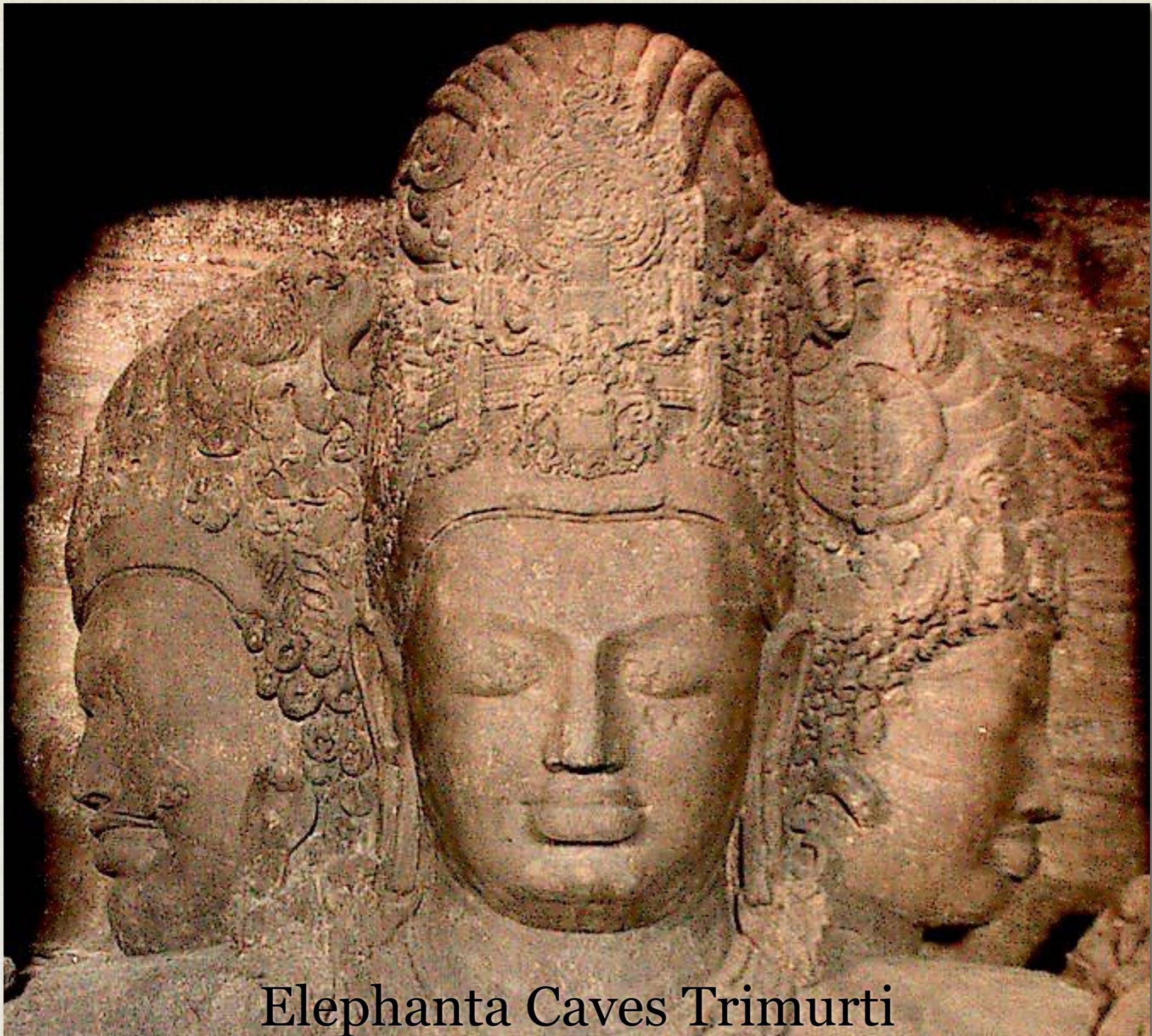
Henri Bergson

“The present contains nothing more than the past, and what is found in the effect was already in the cause.” -Henri Bergson



In an effort to set forth in an appropriate figure of the Christian doctrine of the Trinity, it was necessary to devise an image in which the three persons—Father, Son, and Holy Ghost— were separate and yet one. In different parts of Europe may be seen figures similar to the above, wherein three faces are united in one head. This is a legitimate method, for to those able to realize the sacred significance of the threefold head, a great mystery is revealed. However, in the presence of such applications of symbology in Christian art, it is scarcely proper to consider the philosophers of other faiths as benighted if, like the Hindus, they have a three-faced Brahma, or, like the Romans, a two-faced Janus.

From Hone's *Ancient Mysteries Described*



Elephanta Caves Trimurti

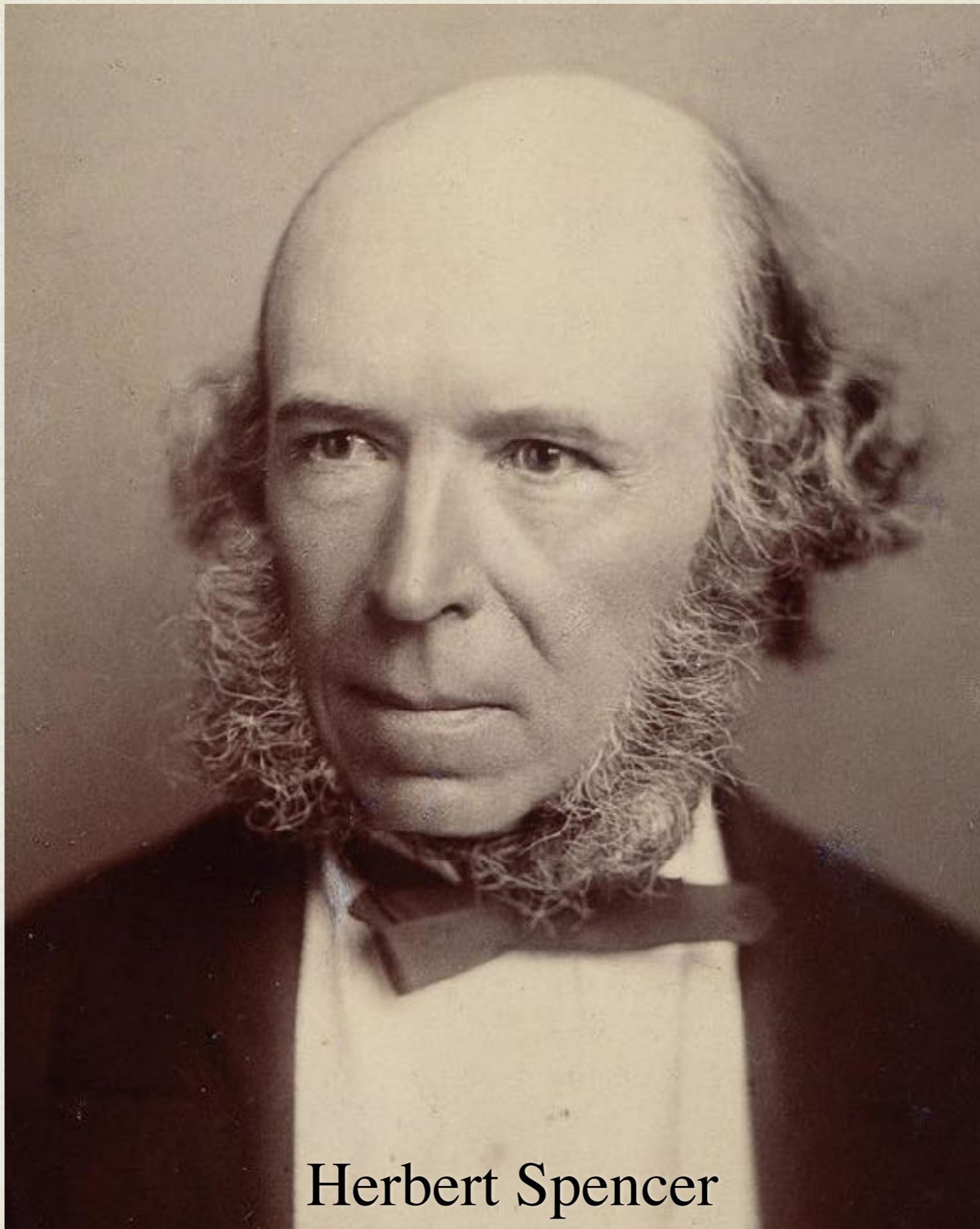


Janus



From Hone's
Ancient Mysteries Described





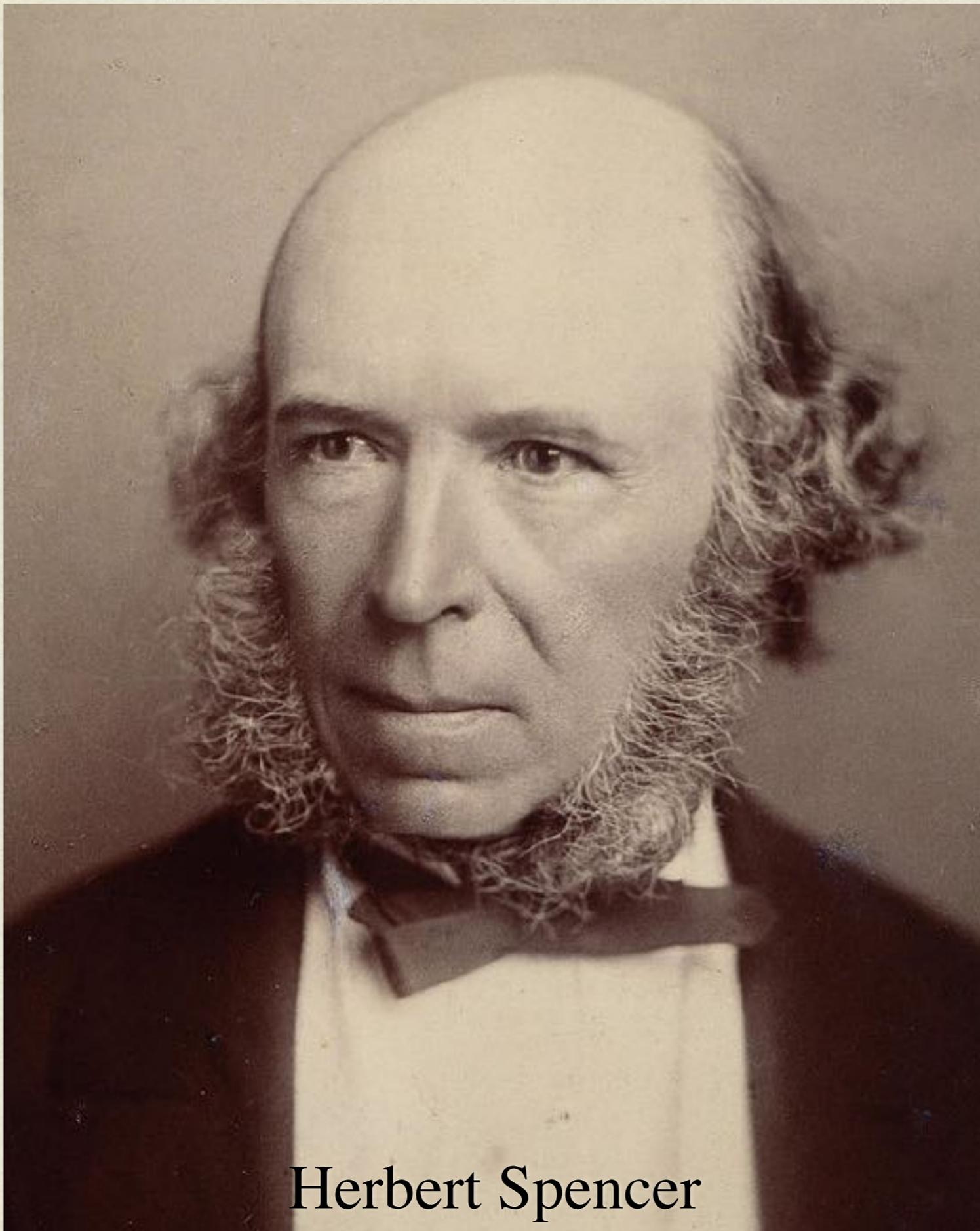
Herbert Spencer

Dr. W. J. Durant declares that Herbert Spencer's Great Work, *First Principles*, made him almost at once the most famous philosopher of his time. *Spencerianism* is a philosophic positivism which describes evolution as an ever-increasing complexity with equilibrium as its highest possible state. According to Spencer, life is a continuous process from homogeneity to heterogeneity and back from heterogeneity to homogeneity. Life also involves the continual adjustment of internal relations to external relations. Most famous of all Spencer's aphorisms is his definition of Deity: "God is infinite intelligence, infinitely diversified through infinite time and infinite space, manifesting through an infinitude of ever-evolving individualities." The universality of the law of evolution was emphasized by Spencer, who applied it not only to the form but also to the intelligence behind the form. In every manifestation of being he recognized the fundamental tendency of unfoldment from simplicity to complexity, observing that when the point of equilibrium is reached, it is always followed by the process of dissolution. According to Spencer, however, disintegration took place only that reintegration might follow upon a higher level of being.

The chief position in the Italian school of philosophy should be awarded to Giordano Bruno, who, after enthusiastically accepting Copernicus' theory that the sun is the center of the solar system, declared the sun to be a star and all the stars to be suns. In Bruno's time the earth was regarded as the center of all creation. Consequently when he thus relegated the world and man to an obscure corner in space the effect was cataclysmic. For the heresy of affirming a multiplicity of universes and conceiving Cosmos to be so vast that no single creed could fill it, Bruno paid the forfeit of his life.

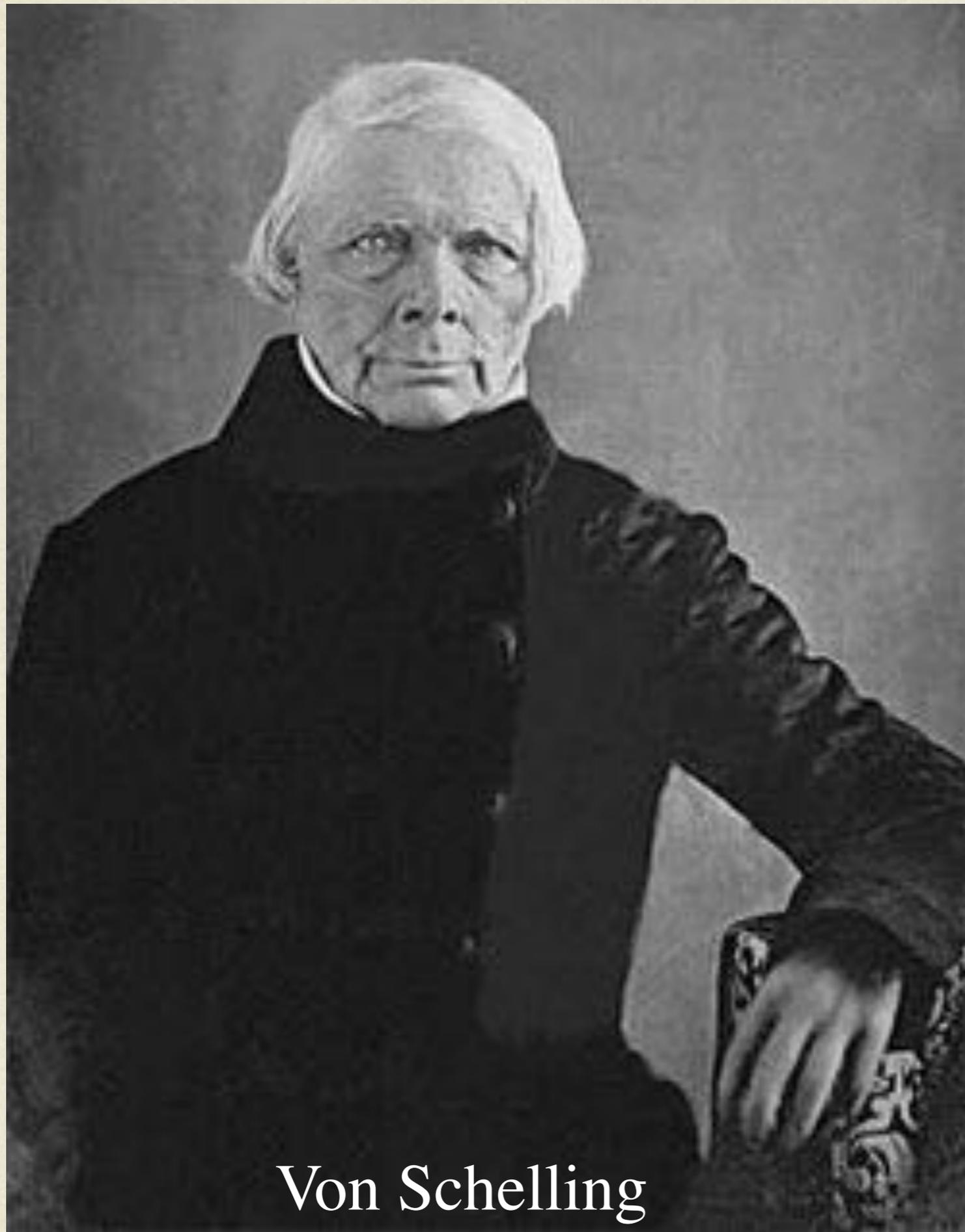
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The most important of modern Italian philosophers is Benedetto Croce, a Hegelian idealist. Croce conceives ideas to be the only reality. He is anti-theological in his viewpoints, does not believe in the immortality of the soul, and seeks to substitute ethics and aesthetics for religion. Among other branches of Italian philosophy should be mentioned *Sensism* (Sensationalism), which posits the sense perceptions as the sole channels for the reception of knowledge; *Criticism*, or the philosophy of accurate judgment; and *Neo-Scholasticism*, which is a revival of Thomism encouraged by the Roman Catholic Church. STOAA:19-20



Herbert Spencer

“Evolution as an ever-increasing complexity with equilibrium as its highest possible state.” –Herbert Spencer



Von Schelling

“Von Schelling also held that the Absolute in its process of self-development proceeds according to a law or rhythm consisting of three movements. The first, a reflective movement, is the attempt of the Infinite to embody itself in the finite. The second, that of subsumption, is the attempt of the Absolute to return to the Infinite after involvement in the finite. The third, that of **reason, is the neutral point wherein the two former movements are blended.**” STOAA:18

“...reason is the neutral point wherein the two former movements are blended.” –Von Schelling

“...evolution is an ever-increasing complexity with equilibrium as its highest possible state.” –Herbert Spencer

“It is possible to reach a point where naught that occurs can ruffle the inner calm; where the peace that passeth understanding is known and experienced, because the consciousness is centered in the Ego, who is peace itself, being the circle of the buddhic life; where poise itself is known and felt, and **equilibrium reigns** because the centre of the life is in the Ego, who is—in essence—balance; where calm rules unruffled and unshaken, because the divine Knower holds the reins of government, and permits no disturbance from the lower self; where bliss itself is reached that is based, not on circumstances in the three worlds, but on that inner realisation of existence apart from the not-self, an existence that persists when time and space and all that is contained therein, are not; that is known when all the illusions of the lower planes are experienced, passed through, transmuted and transcended; that endures when the little world of human endeavour has dissipated and gone, being seen as naught; and that is based on the knowledge that I AM THAT.” IHS:77-8

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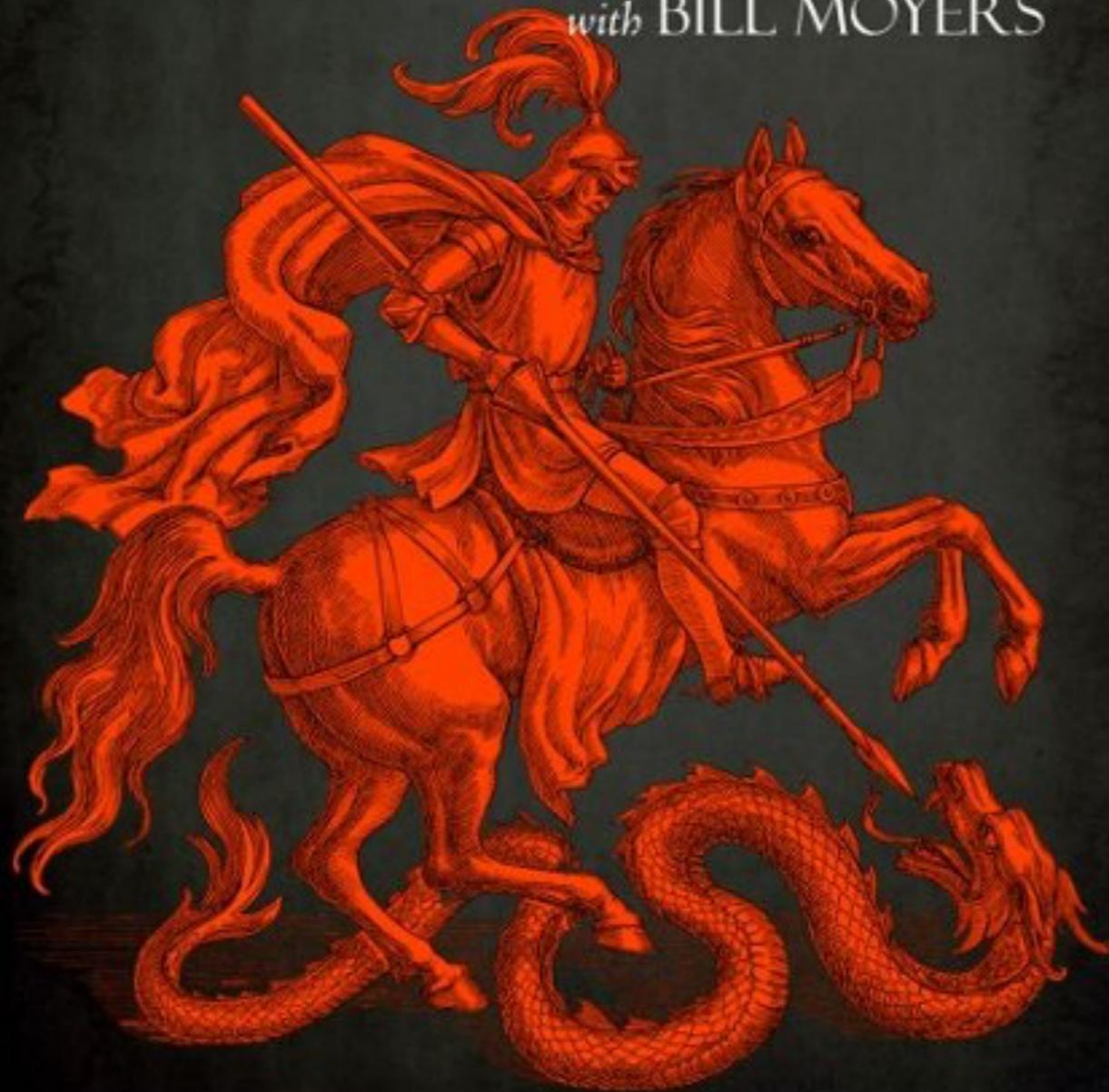
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JOSEPH CAMPBELL
and THE POWER
OF MYTH

with BILL MOYERS



“The Boundless can have no relation to the bounded and the conditioned... The *immutably* Infinite and the *absolutely* Boundless can neither will, think, nor act. To do this it has to become finite, and *it* does so by its ray penetrating into the mundane egg— infinite space— and emanating from it as a finite god (SD 1:56, 354).

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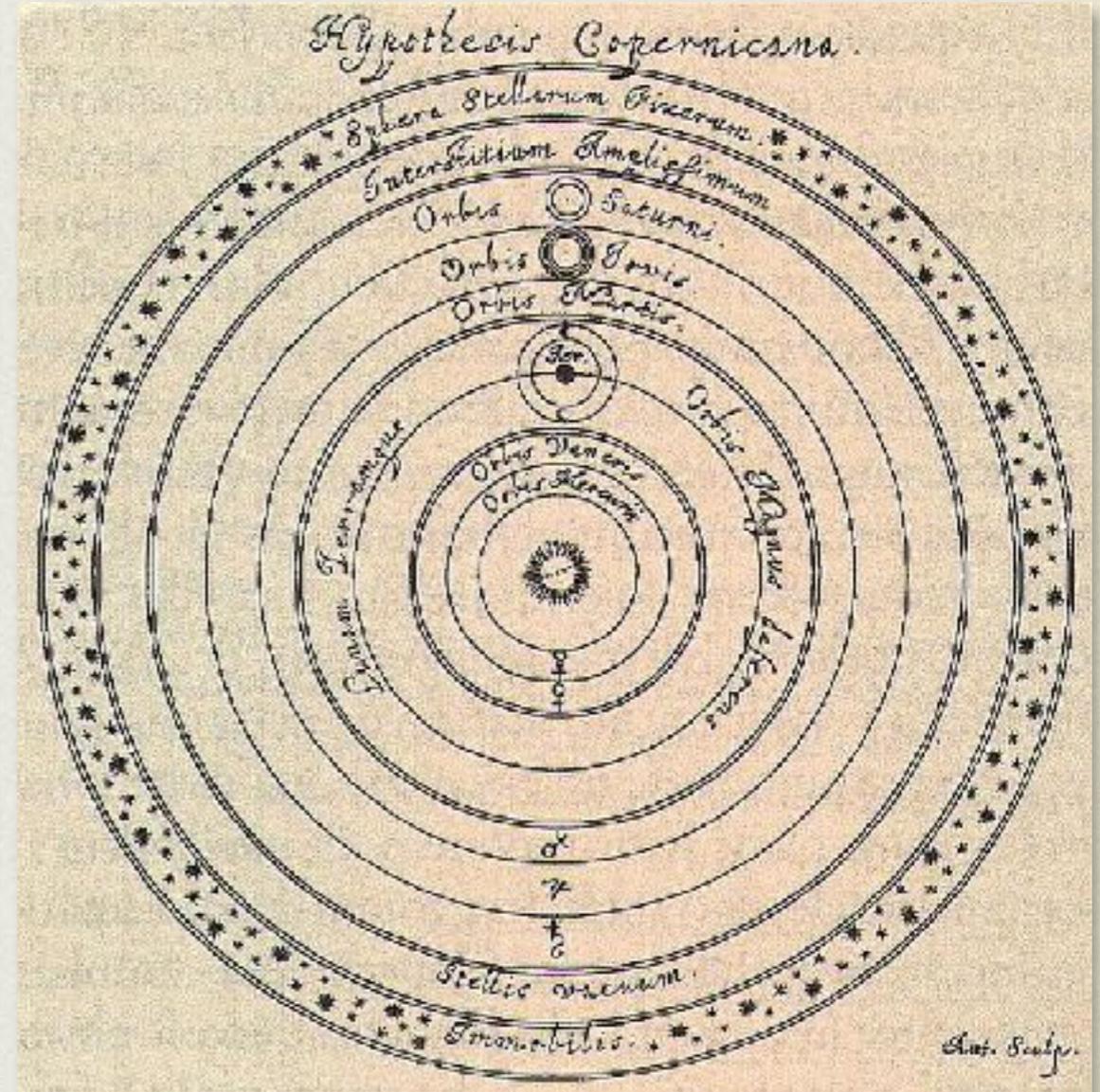
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Vicoism is a philosophy based upon the conclusions of Giovanni Battista Vico, who held that God controls His world not miraculously but through natural law. The laws by which men rule themselves, Vico declared, issue from a spiritual source within mankind which is *en rapport* with the law of the Deity. Hence material law is of divine origin and reflects the dictates of the Spiritual Father. The philosophy of *Ontologism* developed by Vincenzo Gioberti (generally considered more as a theologian than a philosopher) posits God as the only being and the origin of all knowledge, knowledge being identical with Deity itself. God is consequently called Being; all other manifestations are existences. Truth is to be discovered through reflection upon this mystery.

The most important of modern Italian philosophers is Benedetto Croce, a Hegelian idealist. Croce conceives ideas to be the only reality. He is anti-theological in his viewpoints, does not believe in the immortality of the soul, and seeks to substitute ethics and aesthetics for religion. Among other branches of Italian philosophy should be mentioned *Sensism* (Sensationalism), which posits the sense perceptions as the sole channels for the reception of knowledge; *Criticism*, or the philosophy of accurate judgment; and *Neo-Scholasticism*, which is a revival of Thomism encouraged by the Roman Catholic Church. ST0AA:19-20



Giordano Bruno



Dr. W. J. Durant declares that Herbert Spencer's Great Work, *First Principles*, made him almost at once the most famous philosopher of his time. *Spencerianism* is a philosophic positivism which describes evolution as an ever-increasing complexity with equilibrium as its highest possible state. According to Spencer, life is a continuous process from homogeneity to heterogeneity and back from heterogeneity to homogeneity. Life also involves the continual adjustment of internal relations to external relations. Most famous of all Spencer's aphorisms is his definition of Deity: "God is infinite intelligence, infinitely diversified through infinite time and infinite space, manifesting through an infinitude of ever-evolving individualities." The universality of the law of evolution was emphasized by Spencer, who applied it not only to the form but also to the intelligence behind the form. In every manifestation of being he recognized the fundamental tendency of unfoldment from simplicity to complexity, observing that when the point of equilibrium is reached it is always followed by the process of dissolution. According to Spencer, however, disintegration took place only that reintegration might follow upon a higher level of being.

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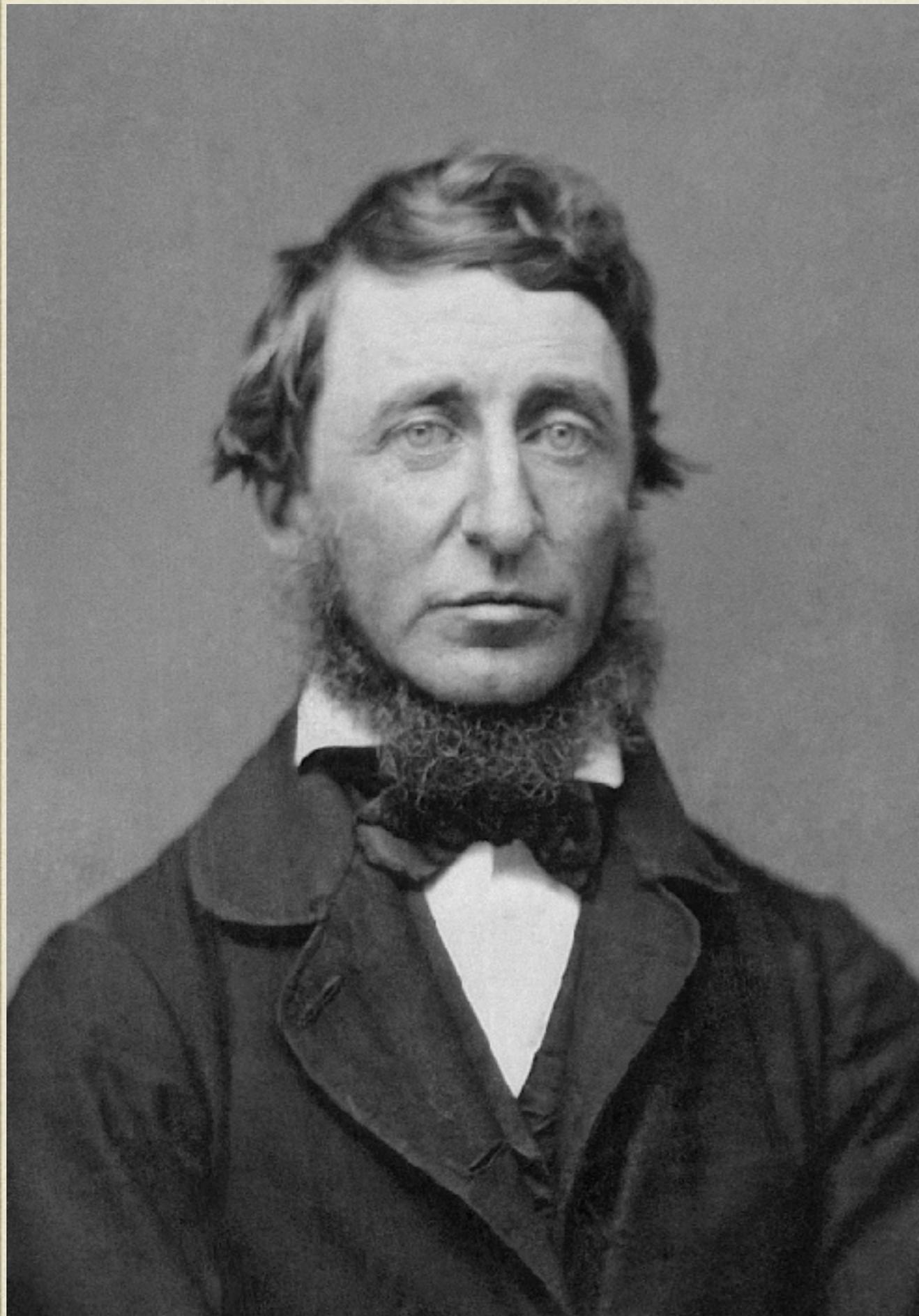
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The two outstanding schools of American philosophy are *Transcendentalism* and *Pragmatism*. Transcendentalism, exemplified in the writings of Ralph Waldo Emerson, emphasizes the power of the transcendental over the physical. Many of Emerson's writings show pronounced Oriental influence, particularly his essays on the Oversoul and the Law of Compensation. The theory of Pragmatism, while not original with Professor William James, owes its widespread popularity as a philosophic tenet to his efforts. Pragmatism may be defined as the doctrine that the meaning and nature of things are to be discovered from consideration of their consequences. The true, according to James, "is only an expedient in the way of our thinking, just as 'the right' is only an expedient in the way of our behaving." (See his *Pragmatism*.) John Dewey, the *Instrumentalist*, who applies the experimental attitude to all the aims of life, should be considered a commentator of James. To Dewey, growth and change are limitless and no ultimates are postulated. The long residence in America of George Santayana warrants the listing of this great Spaniard among the ranks of American philosophers. Defending himself with the shield of skepticism alike from the illusions of the senses and the cumulative errors of the ages, Santayana seeks to lead mankind into a more apprehending state denominated by him *the life of reason*.

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Having thus traced the more or less sequential development of philosophic speculation from Thales to James and Bergson, it is now in order to direct the reader's attention to the elements leading to and the circumstances attendant upon the genesis of philosophic thinking. Although the Hellenes proved themselves peculiarly responsive to the disciplines of philosophy, this science of sciences should not be considered indigenous to them. "Although some of the Grecians," writes Thomas Stanley, "have challenged to their nation the original of philosophy, yet the more learned of them have acknowledged it [to be] derived from the East." The magnificent institutions of Hindu, Chaldean, and Egyptian learning must be recognized as the actual source of Greek wisdom. The last was patterned after the shadow cast by the sanctuaries of Ellora, Ur, and Memphis upon the thought substance of a primitive people. Thales, Pythagoras, and Plato in their philosophic wanderings contacted many distant cults and brought back the lore of Egypt and the inscrutable Orient. ST0AA:20



WALDEN;

OR,

LIFE IN THE WOODS.

By HENRY D. THOREAU,

AUTHOR OF "A WEEK ON THE CONCORD AND MERRIMACK RIVERS."



I do not propose to write an ode to dejection, but to brag as lustily as chanticleer in the morning, standing on his roost, if only to wake my neighbors up. — Page 92.

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The question may legitimately be propounded: If these ancient mystical institutions were of such "great pith and moment," why is so little information now available concerning them and the arcana they claimed to possess? The answer is simple enough: The Mysteries were secret societies, binding their initiates to inviolable secrecy, and avenging with death the betrayal of their sacred trusts. Although these schools were the true inspiration of the various doctrines promulgated by the ancient philosophers, the fountainhead of those doctrines was never revealed to the profane. Furthermore, in the lapse of time the teachings became so inextricably linked with the names of their disseminators that the actual but recondite source--the Mysteries--came to be wholly ignored.

Symbolism is the language of the Mysteries; in fact it is the language not only of mysticism and philosophy but of all Nature, for every law and power active in universal procedure is manifested to the limited sense perceptions of man through the medium of symbol. Every form existing in the diversified sphere of being is symbolic of the divine activity by which it is produced. By symbols men have ever sought to communicate to each other those thoughts which transcend the limitations of language. Rejecting man-conceived dialects as inadequate and unworthy to perpetuate divine ideas, the Mysteries thus chose symbolism as a far more ingenious and ideal method of preserving their transcendental knowledge. In a single figure a symbol may both reveal and conceal, for to the wise the subject of the symbol is obvious, while to the ignorant the figure remains inscrutable. Hence, he who seeks to unveil the secret doctrine of antiquity must search for that doctrine not upon the open pages of books which might fall into the hands of the unworthy but in the place where it was originally concealed.

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"A symbol is an outer and visible sign of an inner and spiritual reality, carried out into expression upon the physical plane by the force of the inner embodied life. An emblem is man's formulation of a concept, created by man and embodying for him the truth as he sees it and understands it."

—GWP:119

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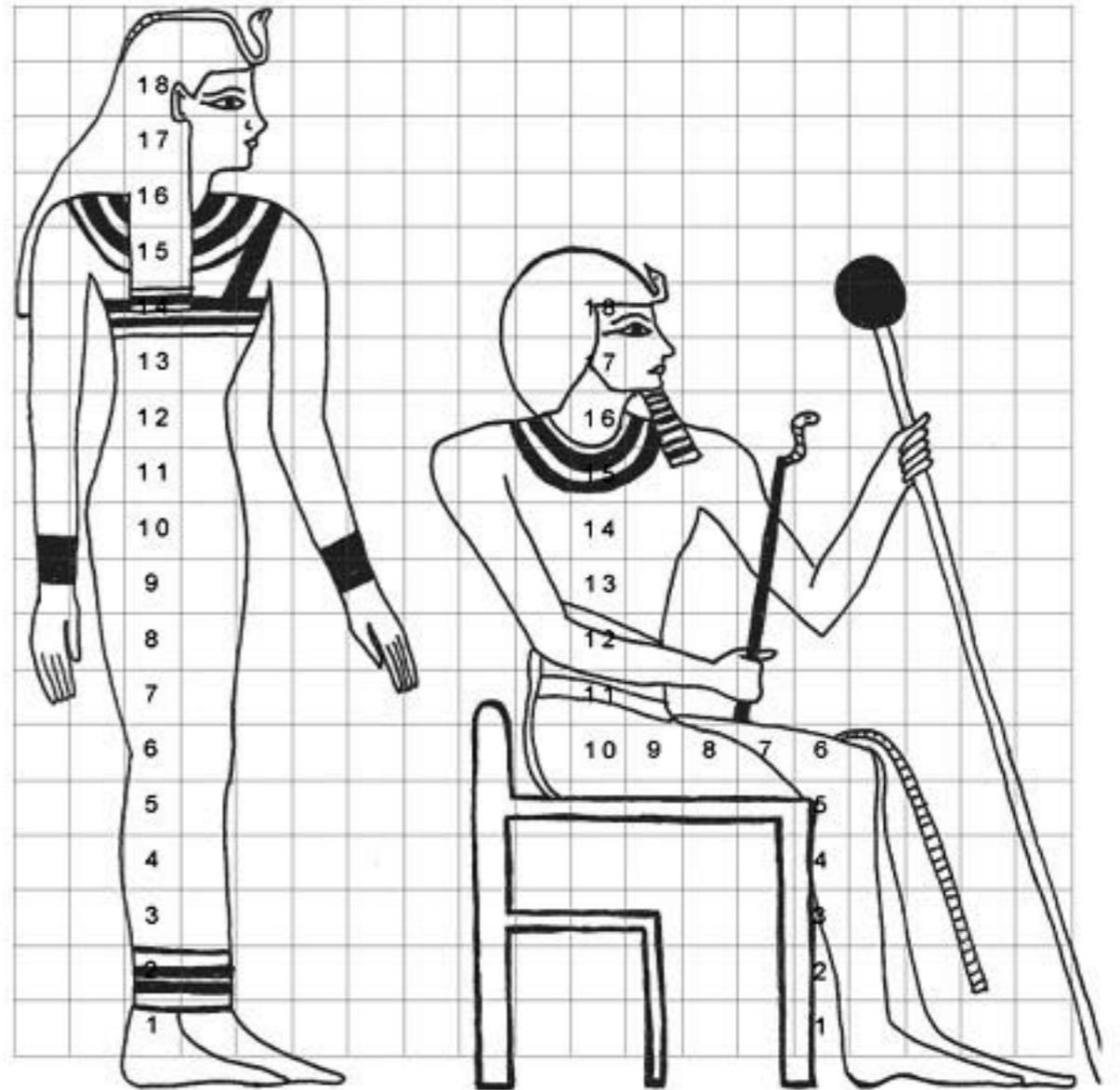
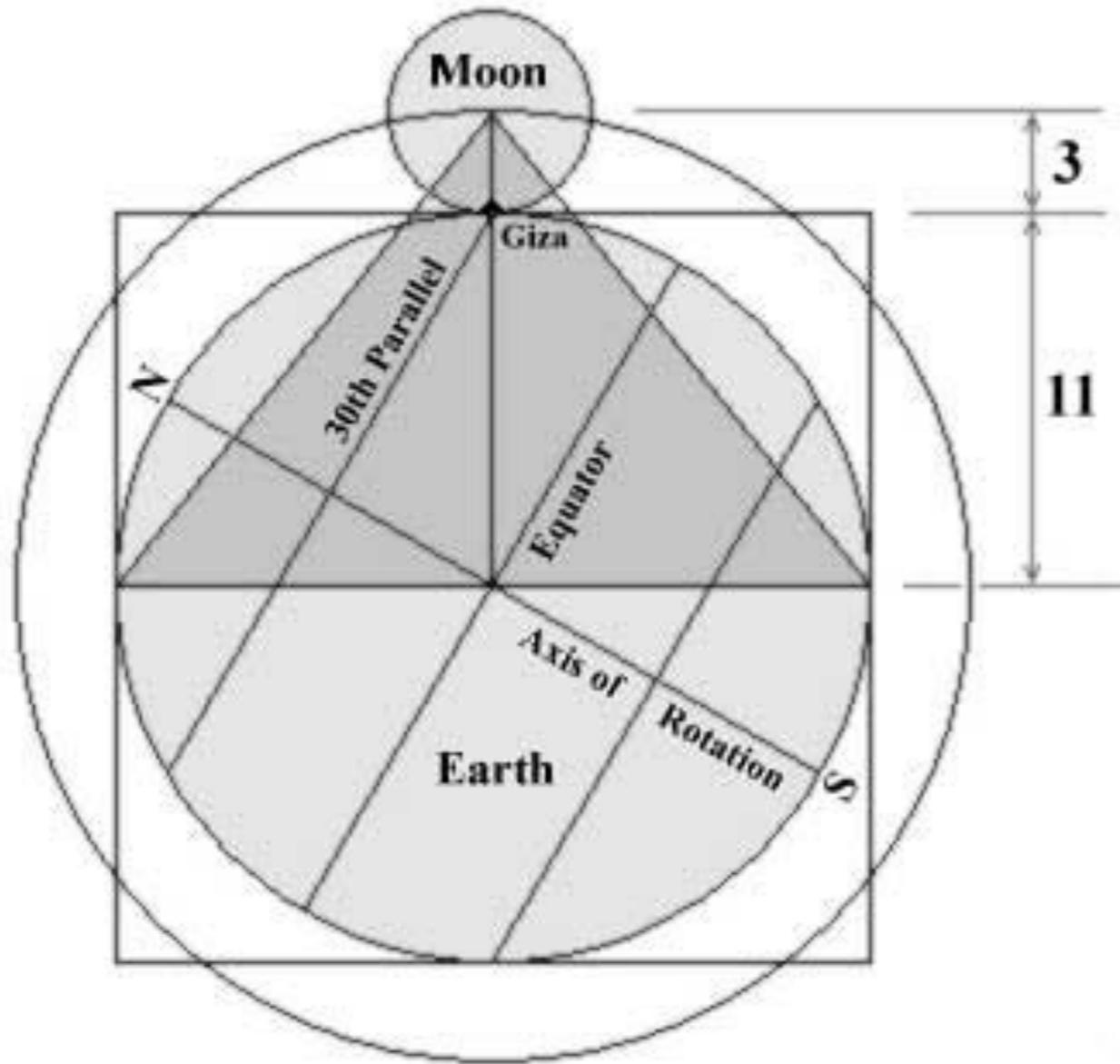
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Symbolism is the language of the Mysteries; in fact it is the language not only of mysticism and philosophy but of all Nature, for every law and power active in universal procedure is manifested to the limited sense perceptions of man through the medium of symbol. Every form existing in the diversified sphere of being is symbolic of the divine activity by which it is produced. By symbols men have ever sought to communicate to each other those thoughts which transcend the limitations of language. Rejecting man-conceived dialects as inadequate and unworthy to perpetuate divine ideas, the Mysteries thus chose symbolism as a far more ingenious and ideal method of preserving their transcendental knowledge. **In a single figure a symbol may both reveal and conceal, for to the wise the subject of the symbol is obvious, while to the ignorant the figure remains inscrutable.** Hence, he who seeks to unveil the secret doctrine of antiquity must search for that doctrine not upon the open pages of books which might fall into the hands of the unworthy but in the place where it was originally concealed. STOAA:20

Far-sighted were the initiates of antiquity. They realized that nations come and go, that empires rise and fall, and that the golden ages of art, science, and idealism are succeeded by the dark ages of superstition. With the needs of posterity foremost in mind, the sages of old went to inconceivable extremes to make certain that their knowledge should be preserved. They engraved it upon the face of mountains and concealed it within the measurements of colossal images, each of which was a geometric marvel. Their knowledge of chemistry and mathematics they hid within mythologies which the ignorant would perpetuate, or in the spans and arches of their temples which time has not entirely obliterated. They wrote in characters that neither the vandalism of men nor the ruthlessness of the elements could completely efface, Today men gaze with awe and reverence upon the mighty Memnons standing alone on the sands of Egypt, or upon the strange terraced pyramids of Palenque. Mute testimonies these are of the lost arts and sciences of antiquity; and concealed this wisdom must remain until this race has learned to read the universal language— SYMBOLISM.

The book to which this is the introduction is dedicated to the proposition that concealed within the emblematic figures, allegories, and rituals of the ancients is a secret doctrine concerning the inner mysteries of life, which doctrine has been preserved *in toto* among a small band of initiated minds since the beginning of the world. Departing, these illumined philosophers left their formulæ that others, too, might attain to understanding. But, lest these secret processes fall into uncultured hands and be perverted, the Great Arcanum was always concealed in symbol or allegory; and those who can today discover its lost keys may open with them a treasure house of philosophic, scientific, and religious truths. STAAA:20

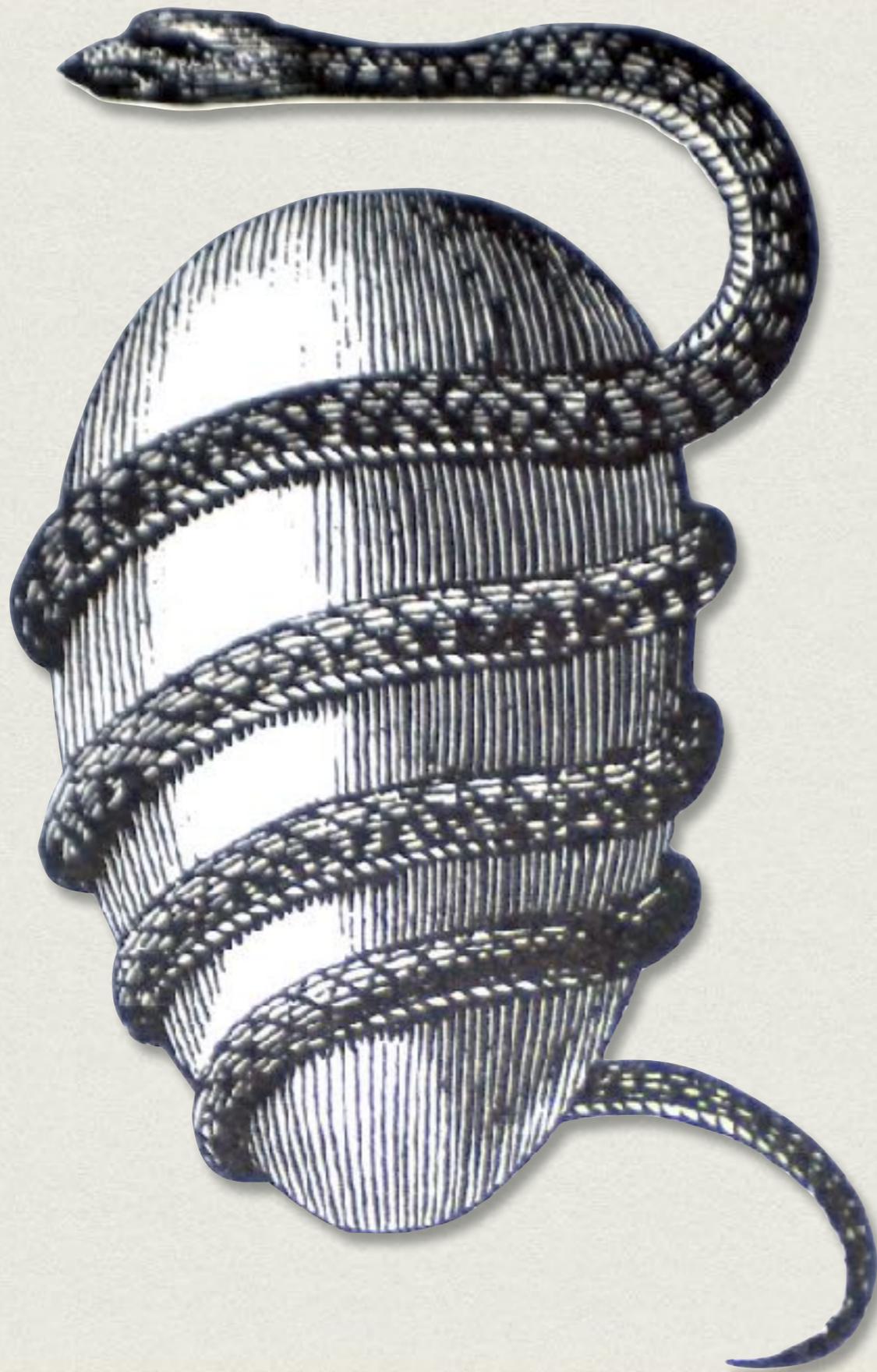




The Memnons



Stepped Pyramid of Palenque



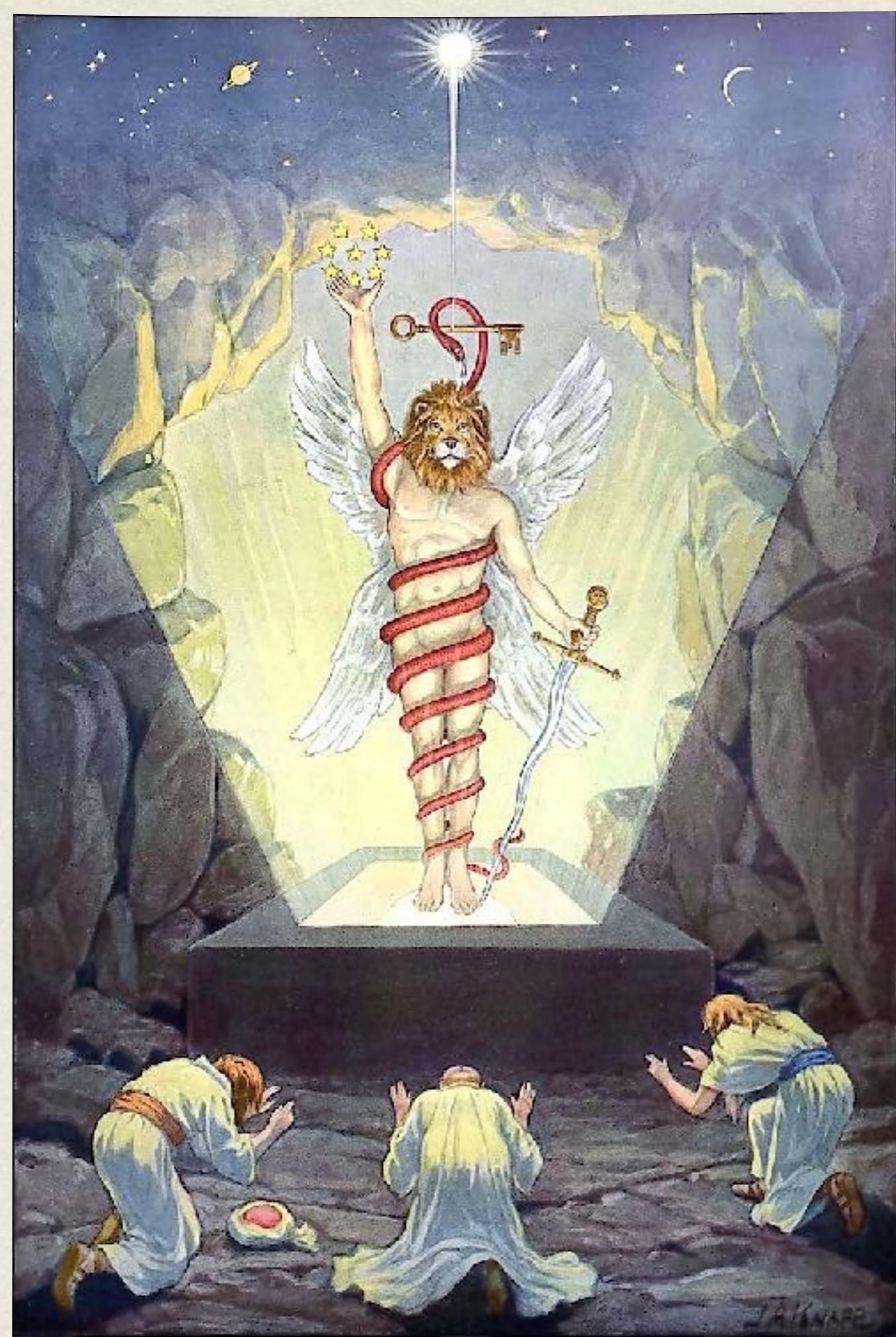
The ancient symbol of the Orphic Mysteries was the serpent-entwined egg, which signified Cosmos as encircled by the fiery Creative Spirit. The egg also represents the soul of the philosopher; the serpent, the Mysteries. At the time of initiation the shell is broken, and man emerges from the embryonic state of physical existence wherein he had remained through the fetal period of philosophic regeneration. STOAA:20

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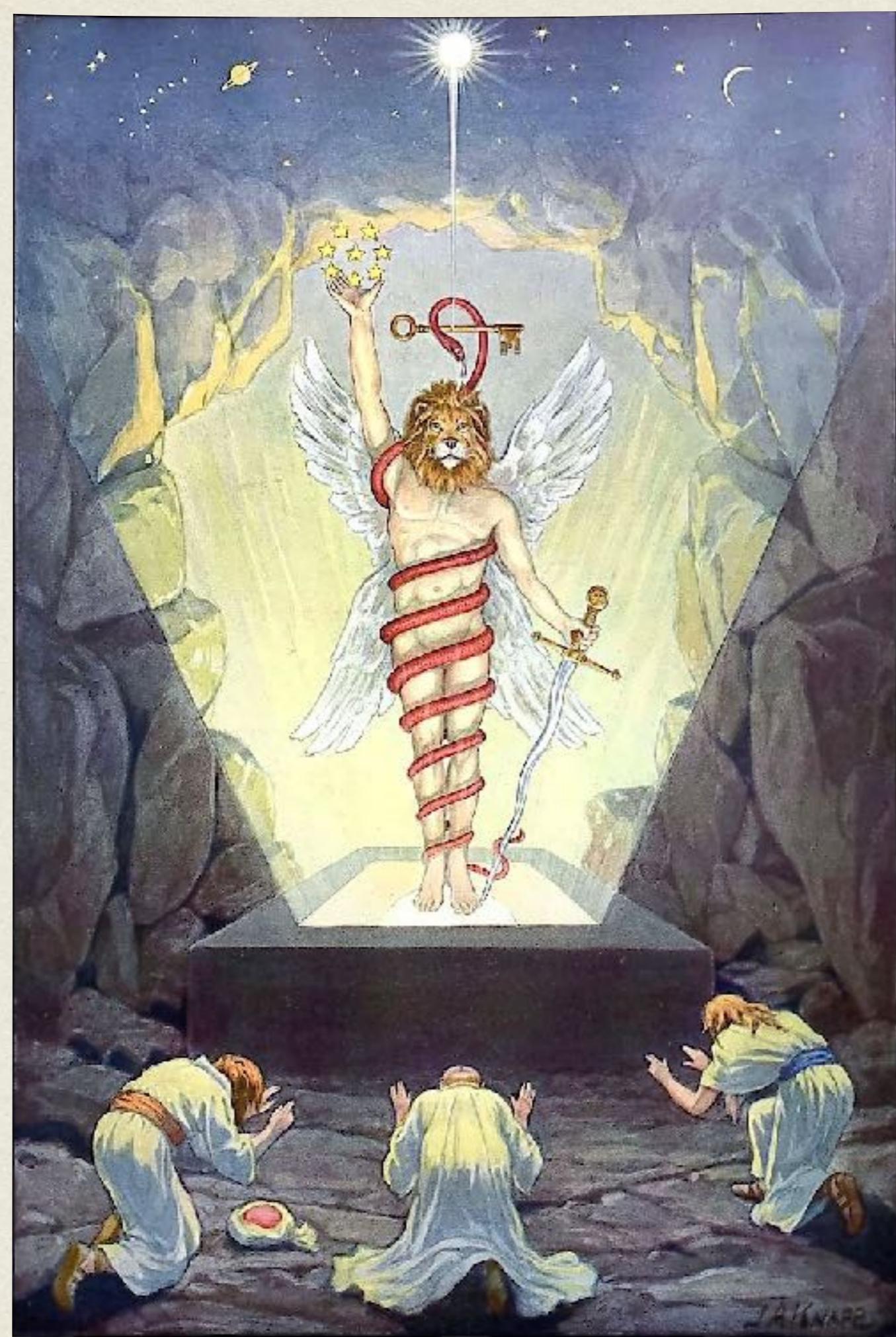
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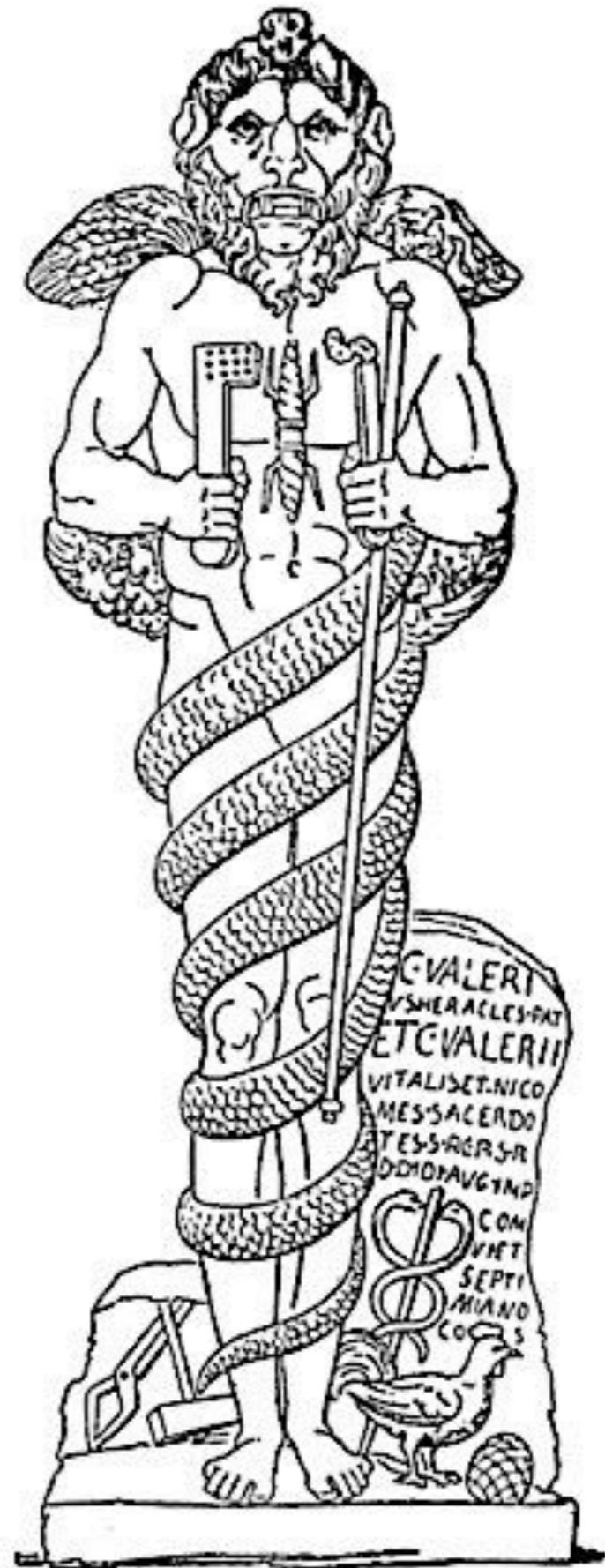
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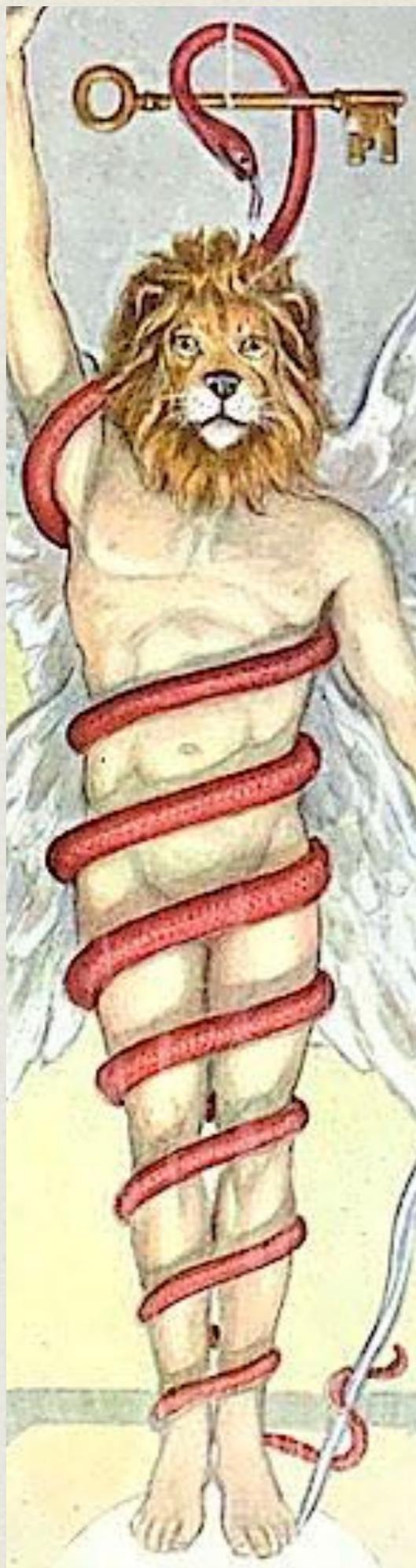


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Epifania



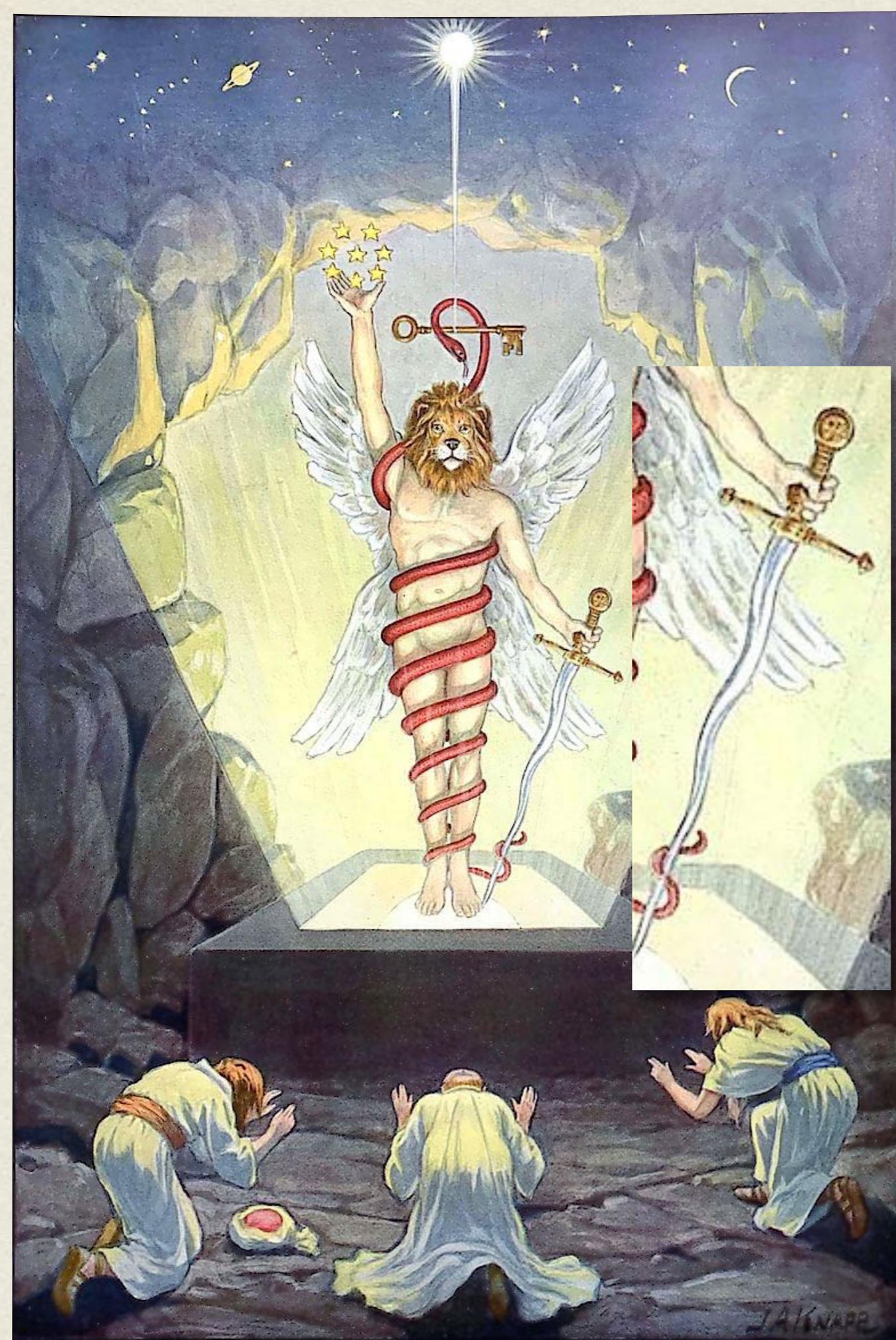
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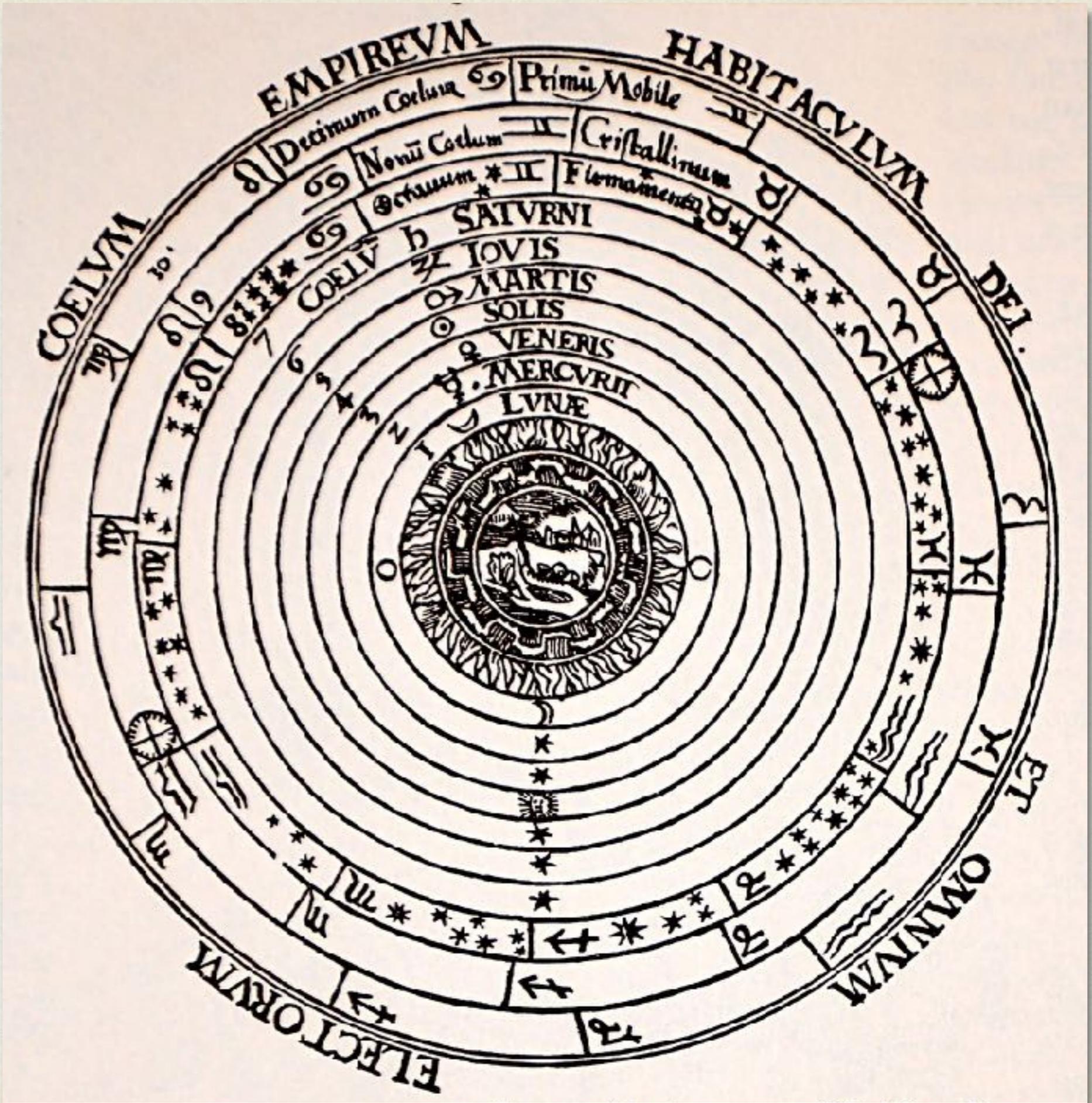




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MYTHRA IN THE FORM OF THE LEONTOCEPHALIC KRONOS

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