



Poseidonia



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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The Secret Teachings of All Ages 1

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AN ENCYCLOPEDIA OUTLINE OF
**Masonic, Hermetic,
 Qabbalistic and Rosicrucian
 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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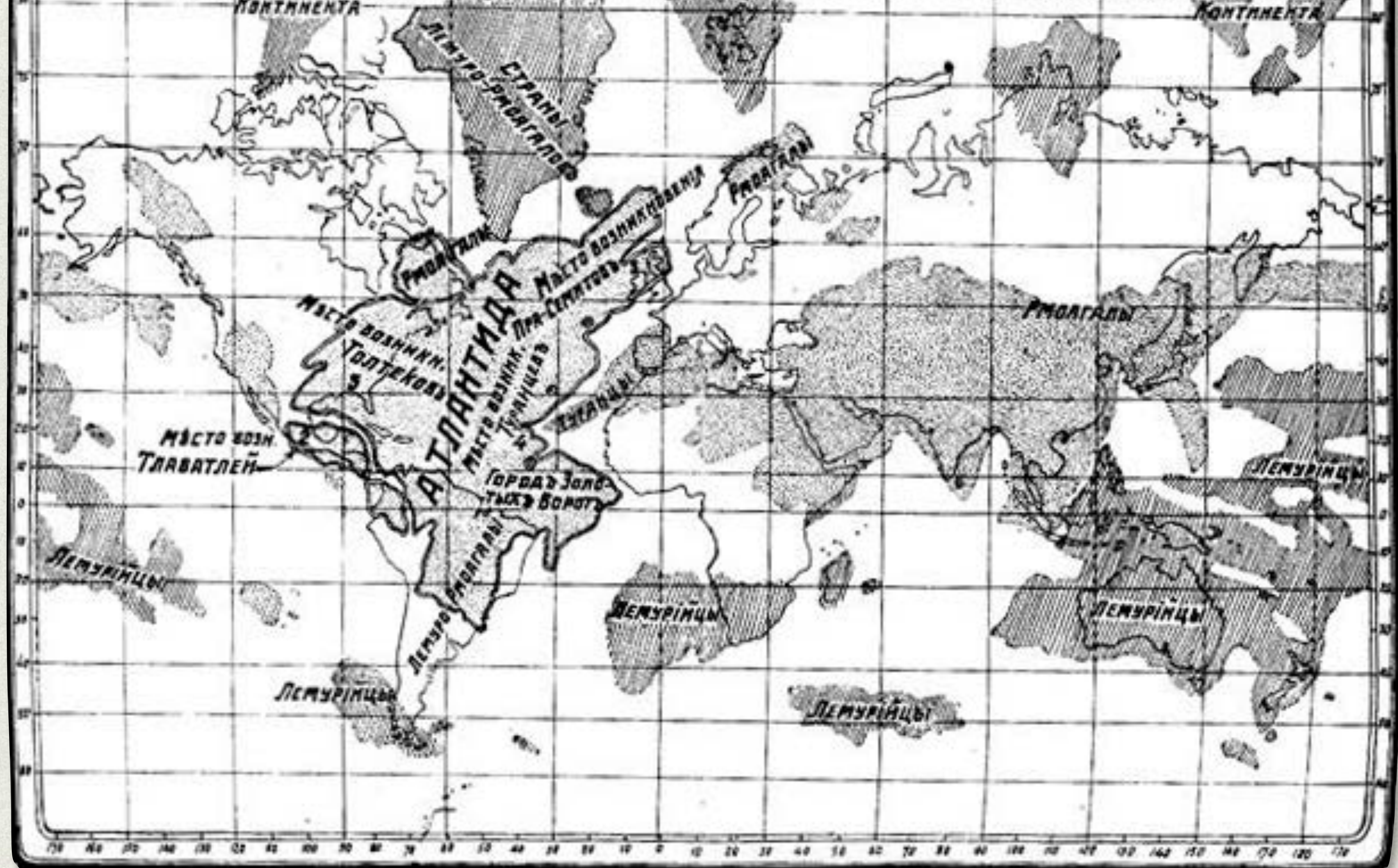


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АТЛАНТИДА ВО ВРЕМЕНА РАСЦВѢТА

Земля приблизительно 1000.000 лѣтъ назадъ и до катастрофы, происшедшей приблизительно около 800.000 л. назадъ.



Map of Atlantis according to William Scott-Elliott (The Story of Atlantis, Russian edition, 1910)



Solon of Athens



LE
TIMEE DE
PLATON,

TRAITTANT DE LA NATV
re du monde, & de l'homme, & de ce
qui concerne vniuersellement tant l'a-
me, que le corps des deux: tranllaté de
Grec en François, avec l'exposition des
lieux plus obscurs & difficiles.

Par Loys le Roy dit Regius.

Plutarque de la creation de l'ame, que
Platon décrit en son Timee.

A PARIS,

Par Abel l'Angelier au premier pillier de
la grand' salle du Palais.

M. D. LXXXI.



Rambaud

several other cities, making thus a subterranean city of six or seven stories high. Delhi is one of them; Allahabad another—examples of this being found even in Europe; *e.g.*, in Florence, which is built on several defunct Etruscan and other cities. Why, then, could not Ellora, Elephanta, Karli, and Ajunta have been built on subterranean labyrinths and passages, as claimed? Of course we do not allude to the caves which are known to every European, whether *de visu* or through hearsay, notwithstanding their enormous antiquity, though that is so disputed by modern archæology. But it is a fact, known to the Initiated Brahmins of India and especially to Yogis, that there is not a cave-temple in the country but has its subterranean passages running in every direction, and that those underground caves and endless corridors have in their turn *their* caves and corridors.

“Who can tell that the lost Atlantis—which is also mentioned in the *Secret Book*, but, again, under another name, pronounced in the sacred language—did not exist yet in those days?”—

we went on to ask. It *did* exist most assuredly, as it was fast approaching its greatest days of glory and civilization when the last of the Lemurian continents went down.

“The great lost continent might have, perhaps, been situated south of Asia, extending from India to Tasmania?*” If the hypothesis (now so much doubted, and positively denied by some learned authors, who regard it as a joke of Plato's) is ever verified, then, perhaps, will the scientists believe that the description of the god-inhabited continent was not altogether a fable.† And they may then perceive that Plato's guarded hints and his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world, and, by cleverly combining truth and fiction, so disconnecting himself from a story which the obligations imposed at initiation forbade him to divulge.

“To continue the tradition, we have to add that the class of hierophants was divided into two distinct categories: ‡ those who were instructed by the ‘Sons of God,’ of the island, and who were initiated in the divine doctrine of pure revelation; and others who inhabited the lost Atlantis—if such must be its name—and who, being of another race, (born *sexually* but of *divine* parents), were born with a sight, which embraced all living things, and was independent of both distance and material obstacle. In short, they were the *Fourth Race* of men mentioned in the *Popol-Vuh*, whose sight was unlimited, and who knew all things at once.”

In other words, they were the Lemuro-Atlanteans, the first who had

* America when discovered, was called *Atlanta* by some native tribes.

† Since then Donnelly's *Atlantis* has appeared, and soon its actual existence will have become a scientific fact.

‡ It is so divided to this day, and theosophists and Occultists, who have learned something of the Occult but undeniable power of Dugpaship at their own expense, know this but too well.

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ATLANTIS

An Interpretation



Manly P. Hall

PLATE

PLATE

PLATE

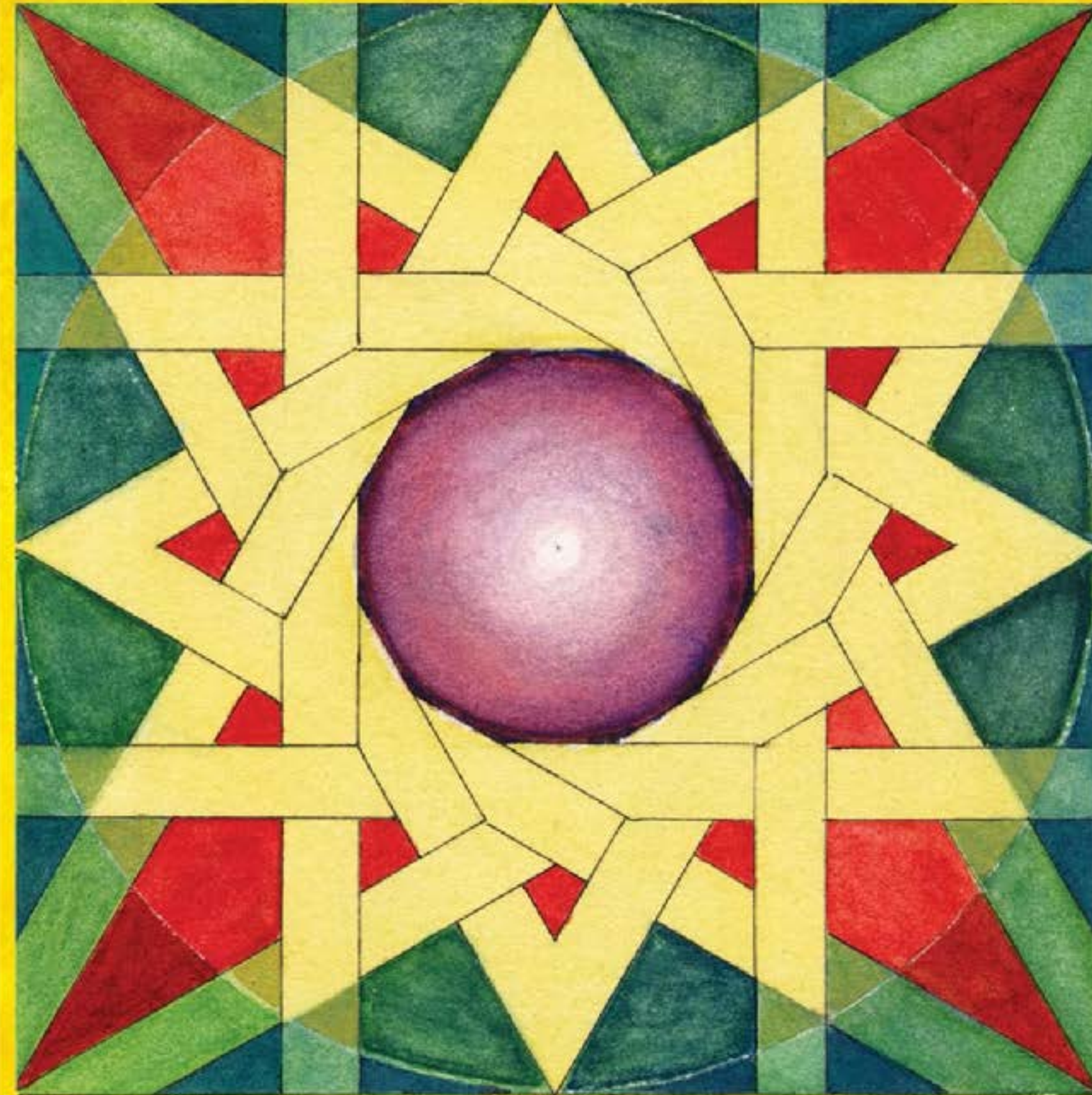


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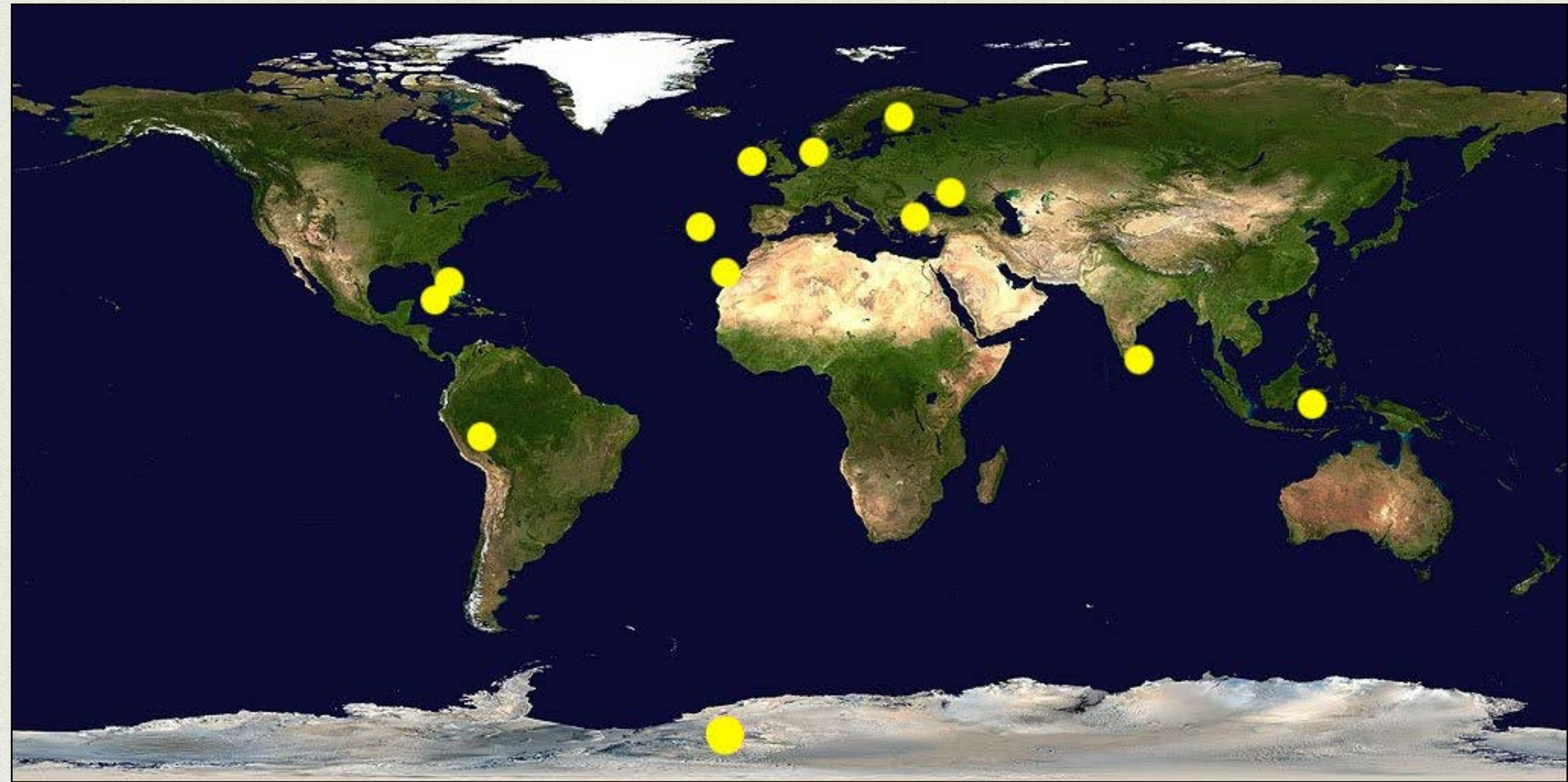
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THE STORY OF CREATION ACCORDING TO



SACRED GEOMETRY

John Michell with Allan Brown





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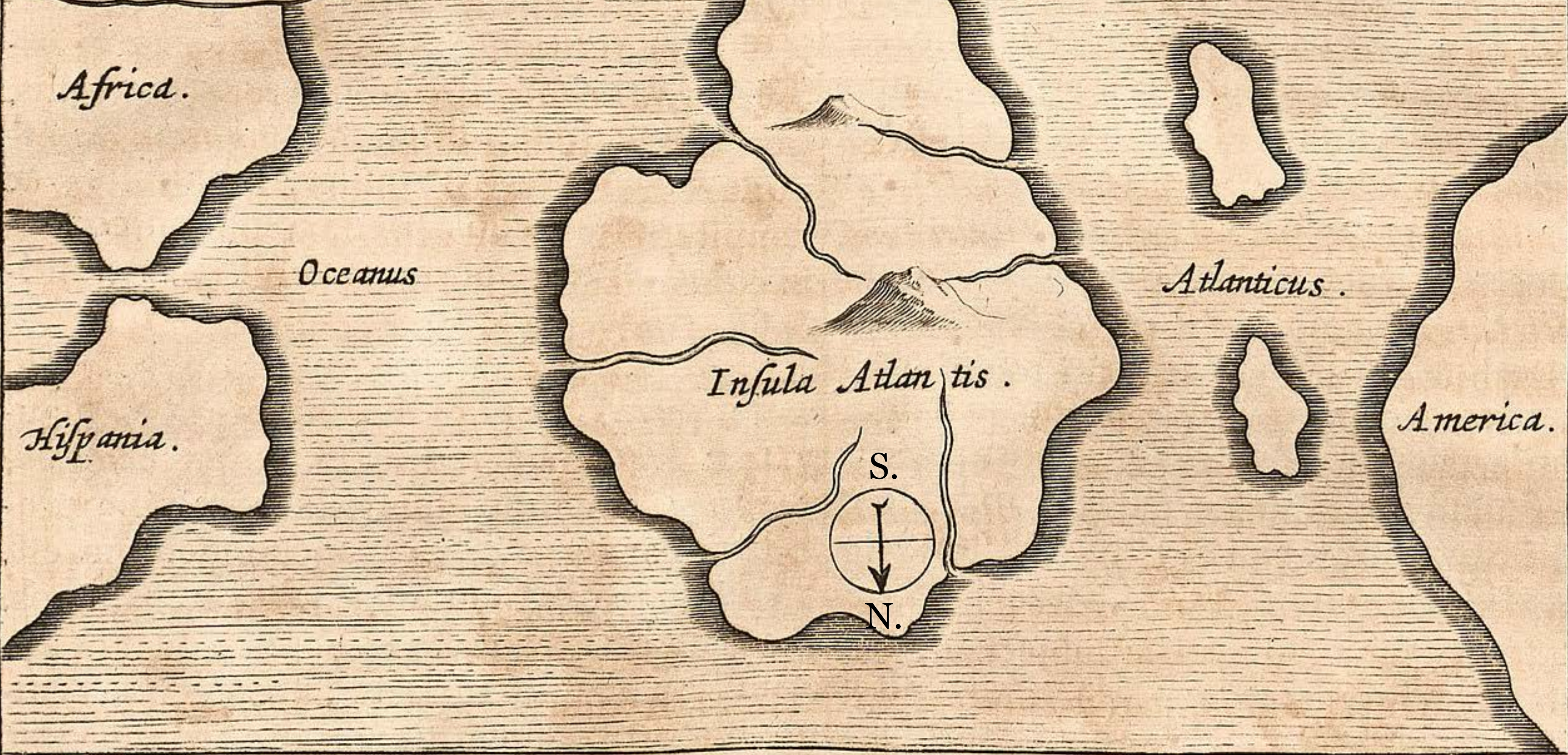
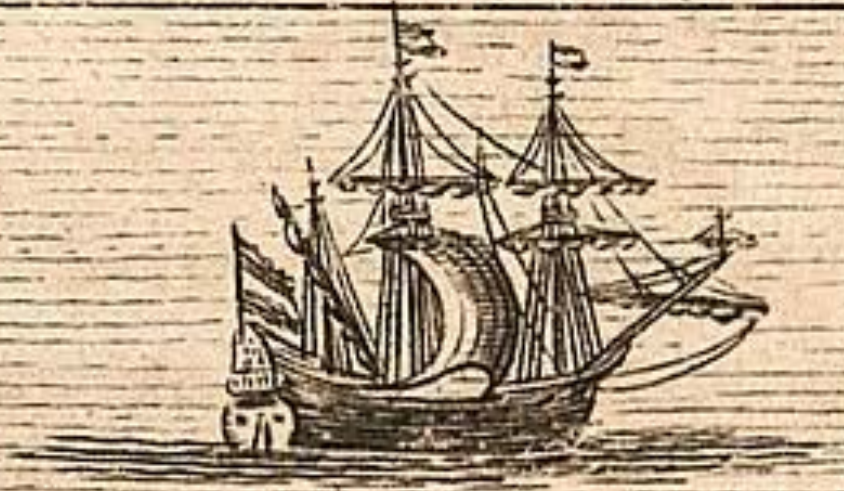




Mount Atlas, Bolivia

18th-century illustration of Mount Kailash, depicting the holy family:
Shiva and Parvati, cradling Skanda with Ganesha by Shiva's side

*Situs
Insulae Atlantidis, à
Mari olim absorptæ ex
mente Ægyptiorum et
Platonis descriptio.*



Athanasius Kircher's map of Atlantis, placing it in the middle of the Atlantic Ocean, from *Mundus Subterraneus* 1669, published in Amsterdam. The map is oriented with south at the top.

Atlantis and the Gods of Antiquity



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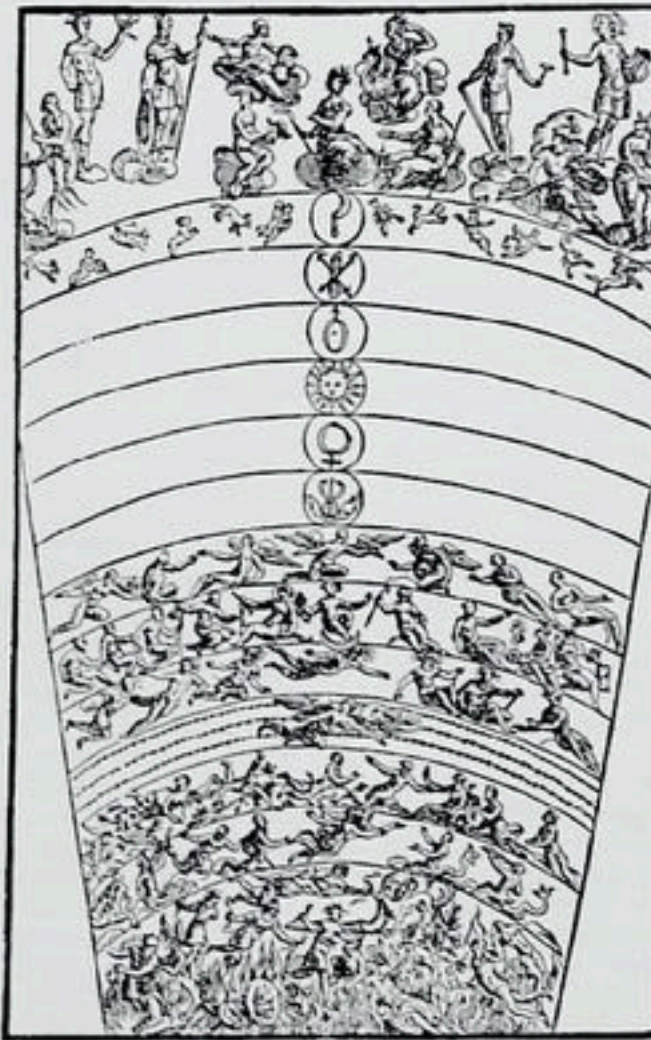
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From Cantani's *Imagini degli Dei degli Antichi*.
THE SCHEME OF THE UNIVERSE ACCORDING TO THE GREEKS AND ROMANS.

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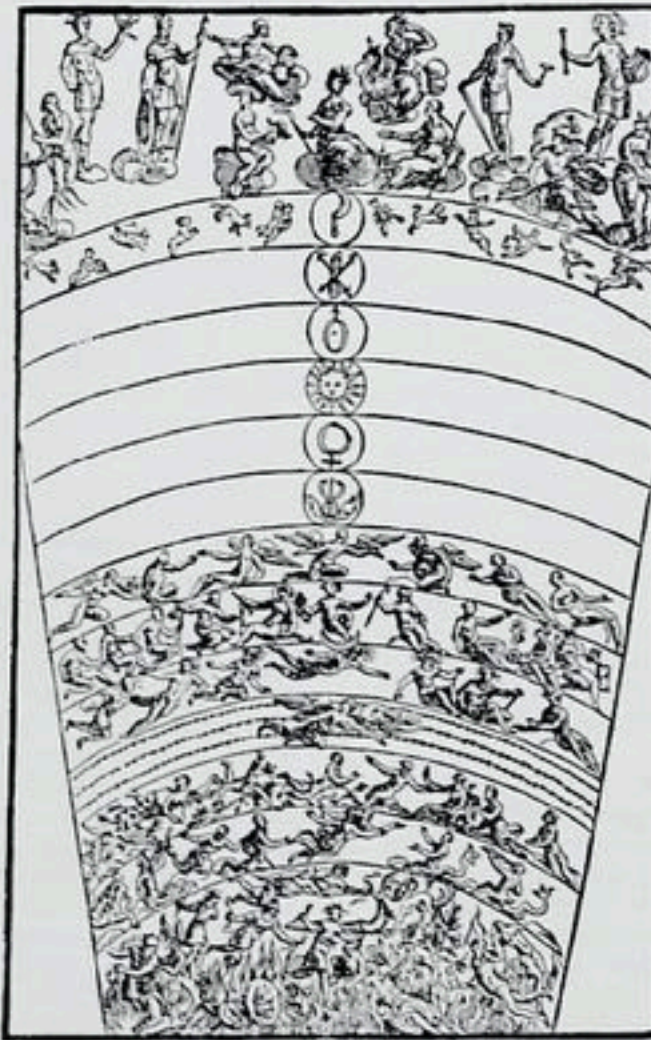
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The Etheric, by Ernst Marti

Having received his allotment, Poseidon began the process of fashioning his world. The humid ethers of the watery diffusion were divided by the Greeks into two parts, the one denoting a spiritous state, and the other a grosser or sedimentary. Working through the higher parts of the ether upon the lower parts, therefore, Poseidon is said to have brought them together or united them. The higher ether was called Evenor, and the lower ether, Leucippe. From their

union was produced Cleito, or the etheric body of the solar system. Cleito is referred to as an orphan because her very emergence was the result of the union of the extremes which produced her. And the extremes themselves ceased to exist when their equilibrium had been accomplished. As hydrogen and oxygen disappear as pure elements in the visible compound of water, so the etheric extremes lost their identity in their own progeny. –Atlantis, An Interpretation:25

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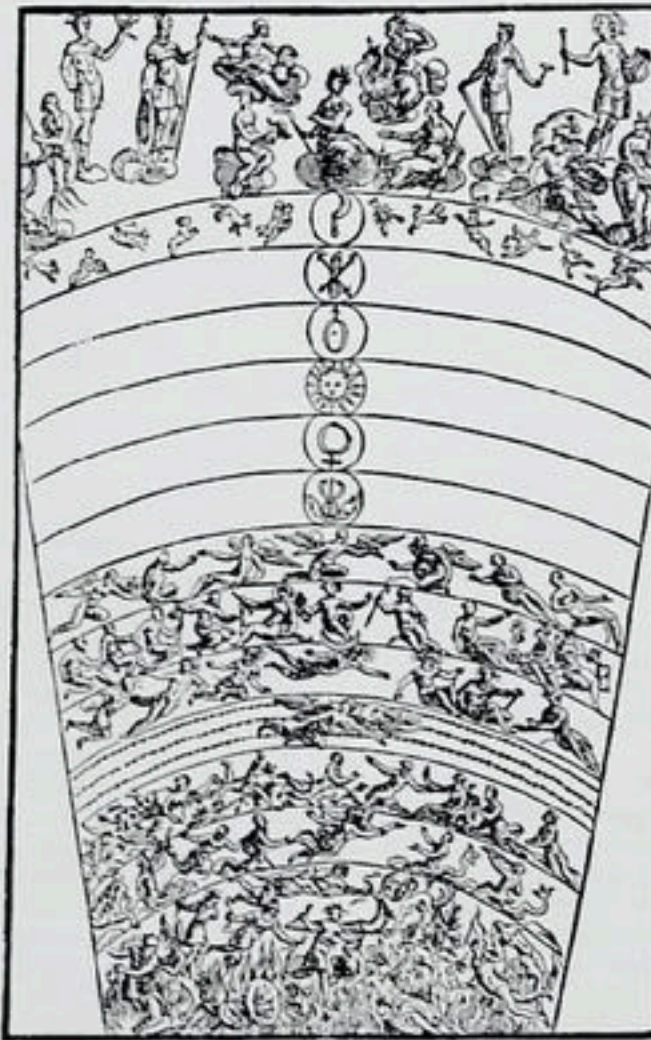
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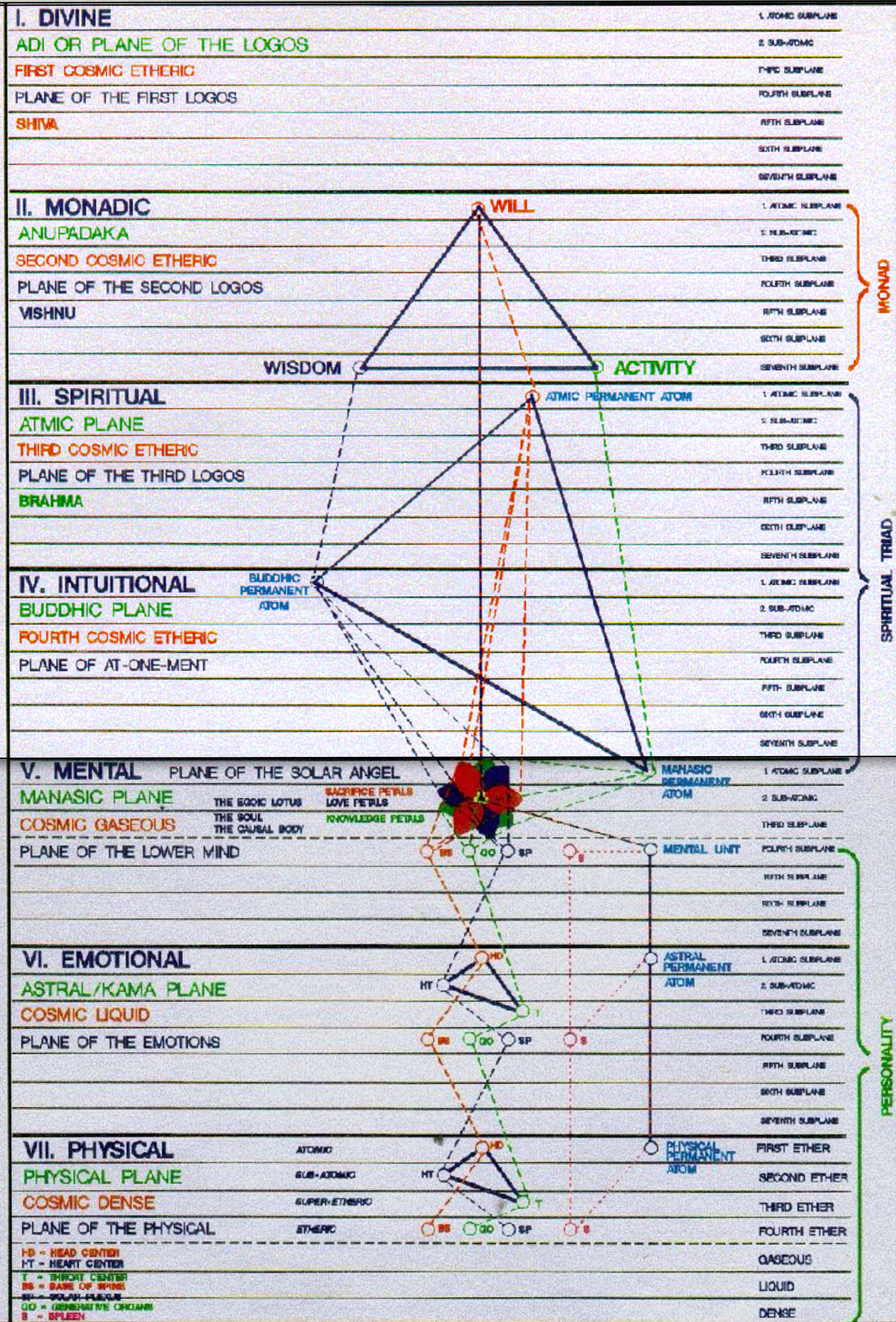


The Etheric, by Ernst Marti

Having received his allotment, Poseidon began the process of fashioning his world. The humid ethers of the watery diffusion were divided by the Greeks into two parts, the one denoting a spiritous state, and the other a grosser or sedimentary. Working through the higher parts of the ether upon the lower parts, therefore, Poseidon is said to have brought them together or united them. The higher ether was called Evenor, and the lower ether, Leucippe. From their

union was produced Cleito, or the etheric body of the solar system. Cleito is referred to as an orphan because her very emergence was the result of the union of the extremes which produced her. **And the extremes themselves ceased to exist when their equilibrium had been accomplished.** As hydrogen and oxygen disappear as pure elements in the visible compound of water, so the etheric extremes lost their identity in their own progeny. –Atlantis, An Interpretation:25

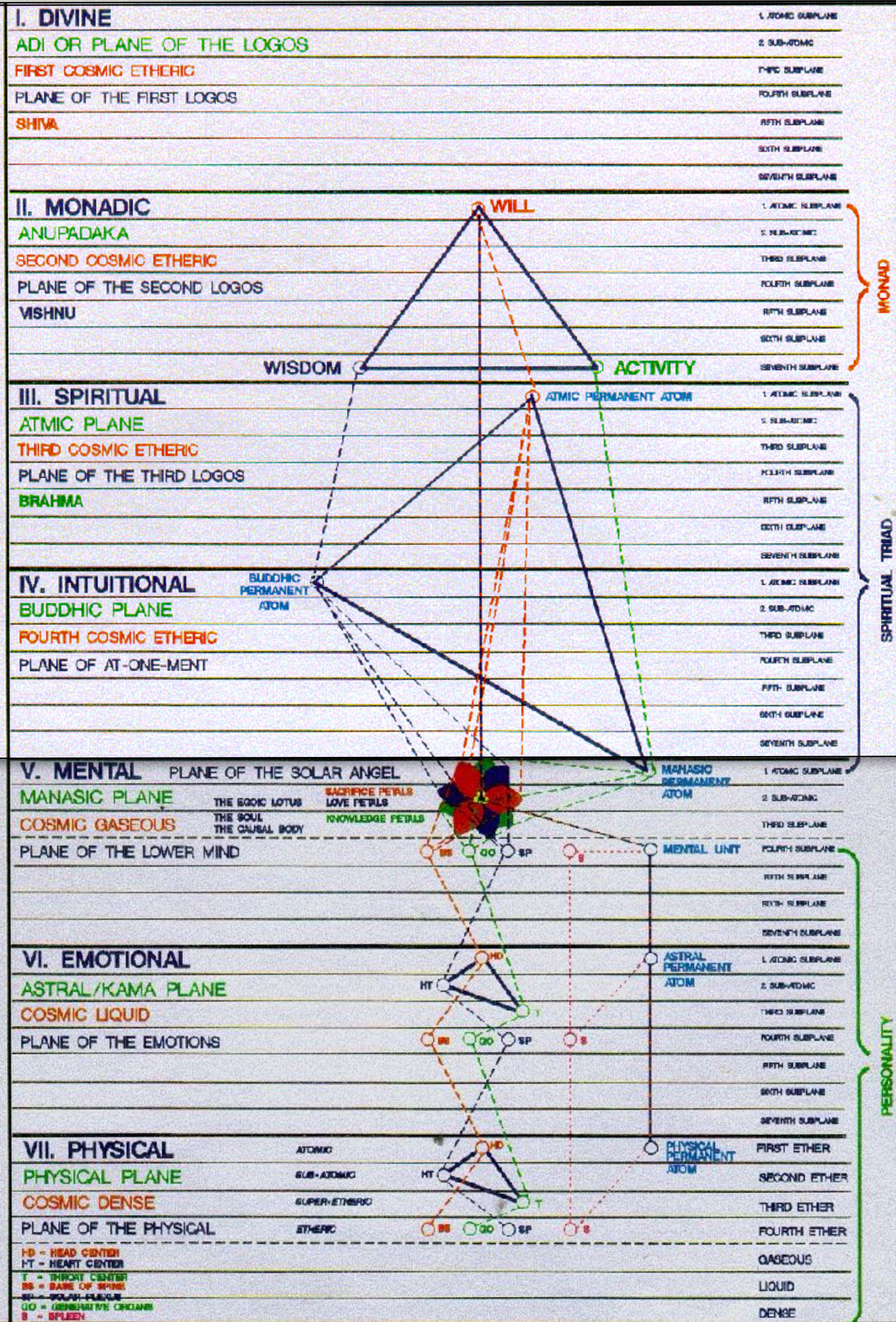
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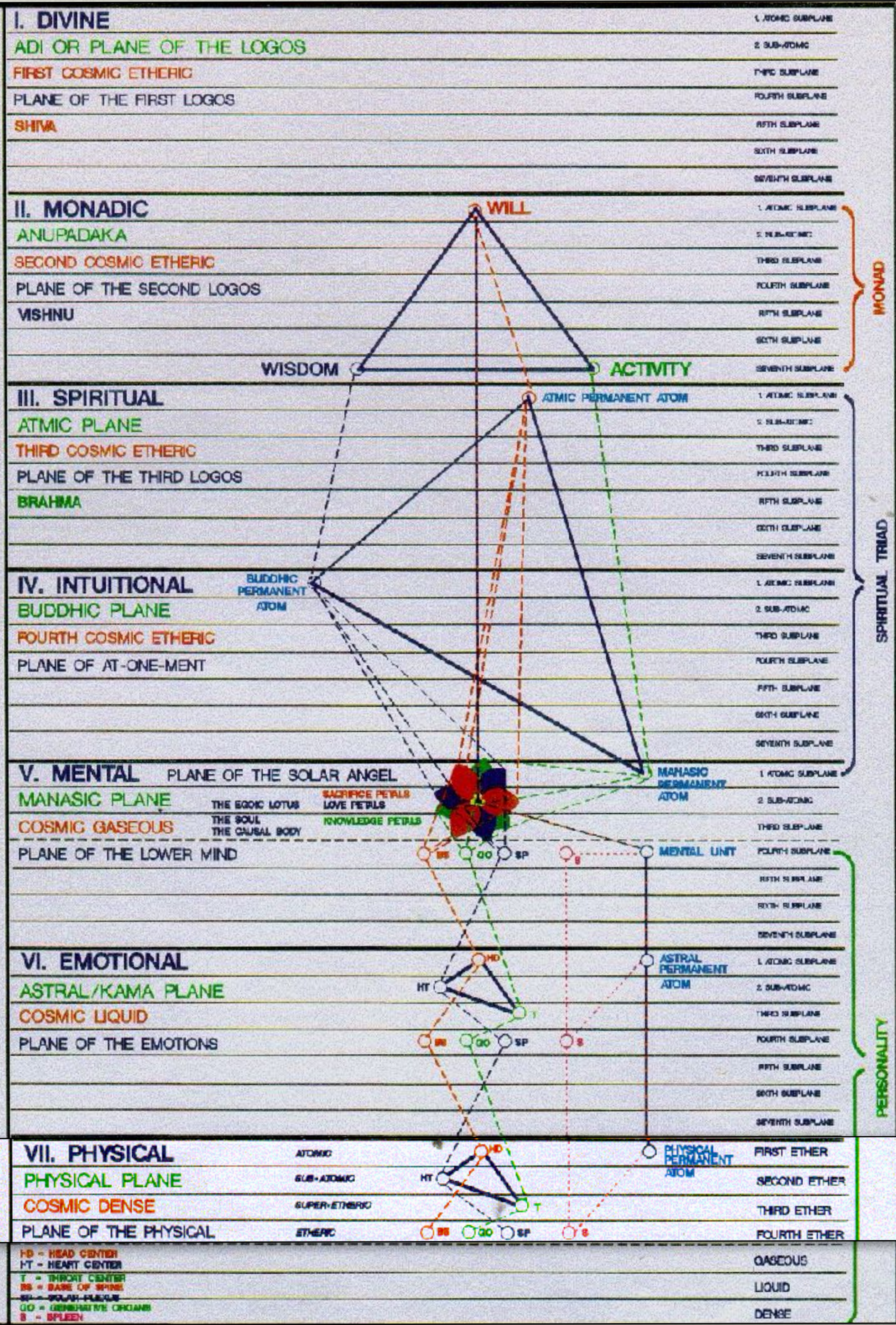
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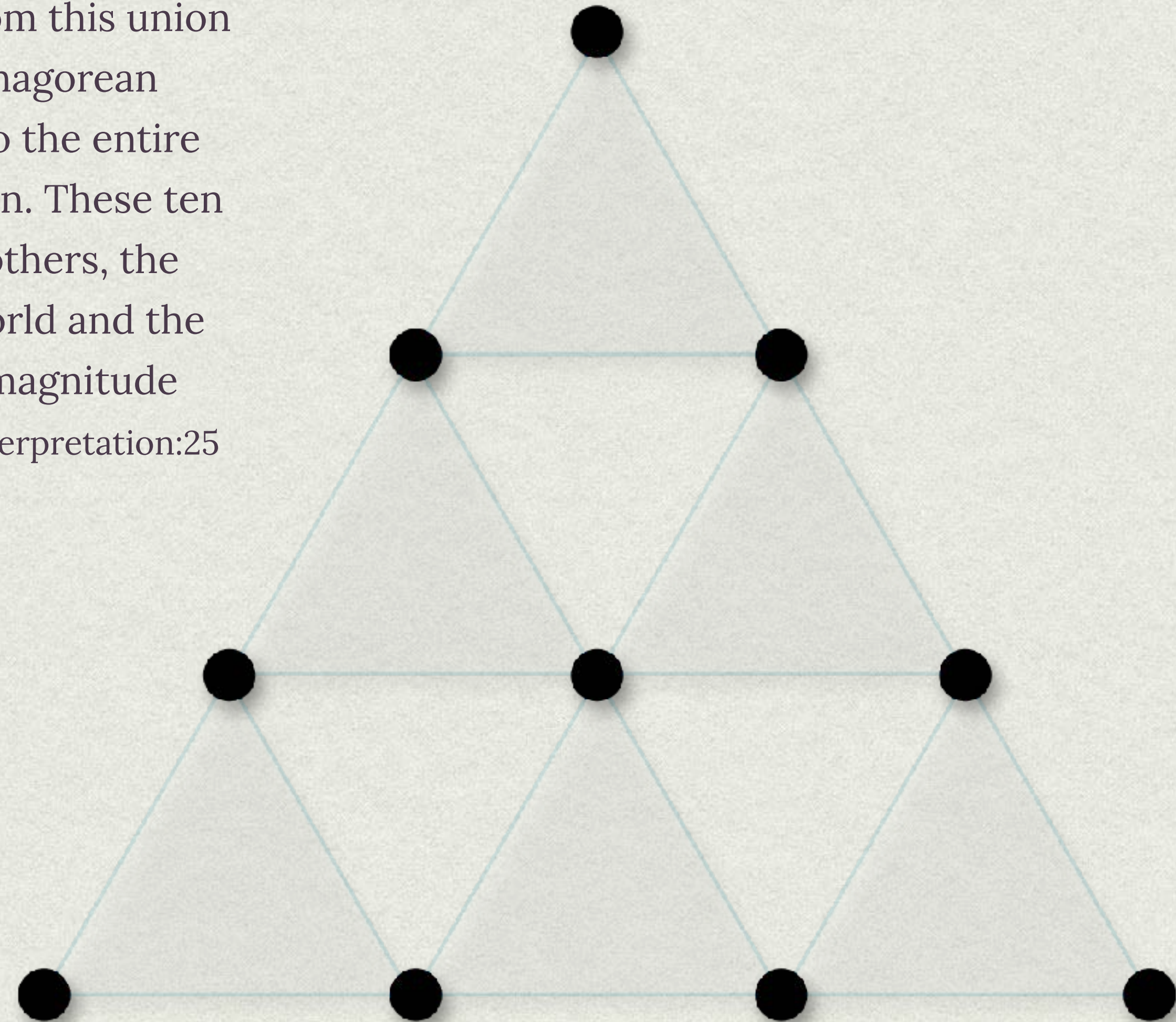
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When the humid body of the solar system of the planet was prepared, the god Poseidon took upon himself a humid form, described in the Chaldaic Oracles as serpentine, that is, vibratory. In this form, he united with Cleito, and from this union was born a tetraktys, the Pythagorean pattern of ten dots, the key to the entire formula of material generation. These ten dots are, likewise, the ten brothers, the framework of the material world and the common denominator of all magnitude and multitude. –Atlantis, An Interpretation:25



Omphalos at Delphi



Atlantis and the Gods of Antiquity



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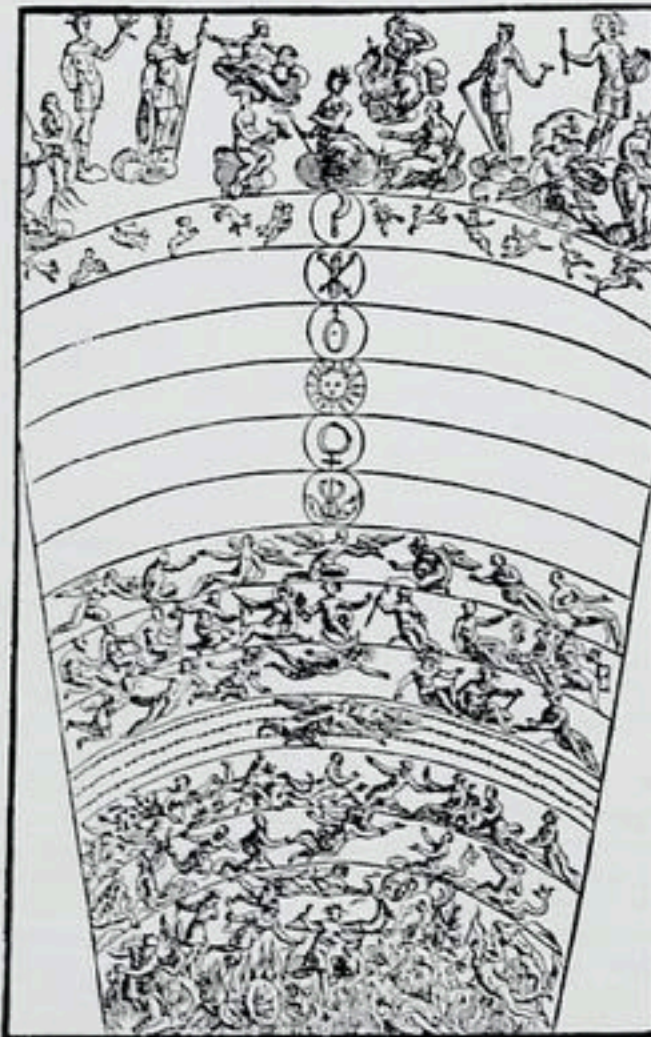
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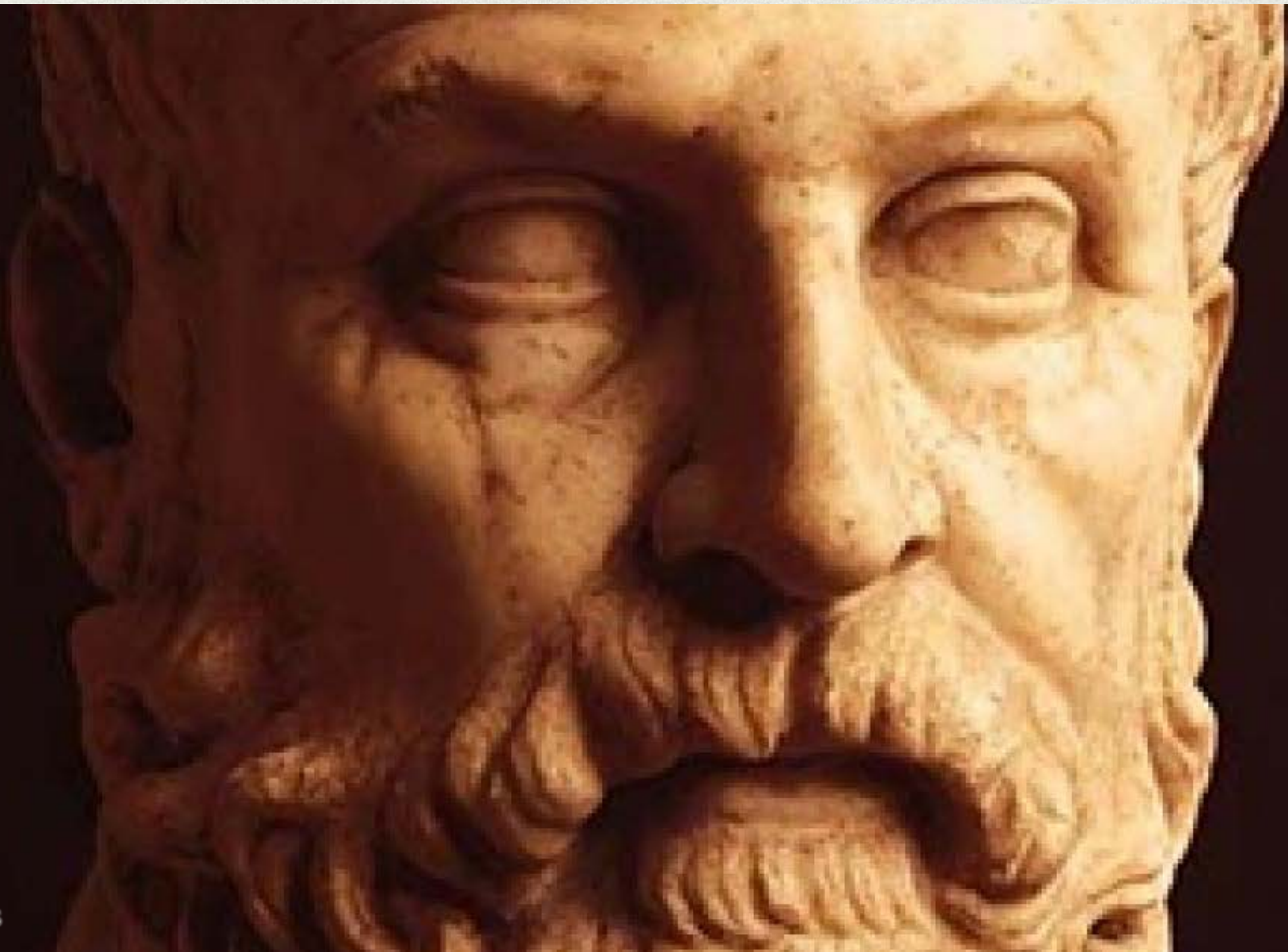


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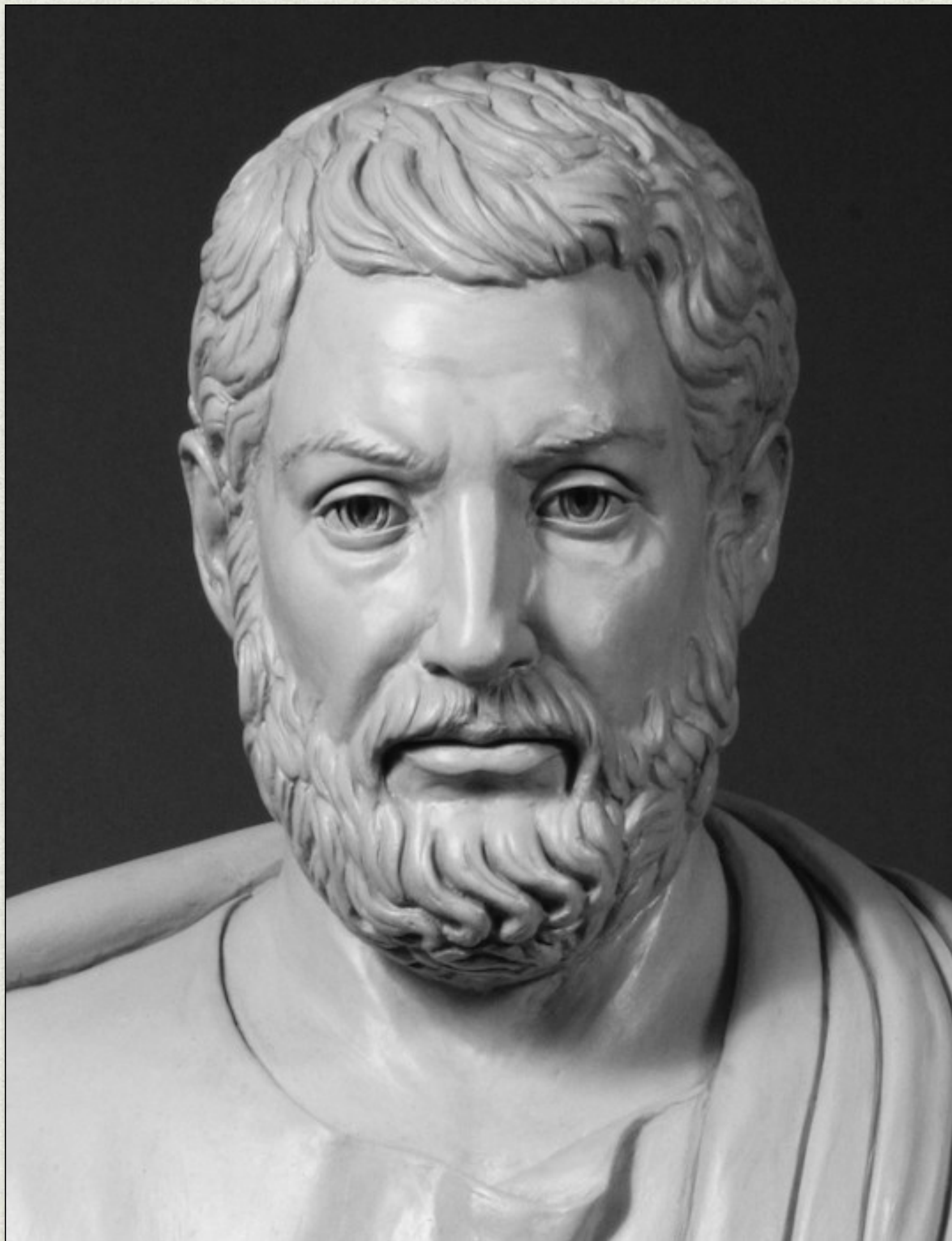
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Solon of Athens



The five pairs of children received their names in this:

Atlas, Eumelus

Ampheres, Evaemon

Mneseus, Autochthon

Elasippus, Mestor

Azaes, Diaprepas

It is to be understood that these are the Grecian forms of the original names. Solon declared that the Egyptians had taken the Atlantean names and adapted them to the language of their own country. He, in turn, had taken the Egyptian names and had Grecianized them. This is stated positively in the dialogue.

–Atlantis, An Interpretation:7

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A
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ON
THE MYSTERIES
OF
THE CABIRI;
OR THE
GREAT GODS OF PHENICIA, SAMOTHRACE, EGYPT,
TROAS, GREECE, ITALY, AND CRETE;

BEING

An Attempt to deduce the several Orgies of
ISIS, CERES, MITHRAS, BACCHUS, RHEA, ADONIS,
AND HECAÏE,

FROM AN

Union of the Rites commemorative of the DELUGE with the
Adoration of the HOST of HEAVEN.

BY GEORGE STANLEY FABER, A. M.
FELLOW OF LINCOLN COLLEGE.

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Jamb. de Myft. sect. vi. cap. 51.*

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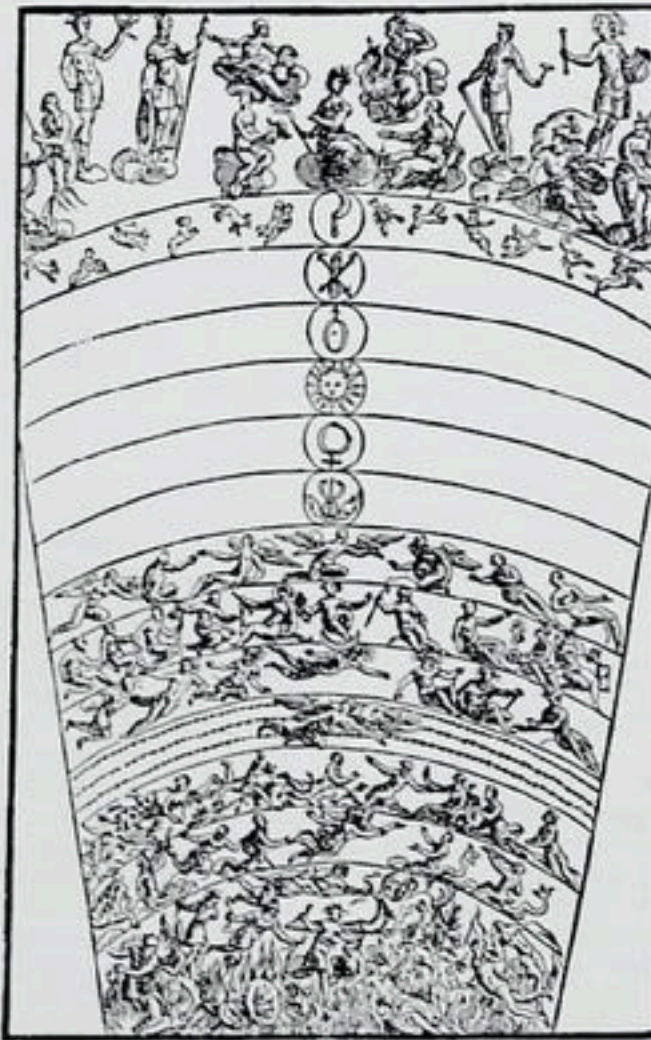
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Poseidonis

Poseidon... breaking the ground, enclosed the hill in which Cleito dwelt all round, making alternate zones of sea and land, larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe out of the

centre of the island, equidistant every way, so that no man could get to the island, for ships and voyages were not yet heard of. He himself, as he was a god, found no difficulty in making special arrangements for the centre island,

bringing two streams of water under the earth, which he caused to ascend as springs, one of warm water and the other of cold, and making every variety of food to spring up abundantly in the earth.
-Atlantis: The Antediluvian World:13

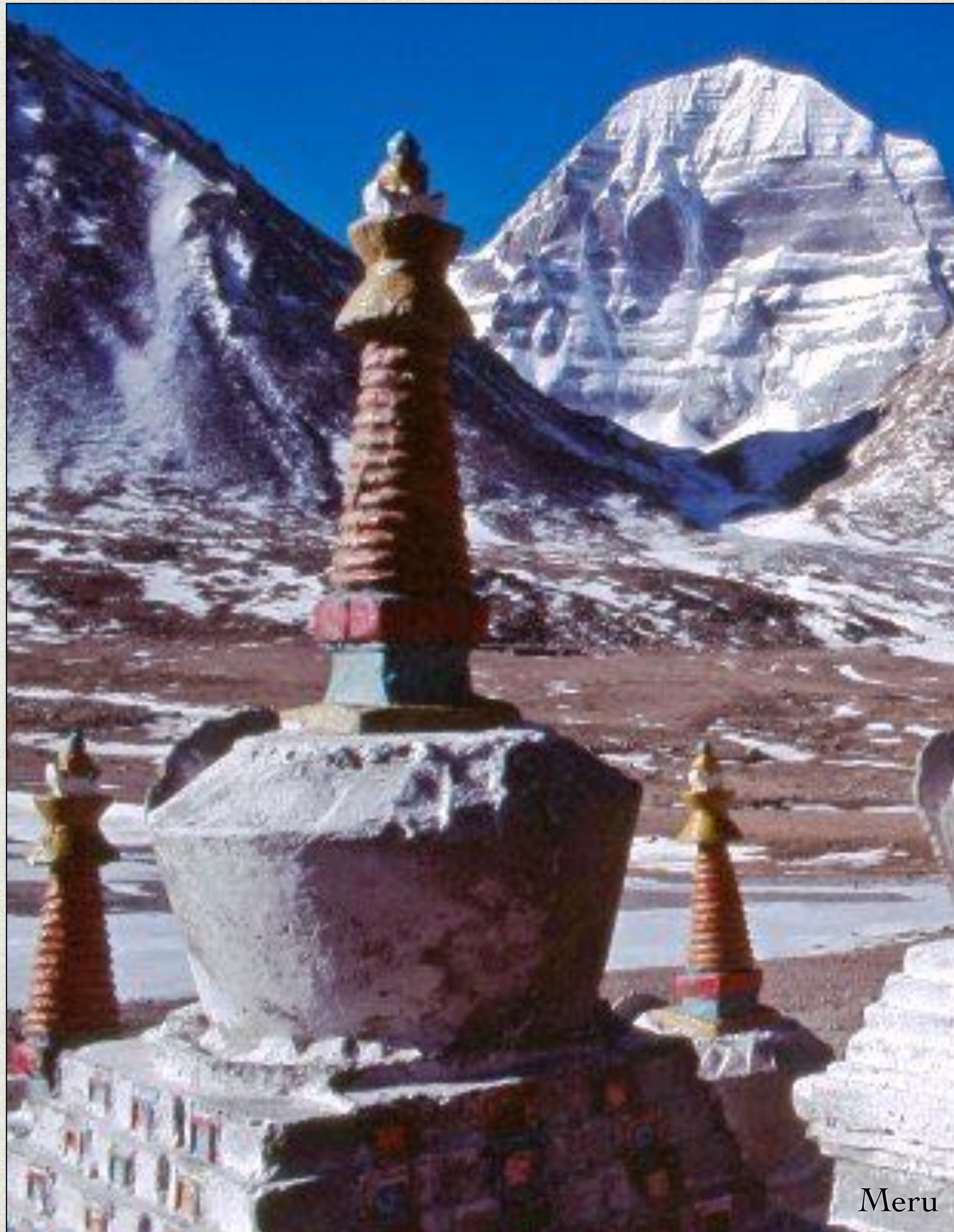


Atlas

Atlas is a form of Adam. Both names are derived from the root *at* or *ad*. As Adam was the first of the ten patriarchs, so Atlas is the first of the ten princes of Atlantis, and the monad is the first and chief of the numerations. Atlas, representing the monad or unity, is therefore given rulership over the whole world which he must support by the principle of unity. In other words, the universe is sustained by its own oneness. The other brothers, each of whom esoterically represents a law and the principle working within and under unity, are given

principalities, that is, they are assigned spheres of manifestation; they are given rulerships over orders of seminal life.

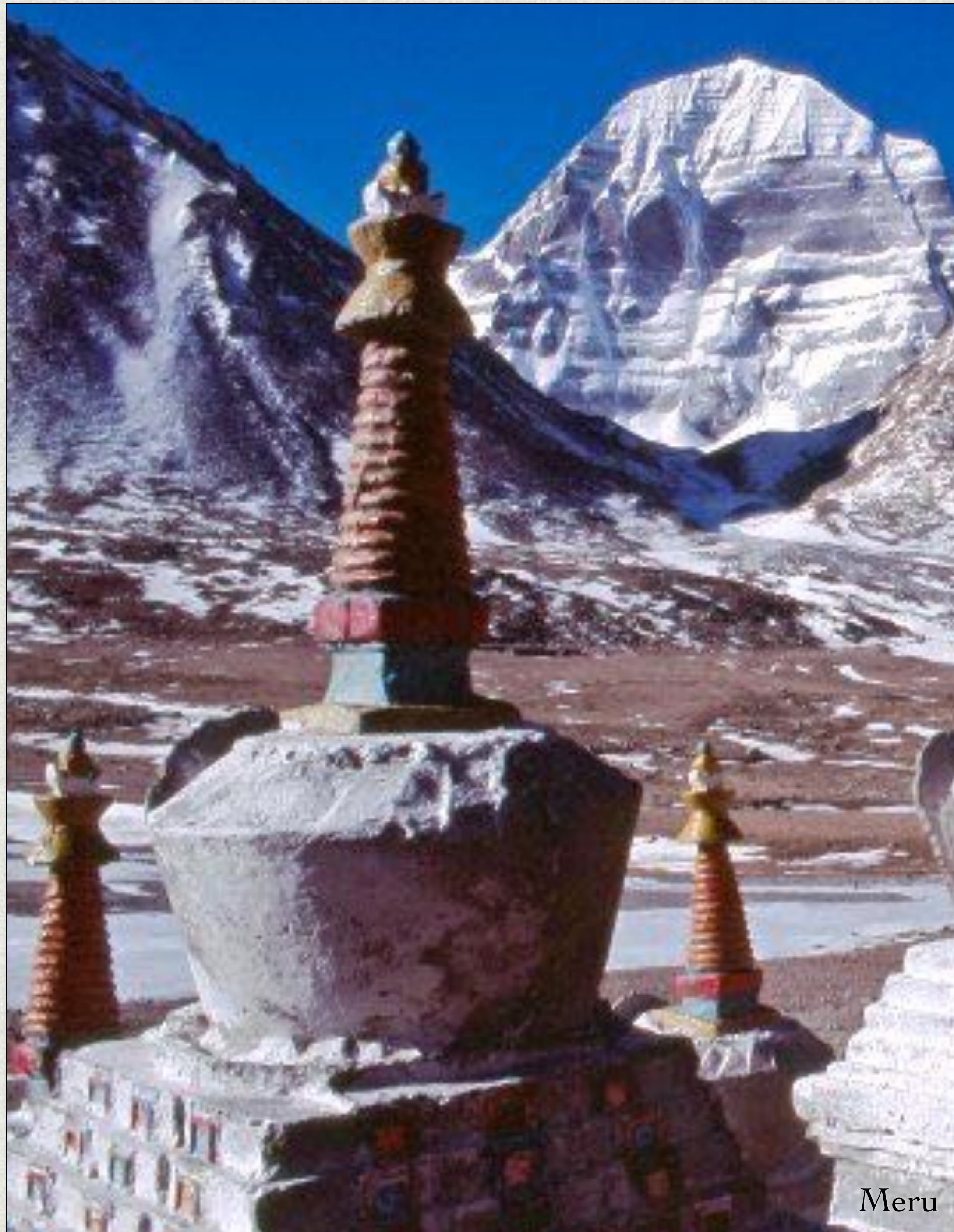
In the meantime, Poseidon, as the great sea-serpent, runs the waters of Space into the nebular, spherical form of the globe. The key to the symbolism is apparent, for in the account of Atlantis, Poseidon is described as turning out the concentric zones as though upon a lathe, even and symmetrical in all their parts. In the midst of the bands or zones is a mountain rising in the middle of the imperishable land or island.



We know from the Egyptians and the Greeks that this central mountain represents the sun in the solar system, and in the planetary arrangement, the polar mountain, Meru or Olympus, the abode of the gods. This part of the symbolism could be developed at great length. In the Norse theology, the mountain Asgard with its three temples rises in the middle of the earth and is surrounded by the zones and sea, the outer extremity of which is a wall formed of the eyebrows of Emir, the primordial giant, a type of Atlas. Plato refers to the central island of Atlantis as an acropolis where are gathered temples and great buildings which

surround the golden-domed shrine of Poseidon. Here Poseidon is the invisible sun which, in the words of Paracelsus, lights the humid worlds as our physical sun lights the material world.

The zones with which Poseidon surrounds the central island represent the orbits of the planets, five in number (in the old Atlantis system the sun and moon were not planets). In the development of the earth itself, these zones are the magnetic bands which have descended to us under the symbolism of the five belts, that is, the Equator, the tropics of Capricorn and Cancer, and the Arctic and Antarctic circles. –Atlantis, An Interpretation:26-8

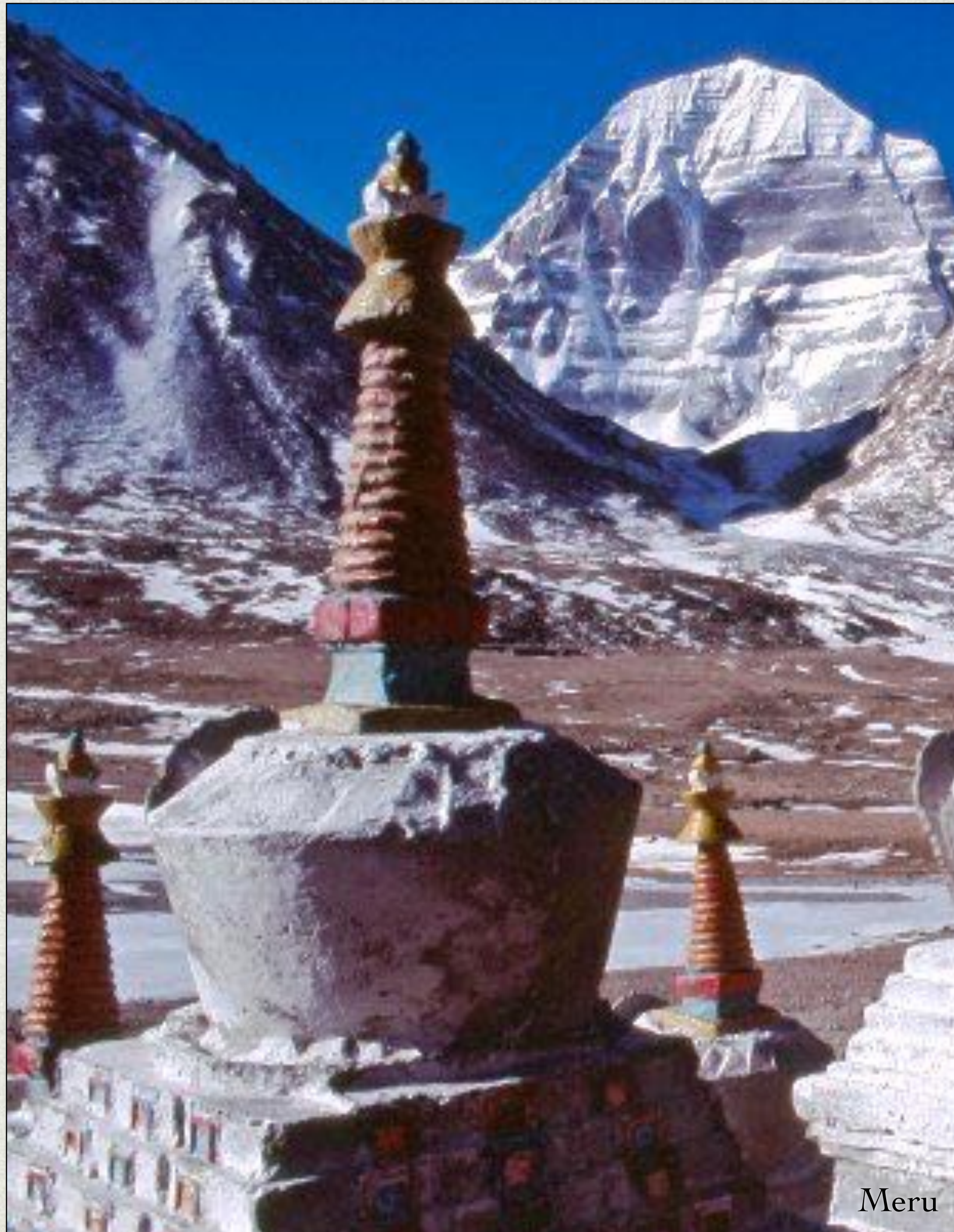


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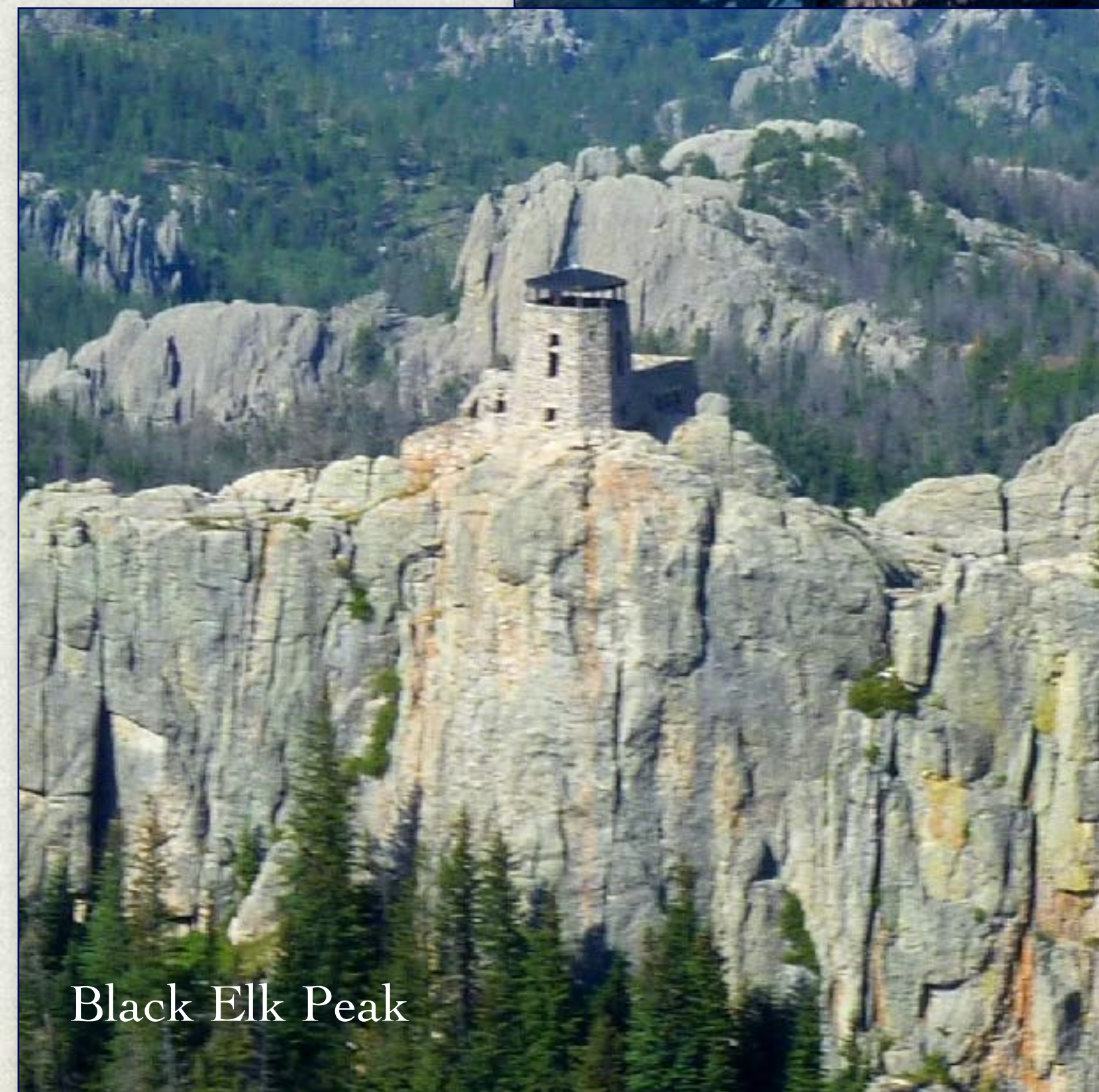
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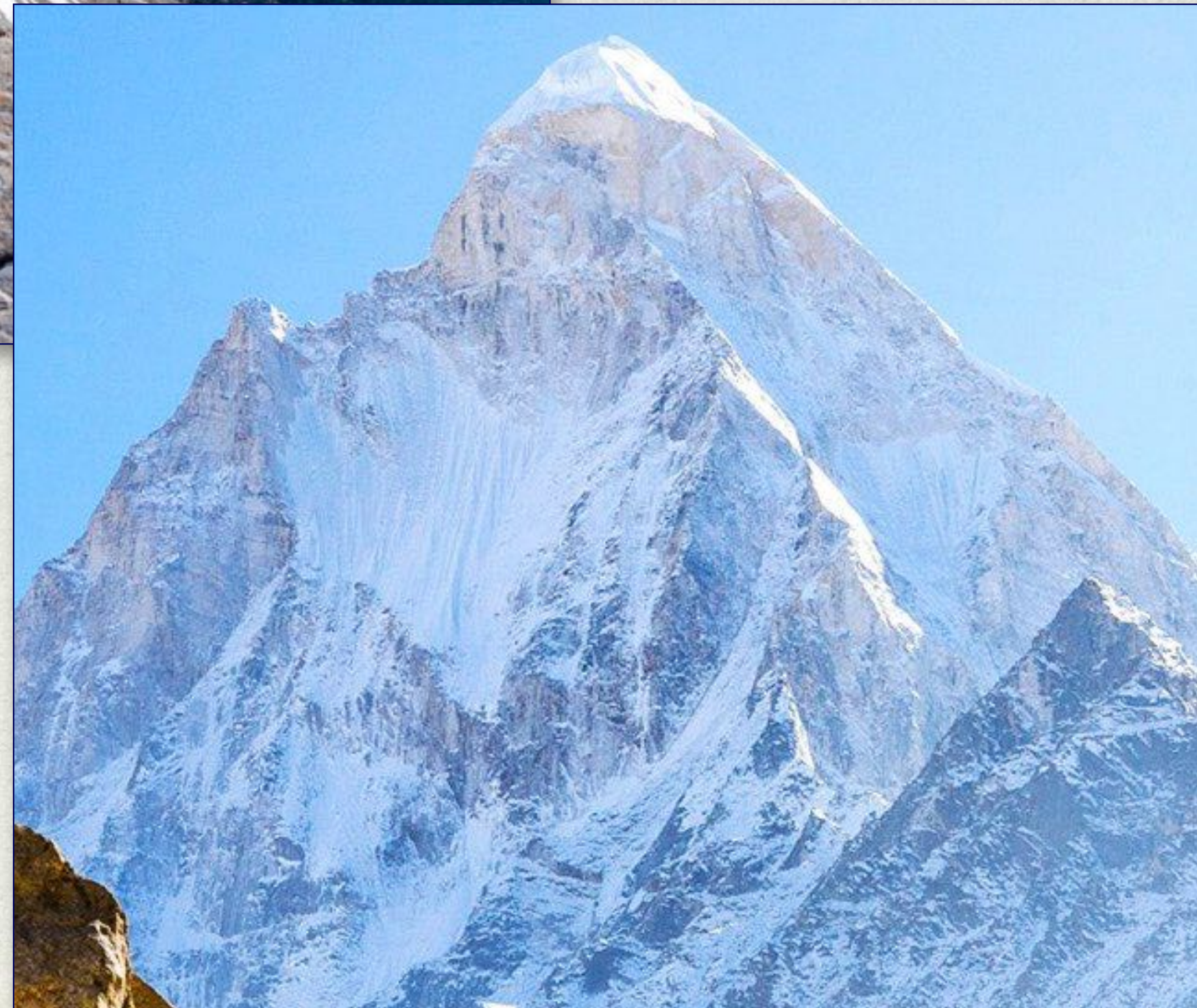
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Mount Olympus



Black Elk Peak



Mount Meru

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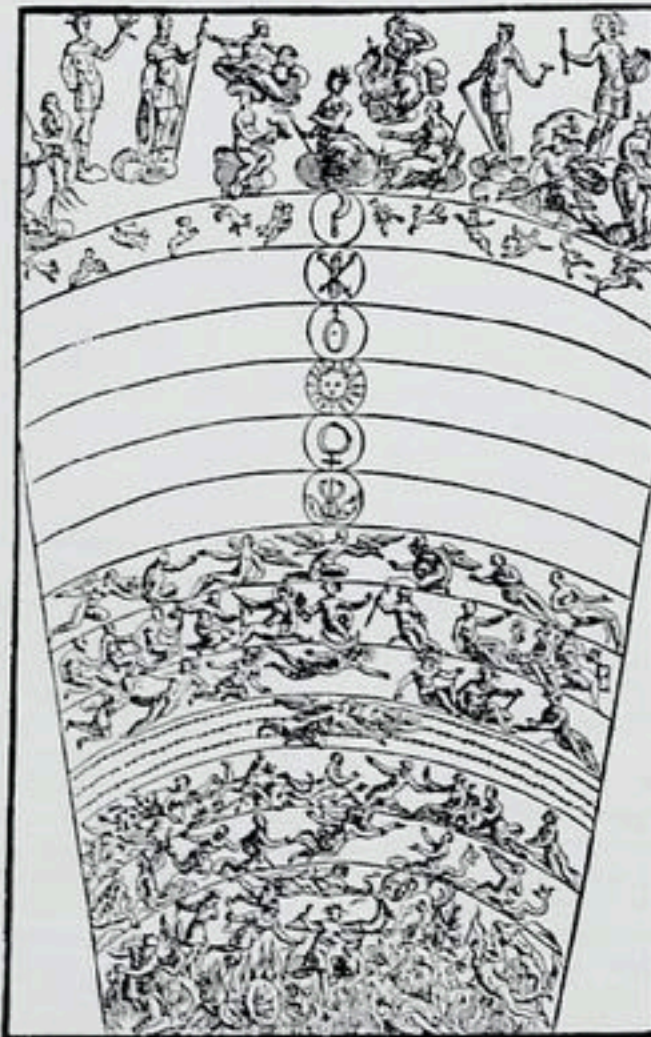
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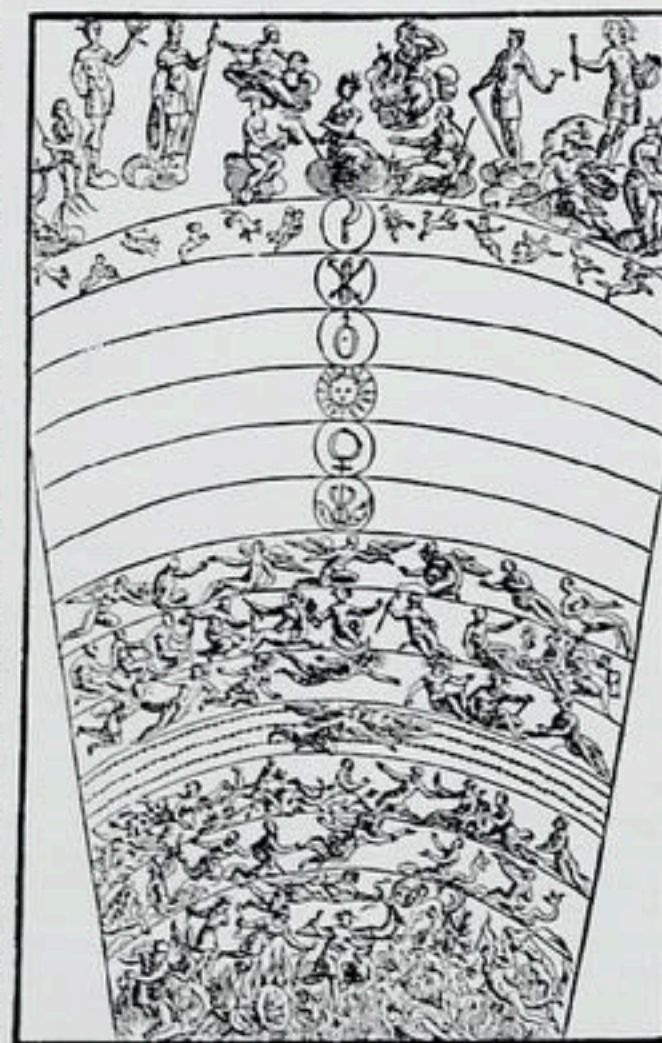
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They arranged the whole country in the following manner: First of all they bridged over the zones of sea which surrounded the ancient metropolis, and made a passage into and out of the royal palace; and then they began to build the palace in the habitation of the god and of their ancestors. This they continued to ornament in successive generations, every king surpassing the one who came before him to the utmost of his power, until they made the building a marvel to behold for size and for beauty. And, beginning from the sea, they dug a canal three hundred feet in width and one hundred feet in

depth, and fifty stadia in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbor, and leaving an opening sufficient to enable the largest vessels to find ingress. Moreover, they divided the zones of land which parted the zones of sea, constructing bridges of such a width as would leave a passage for a single trireme to pass out of one into another, and roofed them over; and there was a way underneath for the ships, for the banks of the zones were raised considerably above the water.

-Atlantis: The Antediluvian World:15

Ignatius Donnelly, author and translator

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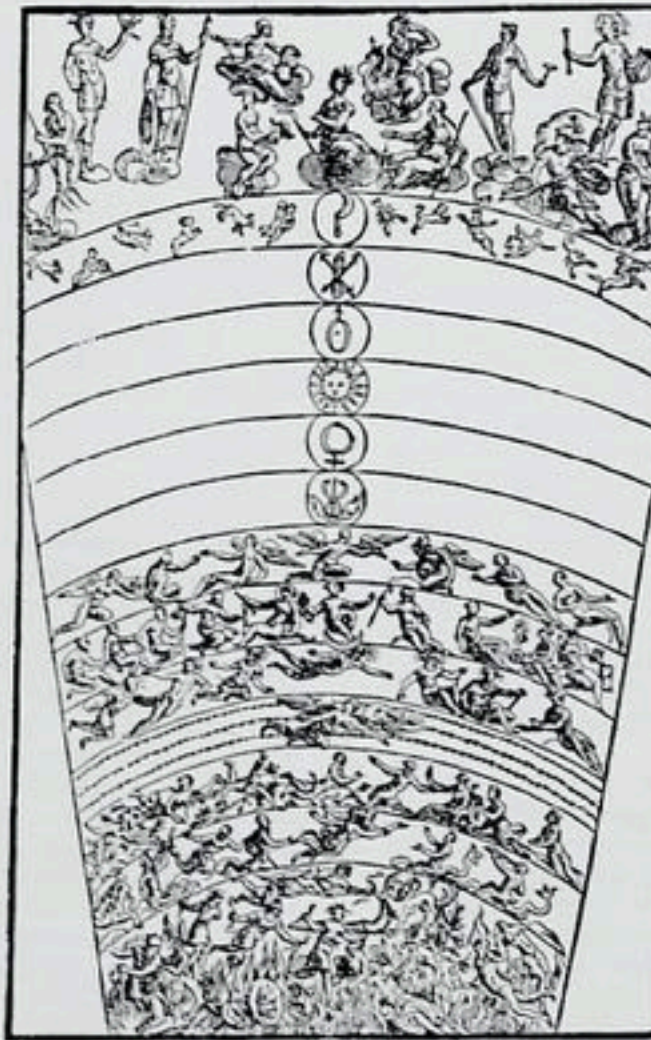
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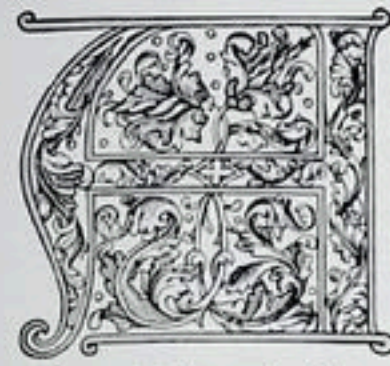
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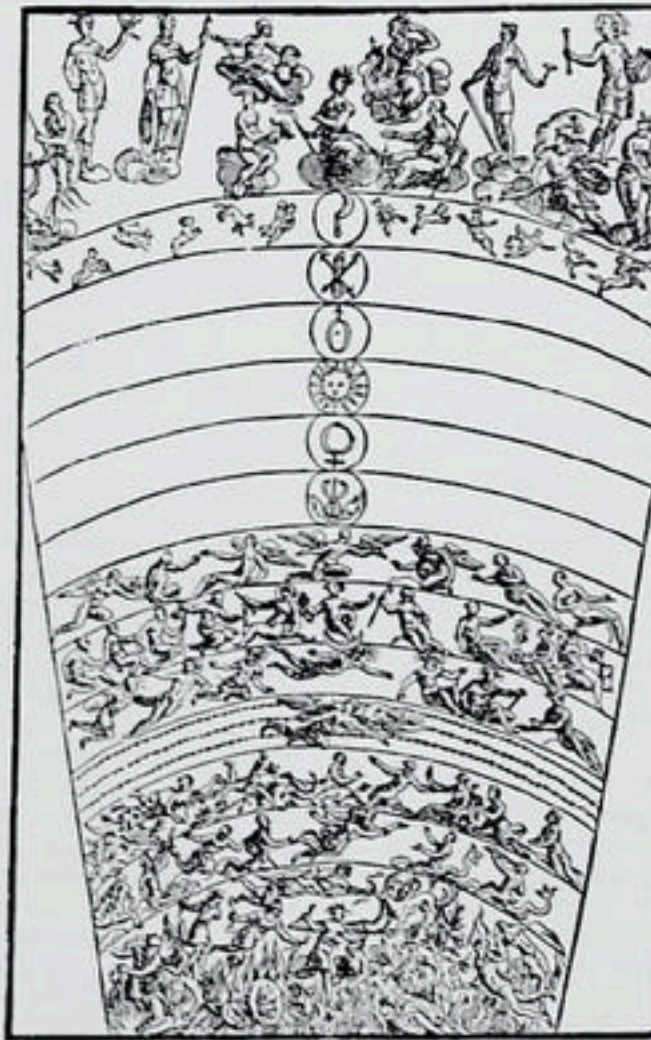
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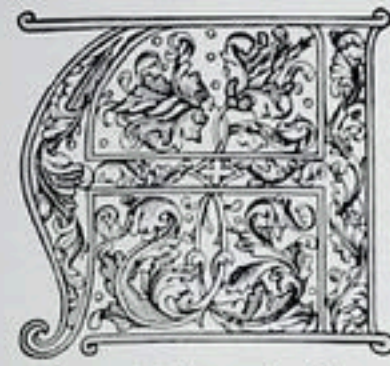
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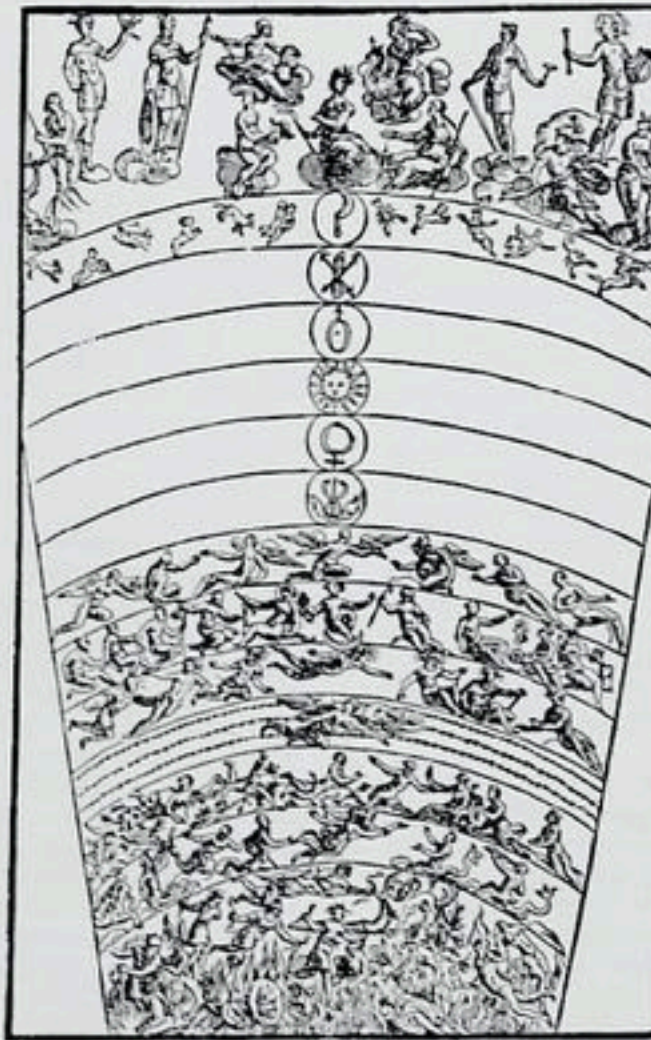
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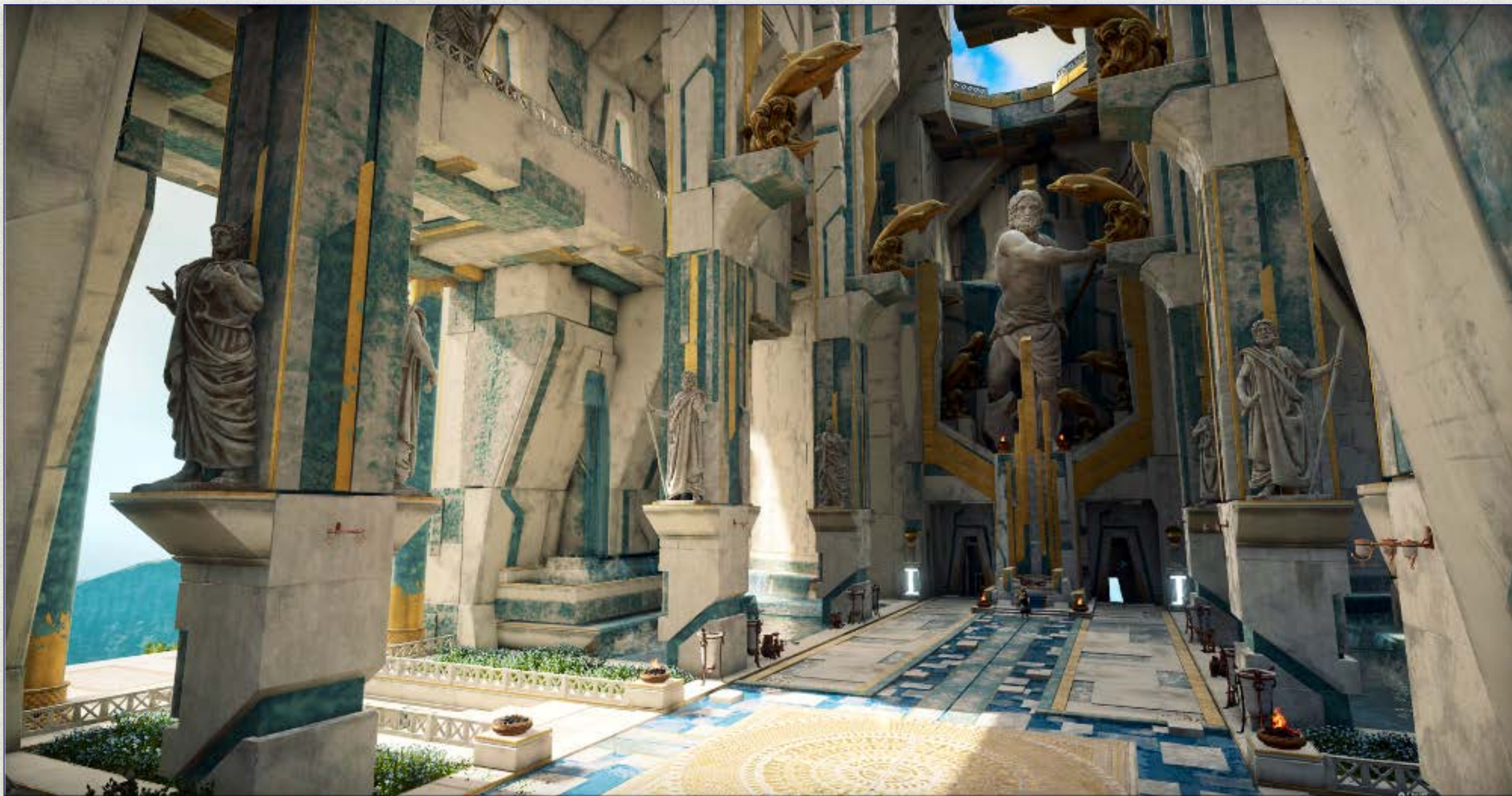
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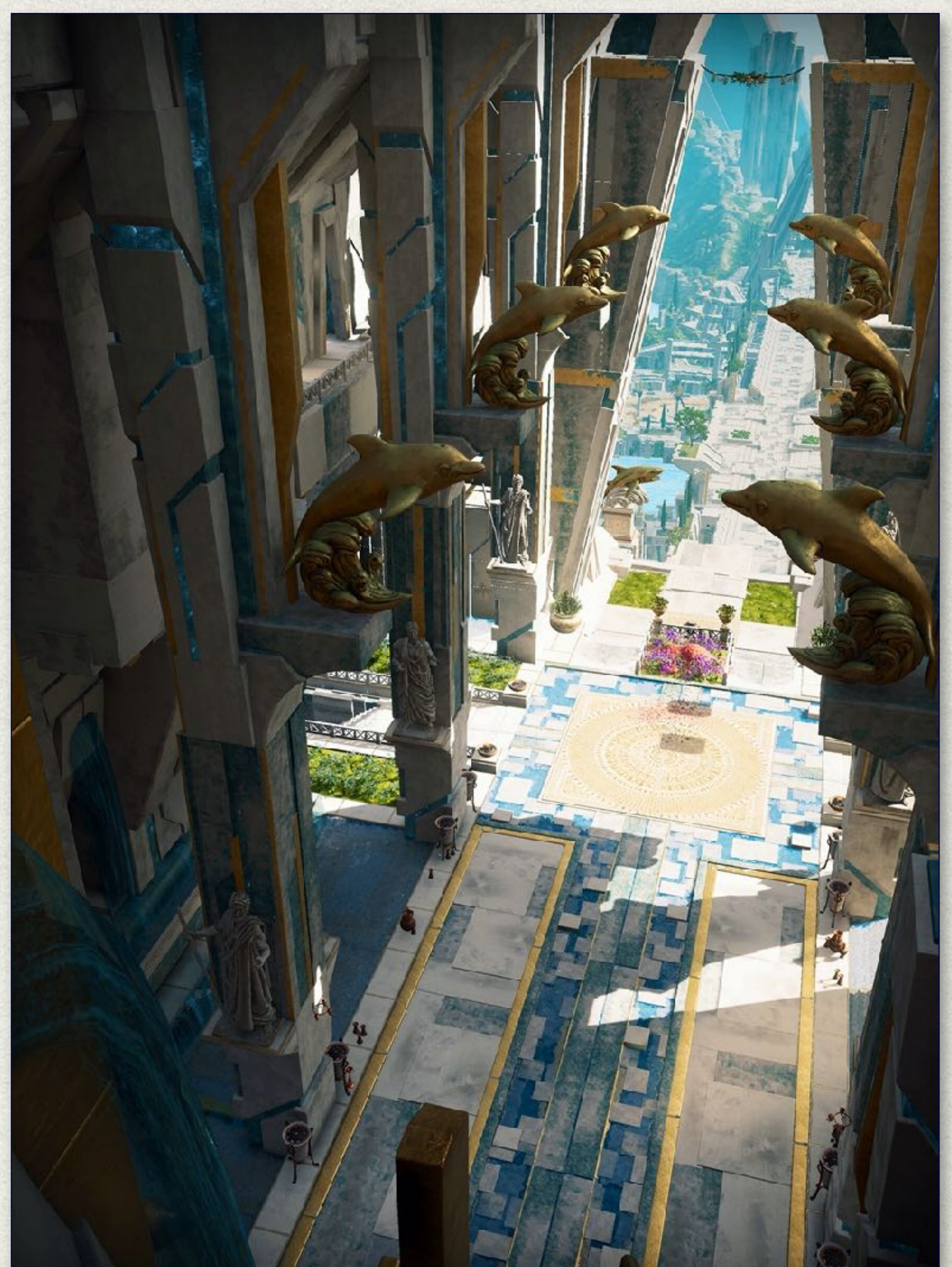
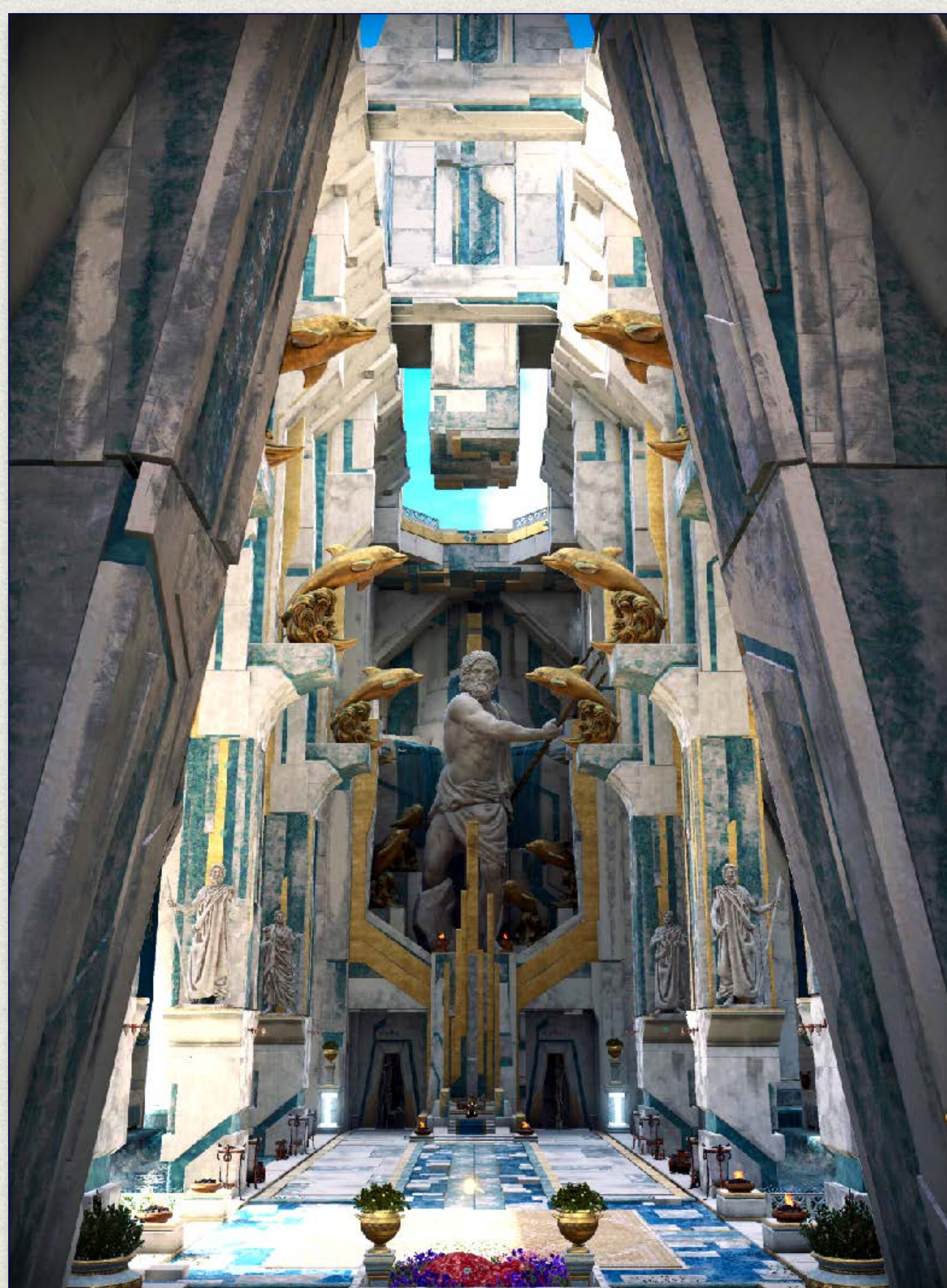
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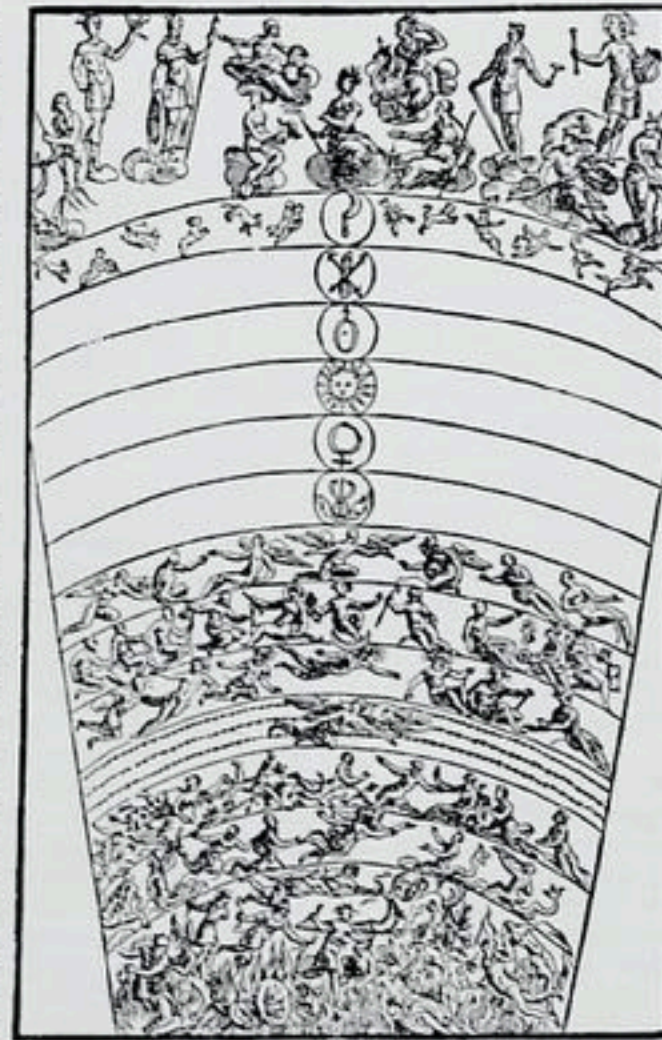
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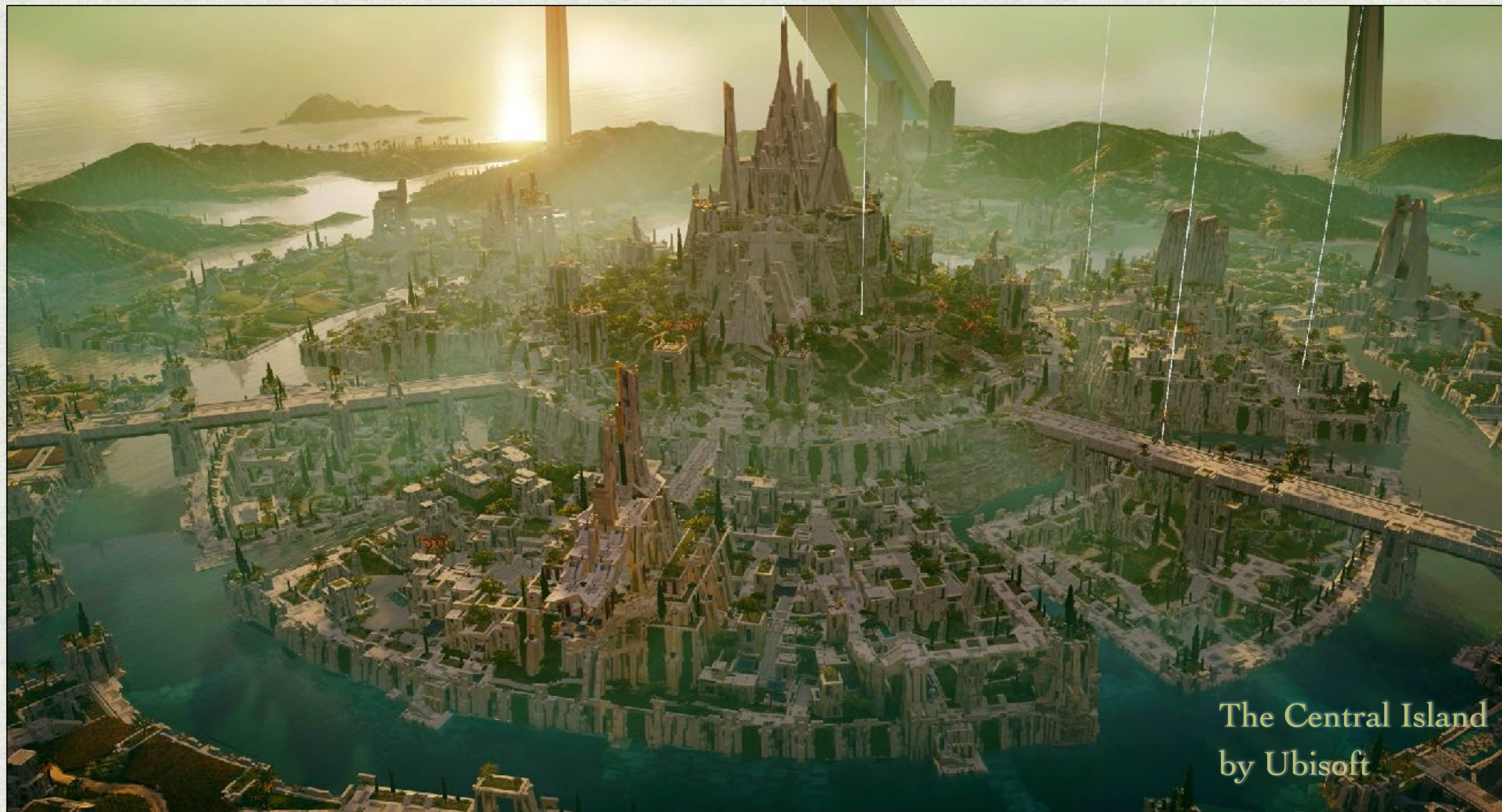
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the central island was a stadium only in width. The island in which the palace was situated had a diameter of five stadia. This, and the zones and the bridge, which was the sixth part of a stadium in width, they surrounded by a stone wall, on either side placing

towers, and gates on the bridges where the sea passed in. The stone which was used in the work they quarried from underneath the centre island and from underneath the zones, on the outer as well as the inner side.
–Atlantis: The Antediluvian World:13

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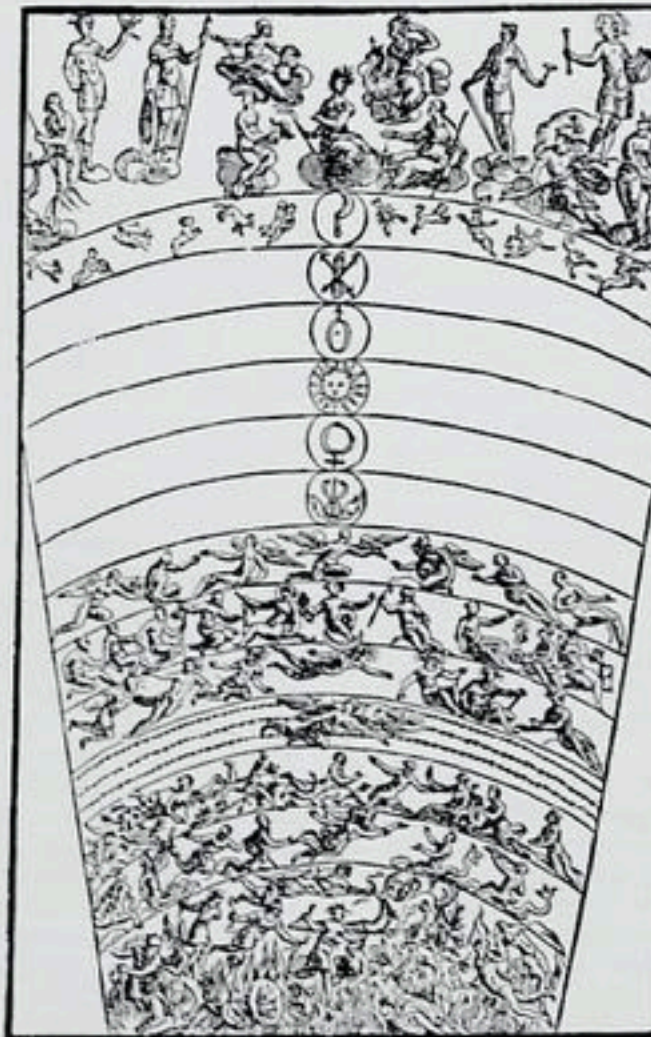
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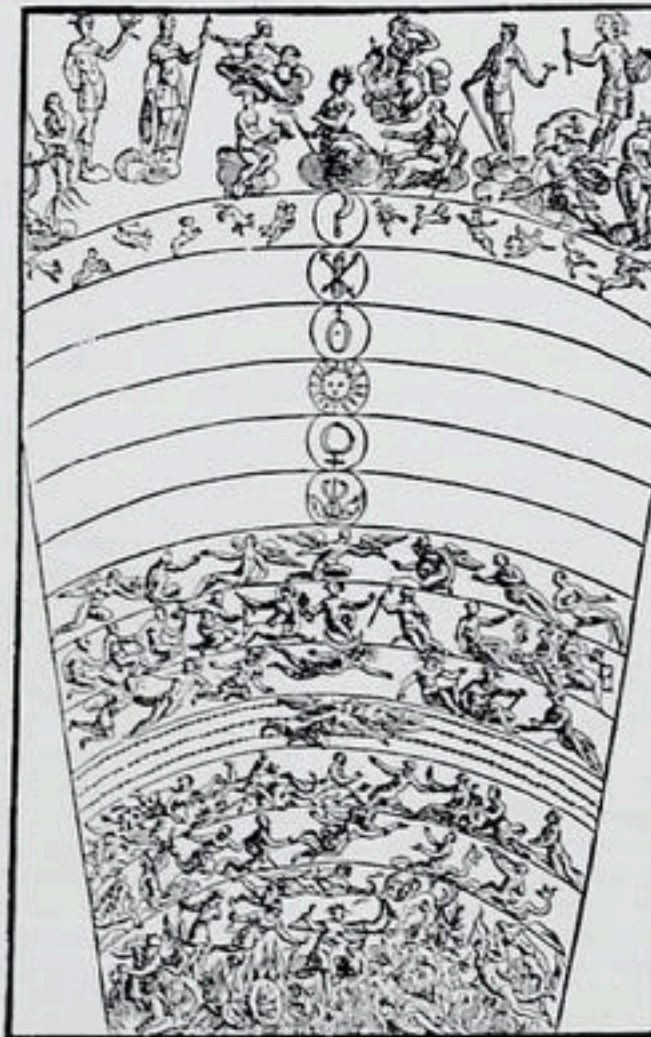
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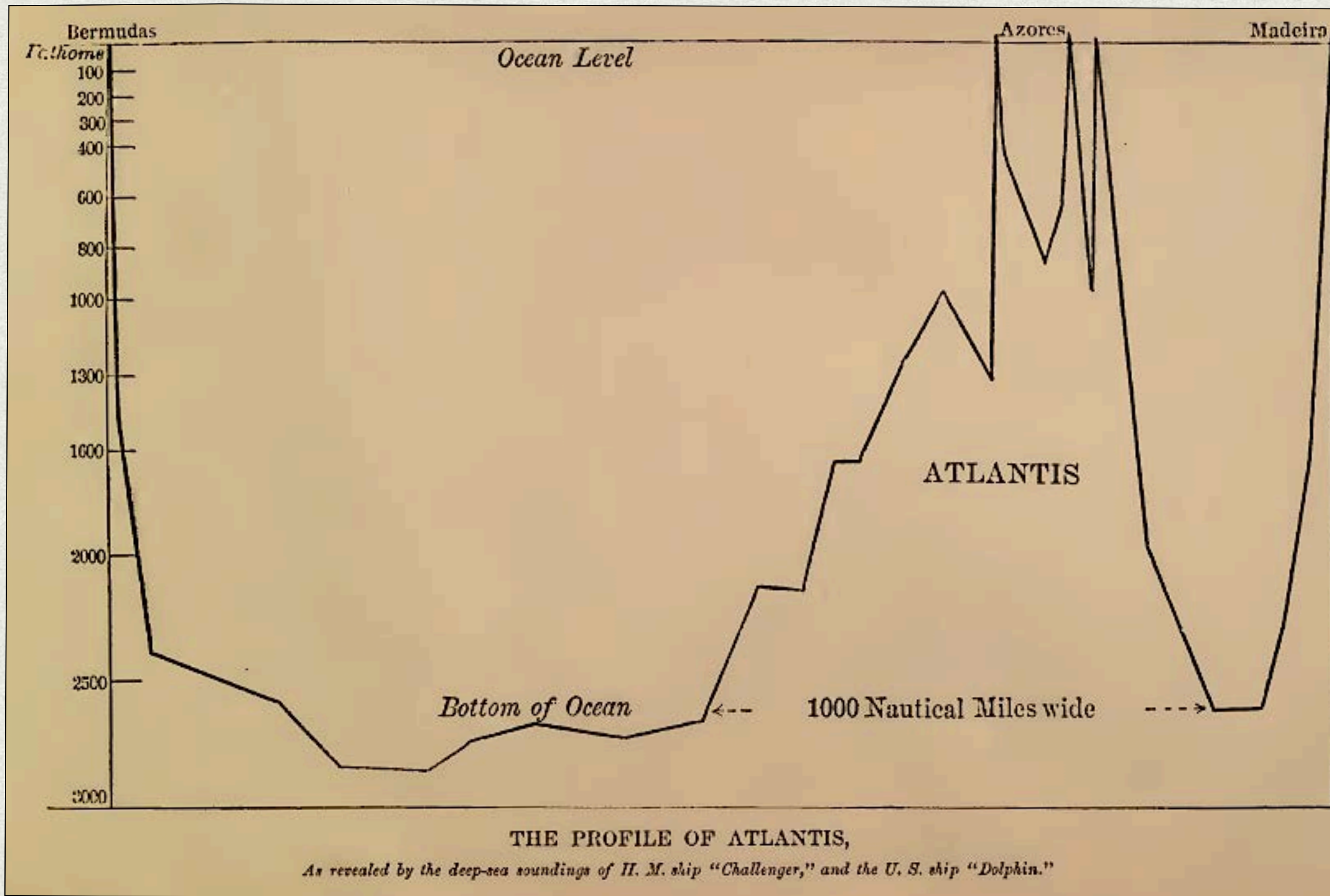
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Dredging and sounding equipment on the H.M.S. Challenger.

One has but to look at the profile of the "Dolphin's Ridge," as revealed by the deep-sea soundings of the Challenger, given as

the frontispiece to this volume, to see that this is a faithful description of that precipitous elevation. "The surrounding

mountains," which sheltered the plain from the north, are represented in the present towering peaks of the Azores.

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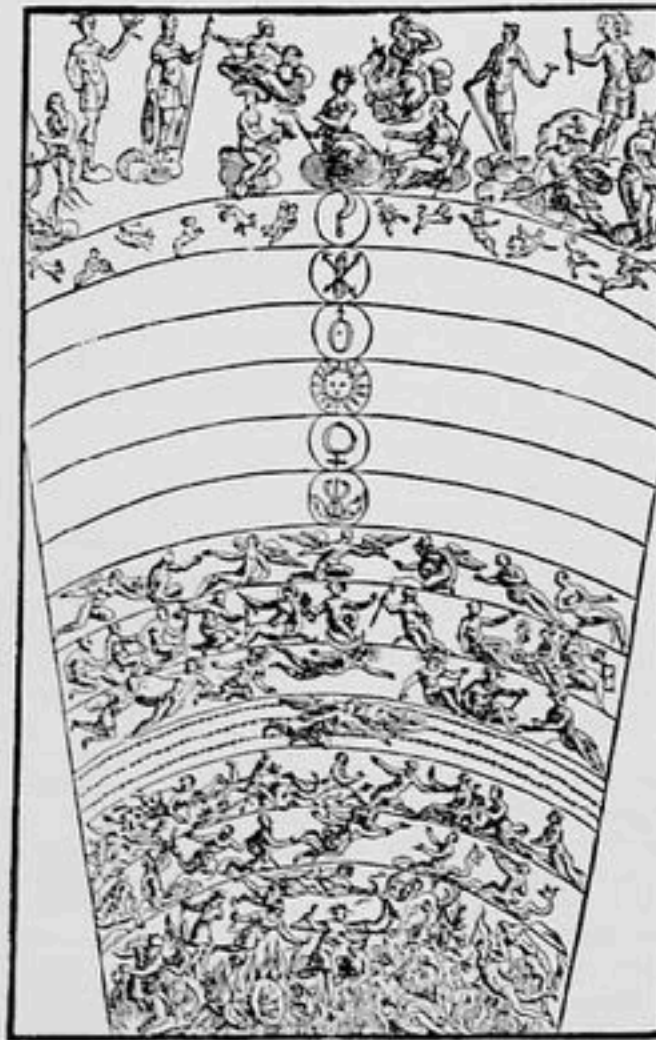
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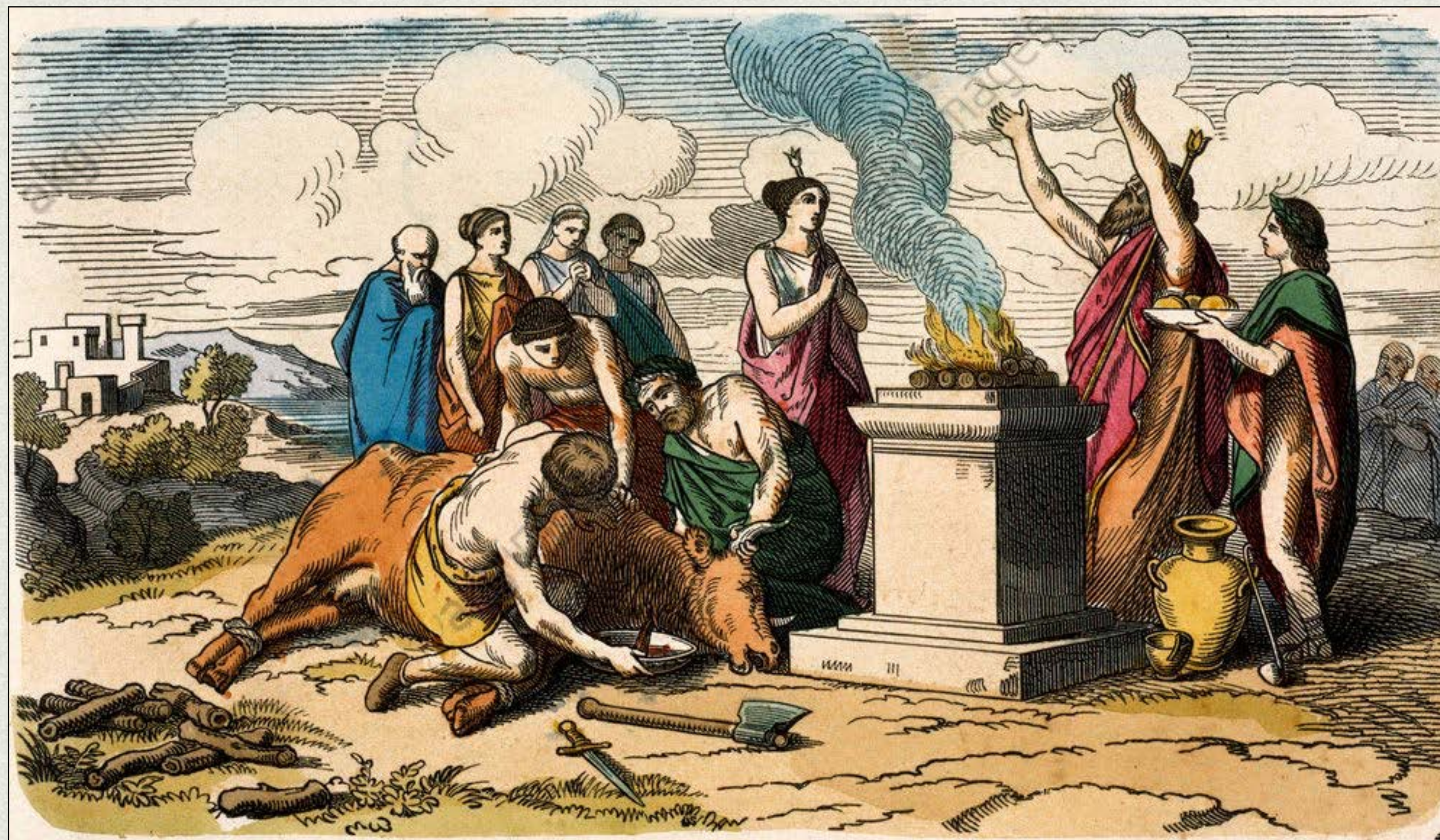


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azure robes and sat in judgment. At daybreak they wrote their sentences upon a golden tablet: and deposited them with their robes as memorials. The chief laws of the Atlantean kings were that they should not take up arms against each other and that they should come to the assistance of any of their number who was attacked. In matters of war and great moment the final decision was in the hands of the direct descendants of the family of Atlas. No king had the power of life and death over his kinsmen without the assent of a majority of the ten.



But when they were about to sit in judgment on any one, they bound each other by the following compact. As, prior to this judicial process, there were bulls in the temple of Neptune, free from all restraint, they selected ten of these, and vowed to the God, they would offer a sacrifice which should be acceptable

to him, viz. a victim taken without iron, and hunted with clubs and snares. Hence, whatever bull was caught by them they led to the pillar, and cut its throat on the summit of the column, agreeably to the written mandates. But on the pillar, besides the laws, there was an oath, supplicating mighty

imprecations against those that were disobedient. When, therefore, sacrificing according to their laws, they began to burn all the members of the bull, they poured out of a full bowl a quantity of clotted blood for each of them, and gave the rest to the fire; at the same time lustrating the pillar.



After this, drawing out of the bowl in golden cups, and making a libation in the fire, they took an oath that they would judge according to the laws inscribed on the pillar, and would punish any one who prior to this should be found guilty; and likewise that they would never willingly transgress any one of the written mandates. They added, that they

would neither govern, nor be obedient to any one who governed, contrary to the prescribed laws of their country. When every one had thus supplicated both for himself and those of his race, after he had drunk, and had dedicated the golden cup to the temple of the God, he withdrew to the supper, and his necessary concerns. But when it was dark, and

the fire about the sacrifice was abated, all of them, invested with a most beautiful azure garment, and sitting on the ground near the burnt victims, spent the whole night in extinguishing the fire of the sacrifice, and in judging and being judged, if any person had accused some one of them of having transgressed the laws.
-Timaeus and Critias, trans. T. Taylor:246-7

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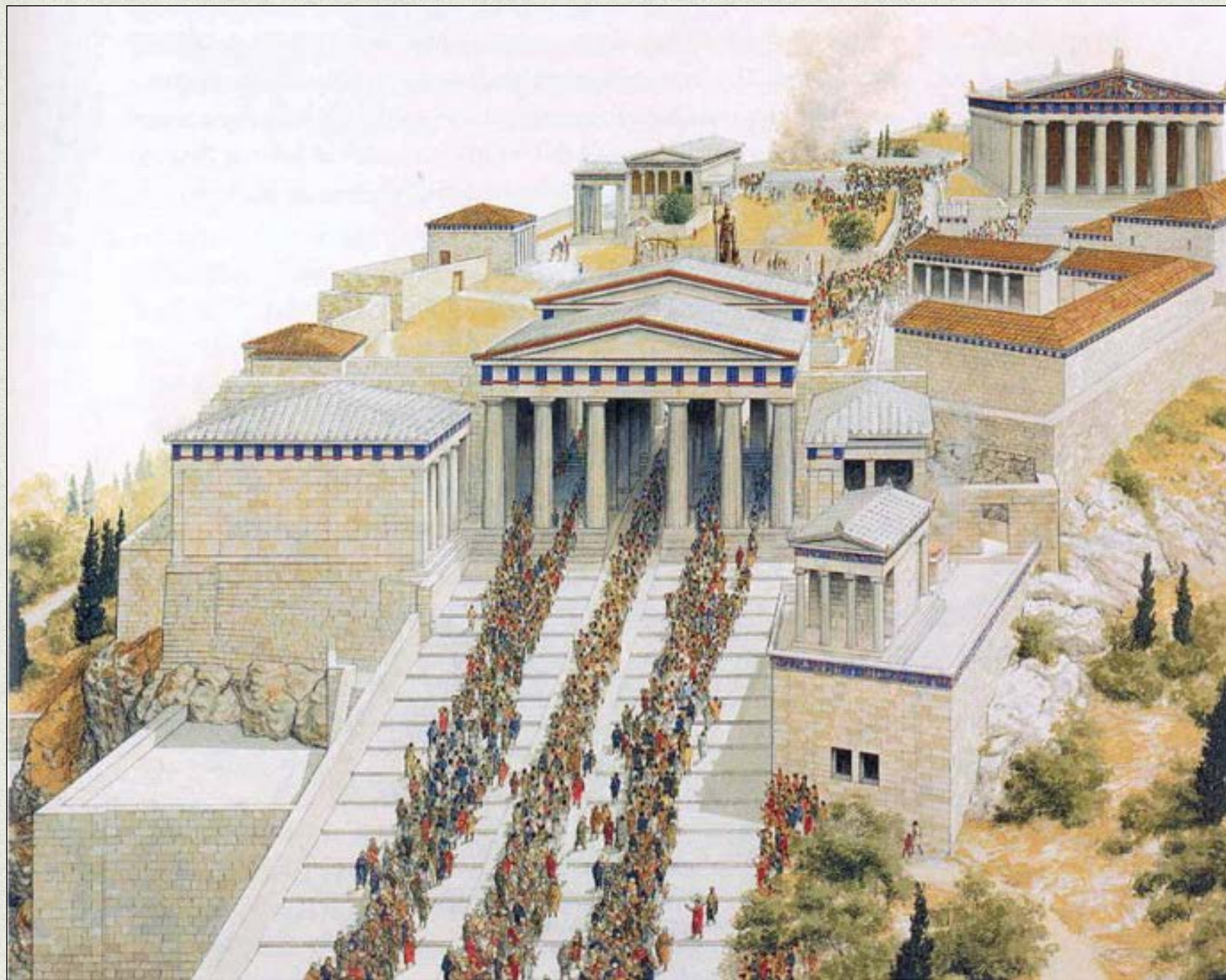
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Panathenaic Festival



August Böckh

“In the greater *Panathenaea* there was carried in procession a peplum of Minerva, representing the war with the giants and the victory of the gods of Olympus. In the lesser *Panathenaea* they carried another peplum (covered with symbolic devices), which showed how the Athenians, supported by Minerva, had the advantage in the war with the Atlantes.”

–Atlantis: The Antediluvian World:91

Lectures on Ancient Philosophy

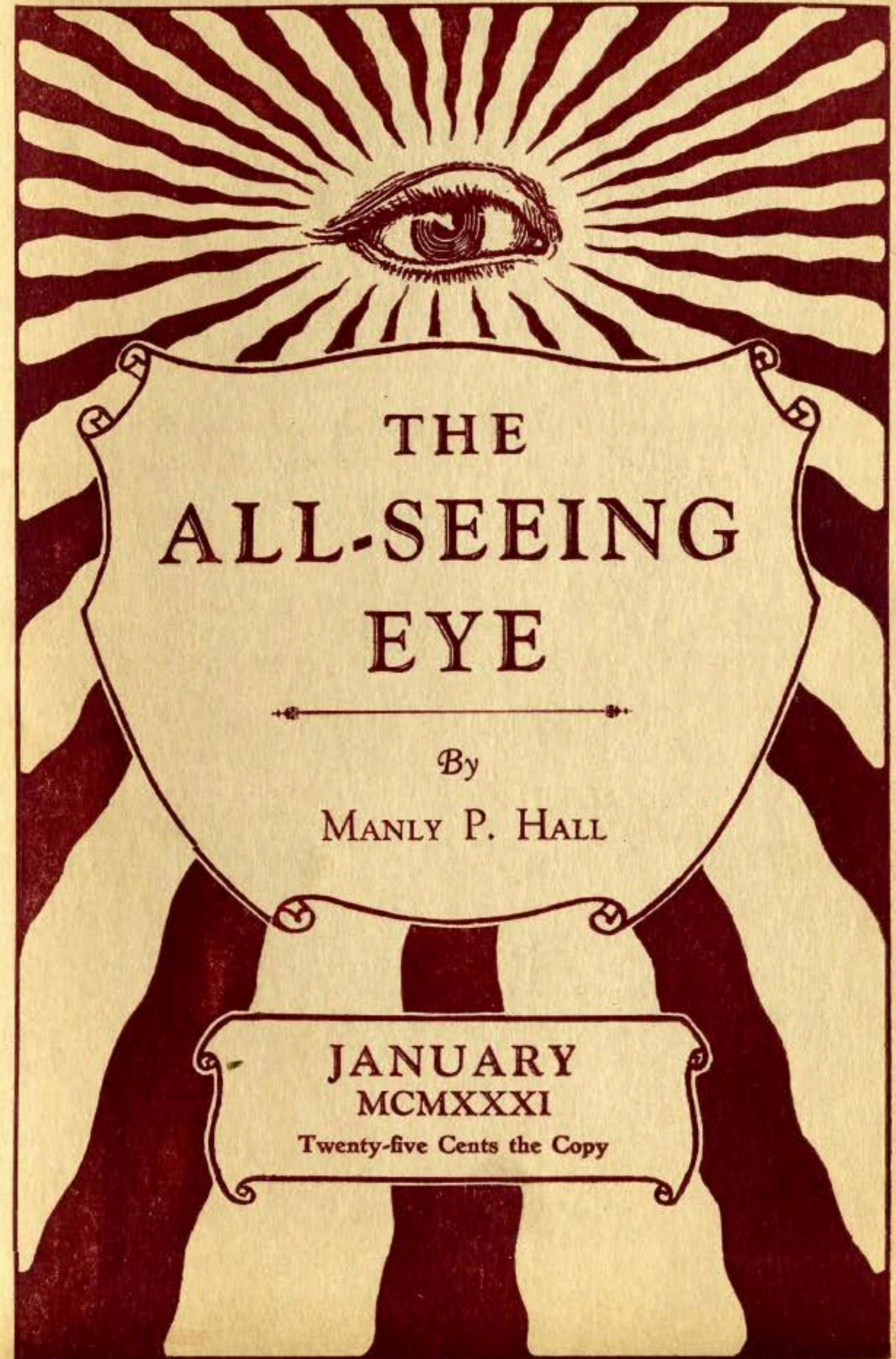
is Manly P. Hall's TEXT-BOOK and nowhere else in his writings are the principles underlying rational living so definitely set forth. Its practical idealism is based upon the incomparable standards of ethics and learning developed by the ancient MYSTERY SCHOOLS.

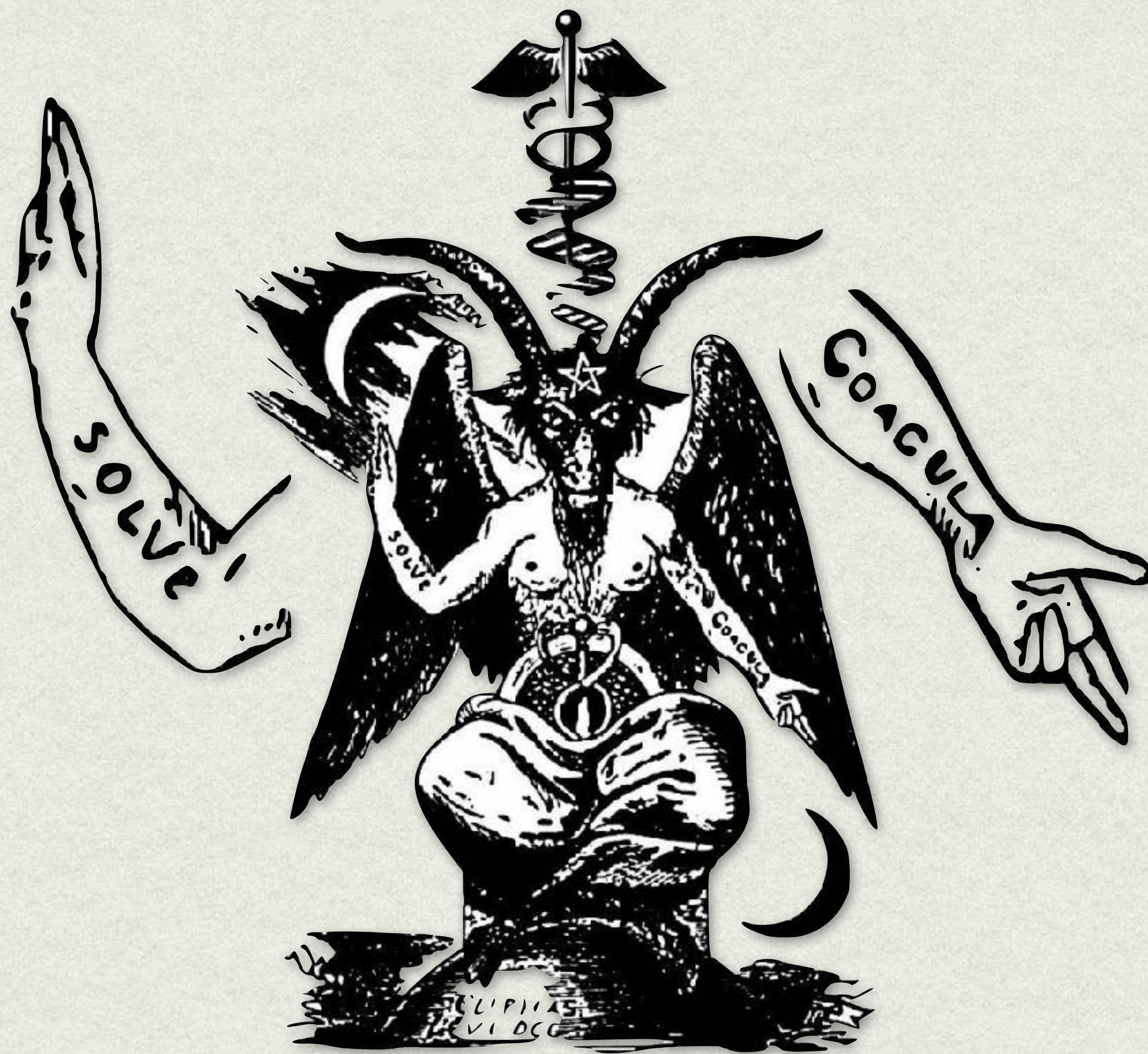
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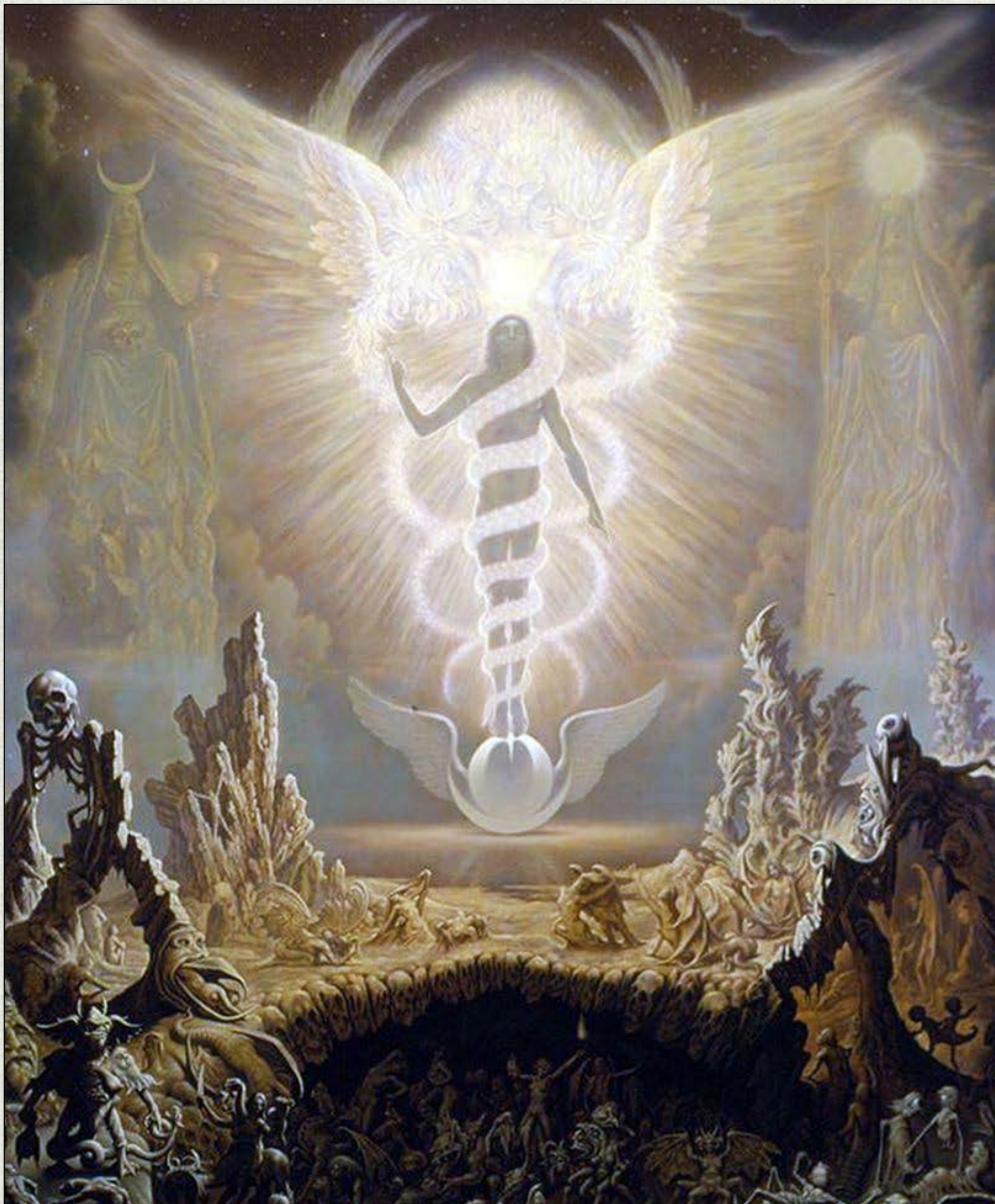


Eliphas Levi's "Goat of Mendes"

A discussion of Atlantis would be incomplete without a brief outline of the causes for its disappearance. The great King Thevetat, the invisible Dragon, is unquestionably what Eliphas Levi would call the "astral light," the same force which the Knights Templars were accused of worshipping under the form of the Goat of Mendes. The astral light is the seat of sorcery or what the ancients termed infernal magic. The ruler of this sphere is the great Fire Prince, *Samael*, who is supposed to have taken upon himself the form of a serpent and seduced Eve. His sphere is ruled by Mars, or more correctly symbolized by it, and his keyword is *ambition*. The Atlanteans were

natural clairvoyants, or it might be better to say, natural mediums. They could see the invisible worlds but they did not understand the proper use of the great forces of the astral light...

The Atlanteans, like the medium, did not possess supernatural power technically- they were possessed by it. They were moved by the astral king like ouija-boards and, as his sphere was one of excess and fury, he poured forth his qualities through them until the whole civilization collapsed in a common ruin. Before the destruction of the continent, the Atlanteans were divided, for in a portion of the people was born the realization of personal responsibility.



These escaped from the rulership of the Dragon King and, obeying the instructions of the great White Lord, prepared for themselves a better destiny. When the destruction came and the fire which the sorcerers had invoked consumed them, the white adepts led by the great Father of the Thinkithians (Noah) escaped and established themselves in those lands which had survived the great destruction.

The demon king Thevetat did not always control Atlantis; he gradually gained dominion over it as an evil habit gradually gains control of a human life. He finally obsessed Atlantis and those of the Atlantean adepts (superior beings who incarnated

in Atlantis to protect the people) who could no longer protect the continent from the demon of the astral light, became the leaders of the several migrations. These adepts were also termed Serpents but with them the serpent had been raised as is described in the Bible- it had not lost its feet as shown in the Egyptian glyphs and it wore the feather of Maat, the symbol of truth.

Quetzalcoatl, whose proper symbol is an upraised snake and who carried the cross, was one of the white adepts, for it is declared in the Codices that he was a "white" man. a term which may not necessarily mean color but rather purity. -MPH: All Seeing Eye, January, 1931, p.105-7

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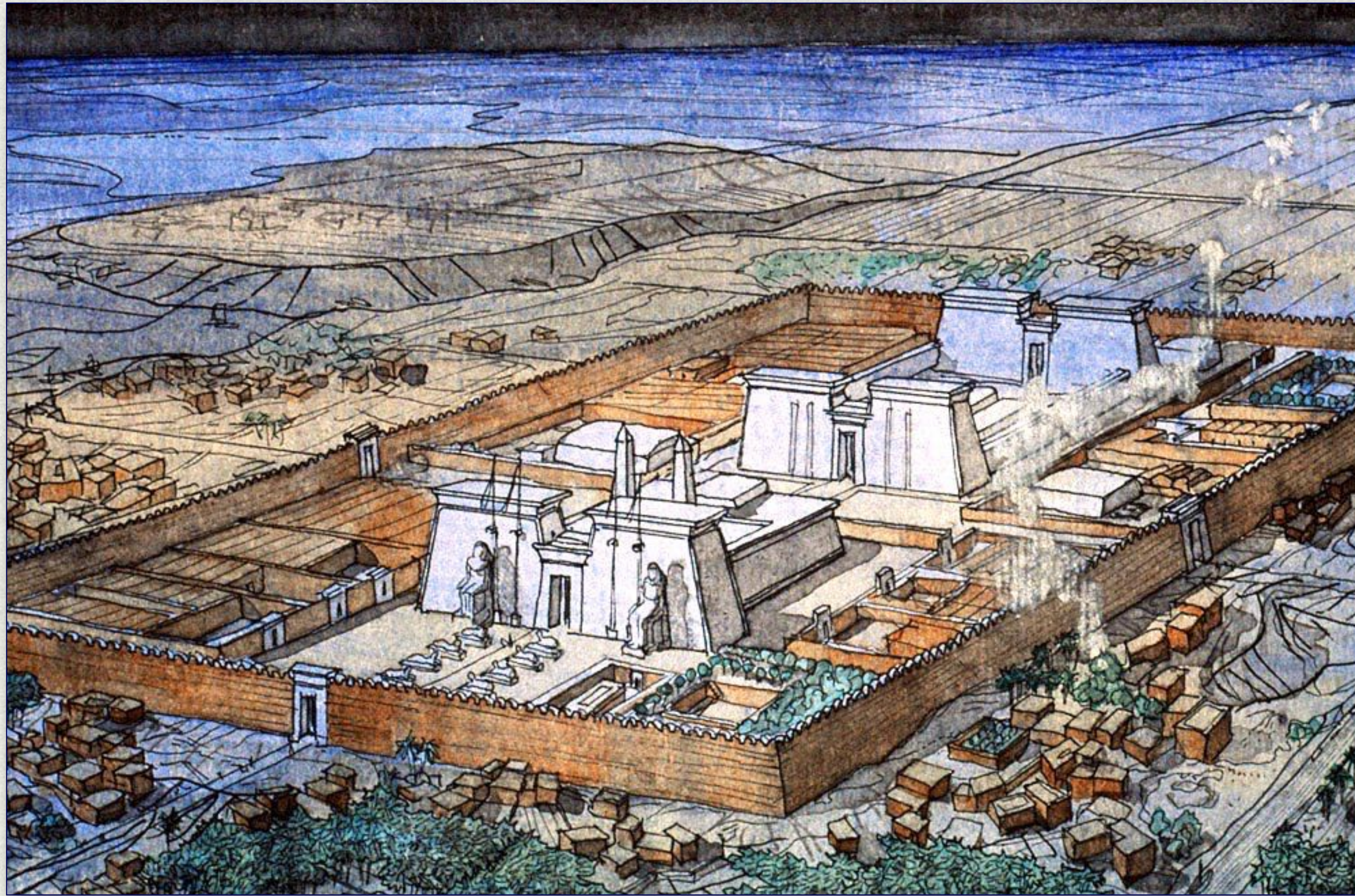
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The Egyptian priests of Sais told Solon that the accounts of Atlantis which they possessed had been deciphered from inscriptions upon ancient columns. These pillars composed of some unknown and imperishable substance (possibly the fabled Pillars of Enoch) had been erected before the Deluge; in fact, the columns had been constructed for the express purpose of withstanding the terrific upheavals which were to lay barren a considerable part of the earth. Crantor, writing circa 300 B.C., declared that at that time the pillars were still in existence. -MPH: All Seeing Eye, January, 1931, p.100

Temple of Sais, 3000 – 525 BCE

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"The history of Atlantis," writes Ignatius Donnelly, "is the key of the Greek mythology. There can be no question that these gods

of Greece were human beings. The tendency to attach divine attributes to great earthly rulers is one deeply implanted in human nature." (See *Atlantis*.)

The same author sustains his views by noting that the deities of the Greek pantheon were not looked upon as creators of the universe but rather as regents set over it by its more ancient original fabricators. The Garden of Eden from which humanity was driven by a flaming sword is perhaps an allusion to the earthly paradise supposedly located west of the Pillars of Hercules and destroyed by volcanic cataclysms. The Deluge legend may be traced also to the Atlantean inundation, during which a "world" was destroyed by water.

Was the religious, philosophic, and scientific knowledge possessed by the priestcrafts of antiquity secured from Atlantis, whose submergence obliterated every vestige of its part in the drama of world progress? Atlantean sun worship has been perpetuated in the ritualism and ceremonialism of both Christianity and pagandom. Both the cross and the serpent were Atlantean emblems of divine wisdom. The divine (Atlantean) progenitors of the Mayas and Quichés of Central America coexisted within the green and azure radiance of Gucumatz, the "plumed" serpent. The six sky-born sages came into manifestation as centers of light bound together or synthesized by the seventh—and chief—of their order, the "feathered" snake. (See the *Popol Vuh*.) The title of "winged" or "plumed" snake was applied to Quetzalcoatl, or Kukulkan, the Central American initiate. The center of the Atlantean Wisdom-Religion was presumably a great pyramidal temple standing on the brow of a plateau rising in the midst of the City of the Golden Gates. From here the Initiate-Priests of the Sacred Feather went forth, carrying the keys of Universal Wisdom to the uttermost parts of the earth.

The mythologies of many nations contain accounts of gods who "came out of the sea." Certain *shamans* among the American Indians tell of holy men dressed in birds' feathers and wampum who rose out of the blue waters and instructed them in the arts and crafts. Among the legends of the Chaldeans is that of Oannes, a partly amphibious creature who came out of the sea and taught the savage peoples along the shore to read and write, till the soil, cultivate herbs for healing, study the stars, establish rational forms of government, and become conversant with the sacred Mysteries. Among the Mayas, Quetzalcoatl, the Savior-God (whom some Christian scholars believe to have been St. Thomas), issued from the waters and, after instructing the people in the essentials of civilization, rode out to sea on a magic raft of serpents to escape the wrath of the fierce god of the Fiery Mirror, Tezcatlipoca.

May it not have been that these demigods of a fabulous age who, Esdras-like, came out of the sea were Atlantean priests? All that primitive man remembered of the Atlanteans was the glory of their golden ornaments, the transcendence of their wisdom, and the sanctity of their symbols—the cross and the serpent. That they came in ships was soon forgotten, for untutored minds considered even boats as supernatural. Wherever the Atlanteans proselyted they erected pyramids and temples patterned after the great sanctuary in the City of the Golden Gates. Such is the origin of the pyramids of Egypt, Mexico, and Central America. The mounds in Normandy and Britain, as well as those of the American Indians, are remnants of a similar culture. In the midst of the Atlantean program of world colonization and conversion, the cataclysm which sank Atlantis began. The Initiate-Priests of the Sacred Feather who promised to come back to their missionary settlements never returned; and after the lapse of centuries tradition preserved only a fantastic account of gods who came from a place where the sea now is.

H. P. Blavatsky thus sums up the causes which precipitated the Atlantean disaster: "Under the evil insinuations of their demon, Theveat, the Atlantis race became a nation of wicked magicians. In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of the Atlantis; which finds its imitation in the stories of the Babylonian and Mosiac flood: The giants and magicians * * * and all flesh died * * * and every man." All except Xisuthrus and Noah, who are substantially identical with the great Father of the Thinkers in the *Popol Vuh*, or the sacred book of the Guatemalteans, which also tells of his escaping in a large boat, like the Hindu Noah—Vaisnavata." (See *Isis Unveiled*.)

From the Atlanteans the world has received not only the heritage of arts and crafts, philosophies and sciences, ethics and religions, but also the heritage of hate, strife, and perversion. The Atlanteans instigated the first war; and it has been said that all subsequent wars were fought in a fruitless effort to justify the first one and right the wrong which it caused. Before Atlantis sank, its spiritually illumined Initiates, who realized that their land was doomed because it had departed from the Path of Light, withdrew from the ill-fated continent. Carrying with them the sacred and secret doctrine, these At-

From a careful consideration of Plato's description of Atlantis it is evident that the story should not be regarded as wholly historical but rather as **both allegorical and historical**. Origen, Porphyry, Proclus, Iamblichus, and Syrianus realized that the story concealed a profound philosophical mystery, but they disagreed as to the actual interpretation. Plato's Atlantis

symbolizes the threefold nature of both the universe and the human body. The ten kings of Atlantis are the tetractys, or numbers, which are born as five pairs of opposites. (Consult Theon of Smyrna for the Pythagorean doctrine of opposites.) The numbers 1 to 10 rule every creature, and the numbers, in turn, are under the control of the Monad, or 1—the Eldest among them.