



The Last of Atlantis  
by Nicholas Roerich





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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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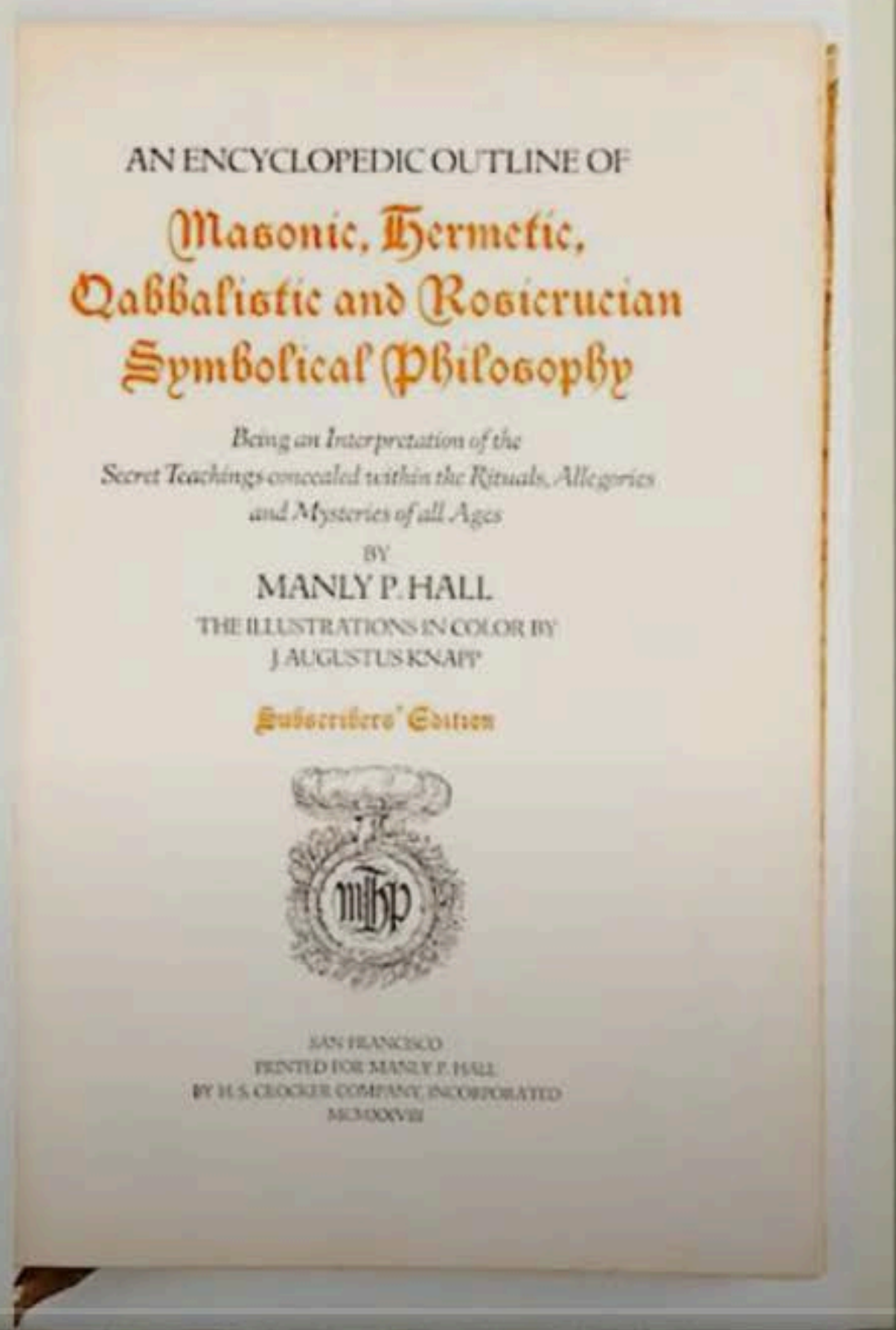


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The lines of cleavage between the animal, instinctual nature and some form of desire (embryonic aspiration) steadily grew during Atlantean times and this early civilisation began to demonstrate its own note and to set new standards of material comfort and of selfish control on an increasingly large scale as the urban existence developed. It is perhaps difficult for us to visualise a world as densely populated then as is the modern world but so it was...

In those far-off times, the only people who had any true measure of intelligence were the disciples and initiates; they guided and guarded

infant humanity, much as modern parents guide and guard their children, and as the state assumes responsibility for the welfare of the nation. The Hierarchy was, in those days, present upon the earth as the priest-kings and they acted as focal points of attractive energy, drawing to themselves those in whom the more intangible values were slowly assuming a vague control, thus making the lines of cleavage between materialism and spirituality still more clear and definite.

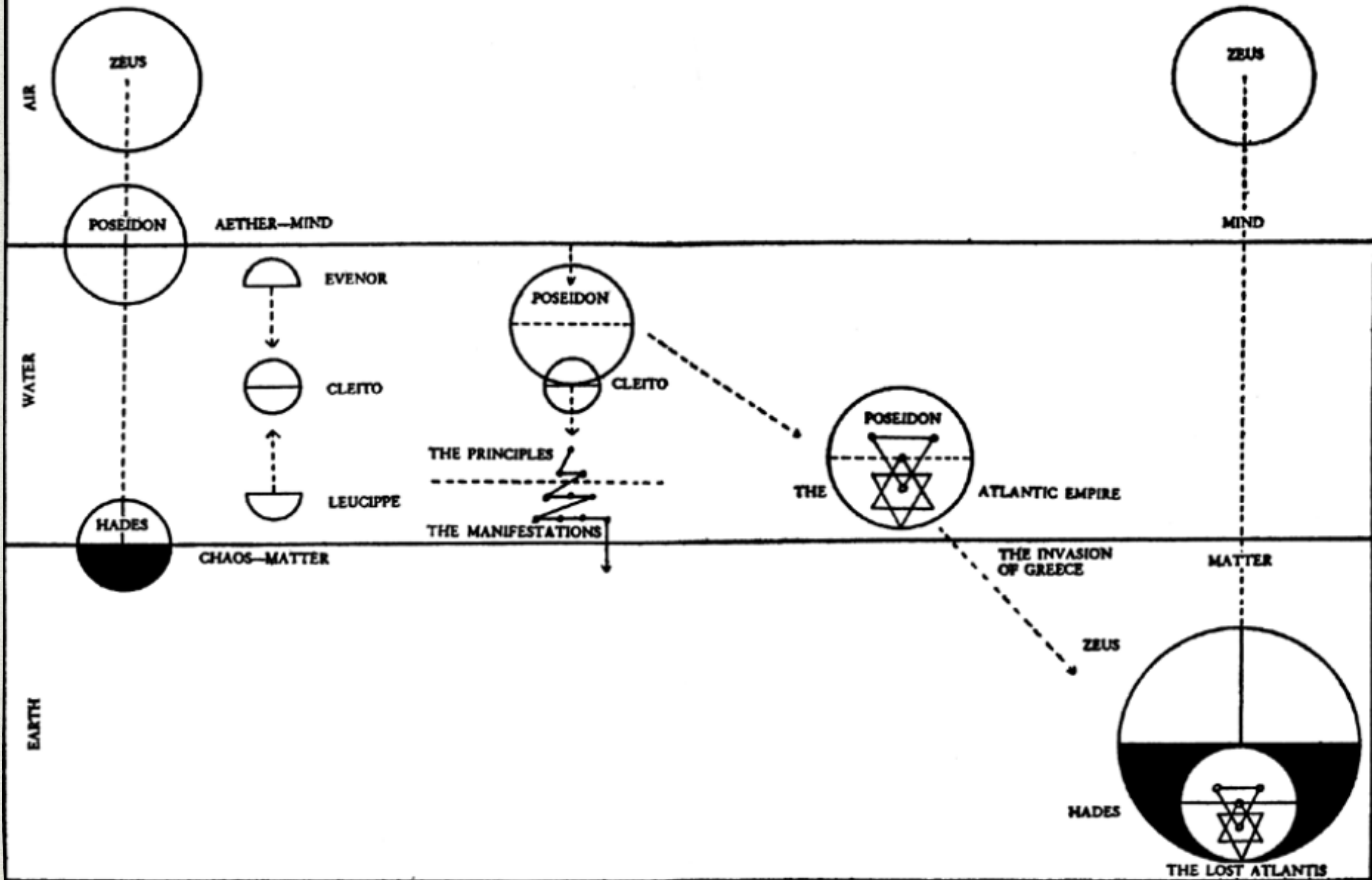
We must remember that the spirituality of that time was of a very different quality from that

which now goes under that name. It was in the nature of an aspiration towards a sensed hereafter, for a satisfying beauty and for emotional completion. There was no thought—as we know thought—in this attitude but only a reaching out after a sensed unattainable and for that which was desirable. This was fostered in the people by the Hierarchy through the gift of various inventions and by the use of the instinctual masses of men in building great and beautiful cities and stupendous structures, the remnants of which persist until today.

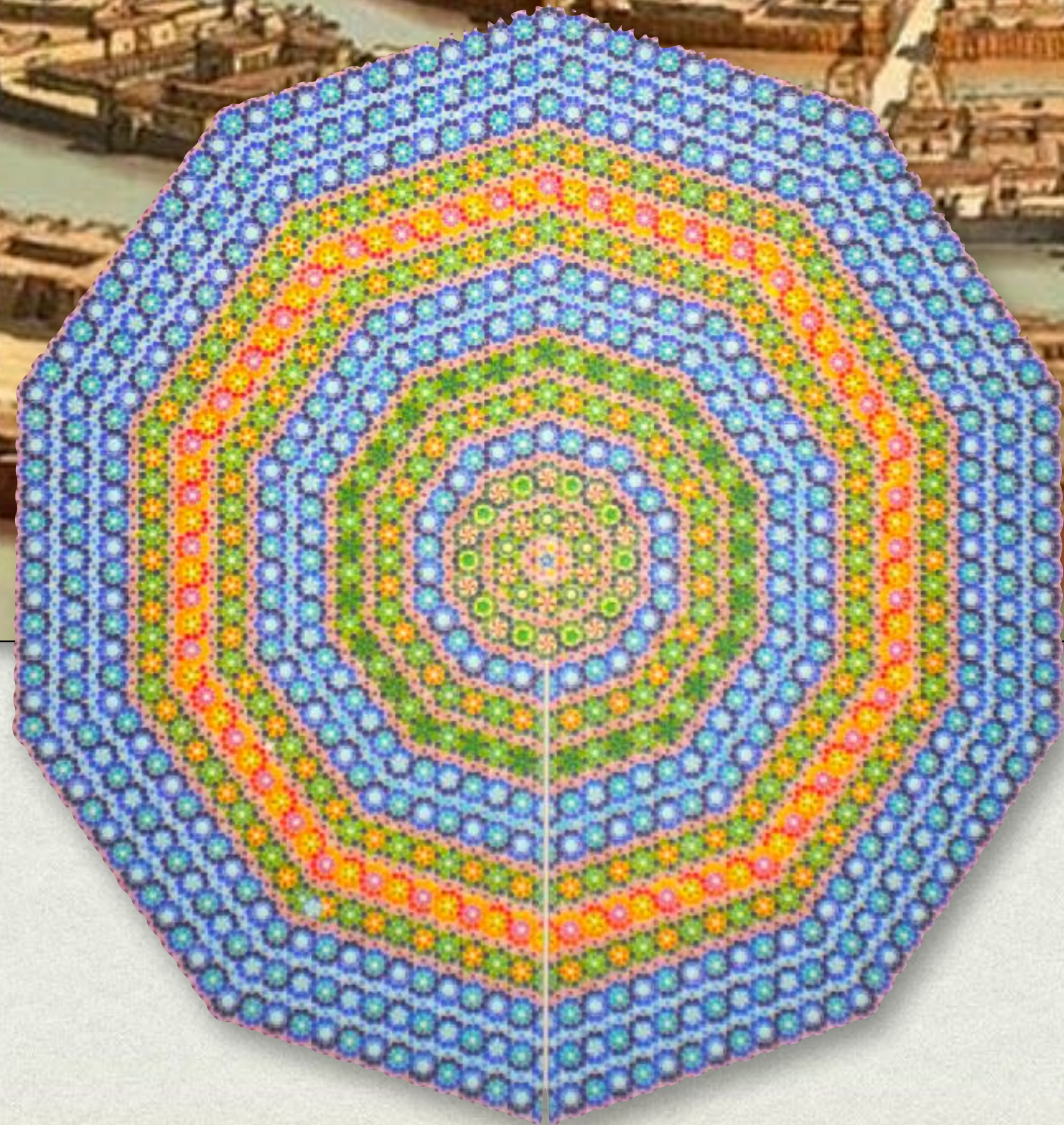


THE MUNDANE ORDER OF GODS

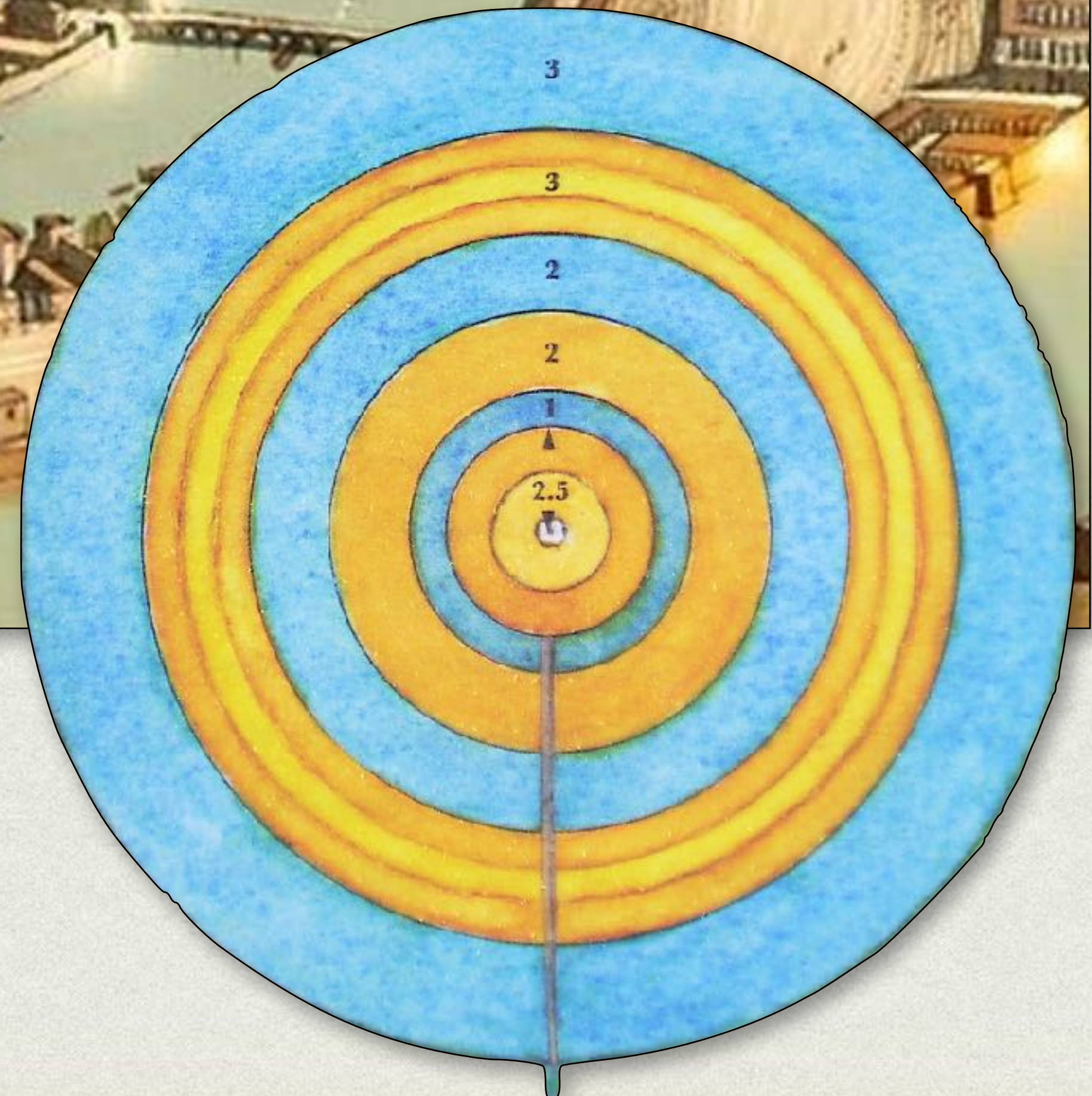
THE ORPHIC KEY TO THE ATLANTIC FABLE







Atlantis' Central City





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In the introduction to his translation of the *Timæus*, Thomas Taylor quotes from a *History of Ethiopia* written by Marcellus, which contains the following reference to Atlantis: "For they relate that in their time there were seven islands in the Atlantic sea, sacred to Proserpine; and besides these, three others of an immense magnitude; one of which was sacred to Pluto, another to Ammon, and another, which is the middle of these, and is of a thousand stadia, to Neptune." Crantor, commenting upon Plato, asserted that the Egyptian priests declared the story of Atlantis to be written upon pillars which were still preserved circa 300 B.C. (See *Beginnings or Glimpes of Vanished Civilizations*.) Ignatius Donnelly, who gave the subject of Atlantis profound study, believed that horses were first domesticated by the Atlanteans, for which reason they have always been considered peculiarly sacred to Poseidon. (See *Atlantis*.)

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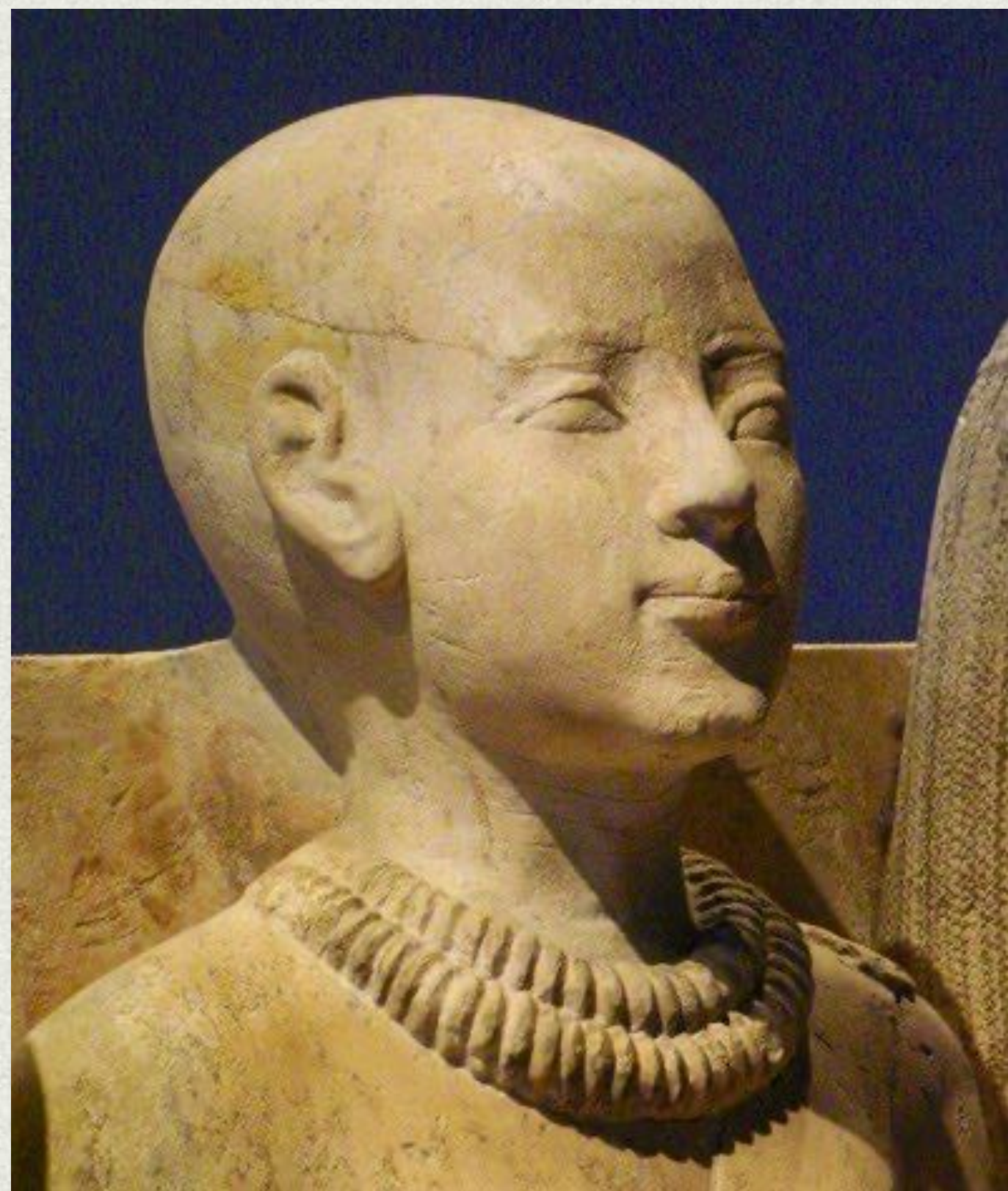
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Egyptian Priests

This [knowledge] was known to the priests of Egypt and to Plato himself, the solemn oath of secrecy, which extended even to the mysteries of Neo-Platonism, alone preventing the whole truth from being told.† So secret was the knowledge of the last islands of Atlantis, indeed, — on account of the superhuman powers possessed by its inhabitants, the last direct descendants of the gods or divine Kings, as it was thought — that to divulge its whereabouts and existence was punished by death.

†Had not Diocletian burned the esoteric works of the Egyptians in 296, together with their books on alchemy; Cæsar 700,000 rolls at Alexandria, and Leo Isaurus 300,000 at Constantinople; and the Mahomedans all they could lay their sacrilegious hands on — the world might know today more of Atlantis than it does. For Alchemy had its birthplace in Atlantis during the Fourth Race, and had only its renaissance in Egypt.

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Stadion= 600 feet

5000 stadia= 3,000,000 feet

1 mile is 5280 feet

$3,000,000 \div 5280 = 568.18$  miles



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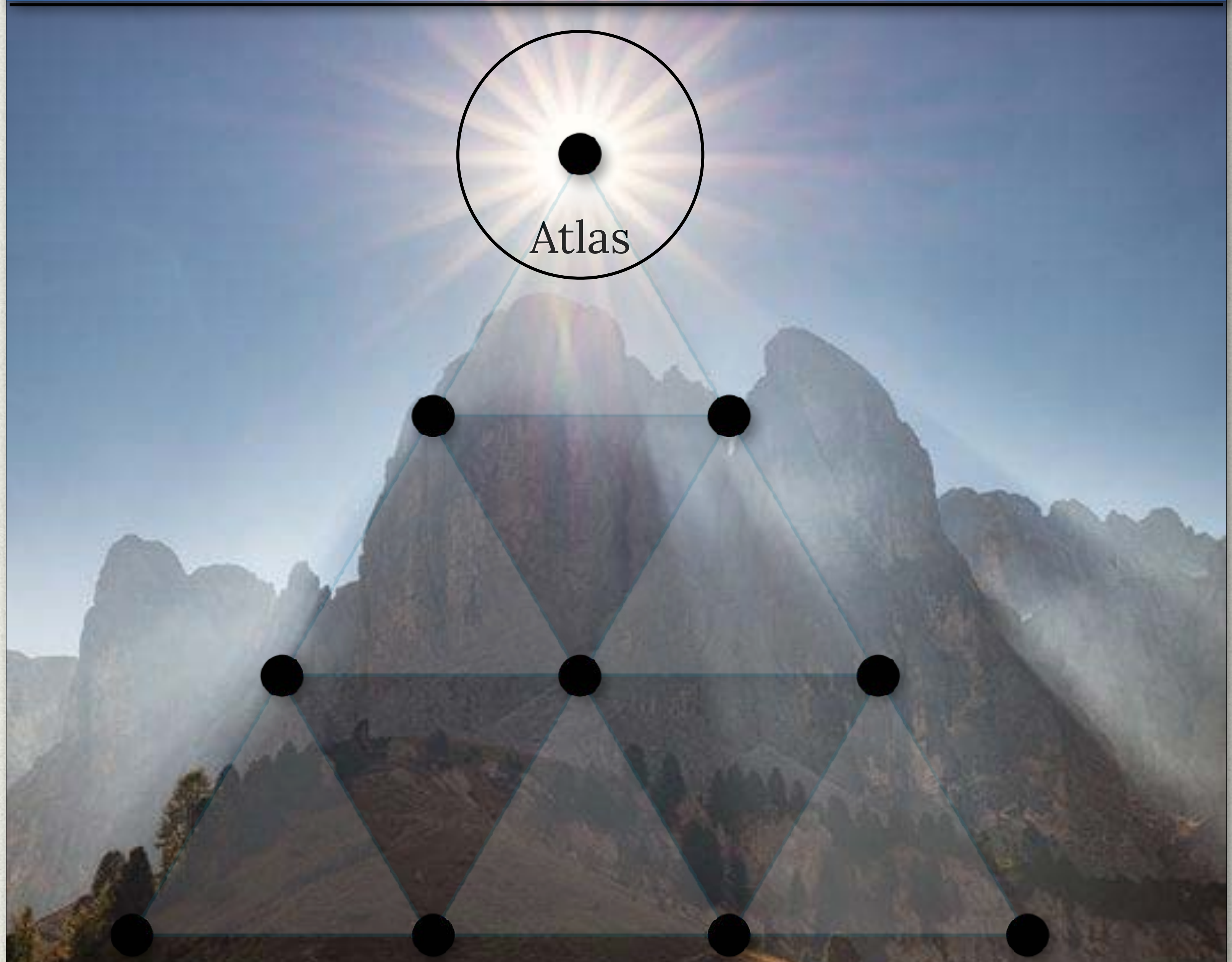
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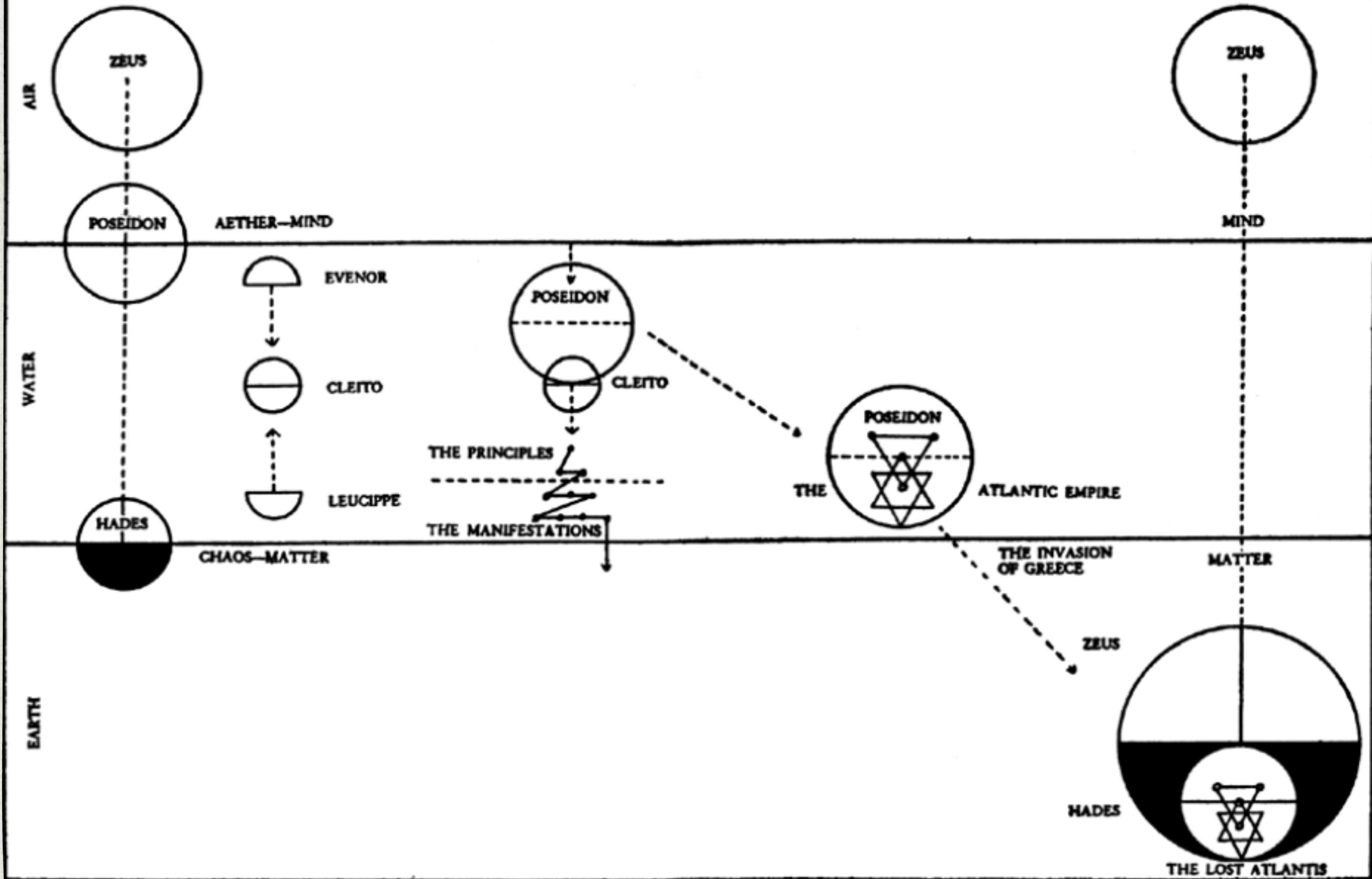
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It is a common legend among the American aborigines that their progenitors came forth out of openings in the earth, ascending from their subterranean abodes to escape a flood or deluge loosed by one of the gods of the underworld. In the Navajo account of the deluge, seven deities were involved. The whole account may be a survival of the primitive agricultural mythos. This legend suggests that the Indians had originally inhabited

the lowlands, but had fled to the mountains to escape the terrible tidal waves caused by the Atlantean disaster which, temporarily at least, inundated great areas of the earth.

Plato infers that the Atlantean deluge was loosed by the gods because of the sins of men. In the American Indian legends, the flood from which the Red Men escaped in various ways also was an act of retribution on the part of a great *manito* [spirit].

-Atlantis:An Interpretation:15





Ayodhya & The Great Flood

As, however, neither the Rig-Veda nor Manu — both preceding Vaivasvata's "deluge," that of the bulk of the Fourth Race — mention this deluge, it is evident that it is not the

"great" deluge, nor that which carried away Atlantis, nor even the deluge of Noah, which is meant here. This "churning" relates to a period before the earth's formation. -SD1:67-8



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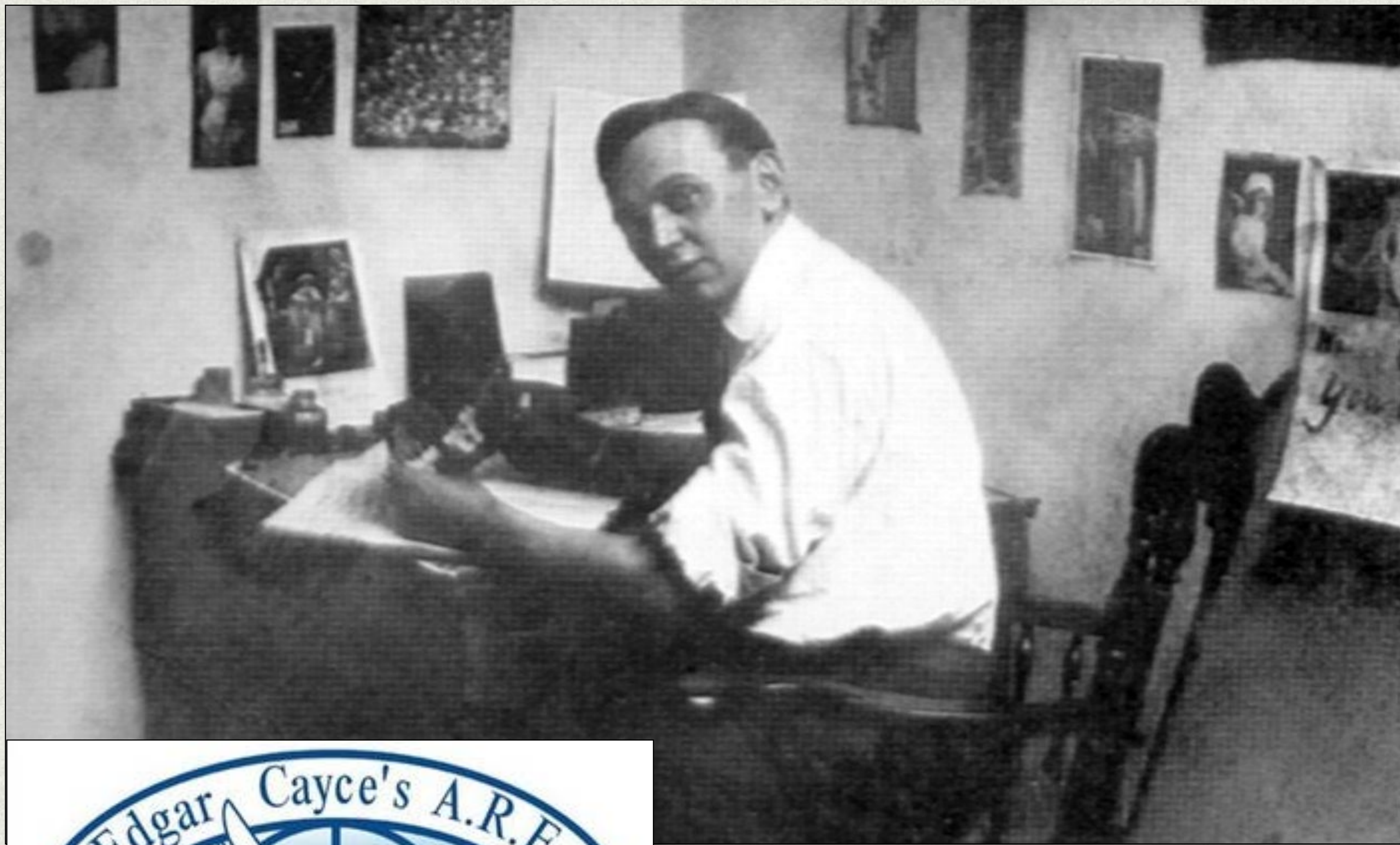
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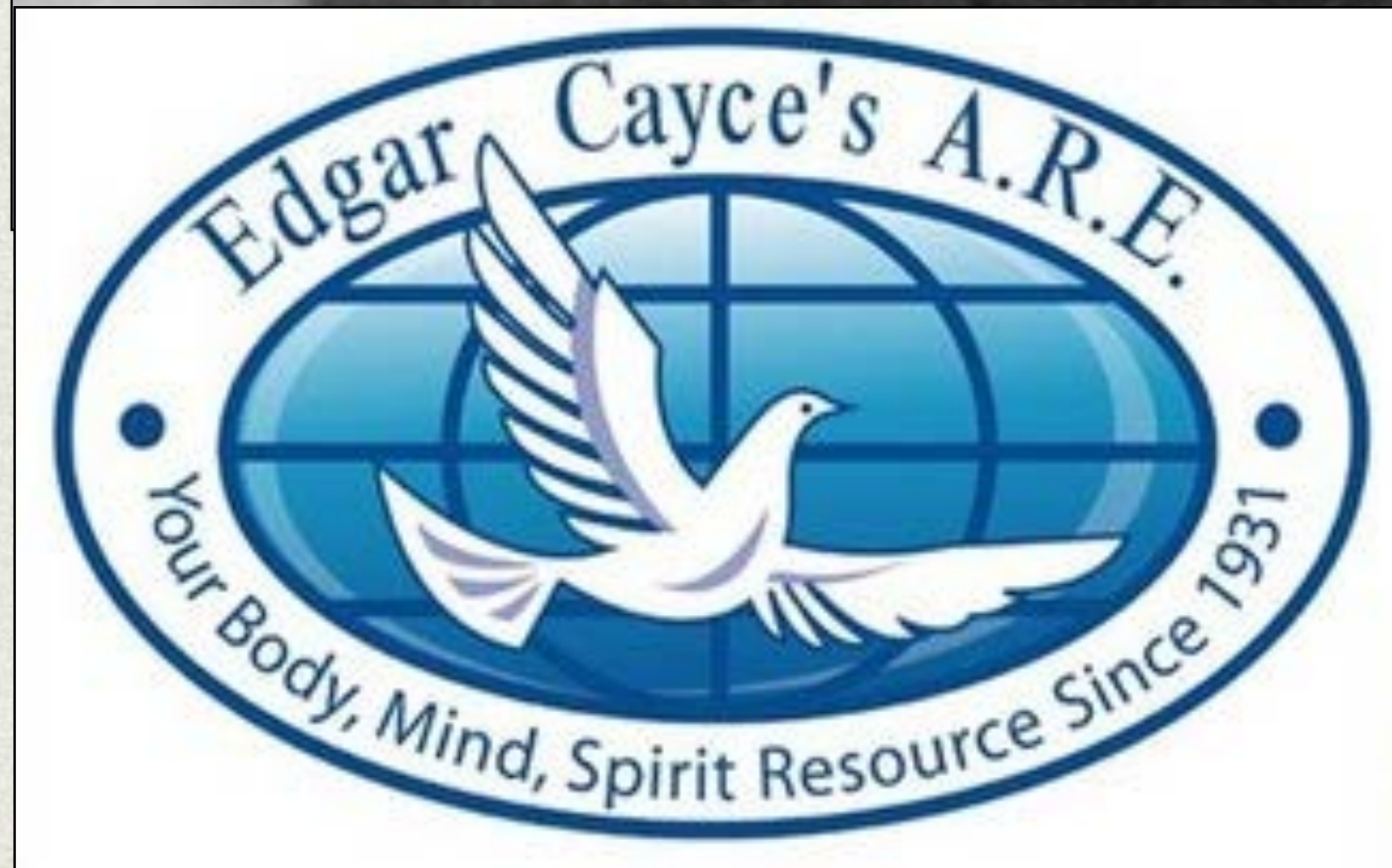
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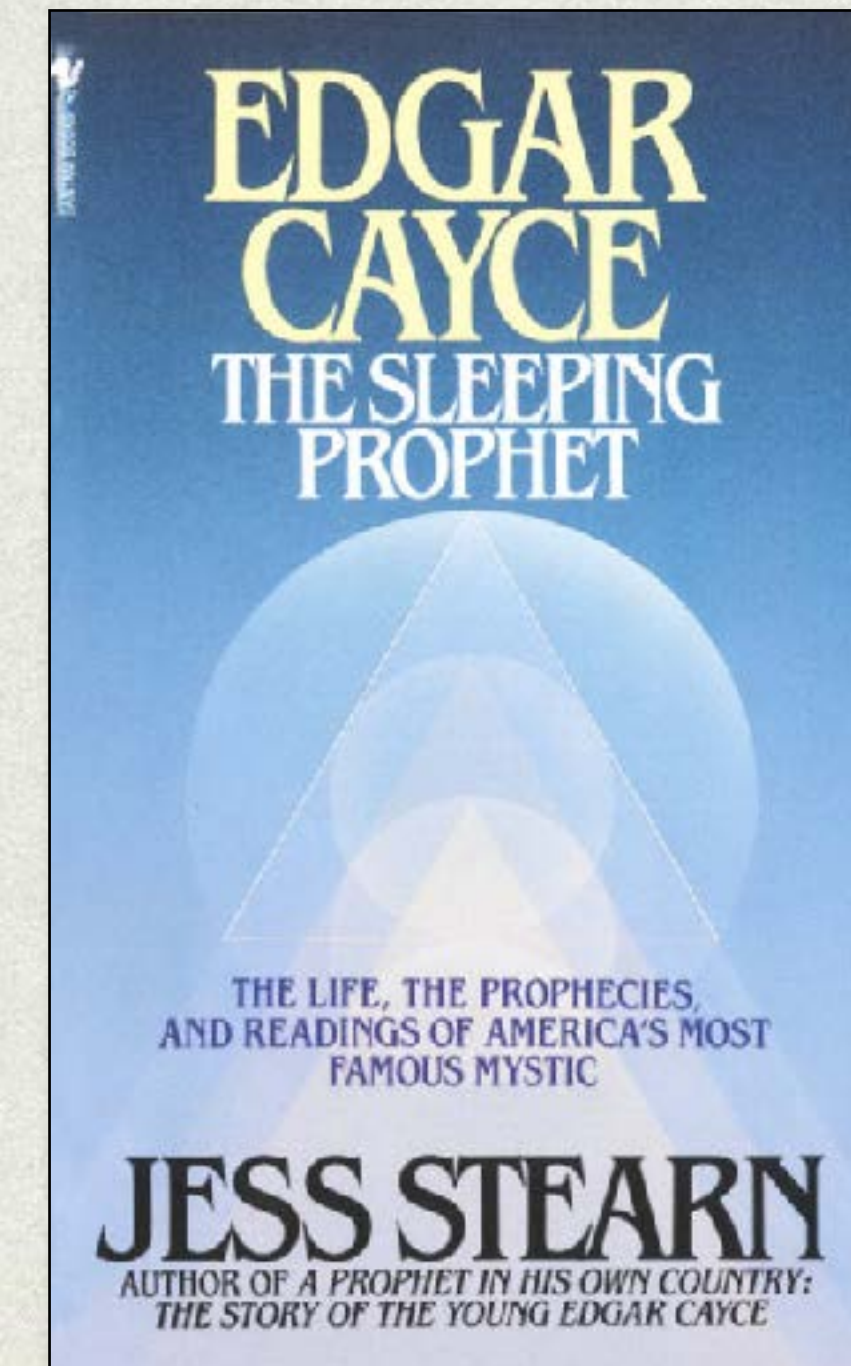
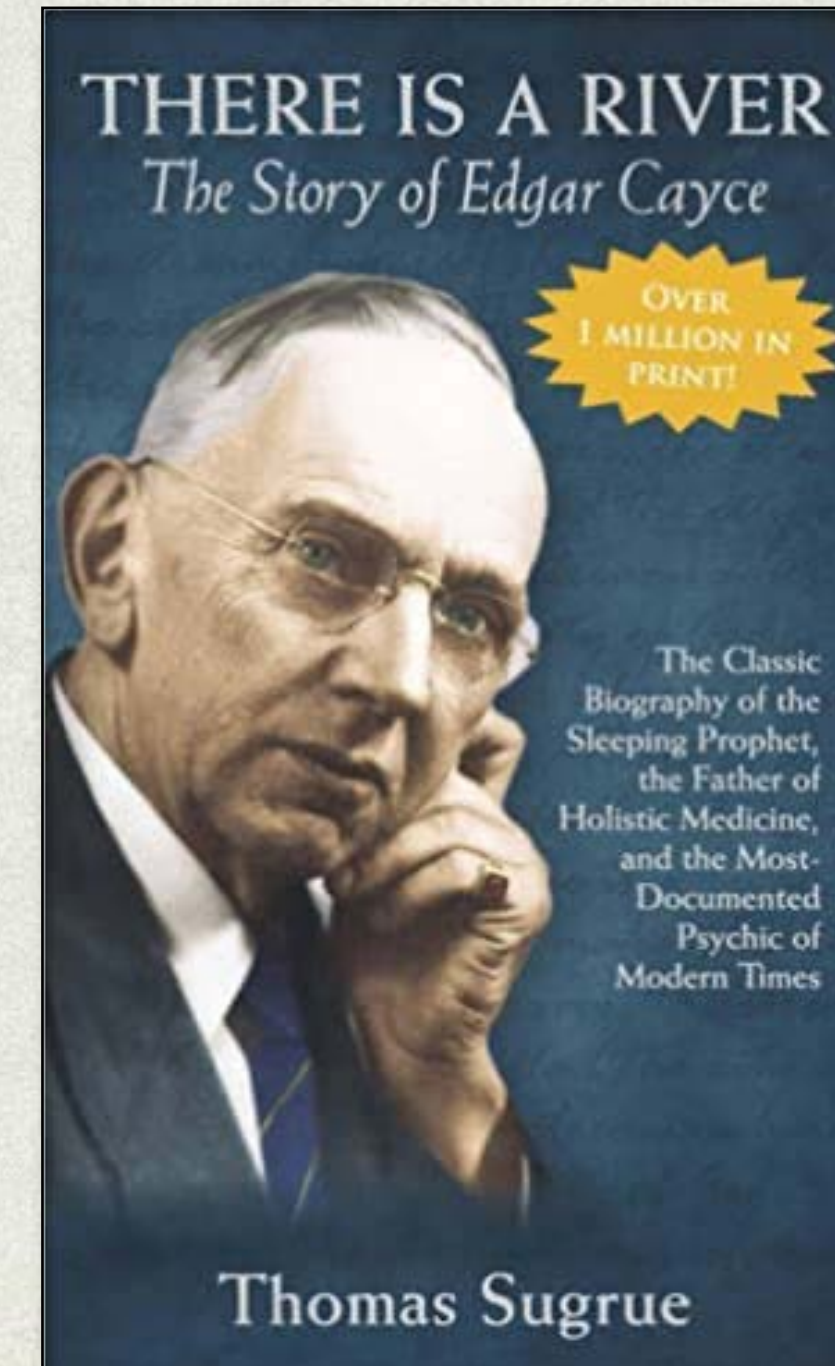
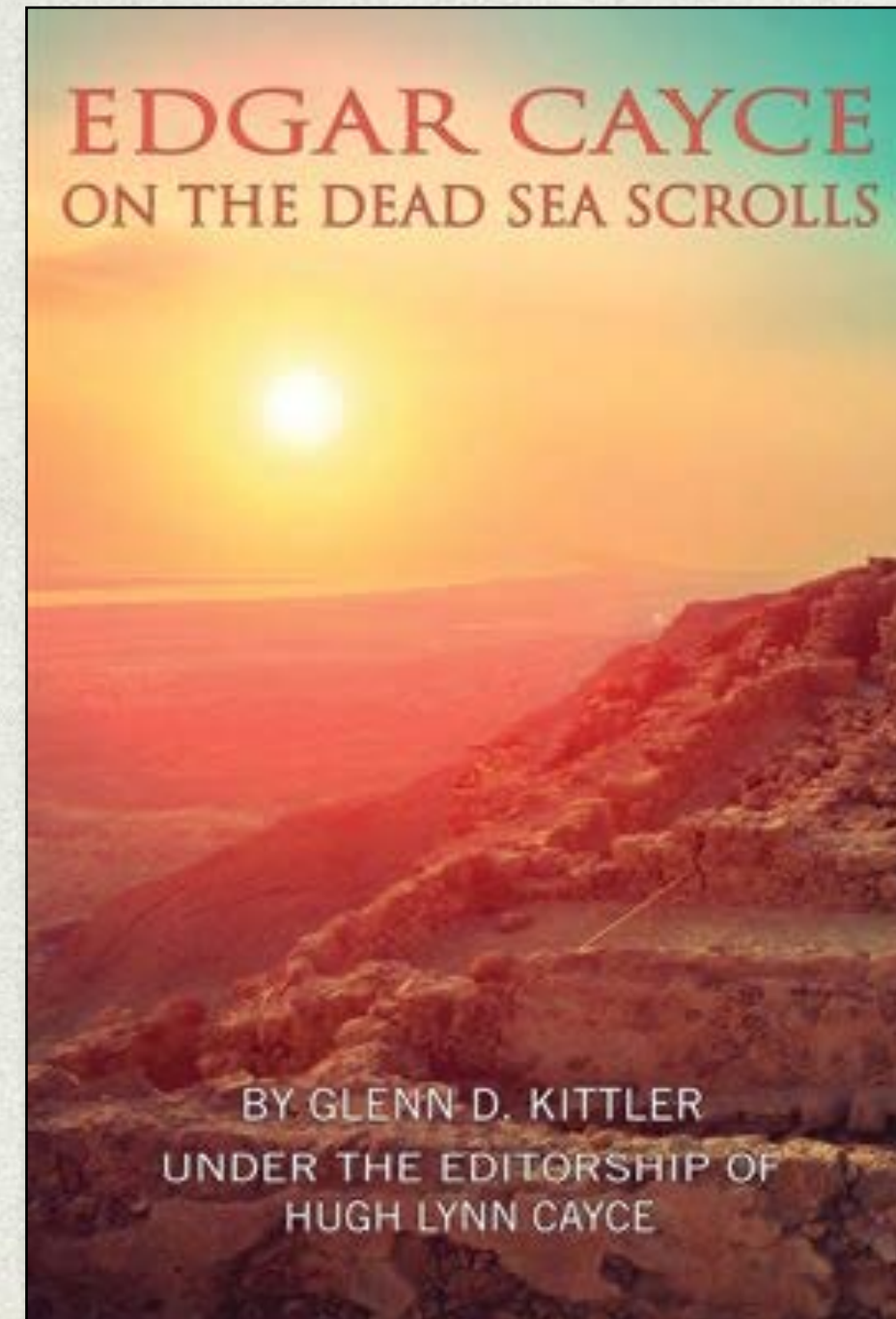
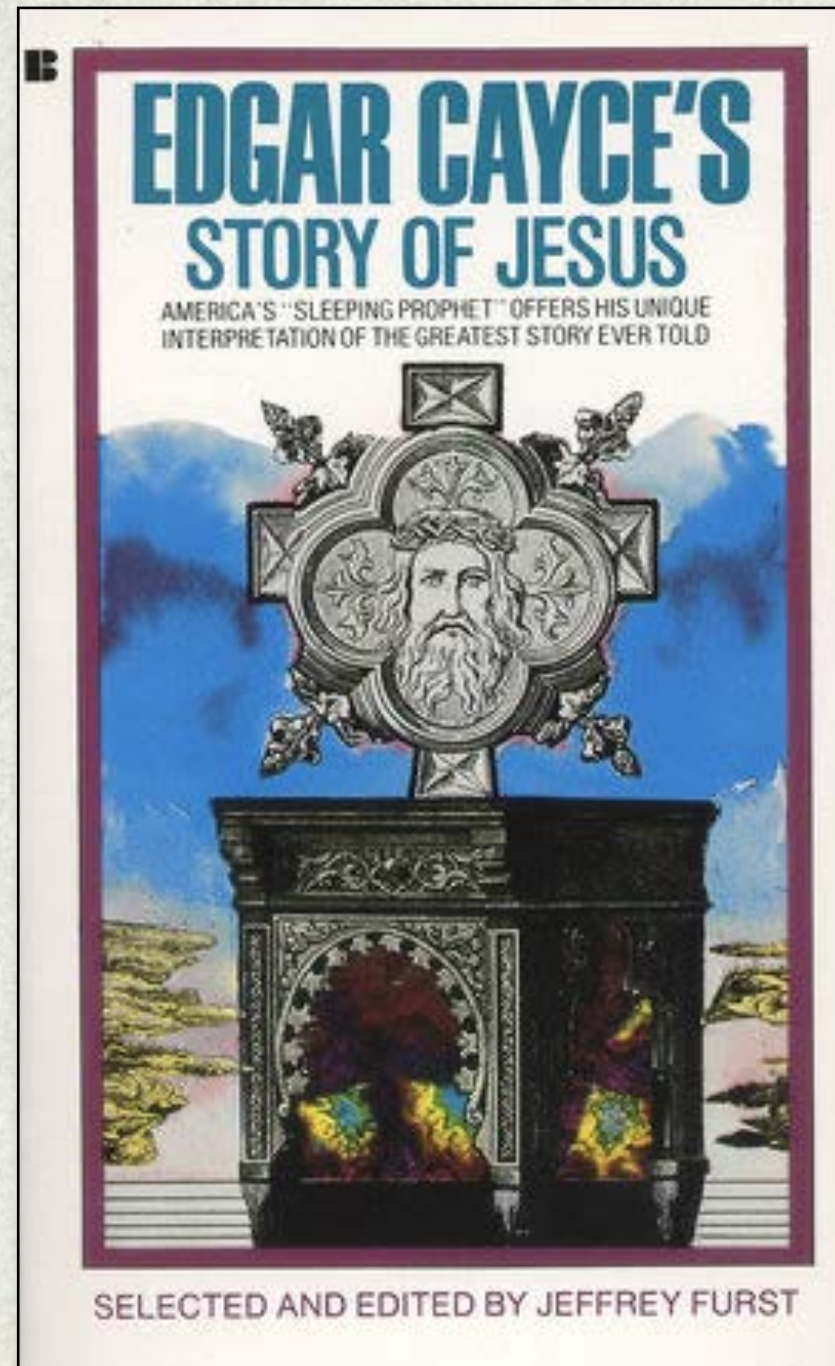
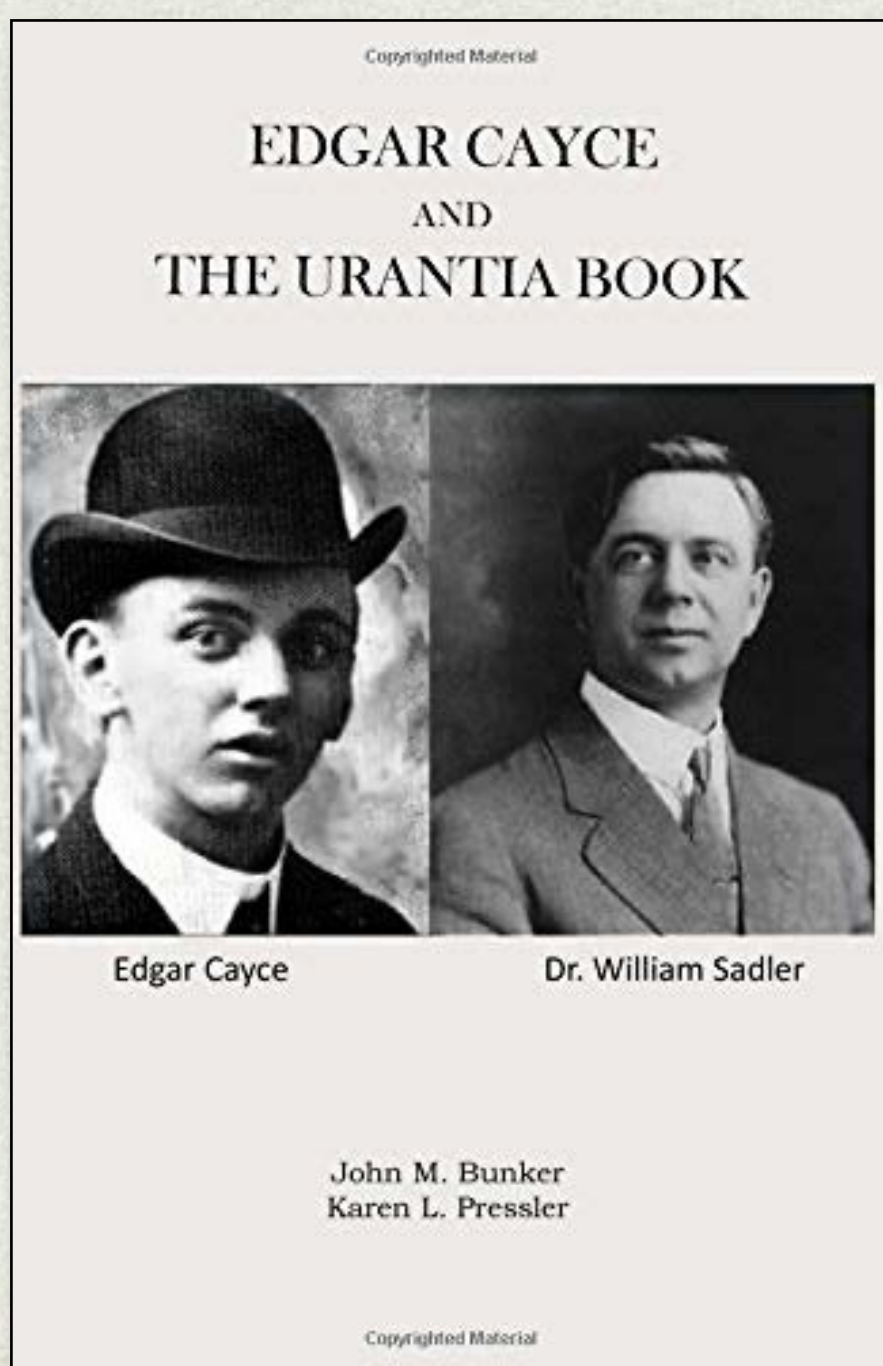
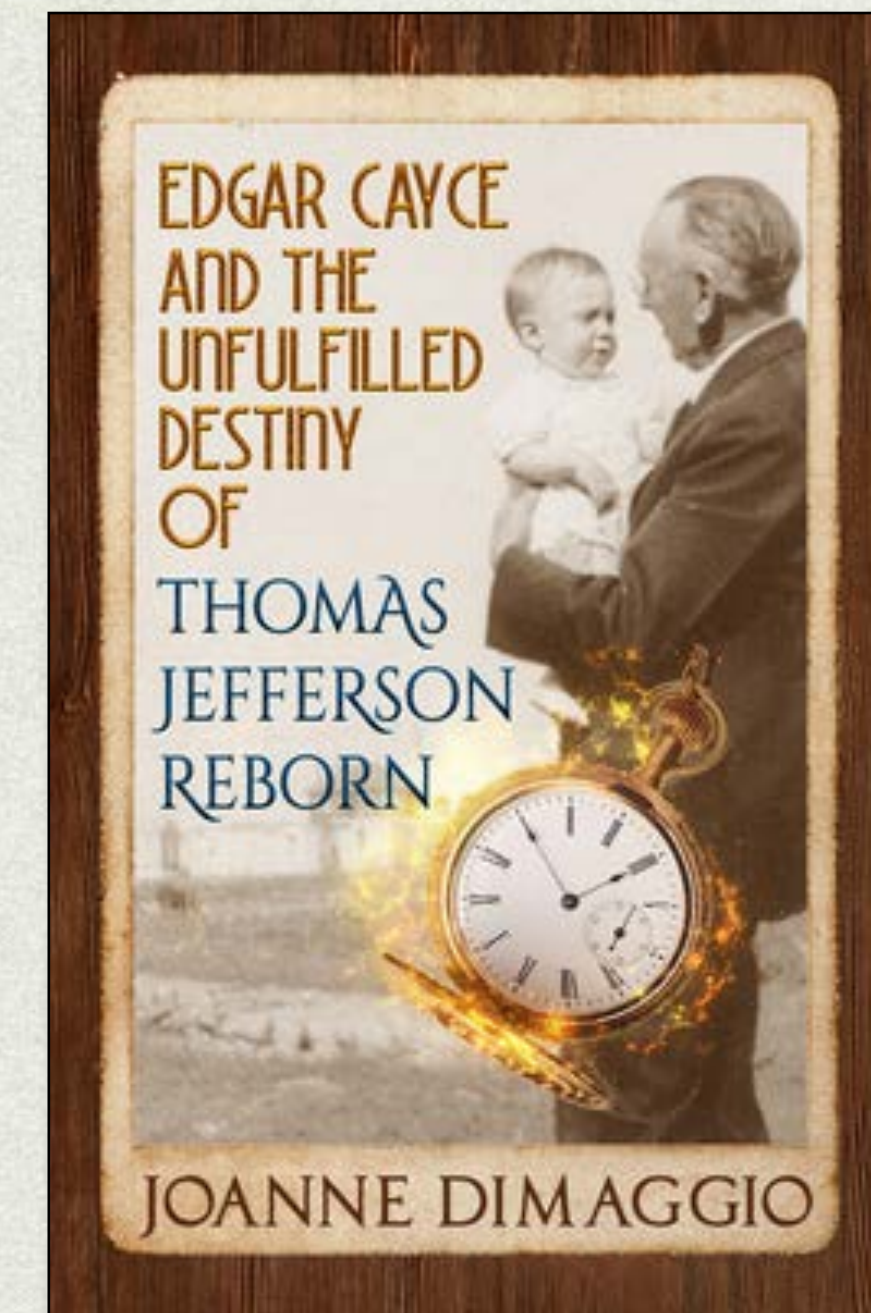
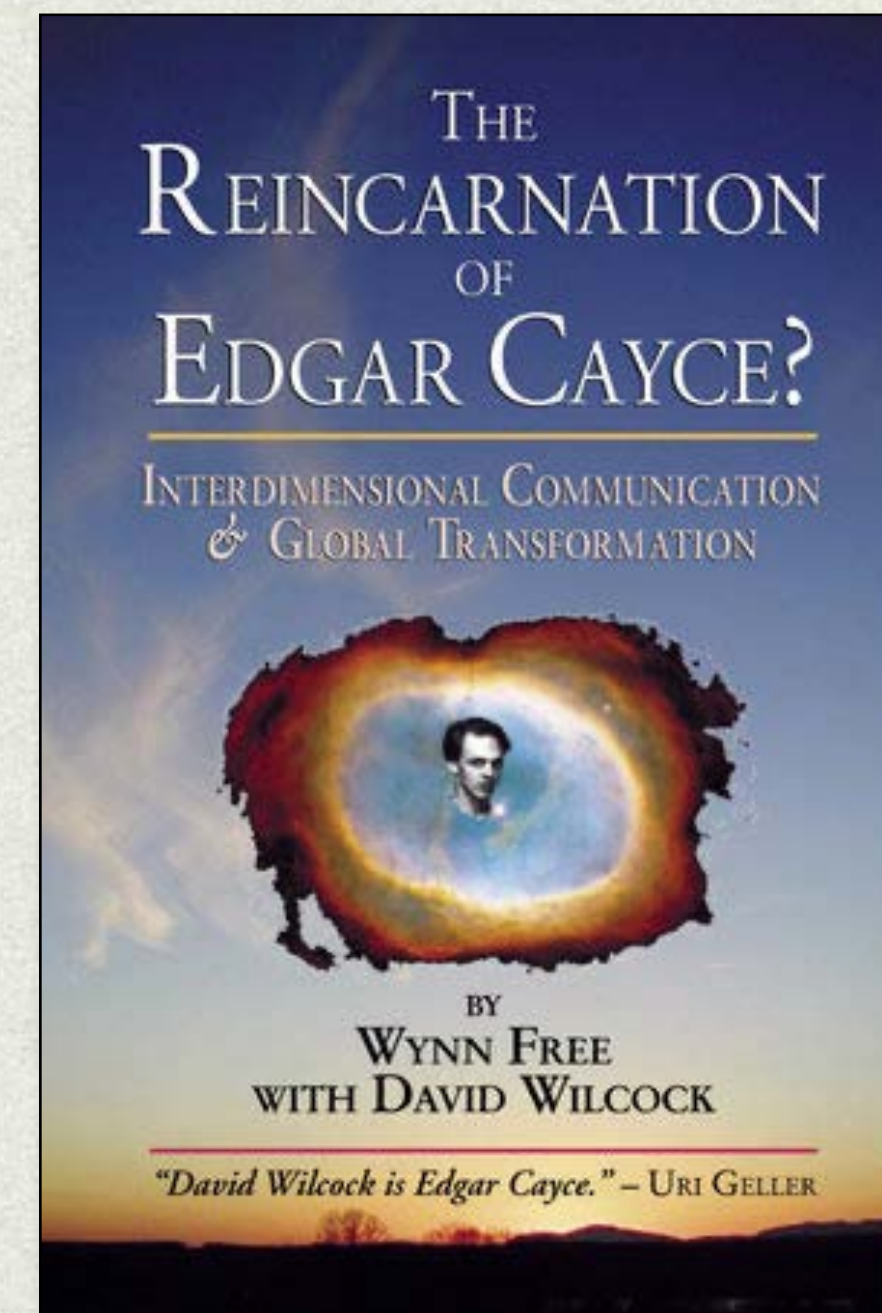
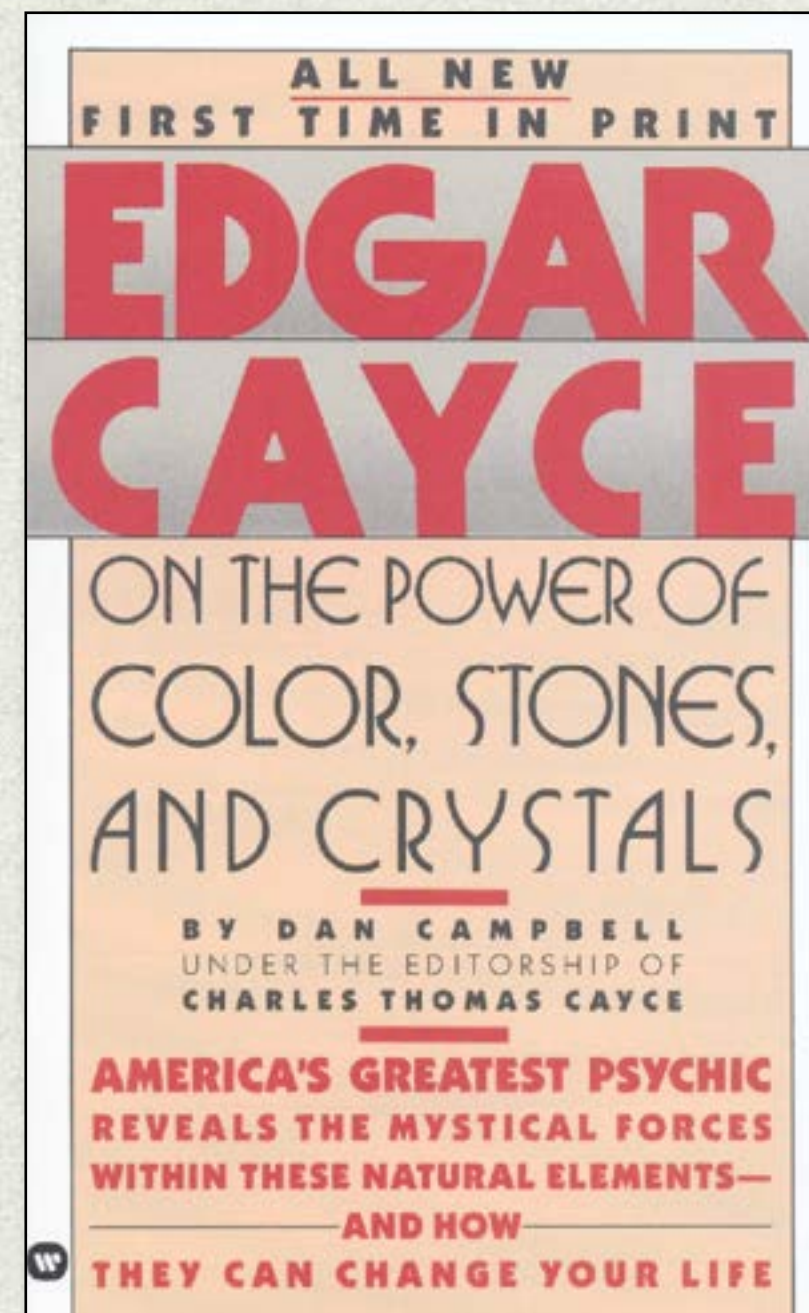
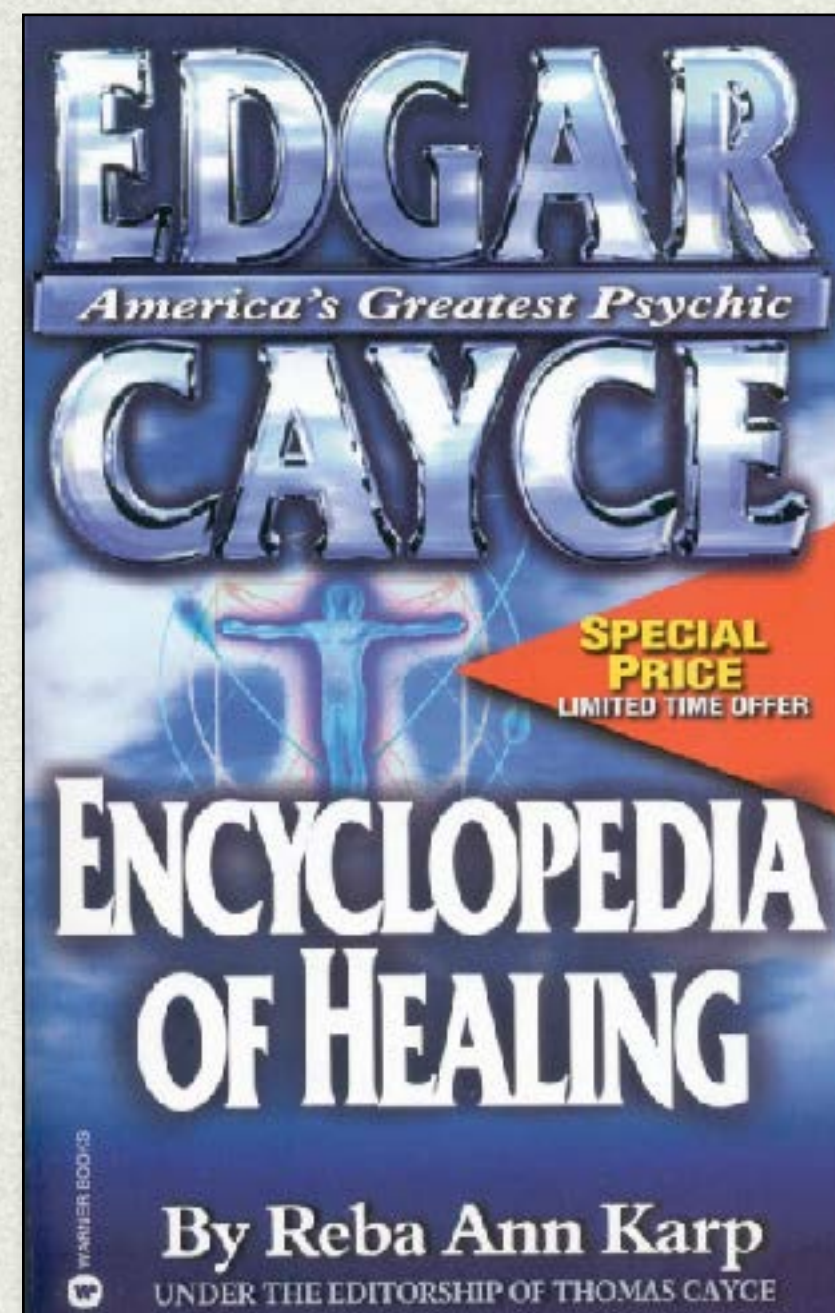
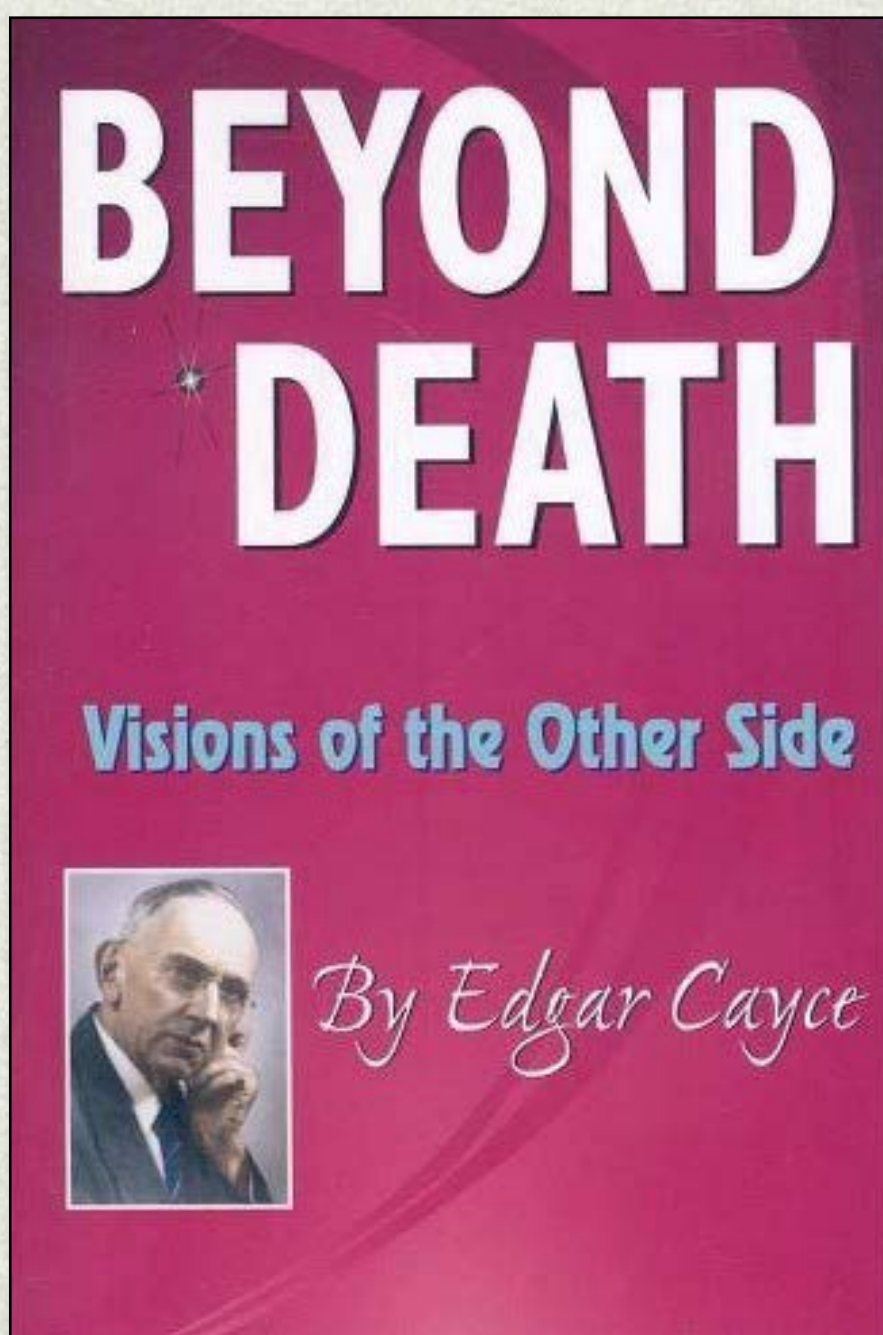




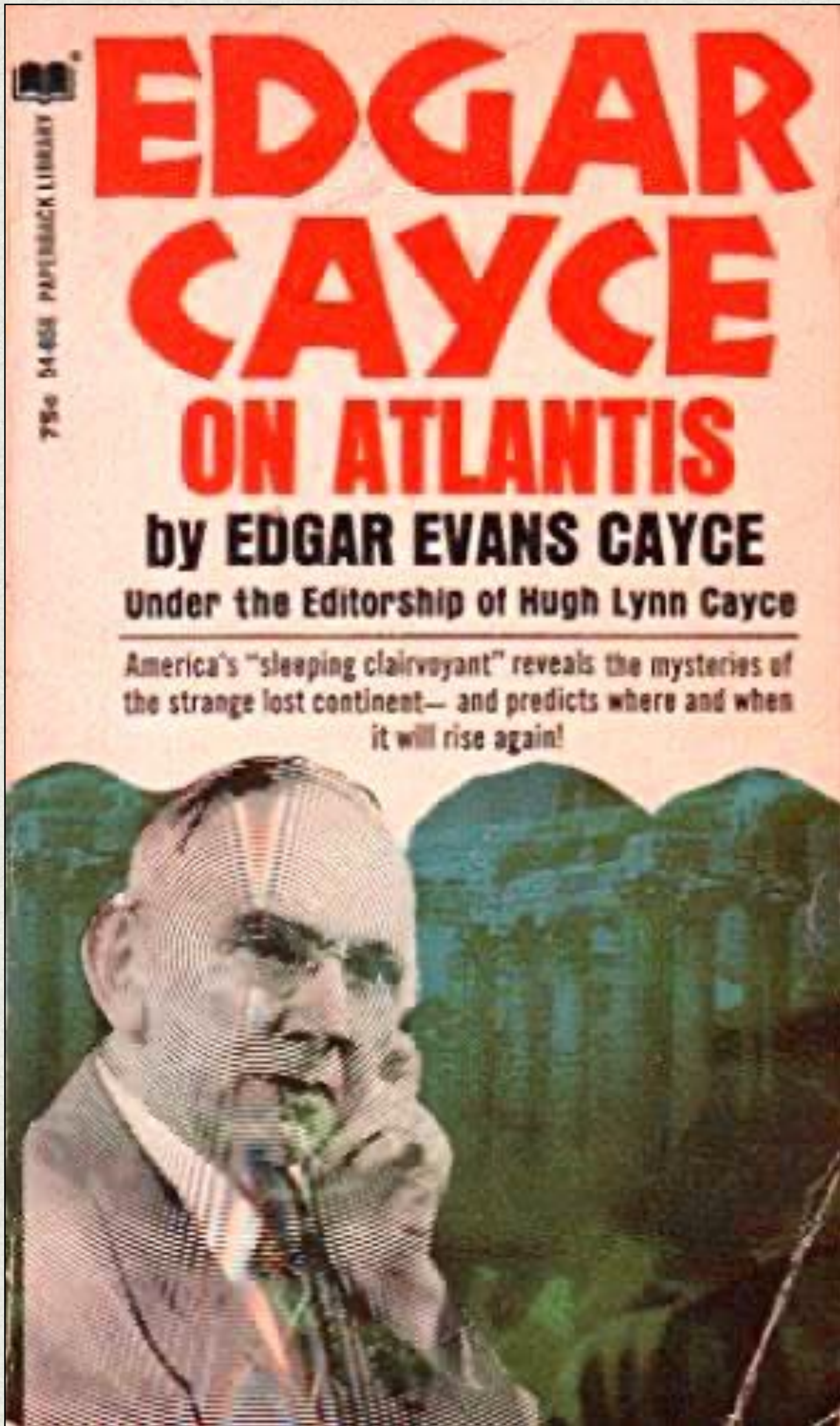
Edgar Cayce











Not all of the Atlanteans came east to Europe and Africa. Many, according to the [Cayce] life readings, traveled west to the Americas. This is deduced from two readings given five years apart. Both refer to migrations westward to escape the final destruction of Atlantis.

*“In the Atlantean land during those periods when there were the activities that brought about the last destruction through the warring of the Sons of the Law of One, and the Sons of Belial... among those sent to what later became the Yucatan land of the Mayan experiences.” (May 28, 1938)*

*“In Atlantean land when there were those periods of the last upheavals or the disappearance of the isles of Poseidia, [the entity was] among those who went to what later became known as the Inca land- the Peruvian land as called in the present.” (Dec. 31, 1943)*

In the following excerpts are hints that some record of these migrations may be discovered:

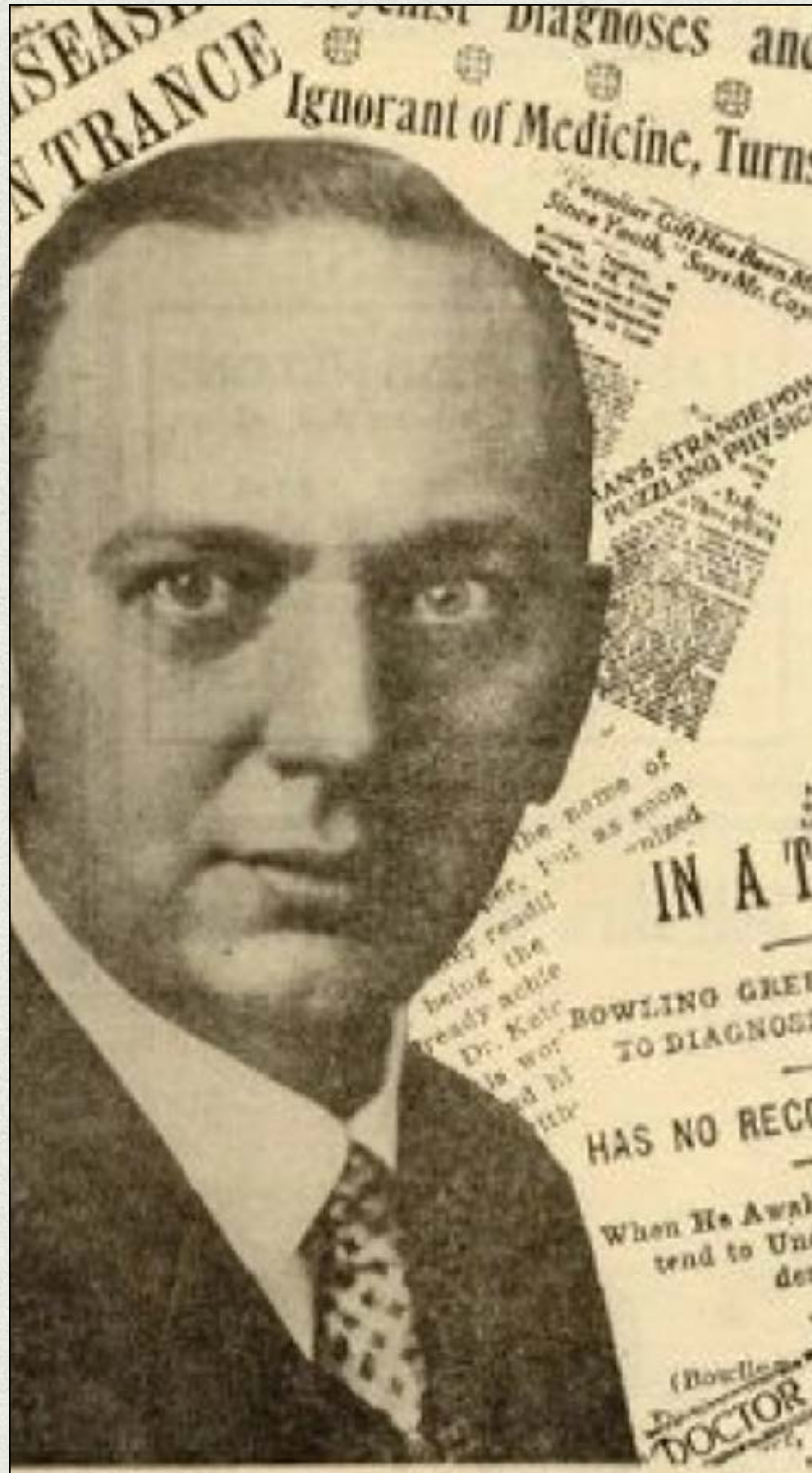
*“[Some of the] Atlanteans, when there was the breaking up of the land, came to what was called the Mayan land or what is now Yucatan. [The] entity was the first to cross the water in the air machine of that period.” (April 12, 1939)*

*“In the land now known as Yucatan, when there were establishments from Atlantean land, [the] entity was in temple as a recorder [during which time there] were periods of dissension with those in authority; when there were the decisions of most of the people to join with the movement to what is now portions of Arizona... the entity chose to remain... records may eventually be discovered again.” (June 3, 1944)*

*“In Atlantean land during period of egress before final destruction... coordinated departure activities... journeyed to Central America where some of the temples are being uncovered today (1935)... began practice of cremation... ashes may be found in one of the temples prepared for same.” (May 1, 1935)*

-Edgar Cayce On Atlantis:110-11





On the destruction of Atlantis: “From time as counted in the present we would tum back to 10,600 years before the Prince of Peace came into the land of promise, and find a civilization being disturbed by corruption from within to such measures that the elements join in bringing devastation to a stiff-necked and adulterous people.

With the second and third upheavals in Atlantis there were individuals who left those lands and came to this particular portion then visible. But, understand, the surface was quite different from that which would be viewed in the present. For rather than being a tropical area, it was more temperate and quite varied.

Then, with the leavings of the civilization in Atlantis, Iltar- with a group of followers that had been of the household of Atlan- followers of the worship of the ONE- with some ten individuals- left this land Poseidia,

and came westward, entering what would now be a portion of the Yucatan. And there began, with the activities of the peoples there, the development into a civilization that rose much in the same manner as that which had been in the Atlantean land. Some had left the land earlier, others left later. There had also been upheavals from the land of Mu, or Lemuria, and these had their part in the changing; there was the injection of their tenets in the varied portions of the land, which was much greater in extent up until the final upheaval of Atlantis, when much of the contour of Central America and Mexico was changed in outline similar to that which may be seen in the present.

The first temples that were erected by Iltar and his followers were destroyed at the period of change in the contours of the land. [The ruins which are] now being found, was then a combination of those peoples from Mu, Oz, and Atlantis.” (Nov. 12, 1933)

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oath of loyalty upon the sacred inscription. Here also the kings donned 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.

Plato concludes his description by declaring that it was this great empire which attacked the Hellenic states. This did not occur, however, until their power and glory had lured the Atlantean kings from the pathway of wisdom and virtue. Filled with false ambition, the rulers of Atlantis determined to conquer the entire world. Zeus, perceiving the wickedness of the Atlanteans, gathered the gods into his holy habitation and addressed them. Here Plato's narrative comes to an abrupt end, for the *Critias* was never finished. In the *Timaeus* is a further description of Atlantis, supposedly given to Solon by an Egyptian priest and which concludes as follows:

"But afterwards there occurred violent earthquakes and floods; and in a single day and night of rain all your wazike men in a body sank into the earth, and the island of Atlantis in like manner disappeared, and was sunk beneath the sea. And that is the reason why the sea in those parts is impassable and impenetrable, because there is such a quantity of shallow mud in the way; and this was caused by the subsidence of the island."

In the introduction to his translation of the *Timaeus*, Thomas Taylor quotes from a *History of Ethiopia* written by Marcellus, which contains the following reference to Atlantis: "For they relate that in their time there were seven islands in the Atlantic sea, sacred to Proserpine; and besides these, three others of an immense magnitude; one of which was sacred to Pluto, another to Ammon, and another, which is the middle of these, and is of a thousand stadia, to Neptune." Cranoer, commenting upon Plato, asserted that the Egyptian priests declared the story of Atlantis to be written upon pillars which were still preserved circa 300 B.C. (See *Beginnings or Glimpses of Vanished Civilizations*.) Ignatius Donnelly, who gave the subject of Atlantis profound study, believed that horses were first domesticated by the Atlanteans, for which reason they have always been considered peculiarly sacred to Poseidon. (See *Atlantis*.)

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With the trident scepter of Poseidon these kings held sway over the inhabitants of the seven small and three great islands comprising Atlantis. Philosophically, the ten islands symbolize the trine powers of the Superior Deity and the seven regents who bow before His eternal throne. If Atlantis be considered as the archetypal sphere, then its immersion signifies the descent of rational, organized consciousness into the illusionary, impermanent realm of irrational, mortal ignorance. Both the sinking of Atlantis and the Biblical story of the "fall of man" signify spiritual involution—a prerequisite to conscious evolution.

Either the initiated Plato used the Atlantis allegory to achieve two widely different ends or else the accounts preserved by the Egyptian priests were tampered with to perpetuate the secret doctrine. This does not mean to imply that Atlantis is purely mythological, but it overcomes the most serious obstacle to acceptance of the Atlantis theory, namely, the fantastic accounts of its origin, size, appearance, and date of destruction—9600 B.C. In the midst of the central island of Atlantis was a lofty mountain which rose a shadow five thousand stadia in extent and whose summit touched the sphere of *ether*. This is the axle mountain of the world, sacred among many races and symbolic of the human head, which rises out of the four elements of the body. This sacred mountain, upon whose summit stood the temple of the gods, gave rise to the stories of Olympus, Meru, and Asgard. The City of the Golden Gates—the capital of Atlantis—is the one now preserved among numerous religions as the *City of the Gods* or the *Holy City*. Here is the archetype of the *New Jerusalem*, with its streets paved with gold and its twelve gates shining with precious stones.

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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 Gucumatx, 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 Kukulcan, 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.

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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 untaored 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.

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The “very old Book” is the original work from which the many volumes of *Kiu-ti* were compiled. Not only this latter and the *Siphrah Dzeniouta* but even the *Sepher Jezirah*,\* the work attributed by the Hebrew Kabalists to their Patriarch Abraham (!), the book of *Shu-king*, China’s primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Purânas in India, and the Chaldean *Book of Numbers* and the *Pentateuch* itself, are all derived from that one small parent volume. Tradition says, that it was taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language (the *Sen-zar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the *Manushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races. The “illustration” spoken of in “Isis” relates to the evolution of these Races and of our 4th and 5th Race Humanity in the Vaivasvata Manvantara or “Round ;” each Round being composed of the Yugas of the seven periods of Humanity; four of which are now passed in *our* life cycle, the middle point of the 5th being nearly reached. The illustration is symbolical, as every one can well understand, and covers the ground from the beginning. The old book, having described Cosmic Evolution and explained the origin of everything on earth, including physical man, after giving the true history of the races from the *First* down to the Fifth (our) race, goes no further. It stops short at the beginning of the *Kali Yuga* just 4989 years ago at the death of Krishna, the bright “Sun-god,” the once living hero and reformer.

But there exists another book. None of its possessors regard it as very ancient, as it was born with, and is only as old as the Black Age,

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\* Rabbi Jehoshua Ben Chananea, who died about A.D. 72, openly declared that he had performed “miracles” by means of the *Book of Sepher Jezireh*, and challenged every sceptic. Franck, quoting from the Babylonian *Talmud*, names two other thau-maturgists, Rabbis Chanina and Oshoi. (See “*Jerusalem Talmud, Sanhedrin*,” c. 7, etc.; and “*Franck*,” pp. 55, 56.) Many of the Mediæval Occultists, Alchemists, and Kabalists claimed the same; and even the late modern *Magus*, Eliphas Lévi, publicly asserts it in print in his books on Magic.

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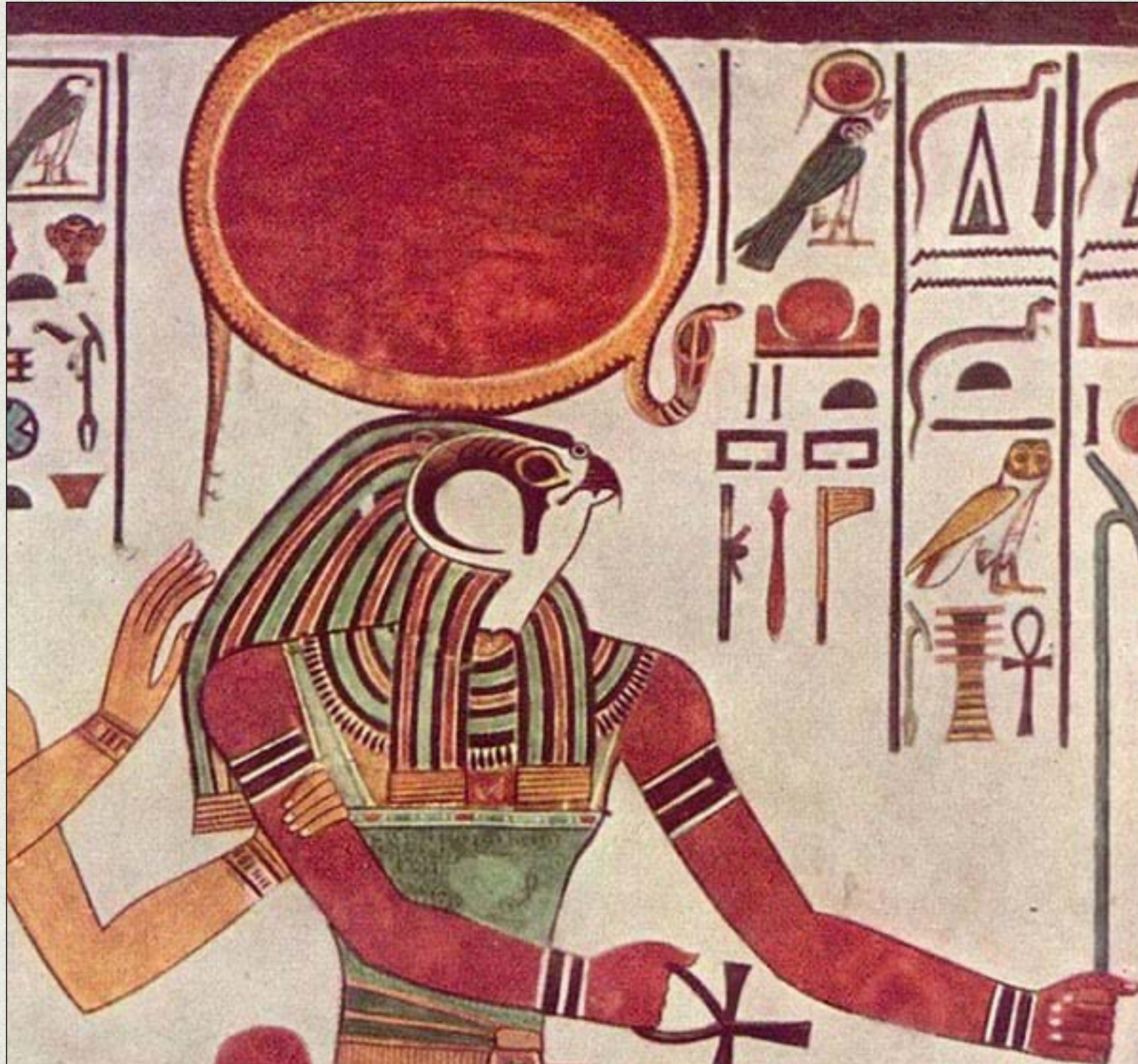
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Ptah was the object of their highest adoration. He is the father of the god of the sun, the ruler of the region of light. Ra was the sun-god. He was the supreme divinity at On, or Heliopolis, near Memphis. His symbol was the solar disk, supported by two rings. He created all that exists below the heavens.

-Atlantis: The Antediluvian World:286-7





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The occult traditions tell that in an ancient age there were winged serpents upon the earth. The rulers of Atlantis were known as the serpent-kings and the winged serpent was their totem. According to the old traditions, the serpent originally walked upright, but because of his pride and sin he fell. The "fallen serpents" may well have been the famous Atlantean sorcerer-kings described in Oriental secret lore.  
-Atlantis- An Interpretation:15-6

*Wadjet*, Egyptian wall painting  
Tomb of Amon hir Khopshef



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cap. 1. de donde  
Dios.

ARE V XE OHER

ESTE ES EL PRINCIPIO DE LAS

1. Varat xchicah' bah' vi' xchica-  
kquiba vi' oher' h'it, v' h'car' bah,  
v' x' en' abal' puch' ronahol' x'ban,  
pahna' m'it' quiche, x'ama' c'qui-  
che' vinac, a'ic'cat' xchicac'com-  
vi' v'c'um'z'ap'ic, v'ca'lah'ob'iza-  
x'ic, v' h'it'ho' x'ic' puch' v'na' x'ib'ol'  
za'qu'it'bat' rumat' h'ac'ol' b'it'ol'  
al'om, gah'ol'om' quib' h'om' ah-  
pu' v'uch, h'om' ah'pu' v'hu, za-  
qu'it' mac' h'it, h'ep'eu' qu'um'ah'  
v'gu'x' cho, v'gu'x' palo, ah'ra-  
x'alar, ah'ra' x'ah'ol' chu'gha-  
x'ic, x'ach'bi' x'ic, x'ach' h'it'ho' x'ic'  
v' h'it' y'om, mam'om' x'p'iy'ac'om,  
x'muc'anc' v'bi, mat'gan'ol' chu-  
ga' en'ol' cam'ul' x'om, cam'ul'  
mam'om' chu'gha' x'ic' pa' quiche'  
h'it. h'it' y'gu'it' h'it'oh' ronahol'  
rag' x'qu'it'ban' ch'ic' ch'iz'a' qu'it'  
g'ol'om, za'qu'it' h'it' v'ac' x'chi-  
ca' h'it' h'it' ch'up'ar' ch'ic' v'gha-  
bal' d'ies' pa' ch'it' h'ano' it' ch'ic'  
x'ch'ig'ac' h'ez'ah' rumat' maha-  
b' ch'ic' h'it' bal' re' papa' v'uh' il-  
bal' zac' p'eten'ac' ch'aca' palo.  
v' h'it'ho' x'ic' cam'uh'it' bal' zac-  
gas'lem' chu'gha' x'ic' go' nabe'  
v'uh'it' h'it' h'it'om' puch' za-  
v'at' v'p'ach' it'ol' re, b'it'ol' re,  
m'om' v'p'ach' x'ic, v' h'it'ho' x'ic' puch'  
h'it' ch'ig'it' h'it' ronahol' cab'  
v'lea, v'ca' h'it' h'it' x'ic, v'ca' h'  
x'uc'at' h'it' x'ic' re' h'it' x'ic, v'ca' h'  
ch'ic' x'ic, v'uh' ch'ic' cam'ax'ic, v'gu'  
cam'ax'ic' v'p'ac'at', v'p'ac'at' v'hu'  
cab' h'ic, cab' x'uc'at' chu'gha-  
x'ic' rumat' h'it' h'ac'ol' b'it'ol'  
v'ch'ach, v'ca' h'au' gas'lem' v'ic-  
na' qu'it' rem, ab'and'it, qu'it' h'it'  
nel, al'ay' rech, qu'it' h'it'ay'  
rech' za'qu'it' am'ag'ol', za-  
qu'it' ah, za'qu'it' gah'ol', ah-  
b'it, ah'ra'ach' ch'it' v'ch'ol' ronahol'

antiguas historias a q' se en el quiche.  
Aqui es erigiremos, y empezamos las  
antiguas historias, sup' n' n' p'io, y comien-  
so de lo de lo q' fue hecho en el pueblo de  
el quiche, su pueblo de los indios quichees;  
y de aqui formase mos sus or' declarado, y  
mam' formado, y sus or' relatado, lo esconde-  
dura, y a la ora dura por el formador, y cri-  
ador: madre, y Padre q' asi' se llama, h'om-  
ah'pu' v'uch. h'om' ah'pu' v'hu. za'qu'it' ma' h'it'  
h'ep'eu. qu'um'ah'. v'gu'x' cho. v'gu'x' palo. h'om-  
b'it, x'ach'it' h'it'ol'. q' significan; v' h'it' h'it'ol' h'it'  
v'gu'x' cho, v'gu'x' palo, ah'ra-  
x'alar, ah'ra' x'ah'ol' chu'gha-  
x'ic, x'ach'bi' x'ic, x'ach' h'it'ho' x'ic'  
v' h'it' y'om, mam'om' x'p'iy'ac'om,  
x'muc'anc' v'bi, mat'gan'ol' chu-  
ga' en'ol' cam'ul' x'om, cam'ul'  
mam'om' chu'gha' x'ic' pa' quiche'  
v' h'it' h'it' y'gu'it' h'it'oh' ronahol'  
rag' x'qu'it'ban' ch'ic' ch'iz'a' qu'it'  
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gas'lem' chu'gha' x'ic' go' nabe'  
v'uh'it' h'it' h'it'om' puch' za-  
v'at' v'p'ach' it'ol' re, b'it'ol' re,  
m'om' v'p'ach' x'ic, v' h'it'ho' x'ic' puch'  
h'it' ch'ig'it' h'it' ronahol' cab'  
v'lea, v'ca' h'it' h'it' x'ic, v'ca' h'  
x'uc'at' h'it' x'ic' re' h'it' x'ic, v'ca' h'  
ch'ic' x'ic, v'uh' ch'ic' cam'ax'ic, v'gu'  
cam'ax'ic' v'p'ac'at', v'p'ac'at' v'hu'  
cab' h'ic, cab' x'uc'at' chu'gha-  
x'ic' rumat' h'it' h'ac'ol' b'it'ol'  
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nel, al'ay' rech, qu'it' h'it'ay'  
rech' za'qu'it' am'ag'ol', za-  
qu'it' ah, za'qu'it' gah'ol', ah-  
b'it, ah'ra'ach' ch'it' v'ch'ol' ronahol'

3.  
prover.  
cap. 8.

"In the Quiché myth of the beginning, the heaven was formed and all the signs thereof set in their angle and alignment, and its boundaries fixed towards the four winds by the Creator and Former, the Mother and Father of Life and existence... The face of the earth had not yet appeared— only the peaceful sea and all the space of heaven. There was nothing yet joined together, nothing that clung to anything else; nothing that balanced itself, that made the least rustling, that made a sound in the heaven. There was nothing that stood up; nothing but the quiet water,

but the sea, calm and alone in its boundaries; nothing existed; nothing but immobility and silence in the darkness, in the night. Alone also the Creator, the Former, the Dominator, the Feathered Serpent— those that engender, those that give being— they are upon the water like a growing light. They are enveloped in green and blue; and therefore their name is Gucumatz. Lo, now how the heavens exist, how exists also the Heart of Heaven. And they spake; they consulted together and meditated: they mingled their words and their opinion.

-The Natural Genesis Vol. II:44

A page from the Popol Vuh



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**ANCIENT MEXICAN VASE.**

The leader and civilizer of the *Nahua* family was *Quetzalcoatl*. This is the legend respecting him:

"From the distant East, from the fabulous *Hue Hue Tlapalan*, this mysterious person came to *Tula*, and became the patron god and high-priest of the ancestors of the Toltecs. He is described as having been a white man, with strong formation of body, broad forehead, large eyes, and flowing beard. He wore a mitre on his head, and was dressed in a long white robe reaching to his feet, and covered with red crosses. In his hand he held a sickle. His habits were ascetic, he never married, was most chaste and pure in life, and is said to have endured penance in a neighboring

mountain, not for its effects upon himself, but as a warning to others. He condemned sacrifices, except of fruits and flowers, and was known as the god of peace; for when addressed on the subject of war, he is reported to have stopped his ears with his fingers." ("North America Antiquities," p. 268.)

"He was skilled in many arts: he invented gem-cutting and metal-casting; he originated letters, and invented the Mexican calendar. He finally returned to the land in the East from which he came: Leaving the American coast at Vera Cruz, he embarked in a canoe made of serpent skins, and "sailed away into the East." (Ibid., p. 271.) -Atlantis: The Antediluvian World:165-6





**Aztec statue of bearded Quetzalcoatl**





We find (a) the priests assuming the name of the gods they served; (b) the "Dragons" held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge and of Eternity; and (c) the hierophants of Egypt, of Babylon, and India, styling themselves generally the "Sons of the Dragon" and "Serpents"; thus the teachings of the Secret Doctrine are thereby corroborated.

There were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Lybian desert, and were known as the

Quetzalcoatl

*Serpent's* catacombs, or passages. It was there that were performed the sacred mysteries of the *kuklos anagkes*, the "Unavoidable Cycle," more generally known as "the circle of necessity"; the inexorable doom imposed upon every soul after the bodily death, and when it has been judged in the *Amenthian* region.

In de Bourbourg's book, *Votan*, the Mexican demi-god, in narrating his expedition, describes a subterranean passage which ran underground, and terminated at the root of the heavens, adding that this passage was a snake's hole, "*un agujero de colubra*"; and that he was admitted to it because he was himself "a son of the snakes," or a serpent.





Quetzalcóatl / Kukulkan

This is, indeed, very suggestive; for his description of the *snake's hole* is that of the ancient Egyptian crypt, as above mentioned. The hierophants, moreover, of Egypt, as of Babylon, generally styled themselves the "Sons of the Serpent-god," or "Sons of the Dragon," during the mysteries.

"The Assyrian priest bore always the name of his god," says Movers. The Druids of the Celto-Britannic regions also called themselves snakes. "I am a Serpent, I am a Druid," they exclaimed. The Egyptian Karnak is twin brother to the Carnac of Bretagne, the latter Carnac meaning the serpent's mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the Dragon, only because it was the symbol of the sun, which, in its

turn, was the symbol of the highest god — the Phœnician *Elon* or *Elion*, whom Abraham recognised as *El Elion*.

Besides the surname of serpents, they were called the "builders," the "architects"; for the immense grandeur of their temples and monuments was such that even now the pulverized remains of them "frighten the mathematical calculations of our modern engineers," says Taliesin.

De Bourbourg hints that the chiefs of the name of *Votan*, the *Quetzco-Cohuatl*, or Serpent deity of the Mexicans, are the descendants of Ham and Canaan. "I am *Hivim*," they say. "Being a *Hivim*, I am of the great race of the Dragon (snake). I am a snake myself, for I am a *Hivim*." -SD2:379-80



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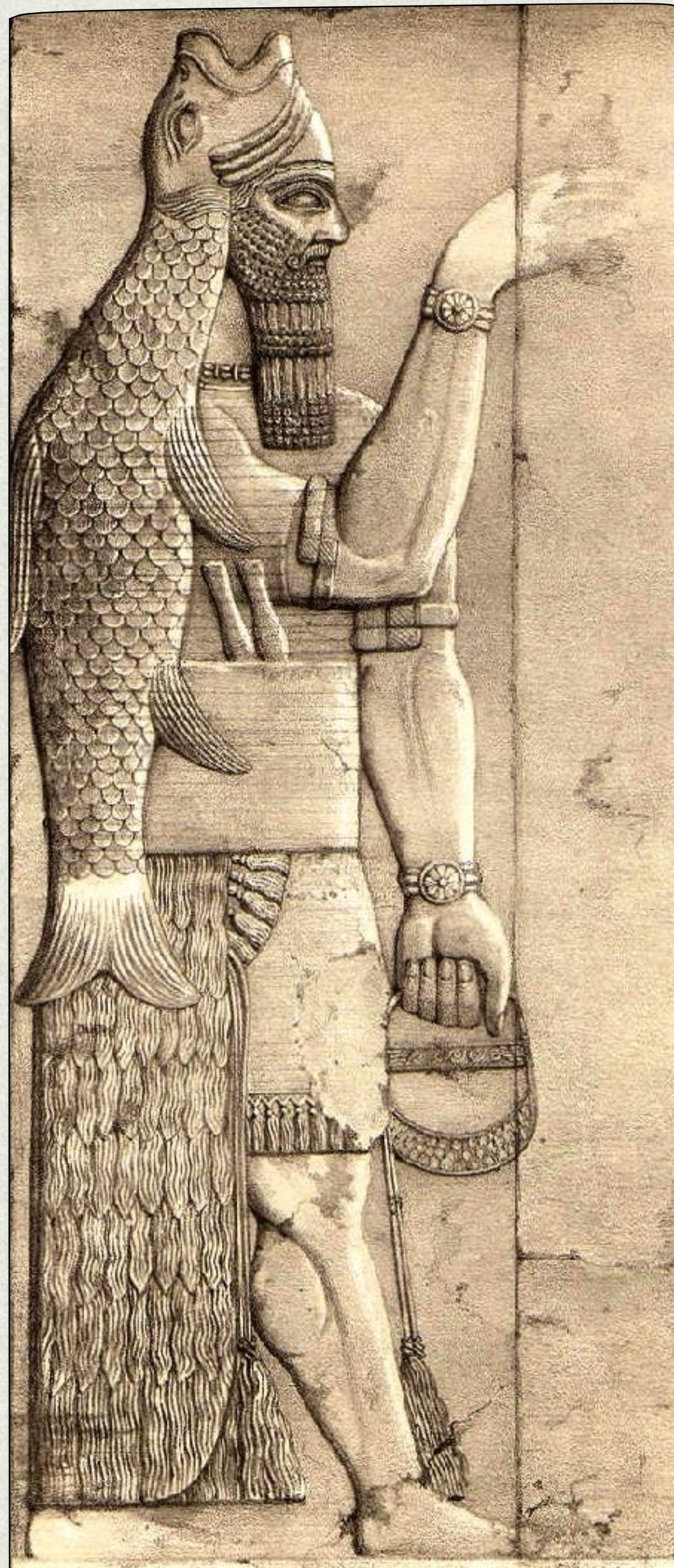
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Oannes= **Io**a-ness

Dagon

Jonah

John





Sedna,  
Inuit sculpture





The four-faced, four-headed, four-natured *Iao* included the father who had been individualised in the human family, and transposed thence to the type of the deity as the father in heaven... The Carthaginian Baal was portrayed with four faces corresponding to the four characters assigned to the Phoenician *Iao* according to the oracle of Apollo Klarius. Lucian has a Pythagorean dialogue in his *Auction*, in which Pythagoras asks, “How do you reckon?” The reply is “One, Two, Three, Four.” Then Pythagoras says, “Do you see? In what you conceive Four there are Ten, a perfect triangle and our Oath.”...

This agrees with the one god who, on this line of combination, was perfected as the fourfold one, who included the triad, due, and monad, in the unity of a threefold totality.

Assyrian four-faced god

The number Ten was mystically said to be the “Begetter of Souls,” and the power of Ten was held to reside in the number Four...

One form of the Oath, then, was that of the fourth nature, the individualised fatherhood, the tetramorphic *Iao*. Plutarch tells us this was the greatest oath amongst the Egyptians. “That which is termed Tetraktys or the sacred Quaternion (as the decans of the four quarters) was according to common report the most sacred oath and was called by them the World.” This was a symbol of the fourfold divinity, based also upon the four quarters, who included the nature of the father that followed the triad of mother, child, and pubescent youth. Here the fourfold *Iao* was sworn by instead of the threefold as in the Greek oath. –*The Natural Genesis*, v.1:545-6