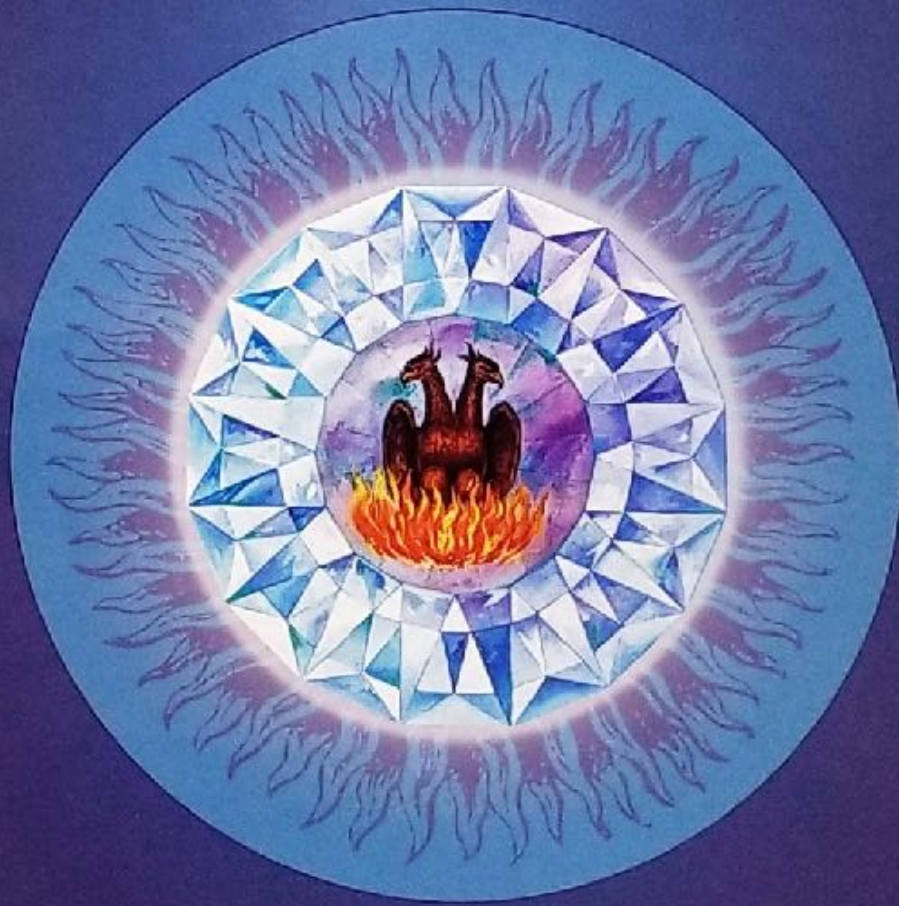
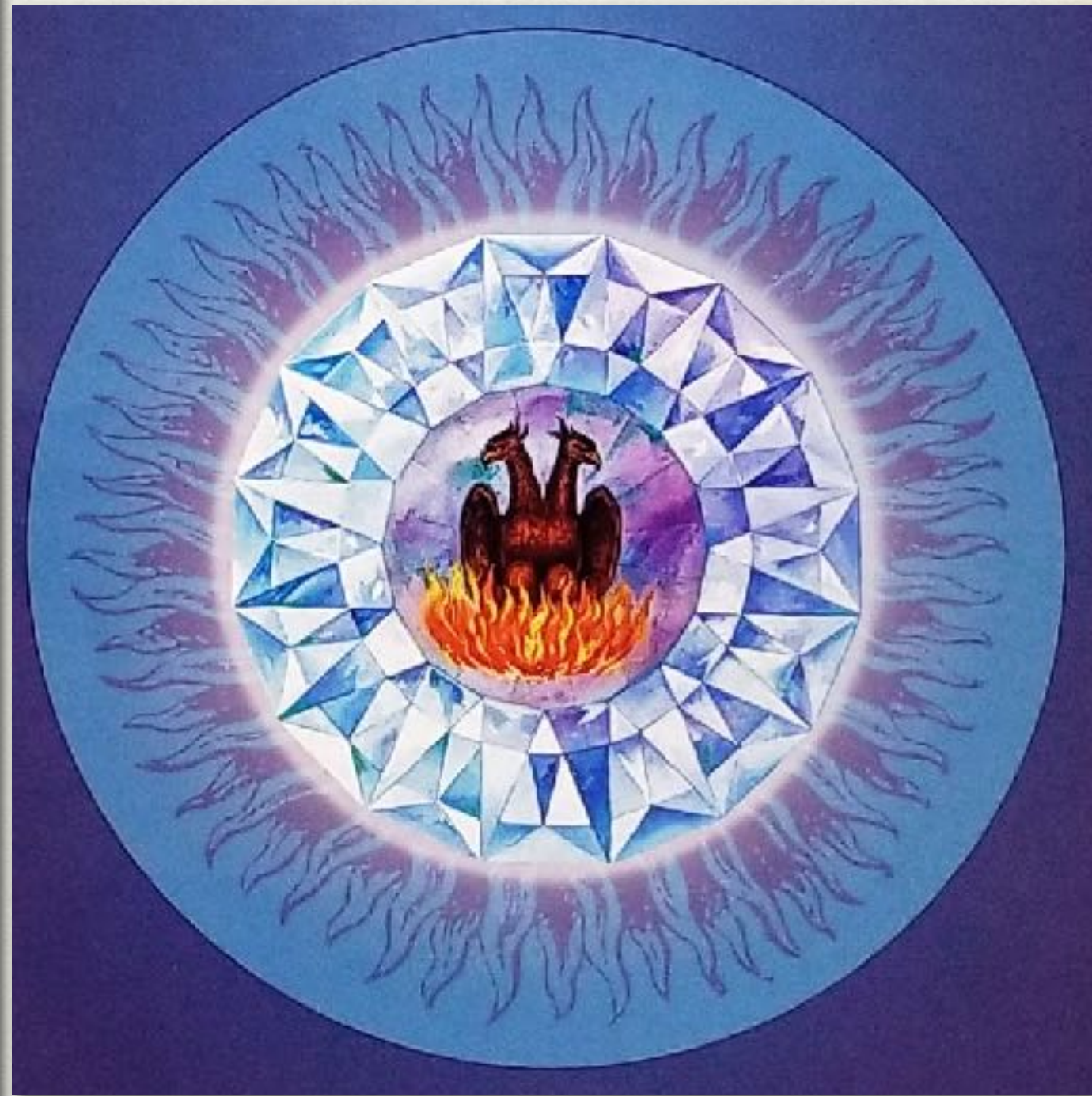


The
SECRET
TEACHINGS *of*
ALL AGES



MANLY P. HALL



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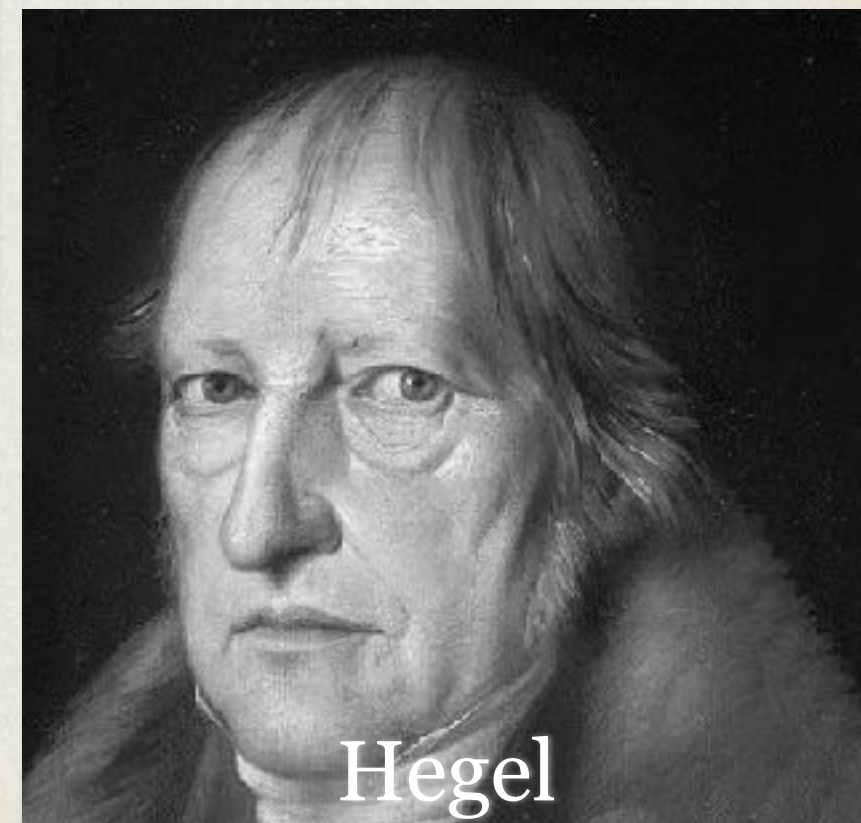
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German Idealism





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

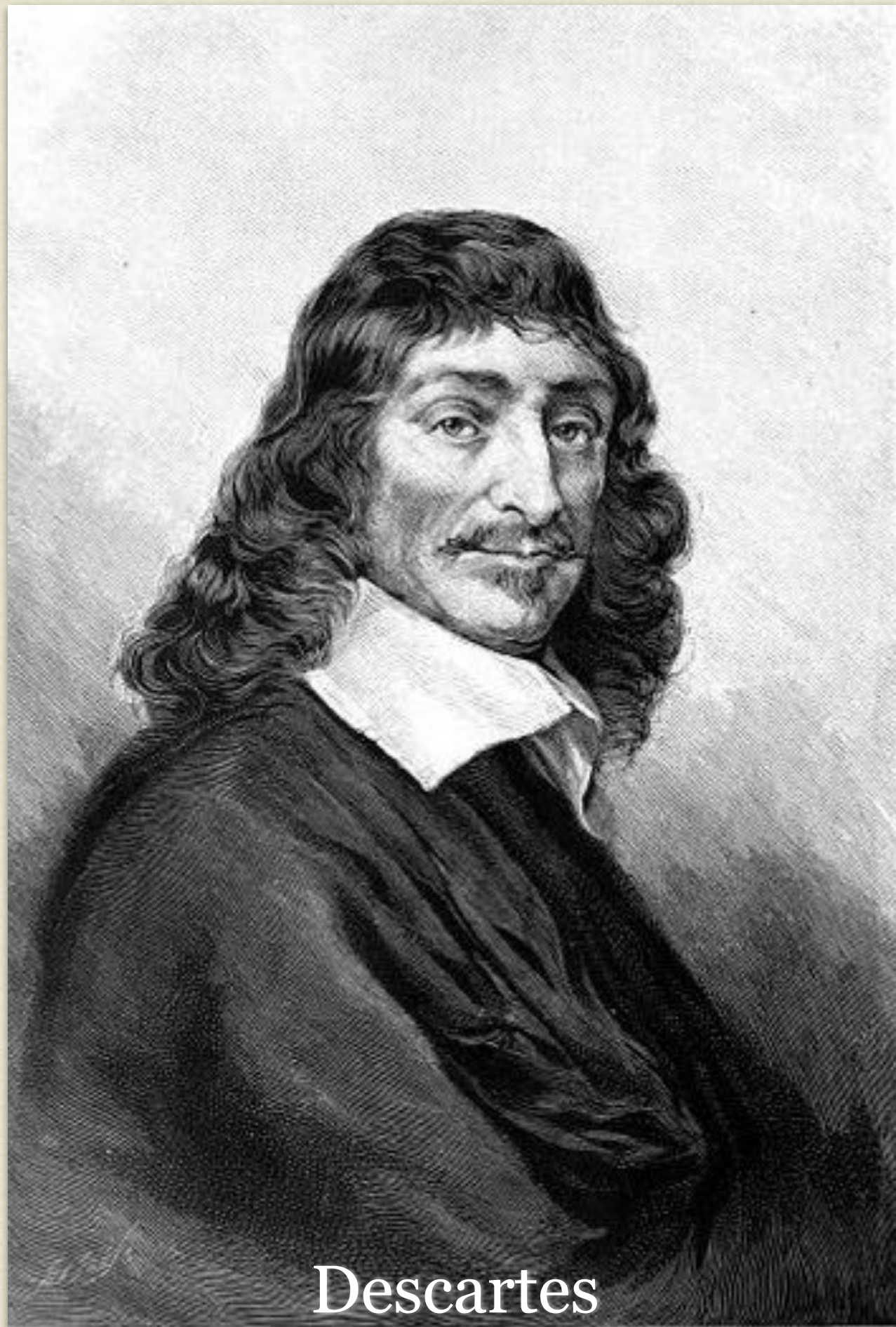
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The *Positive* philosophy of Auguste Comte is based upon the theory that the human intellect develops through three stages of thought. The first and lowest stage is theological; the second, metaphysical; and the third and highest, positive. Thus theology 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.

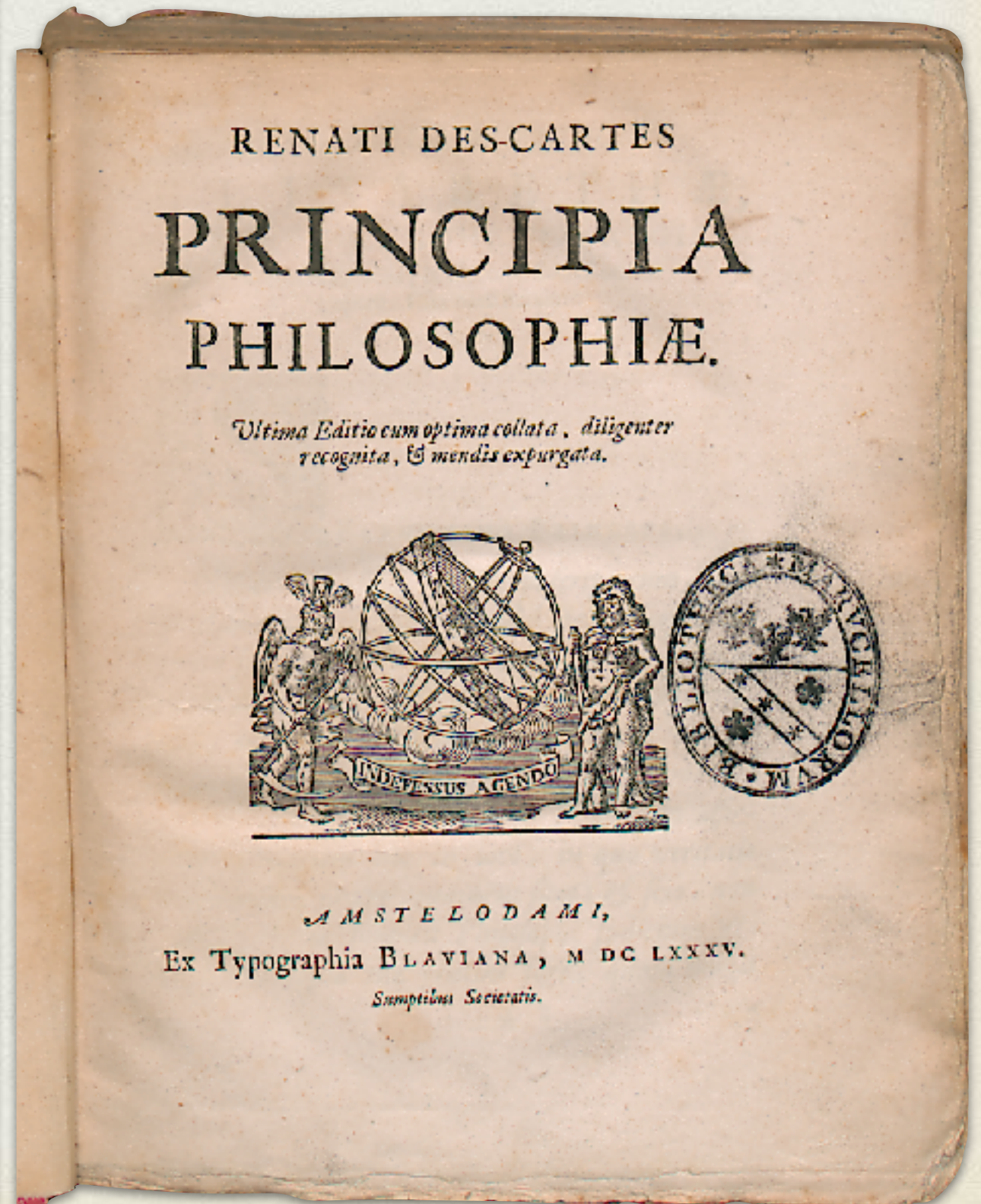
Among the French schools of philosophy are *Traditionalism* (often applied to Christianity), which esteems tradition as the proper foundation for philosophy; the *Sociological* school, which regards humanity as one vast social organism; the *Encyclopedists*, whose efforts to classify knowledge according 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



Descartes

“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*.



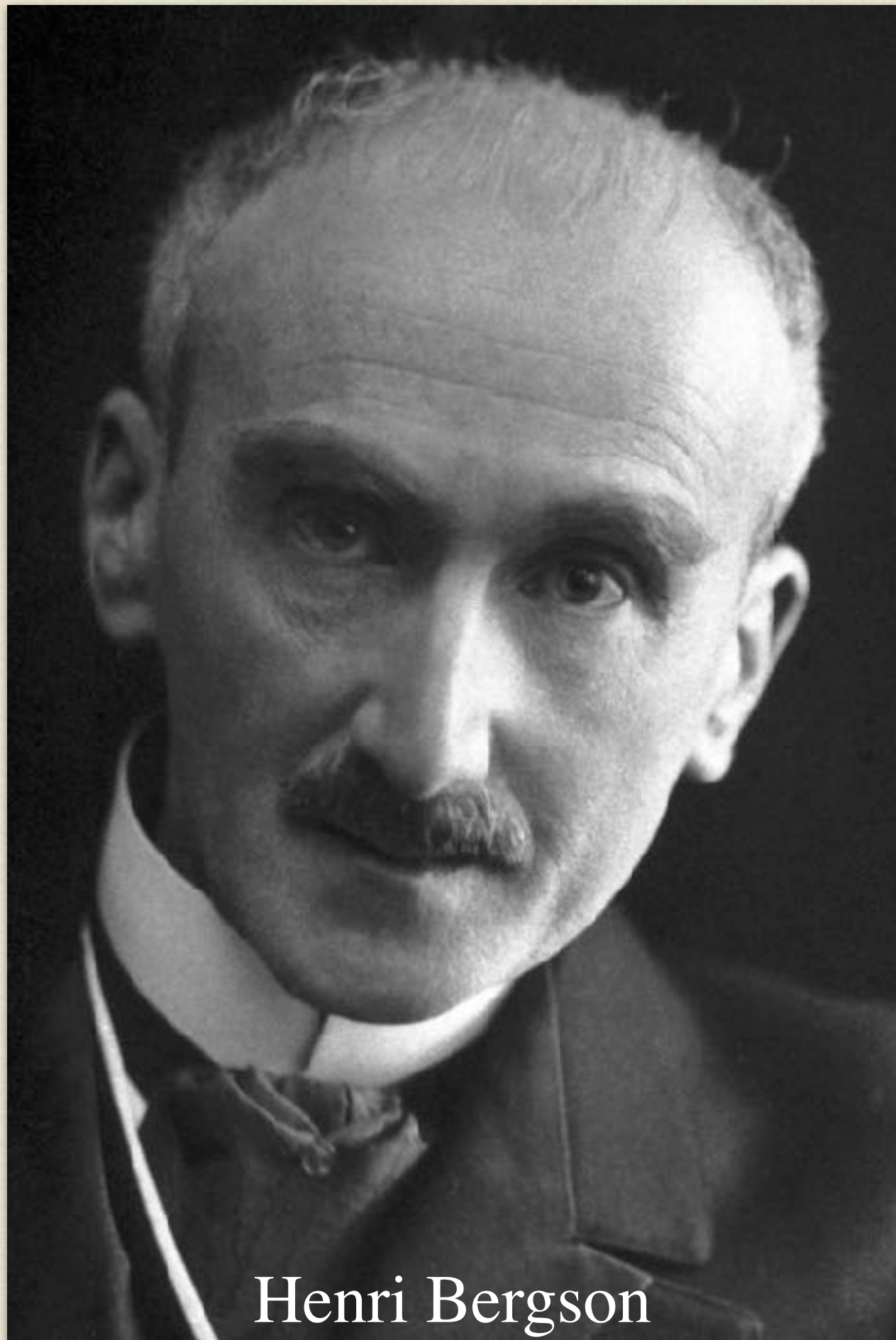
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Henri Bergson

“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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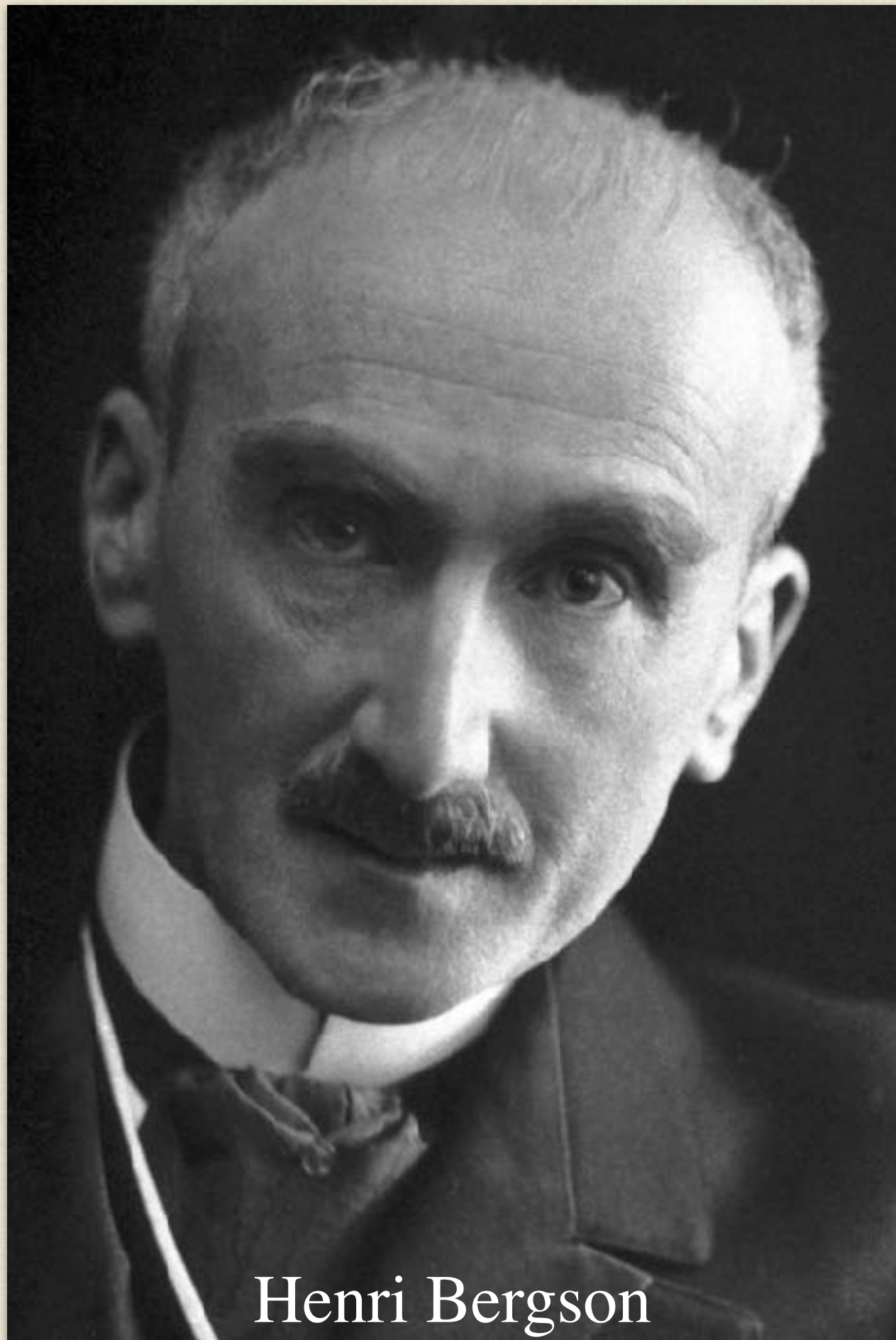
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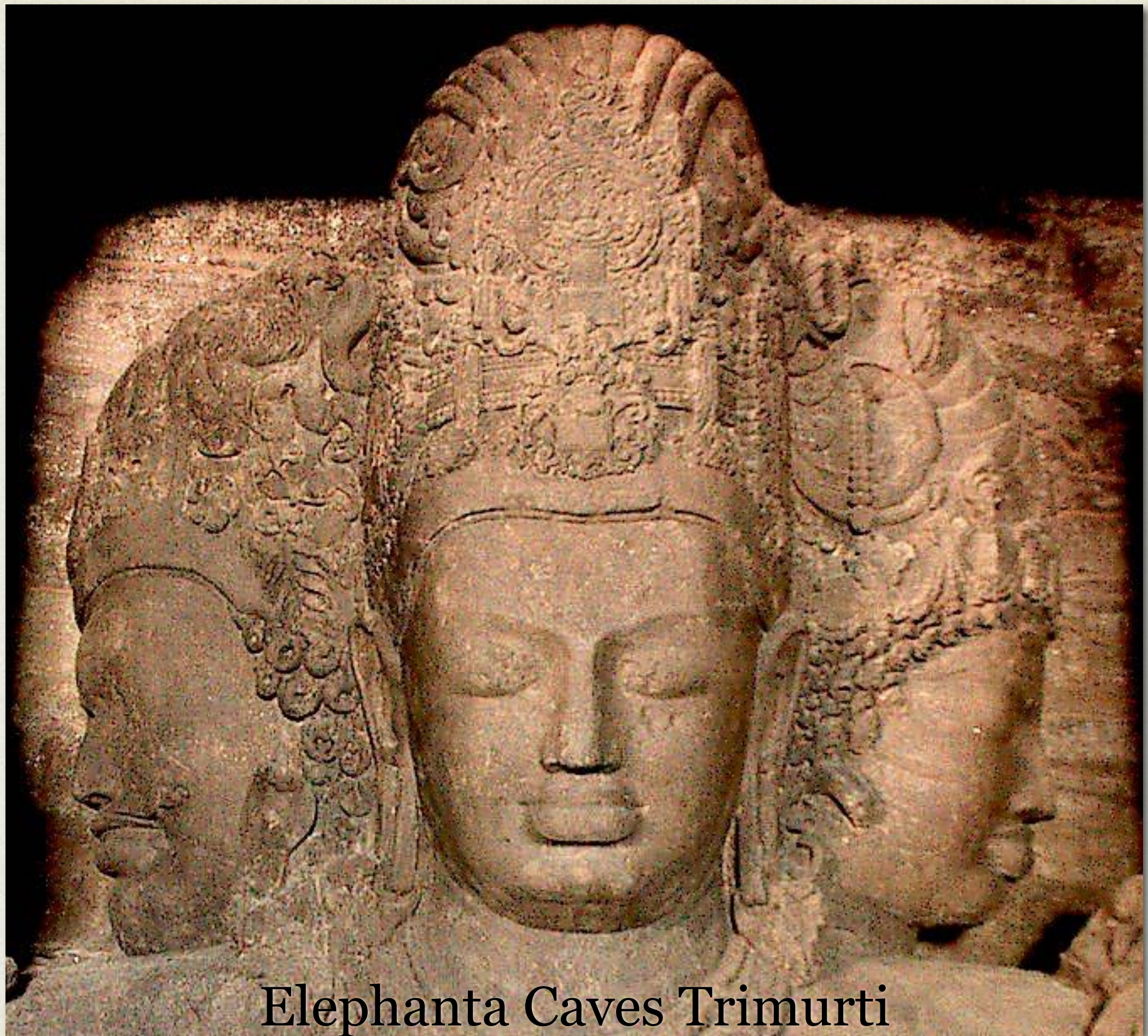
Henri Bergson

“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

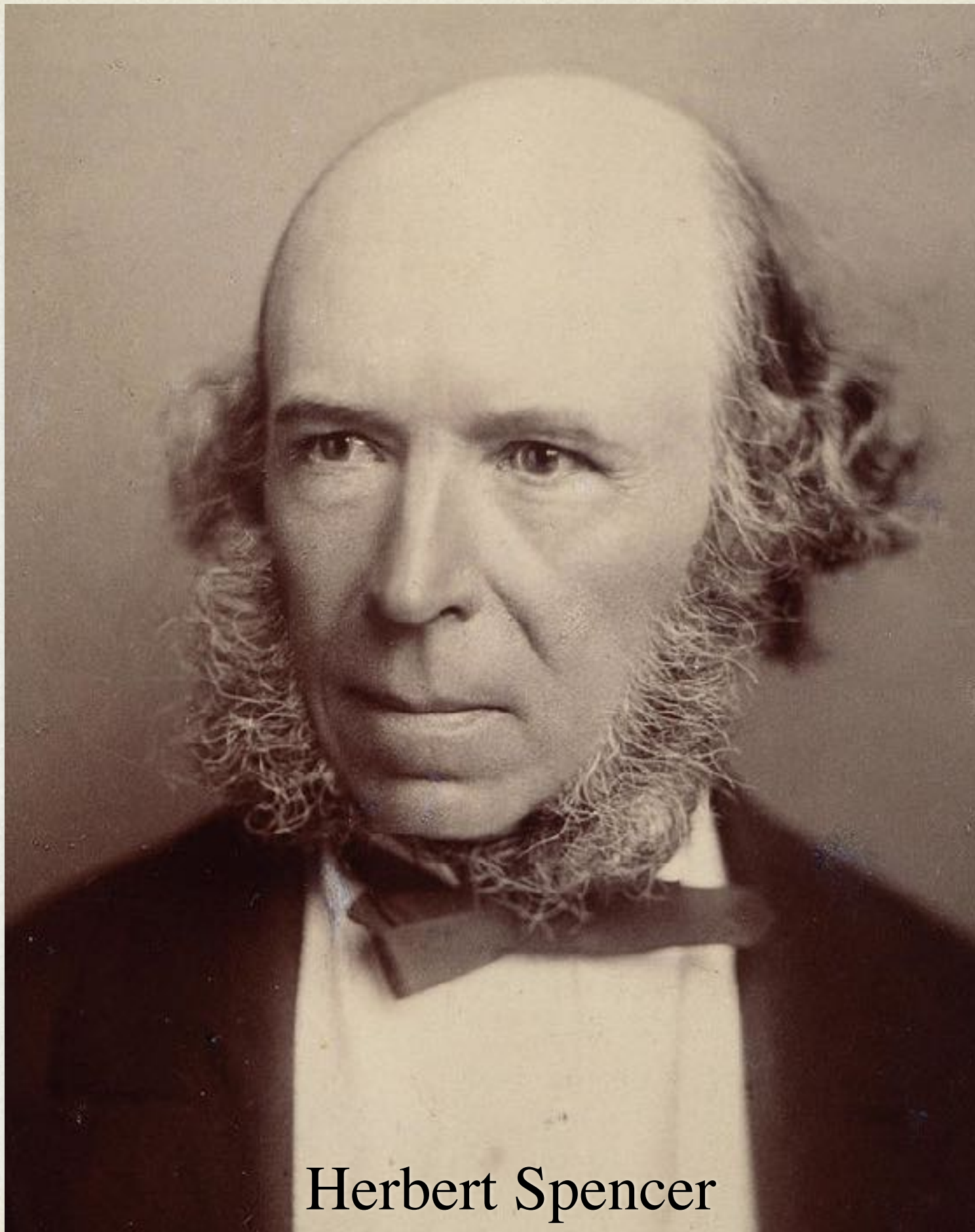


Janus



From Hone's
Ancient Mysteries Described





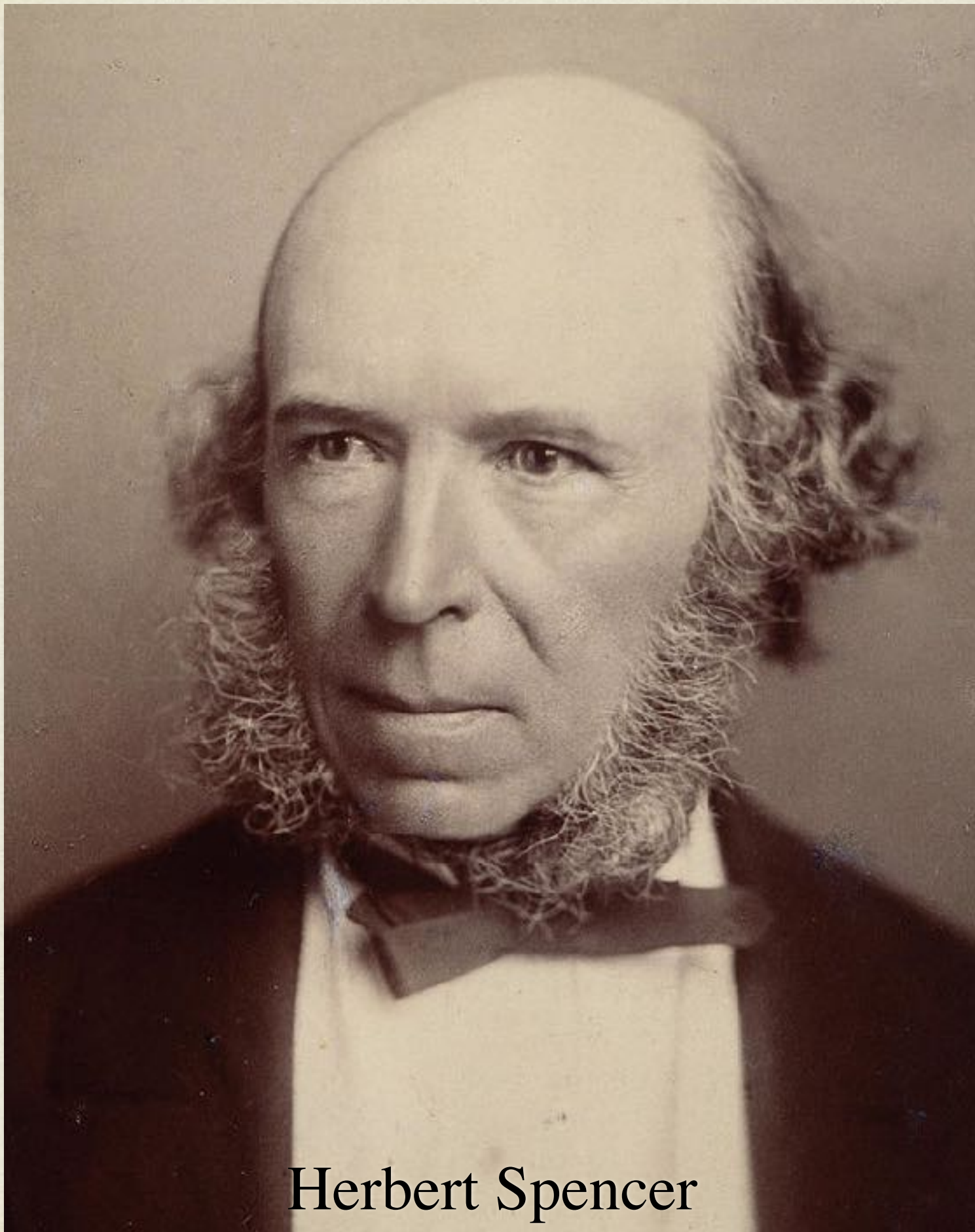
Herbert Spencer

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.

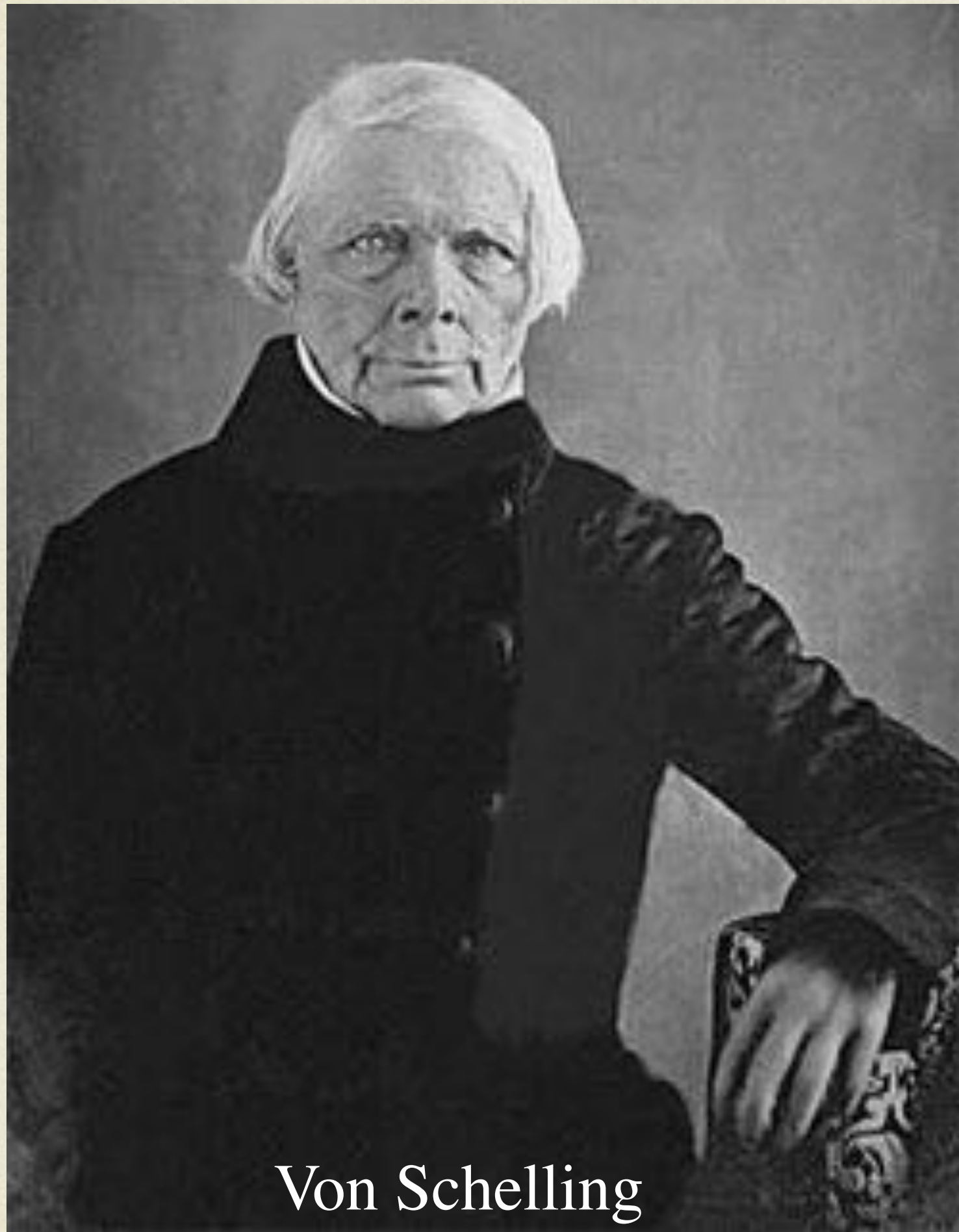
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The most important of modern Italian philosophers is Benedetto Croce, a Hegelian idealist. Croce conceives ideas to be the only reality. He is anti-theological in his viewpoints, does not believe in the immortality of the soul, and seeks to substitute 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. ST0AA: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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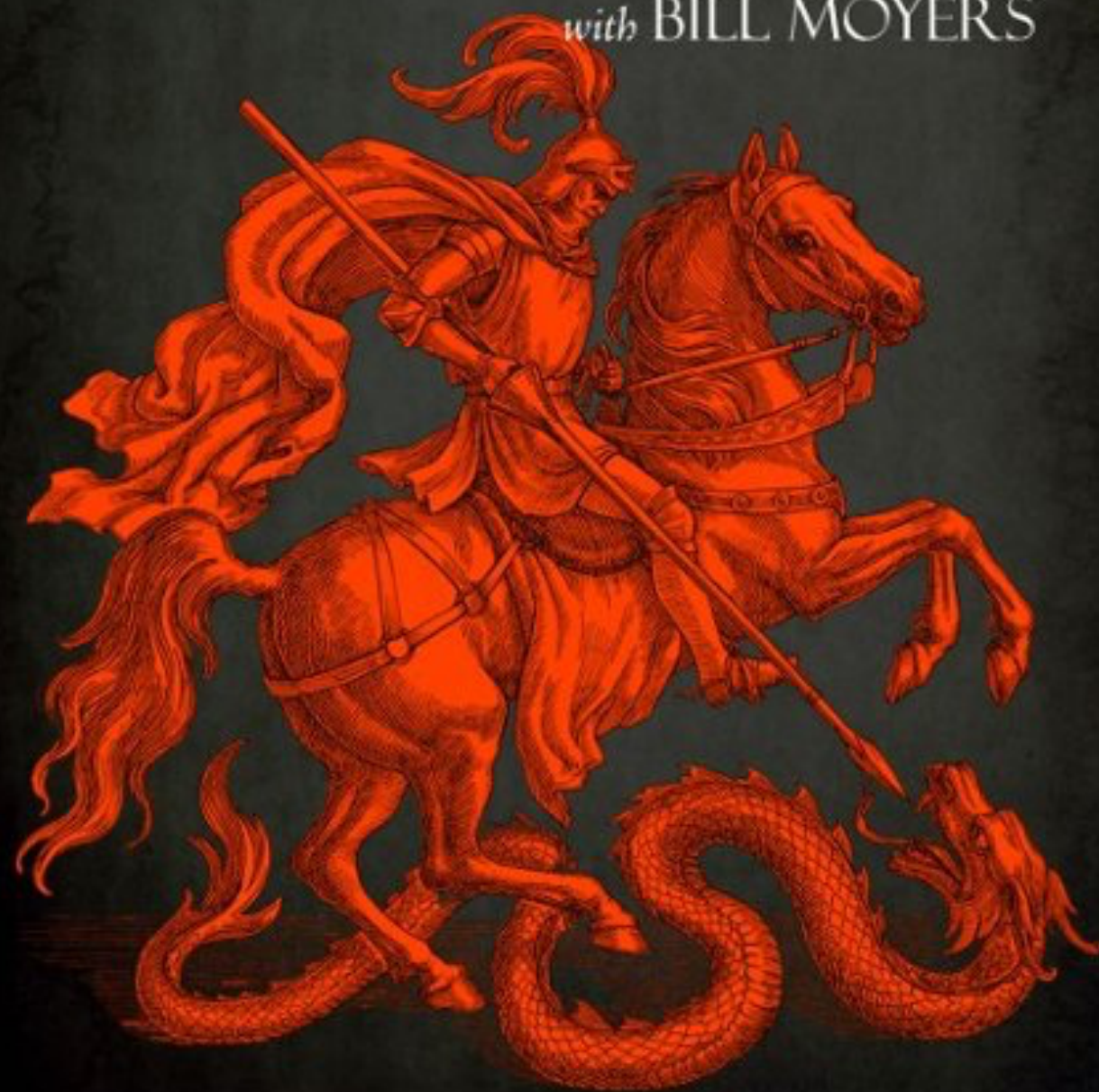
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JOSEPH CAMPBELL
and THE POWER
OF MYTH

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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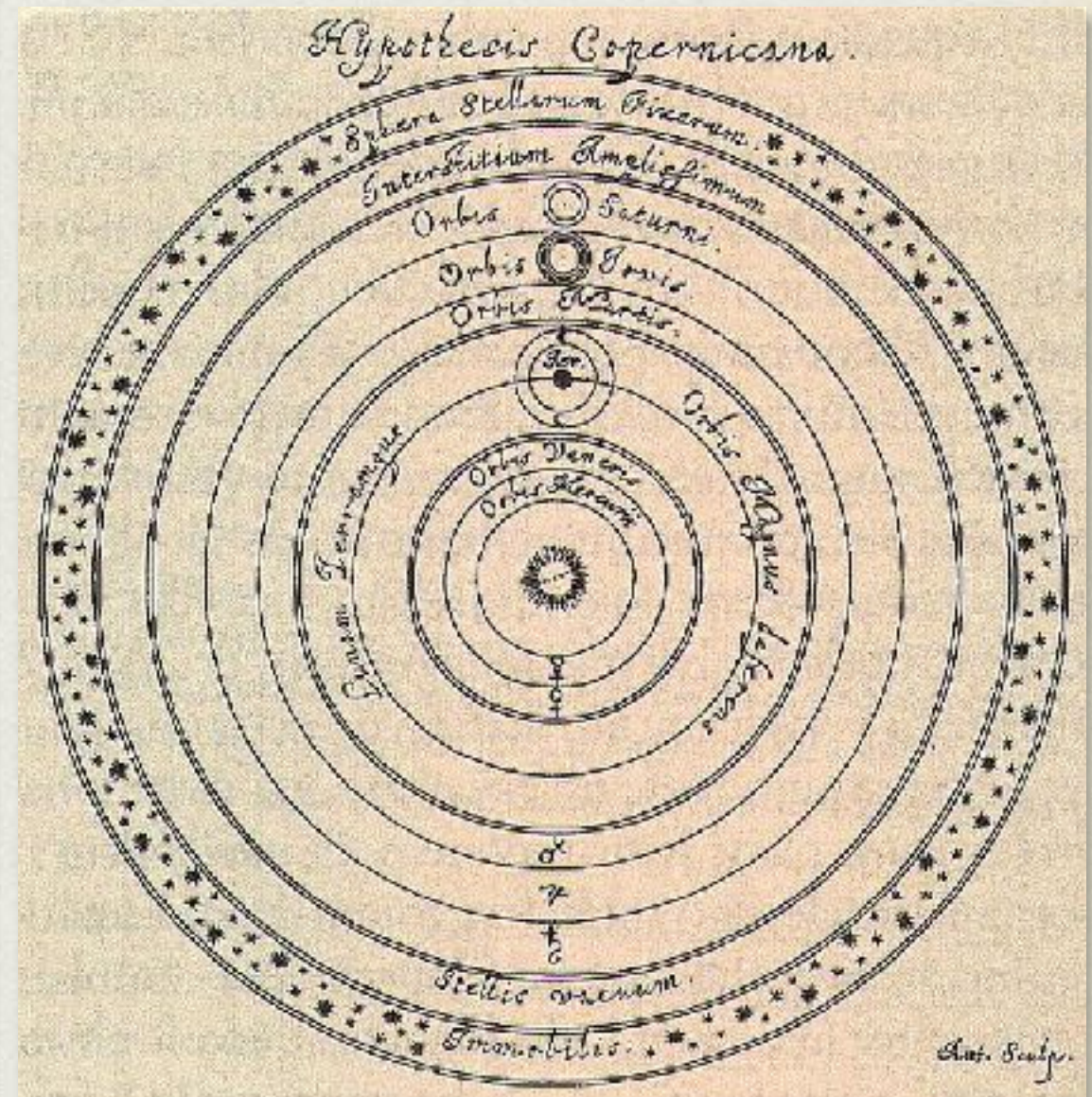
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The most important of modern Italian philosophers is Benedetto Croce, a Hegelian idealist. Croce conceives ideas to be the only reality. He is anti-theological in his viewpoints, does not believe in the immortality of the soul, and seeks to substitute 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. ST00A: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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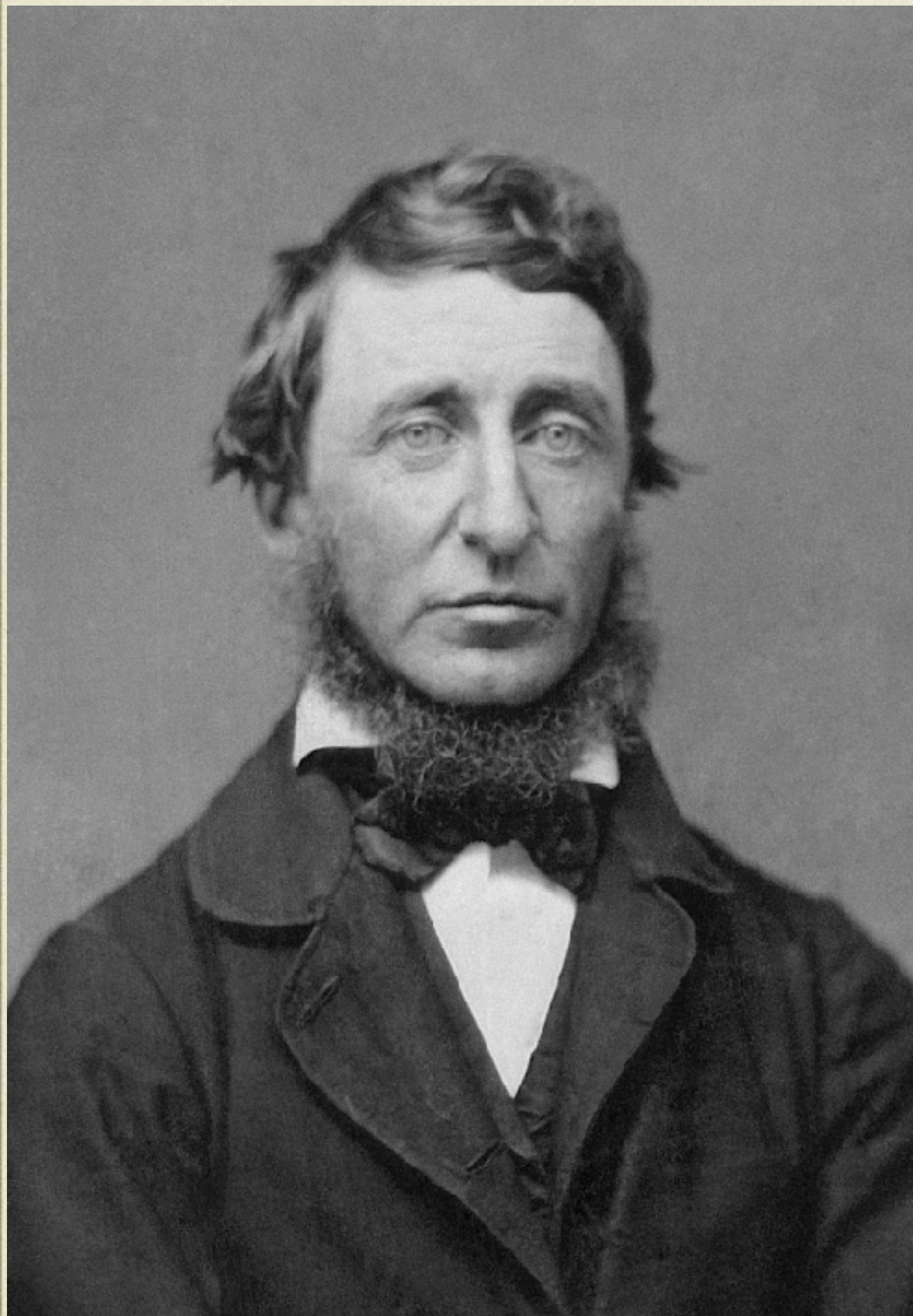
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The two outstanding schools of American philosophy are *Transcendentalism* and *Pragmatism*. Transcendentalism, exemplified in the writings of Ralph Waldo Emerson, emphasizes the power of the transcendental over the physical. Many of Emerson's writings 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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From indisputable facts such as these it is evident that philosophy emerged from the religious Mysteries of antiquity, not being separated from religion until after the decay of the Mysteries. Hence he who would fathom the depths of philosophic thought must familiarize himself with the teachings of those initiated priests designated as the first custodians of divine revelation. The Mysteries claimed to be the guardians of a transcendental knowledge so profound as to be incomprehensible save to the most exalted intellect and so potent as to be revealed with safety only to those in whom personal ambition was dead and who had consecrated their lives to the unselfish service of humanity. Both the dignity of these sacred institutions and the validity of their claim to possession of Universal Wisdom are attested by the most illustrious philosophers of antiquity, who were themselves initiated into the profundities of the secret doctrine and who bore witness to its efficacy.

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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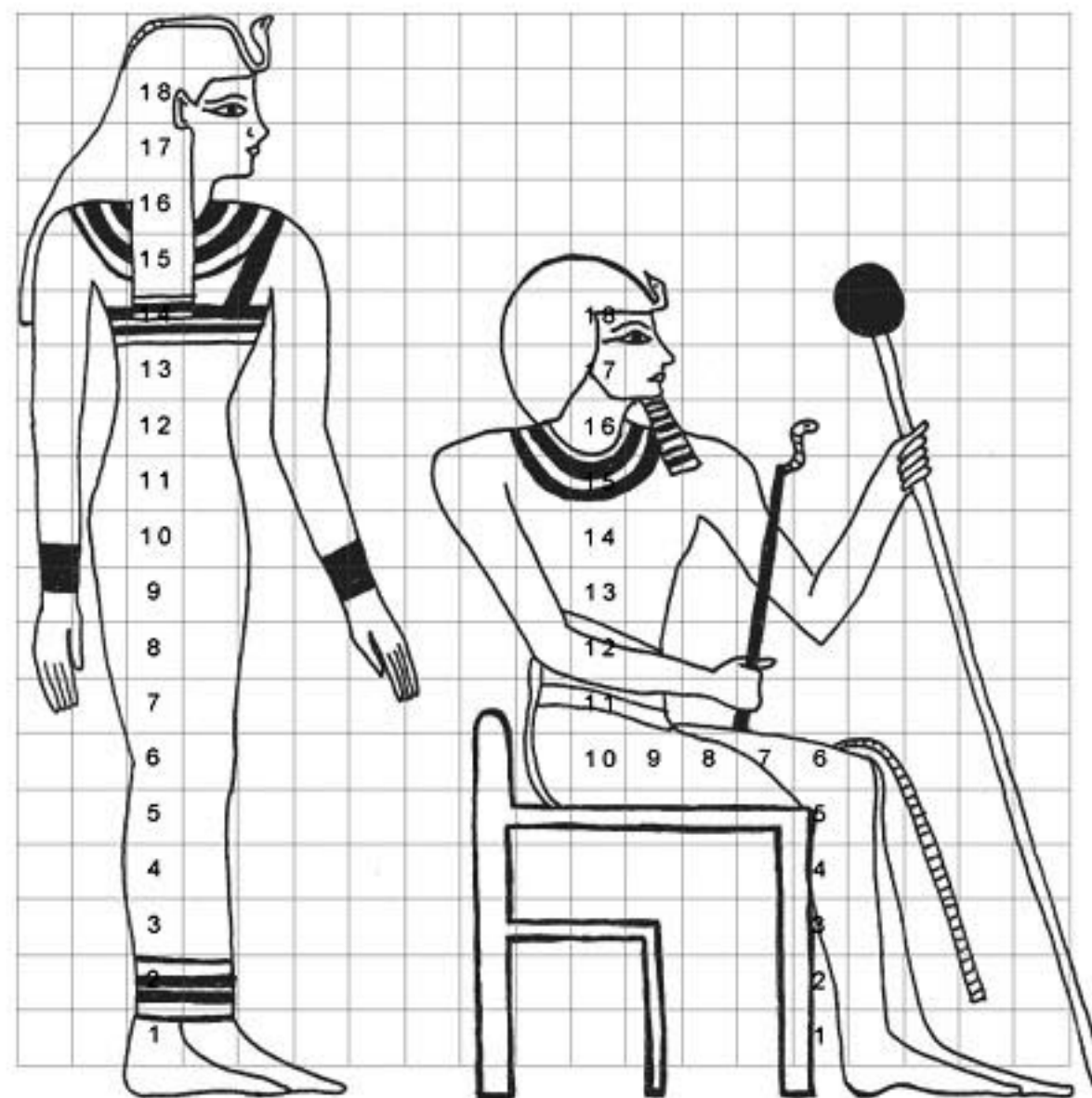
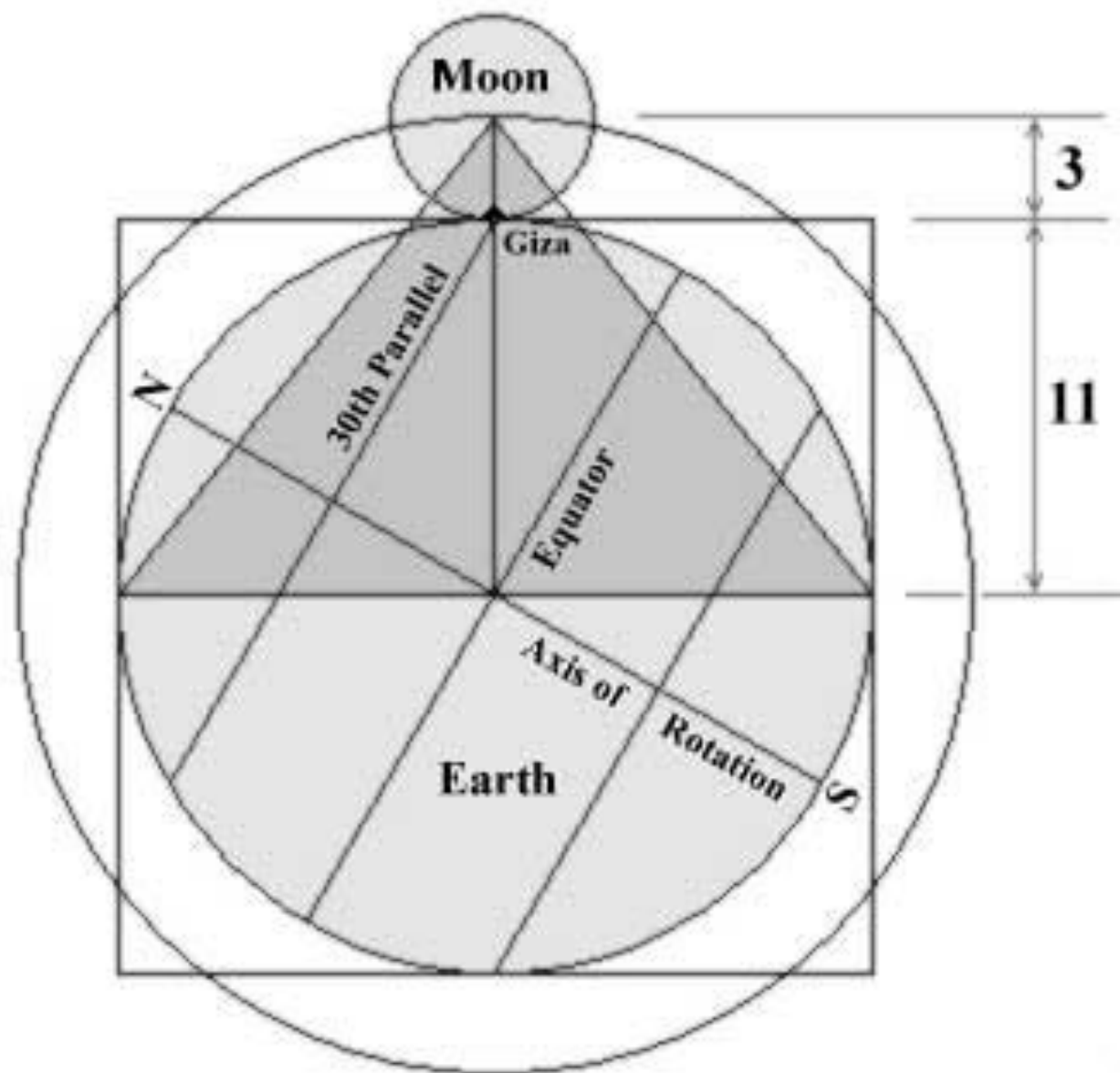
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Far-sighted were the initiates of antiquity. They realized that nations come and go, that empires rise and fall, and that the golden ages of art, science, and idealism are succeeded by the dark ages of superstition. With the needs of posterity foremost 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. STOA: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. ST0AA:20

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PHILOSOPHY is the science of ordering values. The superiority of any one or substance over another is determined by philosophy. By assigning a position of primary importance to what is permanent when all that is secondary has been removed, philosophy also becomes the true index of purity or emphasis in the realm of speculative thought. The con-

ent blinding relations transferred things to his available whenever
case or nature.

"Philosophy," writes Sir William Hamblanc, "has been defined [as]: The science of things *outside* and *within*, and of the causes in which they are entangled. [Church:] The science of *effects* by their causes. [Holbach:] The science of sufficient reasons. [Leibniz:] The science of things possible, inasmuch as they are possible. [Witt:] The science of things evidently deducible from first principles. [Descartes:] The science of terms, veritable and admissible. [For Covallied:] The application of reasoning to its legitimate objects. [Foucault:] The science of the relations of all knowledge to the necessary ends of human reason. [Kant:] The science of the general forms of the ego or mental self. [Korak:] The science of sciences. [Pierce:] The science of the absolute. [von Schelling:] The science of the absolute indifference of the ideal and real for a Schellingian sense. The identity of identity and non-identity. [Hegel:] "See *Lectures on Metaphysics and Logic*."

These divisions are grounded in the disciplines of philosophy, are commonly classified as metaphysics, which deals with such abstract subjects as cosmology, theology, and the nature of being; logic, which deals with the laws governing rational thinking, or, as it has been called, "the doctrine of fallacies"; ethics, which is the science of morality, individual responsibility, and the more concerned chiefly with an effort to discern in the nature of good; psychology, which is devoted to investigation and classification of those forms of phenomena referable to a mental origin; epistemology, which is the science concerned primarily with the nature of knowledge itself and the question of whether it may exist in an absolute form; and a *poetics*, which treats the function of the universe and the reactions evoked by the beautiful, the harmonious, the elegant, and the noble.

Plato inspired philosophy as the gateway to divinity itself. Divinity is man. In the twentieth century, however, it has become a complicated network of tiny and irreconcilable notions—yet each substantiated by its inescapable logic. The lofty concerns of the old Academy were furnished an altered in the safety and ambience of the gods himself, so substantiated by omission—while Heraclitus declared to be a long sickness of the mind—that the heavenly mind would never quit unreasonable to this great Neo-Platonic. Conceiving demons of the increasing superiority of modern scientific and political thought, it is impossible to tell: towards materialism. When great astronomer Laplace was asked by Napoleon why he had mentioned God in his *Théorie de Mécanique Céleste*, the mathematician replied: "Sire, I had no need for that hypothesis."

In his lecture on Athens, St. Francis De Sales, a very learned situation of the "A little philosophy leads man to atheism; but depth in philosophy brings men to God's truth about

religion." The *Metaphysics* of Aristotle opens with these words: "All men naturally desire to know."¹ To verify this common-sense truth about human nature, I have explored the philosophical significance of space without and the metaphysics of Immanuel Kant's own writing, seeking to evaluate the relationship between the one and the all, the ether and the essence, Nature and the preeminence of Nature, the mind and the necessity of the mind, the spirit and the substance of the spirit, the relation and the order.

An ancient philosopher wrote: "He who has not acquired knowledge of arithmetic things is a brute and an ignorant man. He who has an accurate knowledge of arithmetic is called a man among brutes. But he who knows all that can be known by intellectual things, is a God among men." Man's status as the natural world is superior, dominant, by the quality of thought alone. The whole mind must be sustained to be useful; therefore a philosopher can not gaze upon the brute, whose rational faculties are possible. Human affairs are a realm and in which there is devoted to the combination of ideas and actions is also free from the limitations of the physical world.

the "science of existence." Given a full outlook: "O philosophy, life's guide! Quiver out of existence and give us a view! What could we and every age men have about without thee!" These lines produced other, then last called me scattered about into the social enjoyment of life."

In this age the word philosophy has little meaning whose comprehension is some other qualifying term. The last of philosophy has been broken up in numerous tiny pieces in less arrangement, which have become so confused with the effect of making each one facilitate that the midmost issues of vice order and human destiny have been displaced completely. The ideal function of philosophy is to serve as stabilizing influence in human thought by virtue of its inclusive nature is the prerogative of never establishing a reasonable order of life. Philosophy themselves, however, have found the ends of philosophy by extending their world-viewing these universal notions who they are supposed to in the straight and narrow path of ideal thinking. To find a solution has the most important of the new applications of philosophy is to find the space limitations of this volume. The vast area of speculation in philosophy is also pronounced because a limited consideration of a few of the outstanding terms of philosophical plane which have changed the way through making the last word is a virtue.

The Greek school of pre-emptive assassination with the sword arose and thrived upon women's bodies of Sychar, "the widow." According to the Talmud, John, Chilton, Putnam, and Co. were conspired by Thales to use the widow, which the earth flooded like a sea, as a means of disturbances in Christ's resurrection. The school perpetuating his sects died in 546 A.C., and was succeeded by the school of Assassination, which was the Ionic school ended in the 18th century. The school of Assassination Thales, declared that he was the principle from which all things are derived, and he was the first philosopher. Christ itself was compared to the ancient aspects of woman, and Christ was said; that this doctrine is the

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firm the application of Sophia, "the wise." According to Plotinus, the hierarchy of the gods was Thales, Solon, Chilon, Pittacus, Bias, Cleobolus, and Prometheus. Water was considered by Thales to be the principle of elements, upon which the earth floated like a tin can. The gods were the result of disturbances in this universal. Thales was an Ionian, the school propagating his ideas known as the Ionics. He died in 546 B.C., and was replaced by Anaximander, who in turn was followed by Anaximenes, Democritus, and Aristotle, with whom the Ionic school ended. Anaximander, differing from his master Thales, declared that water was indelible in form, so that the people found his school unpalatable. Anaximenes asserted air to be the first element, assuming that earth and even the Deity itself were corruptible. Anaxagoras¹ (a Lucanian) was a student of Anaximander, and he was an Ionian, so that he was a student of the Ionics. He was a student of the Ionics, so that he was a student of the Ionics.

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The Ancient Mysteries and Secret Societies
Which Have Influenced Modern Masonic Symbolism

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There are, however, but few mature artists in the world, and thus it was that the philosophic religious doctrines of the pagans were devised to meet the needs of these two fundamental groups of human faculties—*one* philosophic, the other incapable of appreciating the deeper mysteries of life. To the discerning few were revealed the mysteries, or spiritual teachings, while the unqualified many received only the literal, or economic, interpretations. In order to make simple the great truths of Nature and the abstract principles of natural law, the vital forms of the universe were personified, becoming the gods and goddesses of the ancient mythologies. While the *illuminati* could understand their offerings to the altar of Pyraus and Pan (ideas representing the procreative energies), the vast multitude in their trancelike states only symbolically conceived of inner, planetary, truths.

In all climes of the ancient world were temples for public worship and offering. In every community also were philosophical and poetic, deeply versed in Nature's law. These individuals were usually banded together, forming schools of philosophy and religious schools. The most important of these groups were known as the Mysteries. Many of the great minds of antiquity were initiated into these secret fraternities by usage and mysterious rites, some of which were extremely cruel. Alexander Wilkie defines the Mysteries as "Sacred dramas performed at stated periods. The most celebrated were those of Isis, Saturnus, Cybele, and Pluto." After being admitted, the initiates were instructed in the secret wisdom, which had been preserved for ages. Plato, an initiate of one of these sacred orders, was severely censured because in his writings he revealed to the public many of the secret philosophic principles of the Mysteries.

Every page of *Antiquities* had (and had) not only its scientific but also its literary value which the philosopher did almost have gained entrance. Many of these ancient tales vanished from the earth without revealing their secrets, but a few have survived and are agreed that their scientific truths are still preserved. Much of the wisdom of Pythagoras is based on the truth which candidates were subjected by the ancient philosophers before the area of wisdom were introduced to them.

How evaluate the extent to which the ancient writer schools influenced contemporary attitudes and, through those minds, posterity. Robert M. May, Jr., in his *General History of Platonism*, pays a magnificent tribute to the part played by the ancient Platonists in the raising of the edifice of human culture. He sees, in part: "It appears that all the perfection of civilization, and all the advancement made in philosophy, science, and art among the ancients are due to those institutions which, under the veil of mystique, sought to shorten the sufferings of mankind, to purify the passions, to give the results of religion, morality, and science, and impart them to the hearts of their disciples." * * * Their chief effort was to teach the doctrine of one God, the resurrection of man to eternal life, the dignity of the human soul, and to call the people from the shadows of the dark, into the bright, true, free, and scientific view of the uni-

"With the decline of vision, which has preceded the destruction of every nation of history, the Minoans became perverted. Demeter took the place of the divine virgin. Indifferent to the promise (such as the Thracians) were made, and preservation ended; because for no satisfaction can be better than the numbers of which it is composed. In demer, the few who were true sought to preserve the sacred doctrines from oblivion. In some cases they succeeded, but most of what the mages saw lost and only the inner shell of the Minoan remained.

Thomas Taylor was a writer, "Man is essentially a religious animal." From the earliest dawnings of his consciousness, man has worshipped and revered things as symbols of the invisible, unseen, present, indelible Being, concerning which he could discover practically nothing. The pagan Mycenaean opposed the Christians during the early centuries of their church, declaring that the new faith (Christianity) did not demand virtue and integrity as necessary for salvation. Coloss expressed himself on the subject in the following classic terms:

"That I do not, however, accuse the Christians more harshly than truth compels, may be comprehended in three, that the ones who call out to other apostates proclaim as follows: 'Let him who preaches whose hands are pure, and whose words are true.' And again, others proclaim: 'Let him approach who is pure from all wickedness, whose soul is not conscious of any evil, and who leads a just and upright life.' And these things are proclaimed by those who promise a purification from error. Let us now hear who those are that are called to the Christian mystery: Whoever has a sinner whoever is unwise, whoever is a fool, and whoever, in short, is miserable, him the kingdom of God will receive. Do you not, then, first, call a sinner, an unjust man, a thief, a housebreaker, a wizard one who is sacrilegious, and a robber of spiritual things? What other persons would the over-nice ones, who should call robbers robbes?"

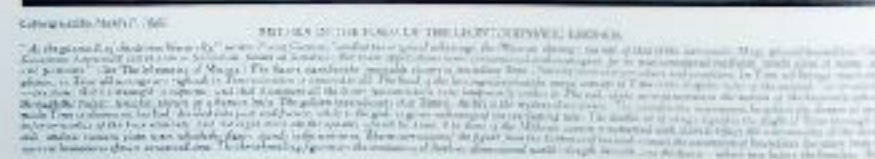
It was once the true faith of the early Christians, but the Colosseum's arena, but the faith that was dropping in even during his day. The beliefs of early Christianity were based upon the High moral standards of the pagan Mysticism, and the first Christians who met under the city of Rome used as their place of worship the subterranean temples of Mithras, *deus*, whose cult had incorporated much of the moralization of the most

The ancient philosophers believed that we were created free, intelligently, who did not have a first causal knowledge of Nature and her laws. Before man can obey, he must understand, and the Muses were devoted to instructing man concerning the operations of divine law in the temporal sphere. None of the early chiefs actually were shaped anthropomorphic deities, although this symbolism might lead one to believe they did. They were mentors rather than religious or philosophic rather than theologists. They taught man to use his faculties more intelligently, to be patient in the face of adversity, to be courageous when questioned by danger, to be true in the realm of integrity, and, most of all, to know how to live as the most acceptable sacrifice to God, as his body as an altar offered to the Deity.

So, cosmopolitanism is important part of all of the early pagan religions. This address the possibility of the Arianism origin, further possibility of Arianism was our worshipers. The Solar Deity was usually presented as a beautiful youth, with long golden hair to symbolize the rays of the sun. The golden Sun God was closely associated with the principle of the universe. The essence of certain rituals and ceremonies, symbolic of purification and regeneration, this was derived from the God of Wood was brought back to life as a incarnate the Saviour of his people. The secret processes whereby was resurrected or embodied these columns by means of which was able to overcome his lower nature, to reach his perfection, and his expression to the higher use of himself. The Mystical were organized for the purpose of assisting the struggling human creature to transcend the spiritual powers which, according to the Hermetic



A TELL-TALE MURDERER OF THE

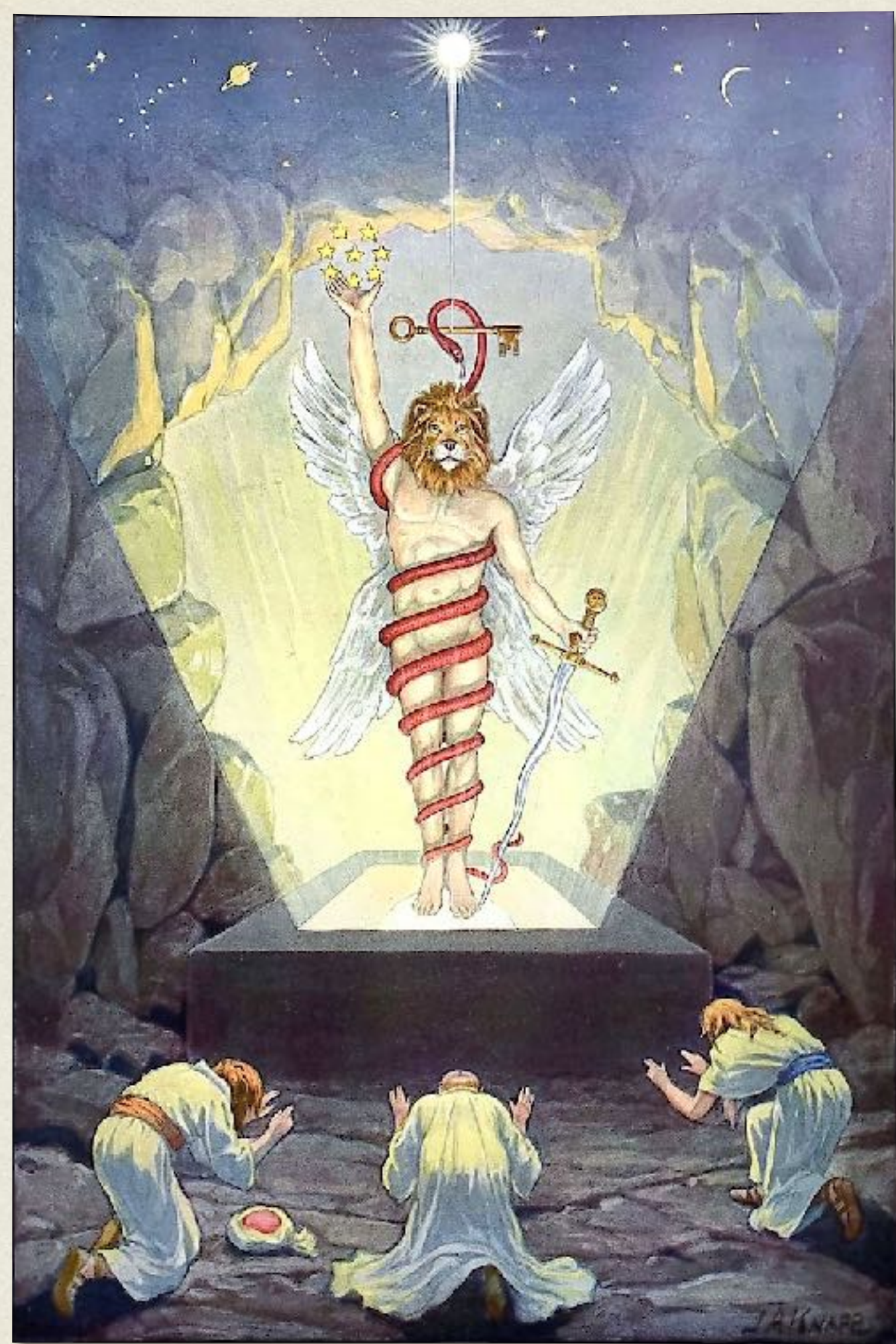


Catherine A. Lipp, PhD, is a professor of psychology at the University of North Carolina at Charlotte. She is also a past president of the American Psychological Association.

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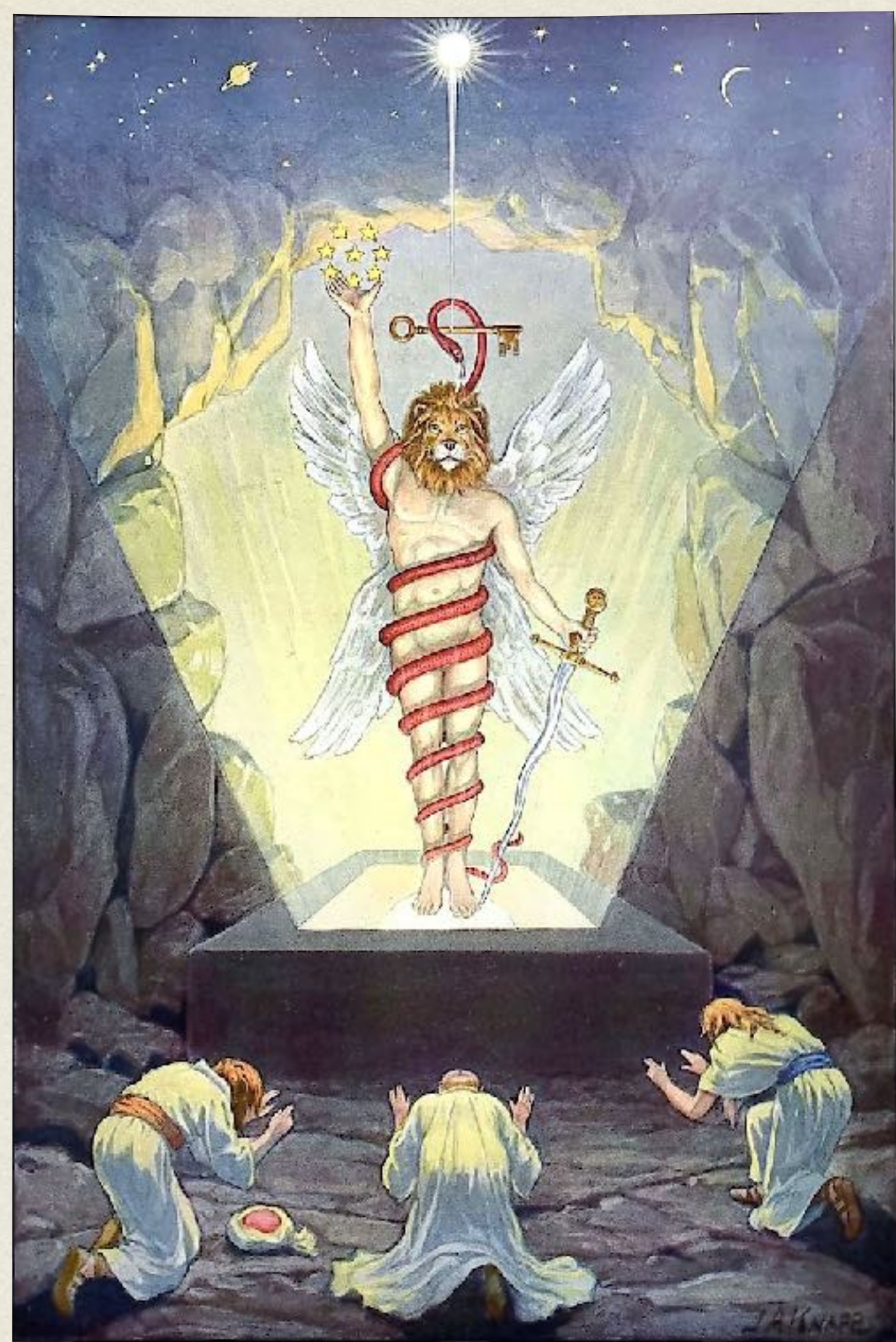
MYTHRA IN THE FORM OF THE LEONTOCEPHALIC KRONOS

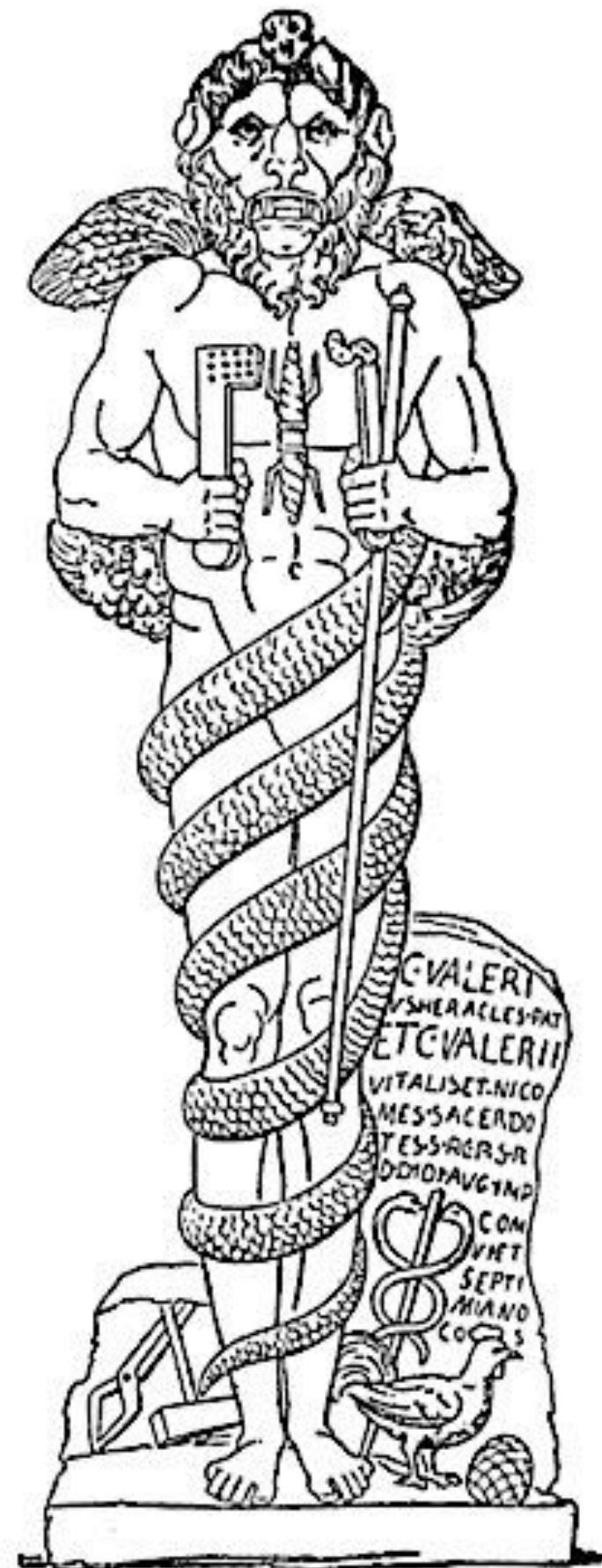
“At the pinnacle of the divine hierarchy,” writes Franz Cumont, “and at the origin of all things, the Mythraic theology, the heir of that of the Zervanitic Magi, placed boundless Time. Sometimes they would call it Saeculum, or Saturnus; but these appellations were conventional and contingent, for he was considered ineffable, bereft alike of name, sex, and passions.” (See *The Mysteries of Mythra*.) The figure signifies the inevitable victory of boundless Time (Eternity) over every creature and condition. In Time, all beings reach completion; in Time, all wrongs are righted; in Time, salvation is assured to all. The head of the lion signifies that the mortal concept of Time is the despotic ruler of the *animal* – or irrational – creation; that its strength is supreme; and that it devours all the lesser powers which exist temporarily within it. The coils of the serpent represent the motion of the heavenly spheres through the zodiac, which is shown as a human body. The golden key indicates that Time is the key to the mystery of existence. The sword is the instrument by which the demon of man-made Time is slain and his body divided into past and future, while to the gods is given rulership of the everlasting now. The double set of wings signifies the flight of Time through the inferior worlds of the four elements, and the eight stars are the spheres upheld by Time. The dome of the Mythraic cave is ornamented with stars to typify the universality of the divine cult, and the radiant globe upon which the figure stands is the universe. The resurrection of the figure from the darkness of the tomb reveals the ascension of boundless duration from the narrow limitations of man-conceived time. The three kneeling figures are the limitations of the three-dimensional world – length, breath, and thickness – which bow before the limitless Æon.

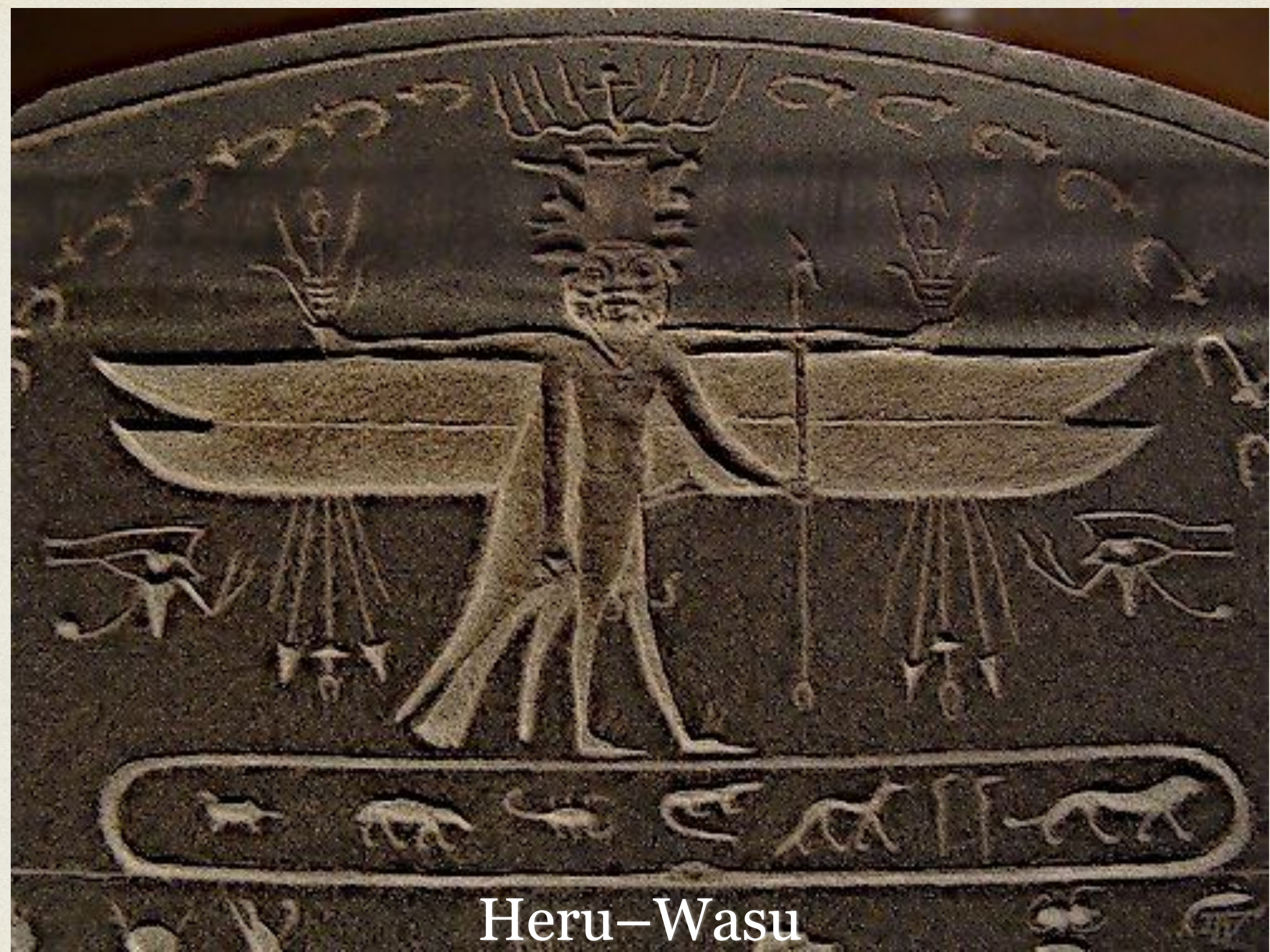


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Heru-Wasu

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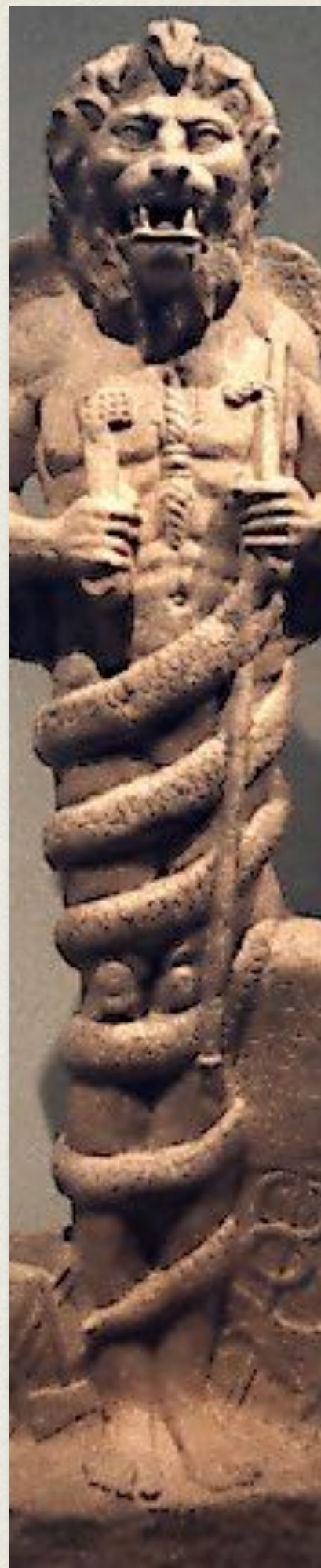
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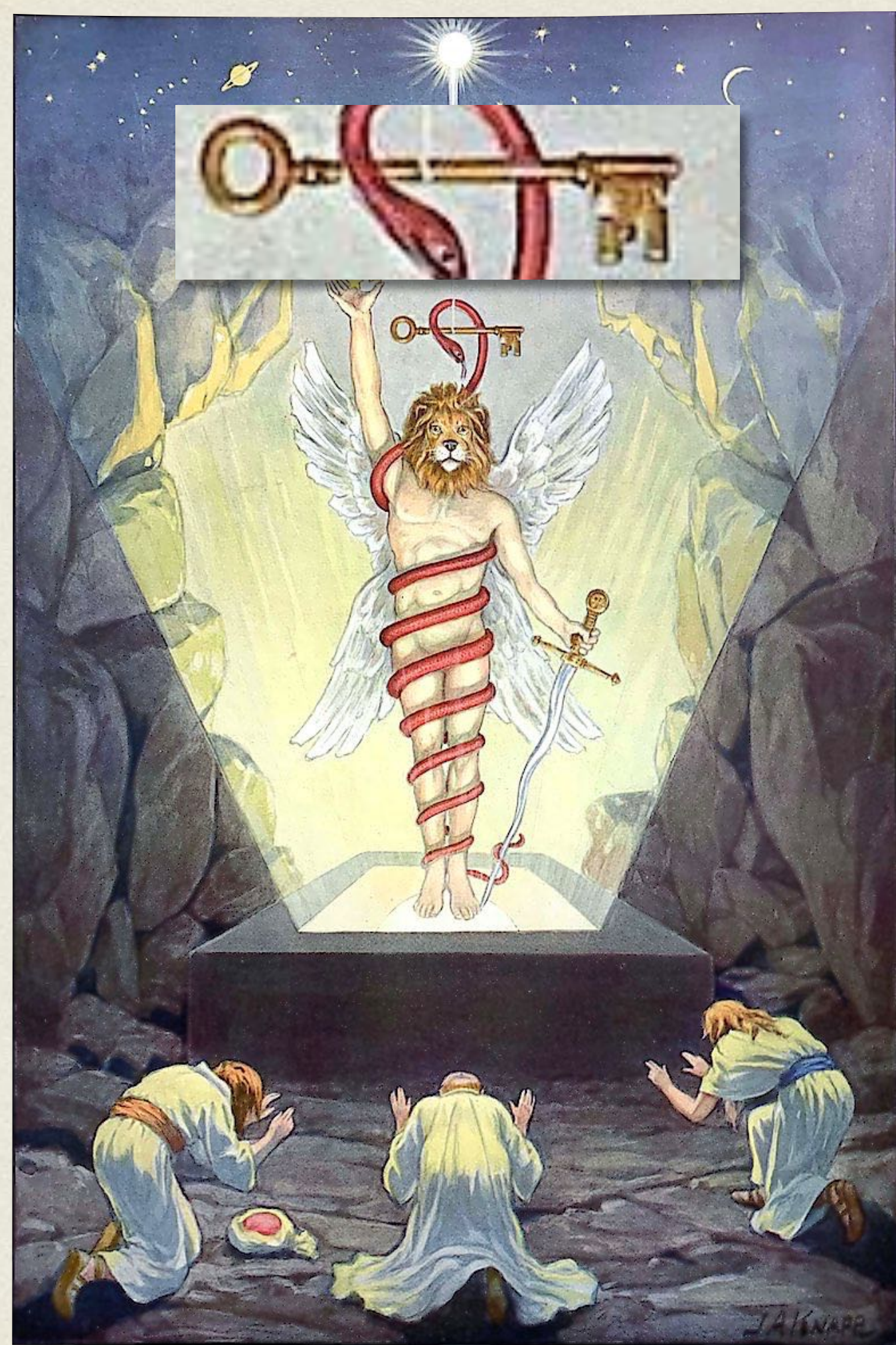
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Epifania

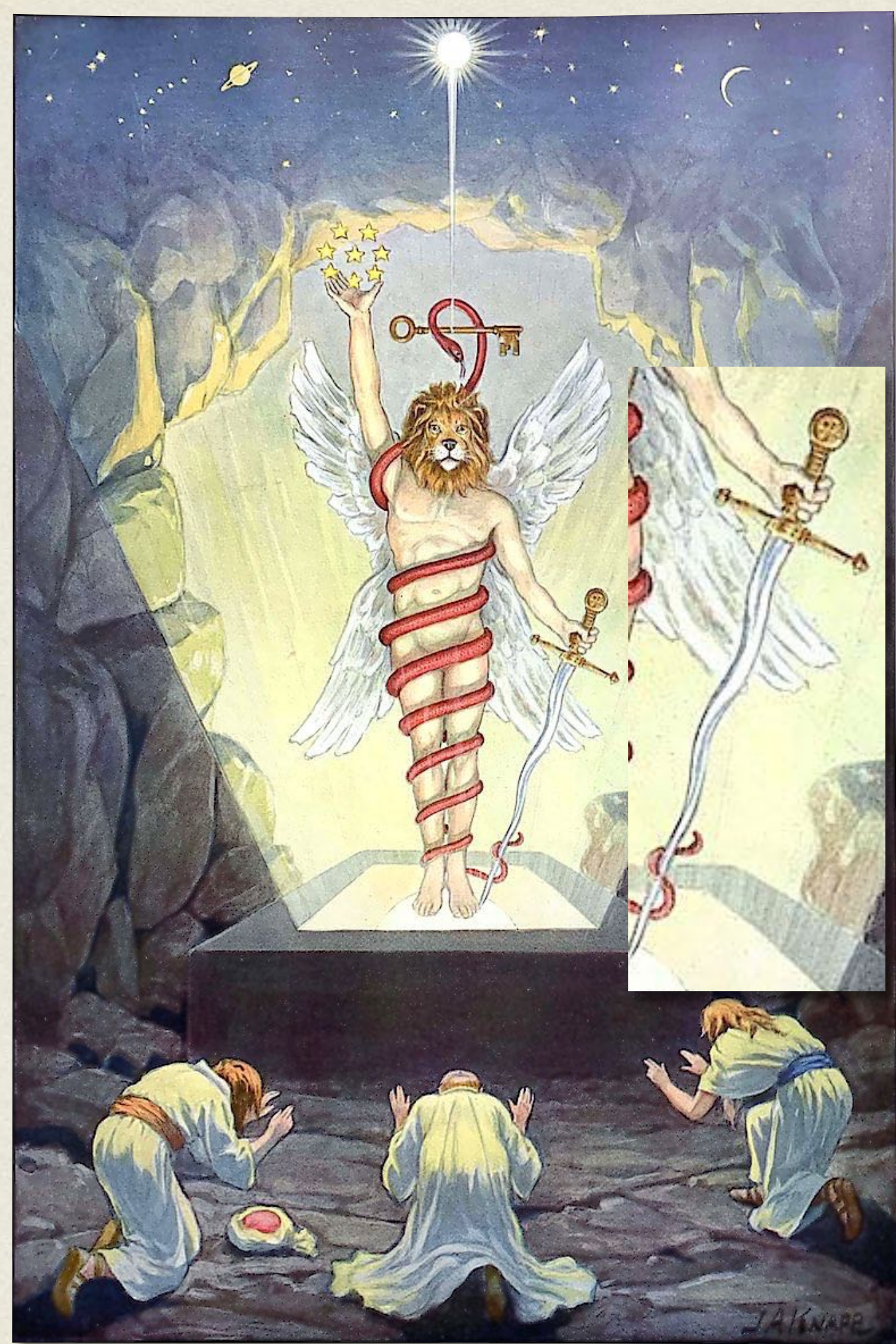
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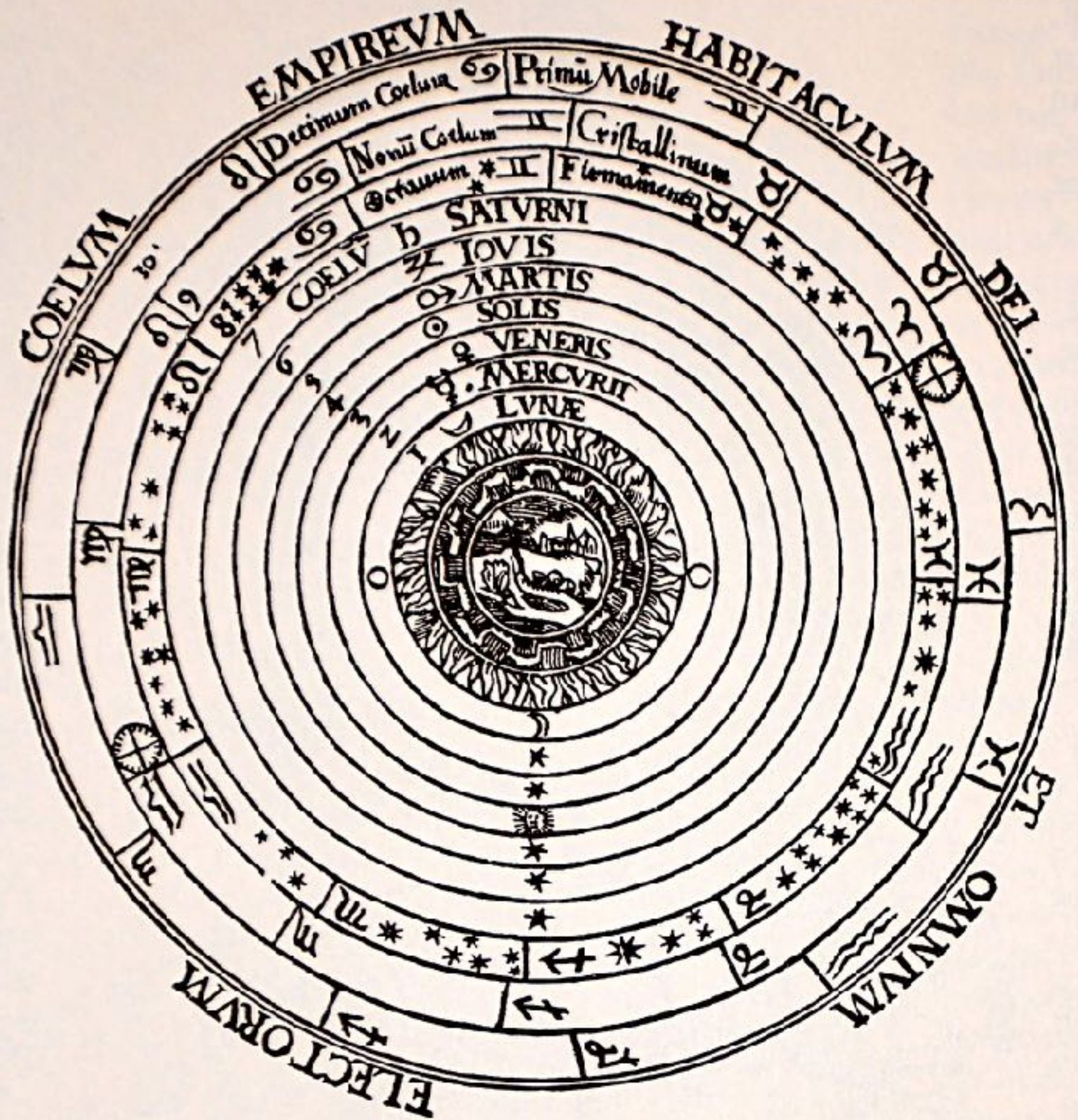




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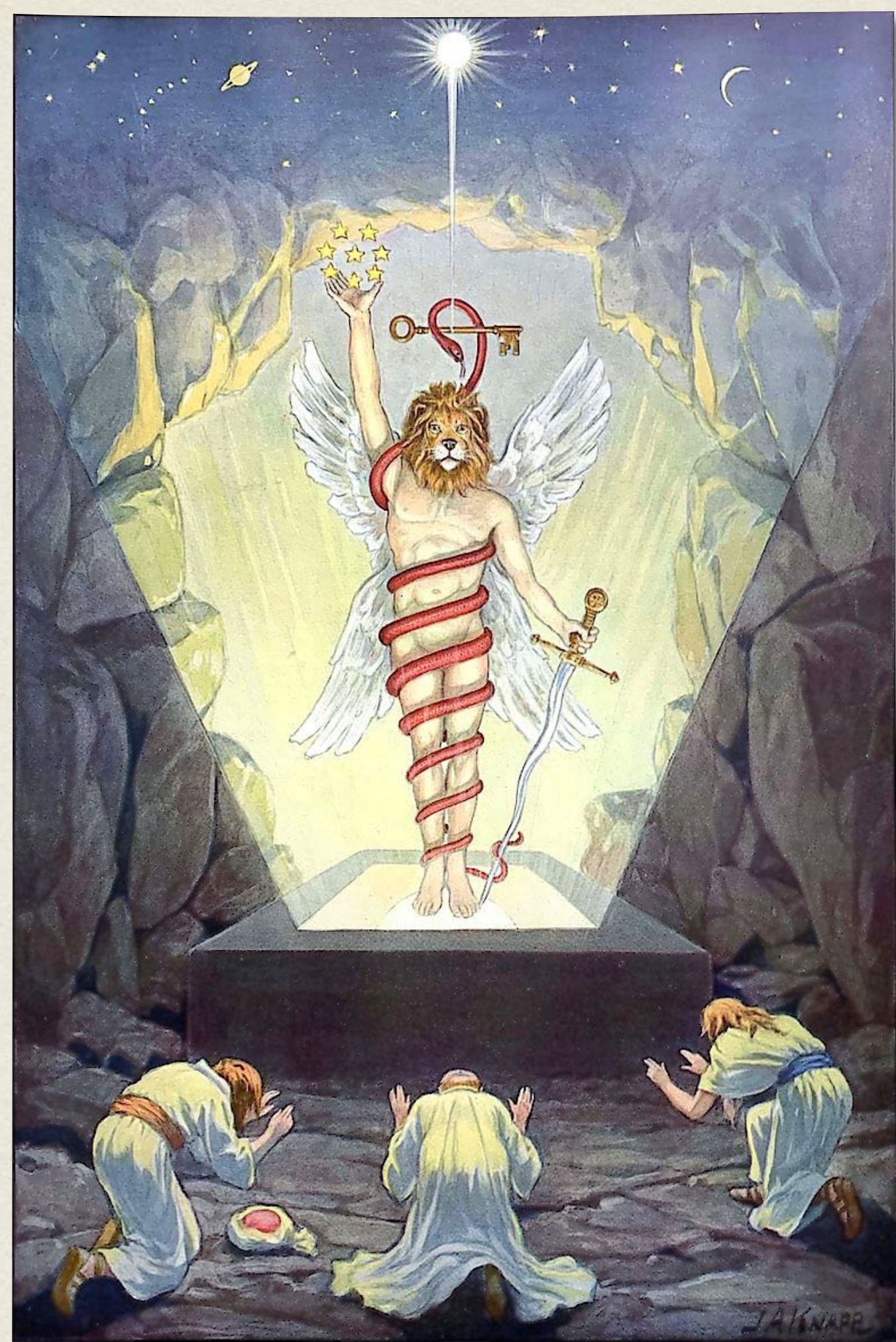
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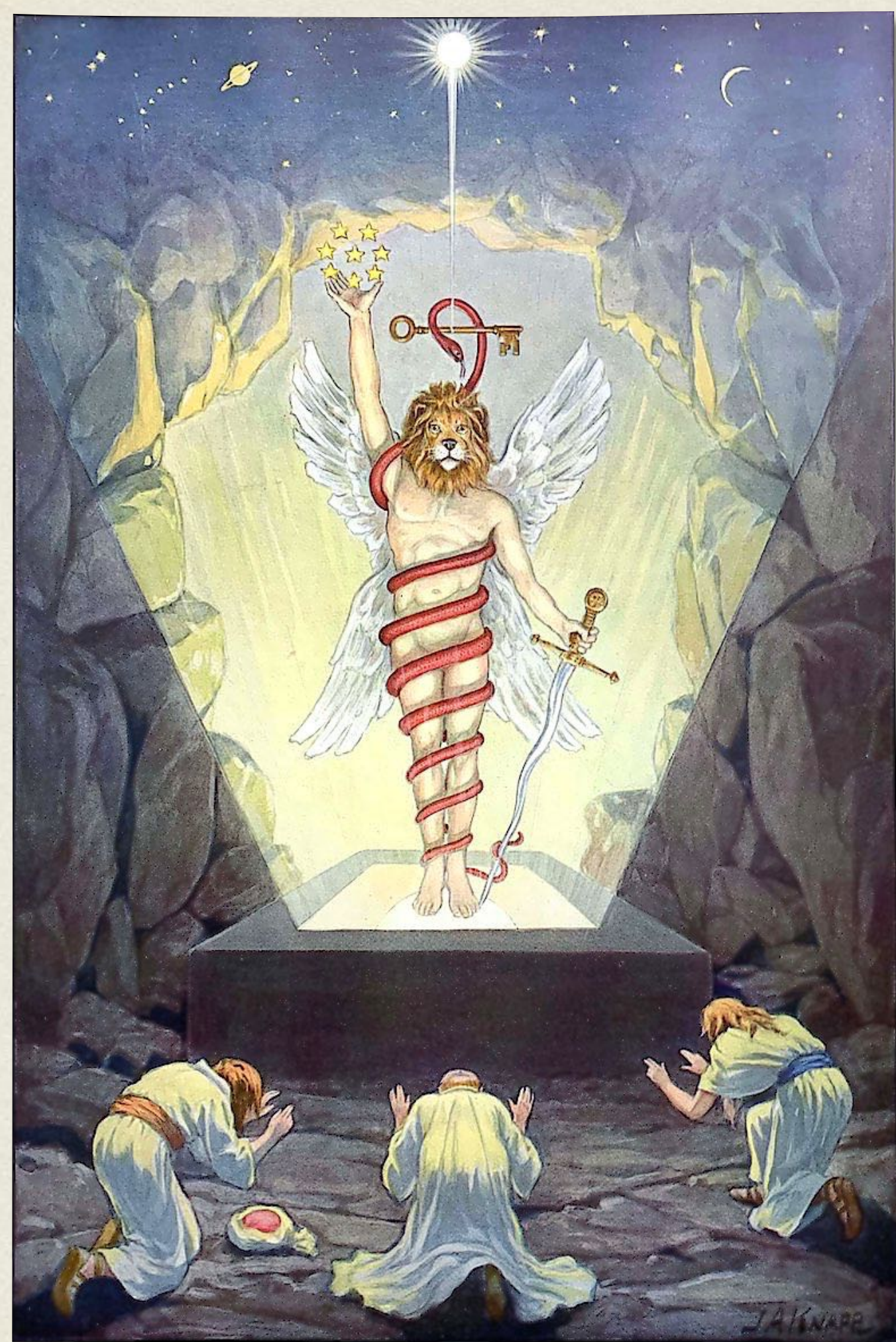
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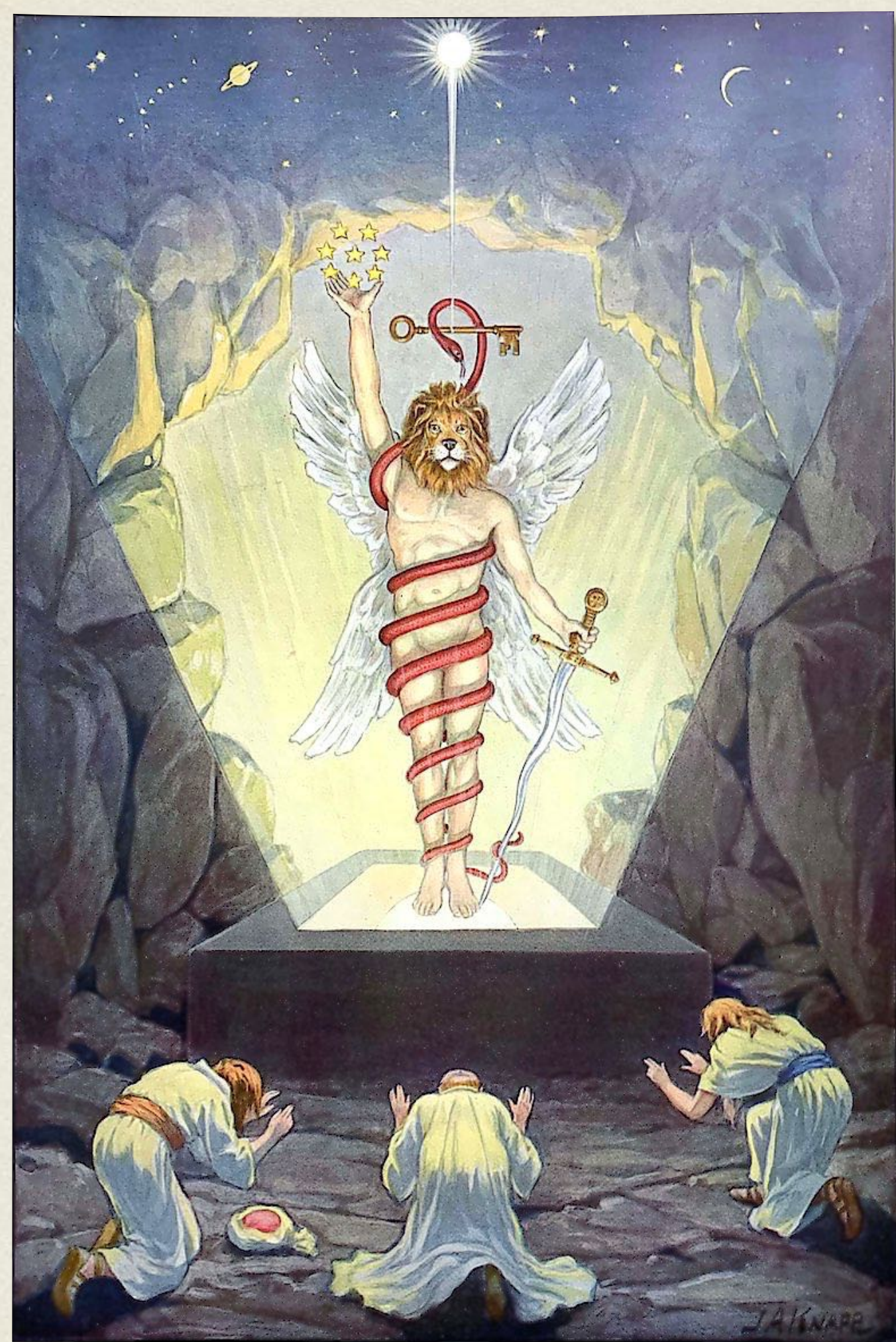
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