



Initiation– from
the Temple of Philae



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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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Secret Teachings of All Ages, Program 01 - with Francis Donald

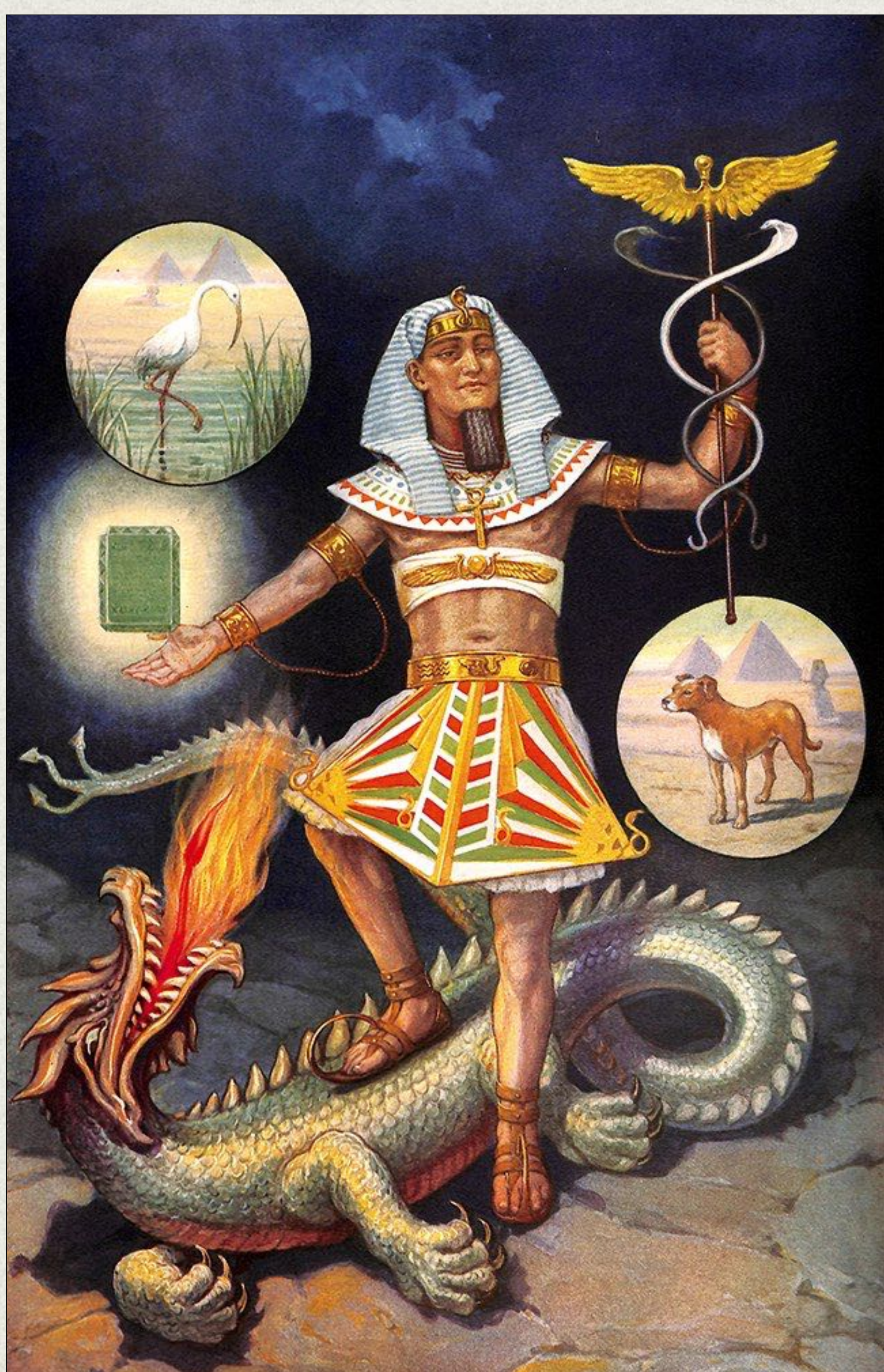
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Hermes, as the personification of Universal Wisdom, is here depicted with his foot upon the back of Typhon, the vanquished dragon of ignorance and perversion. To the Egyptian initiates Typhon, the devourer of souls, signified the lower world which swallows up the spiritual nature of individual who, being imperfect, is forced to descend from the higher spheres and be reborn into the physical universe. To be swallowed by Typhon therefore signifies the process of rebirth, from which man can only release himself by vanquishing his mortal Adversary.

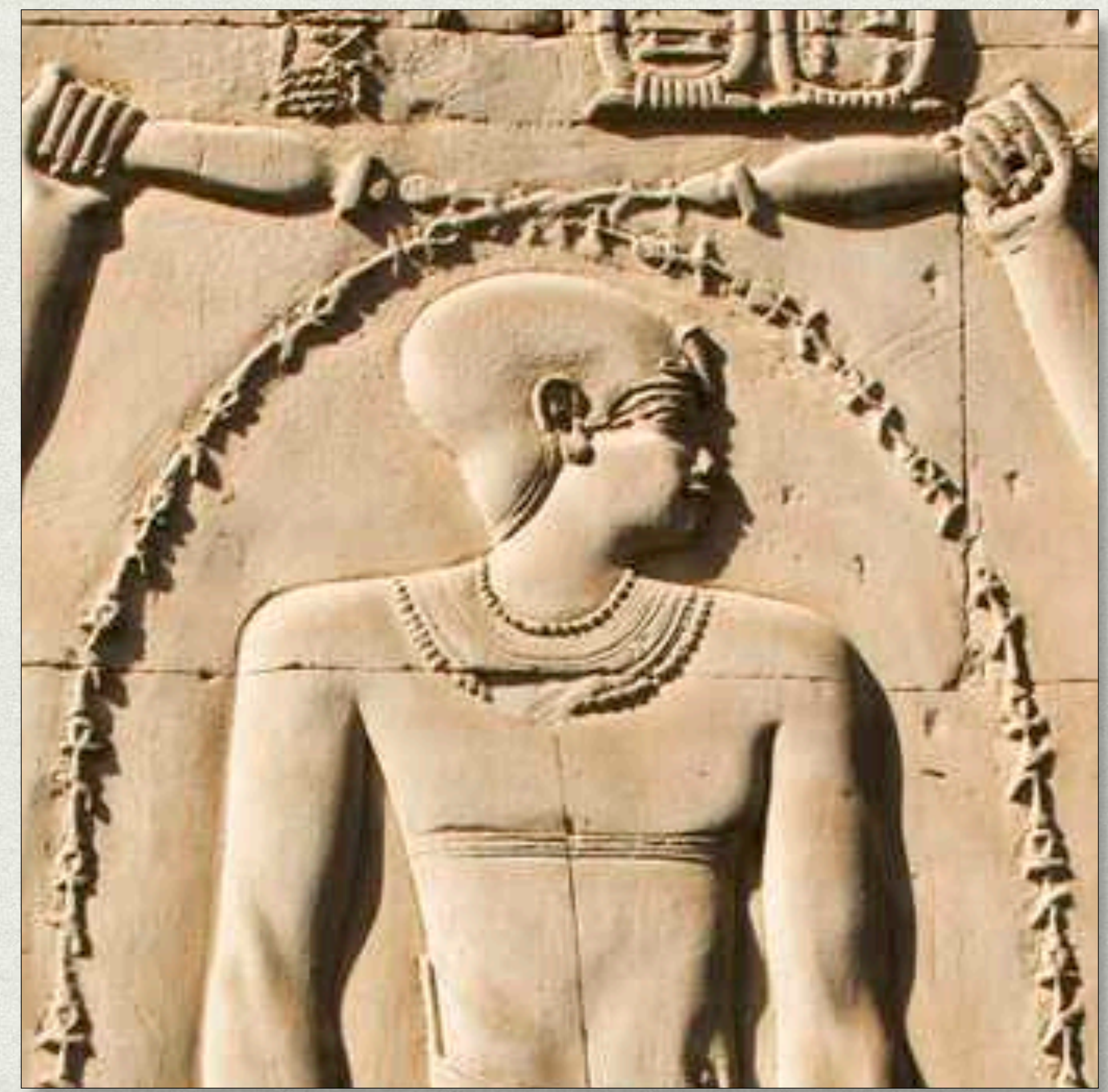
In on hand Hermes carries the Caduceus, a winged rod with two fighting serpents entwined about it; in the other, the immortal

Emerald, upon whose surface was inscribed in raised letters the sum of philosophy. The figure wears the ancient Egyptian Masonic apron according to the pattern discovered by Belzoni, the eminent Egyptologist. The two small circles contain the forms and symbols most closely associated with Hermes. **In the upper circle is the ibis, whose curious characteristics have caused it to be particularly associated with the medical art. In the initiation ceremonies the Egyptian priests wore masks in the form of the ibis head to signify that they represented the attributes of Thoth, or Hermes.** The lower circle contains the dog, an animal always associated with Hermes because of its intelligence and devotion.

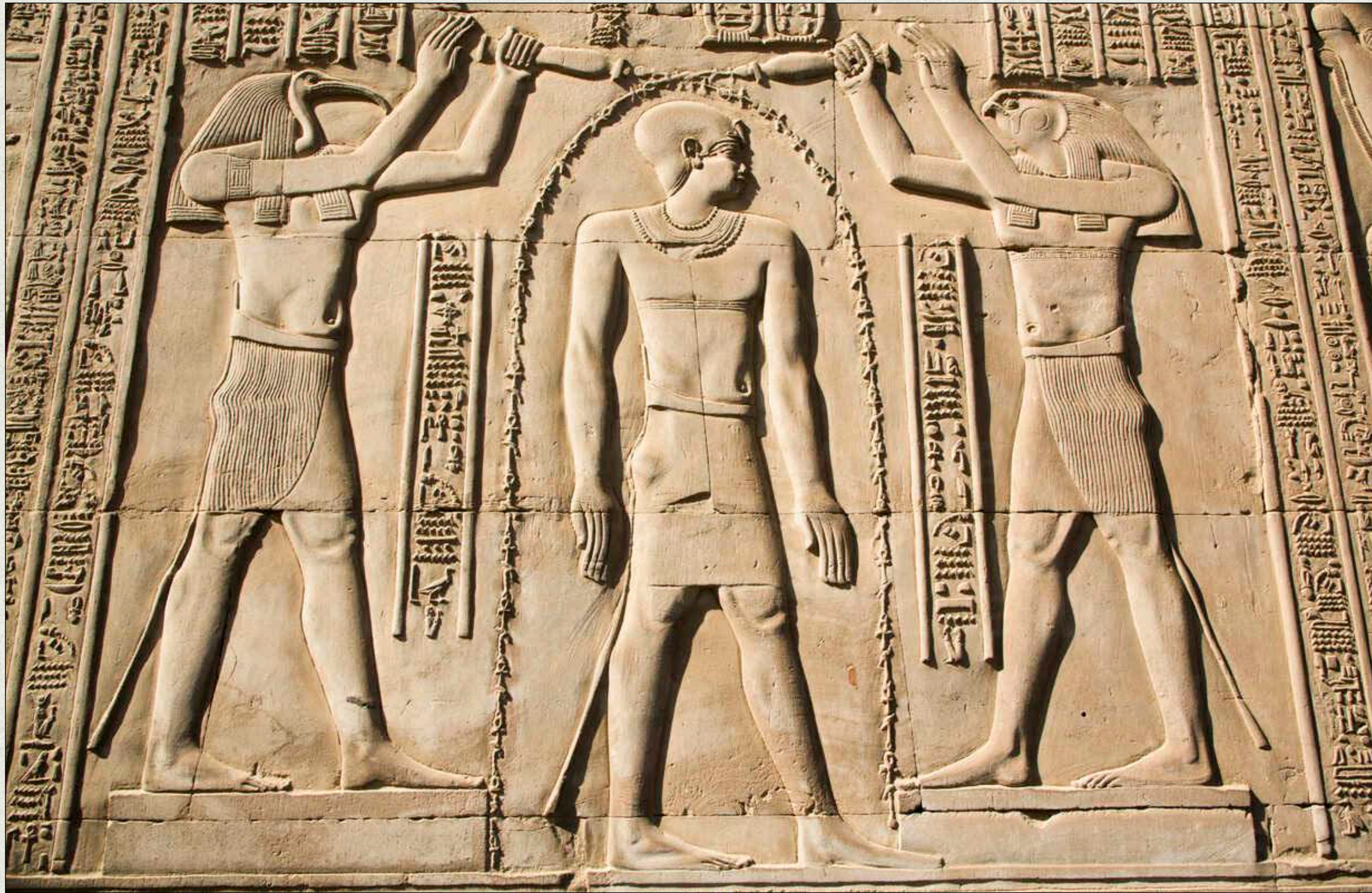


...Let him turn to some most suggestive Egyptian bas-reliefs. One especially from the temple of Philae, represents a scene of initiation. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other ibis-headed (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun), are standing over the body of a

candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and new birth), which stream is interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the candidate (now an Initiate), when the beams of the morning sun (Osiris) strike the



crown of his head (his entranced body being placed on its wooden tau so as to receive the rays). Then appeared the Hierophants-Initiators, and the sacramental words were pronounced, ostensibly, to the Sun-Osiris, addressed in reality to the Spirit Sun within, enlightening the newly-born man. -SD2:558-9



The ankh and the Was scepter are symbols of the two Initiators. The ankh with Horus and the breath of (true) Life, now the symbol for Venus, the source of our 'undying souls', and the Was as a stylized Ibis head and thus Thoth.





The Initiate is bound across the chest, as Hermes Trismegistus is in the frontispiece of this chapter. It is not as elaborate or 'advanced' on the Initiate as on Hermes Trismegistus, suggesting perhaps he's akin to a Fellow Craft or Entered Apprentice, not a Master Mason. The binding crosses over the heart and lungs of the man, thus perhaps binding together the heart (ankh/Venus/soul/2nd Logos) and the lungs (Was/Isis/bird/Mercury/mind/Air/3rd Logos).





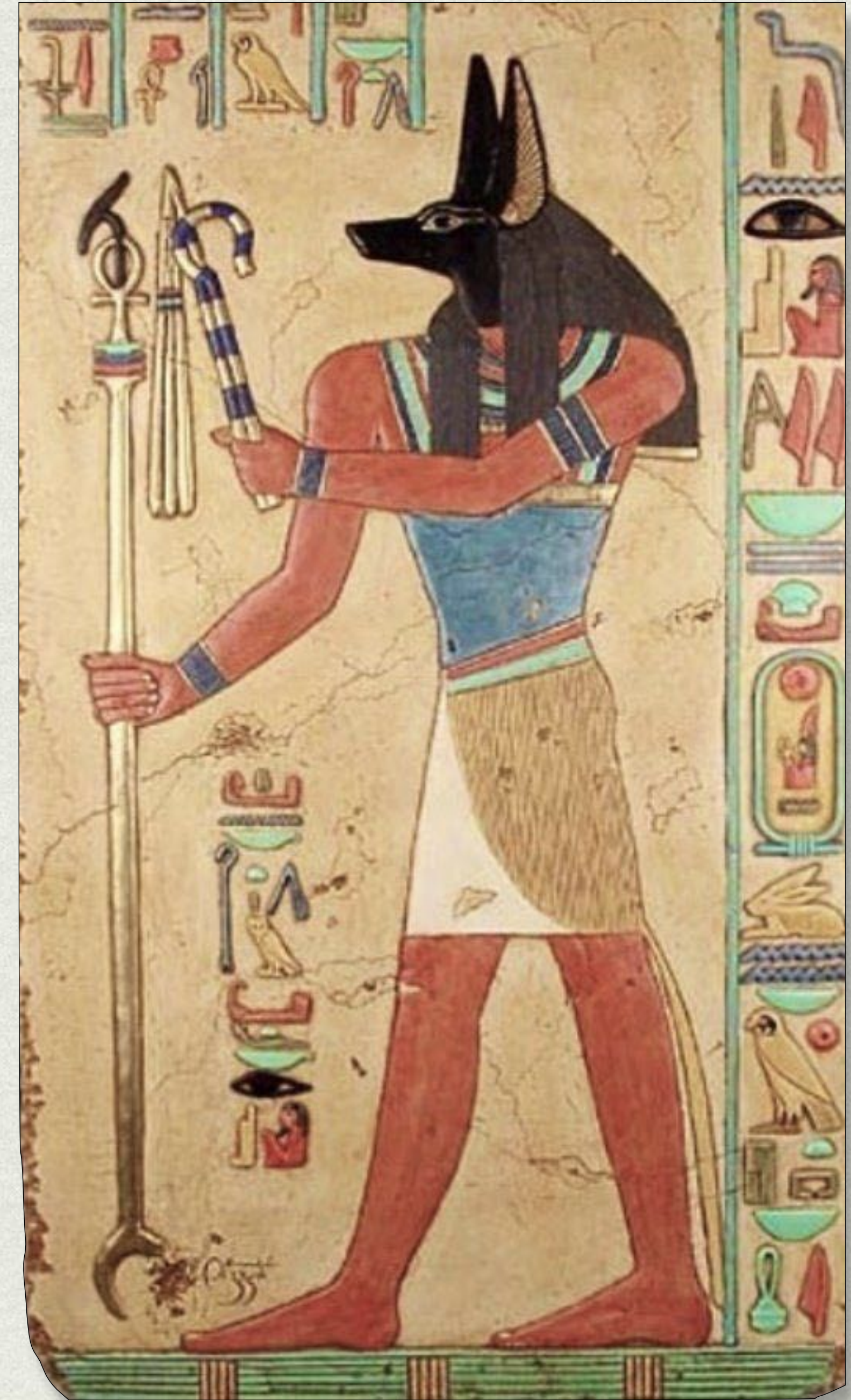
He looks like a boy, esp. in size and face- there is a similar Greek scene of an initiated boy before Demeter, which suggests that this Initiate is one of "the little children", new to this ethereal reality, like one of the little children saved from the pharaoh's wrath and other mentions of children in the New Testament, who were in fact disciples and early initiates new to the ancient Hierarchical realms of Being.

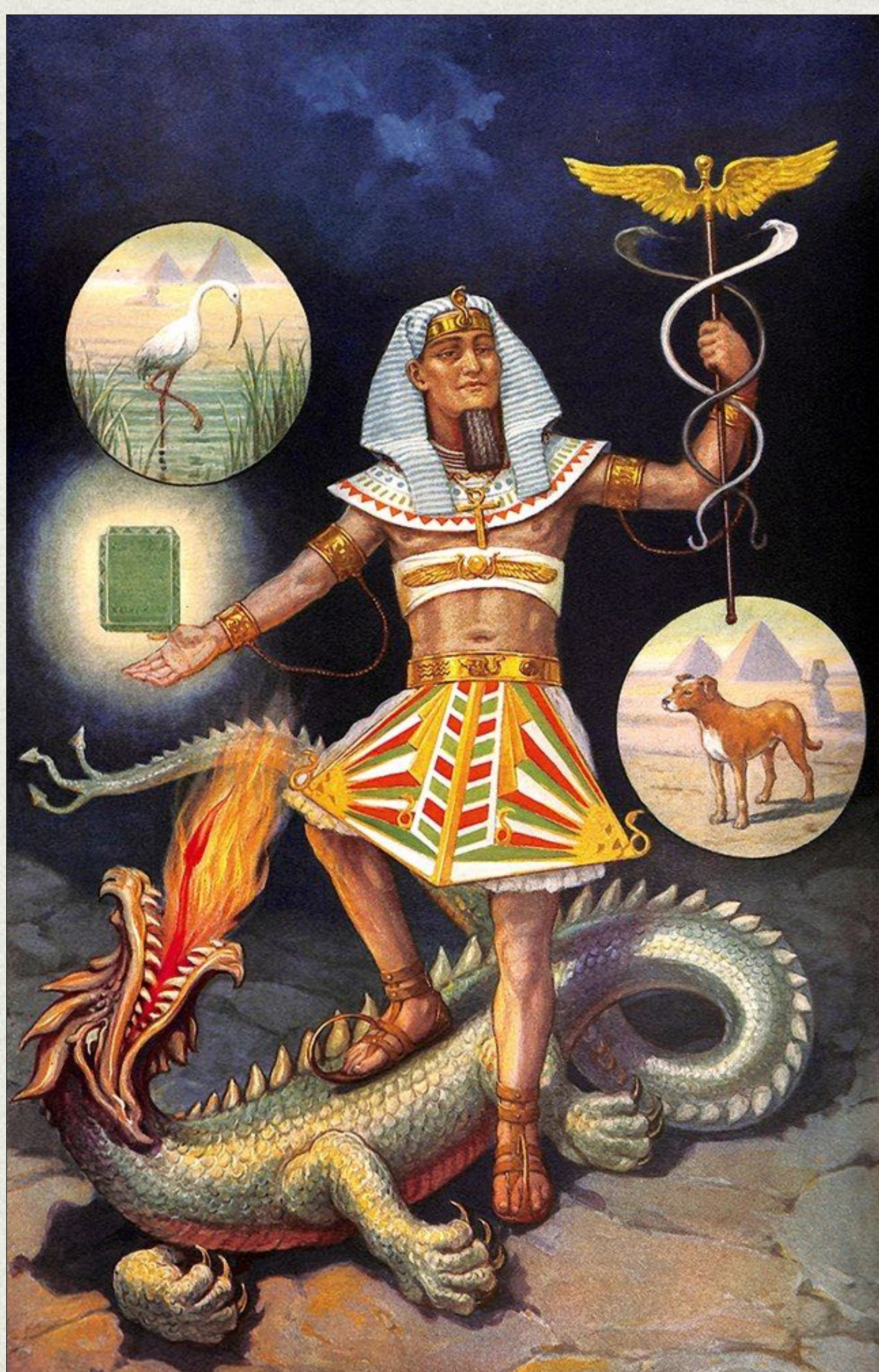




As I recall, the was sceptre of power was usually depicted as being held upright next to the ear/inner ear, thus associating it with balance and uprightness, like the Junior Warden's (in the south) Masonic plumb line, meeting the Earth perpendicularly.

This symbol is also considered a depiction of Set(h), earth/dark/material power, vs the ankh of Osiris, immortal/divine breath and spiritual rebirth/power. I think this pair of symbols can be pitched at various levels, as was common with the Egyptians. –Scott Thayer





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The bull, the dog and the goat are the three symbolical animals of Hermetic Magic, resuming all the traditions of Egypt and India. The bull represents the Earth or Salt of the Philosophers; the dog is Hermanubis, the Mercury of the sages – otherwise, fluid, air and water; the goat represents fire and is at the same time the symbol of generation.

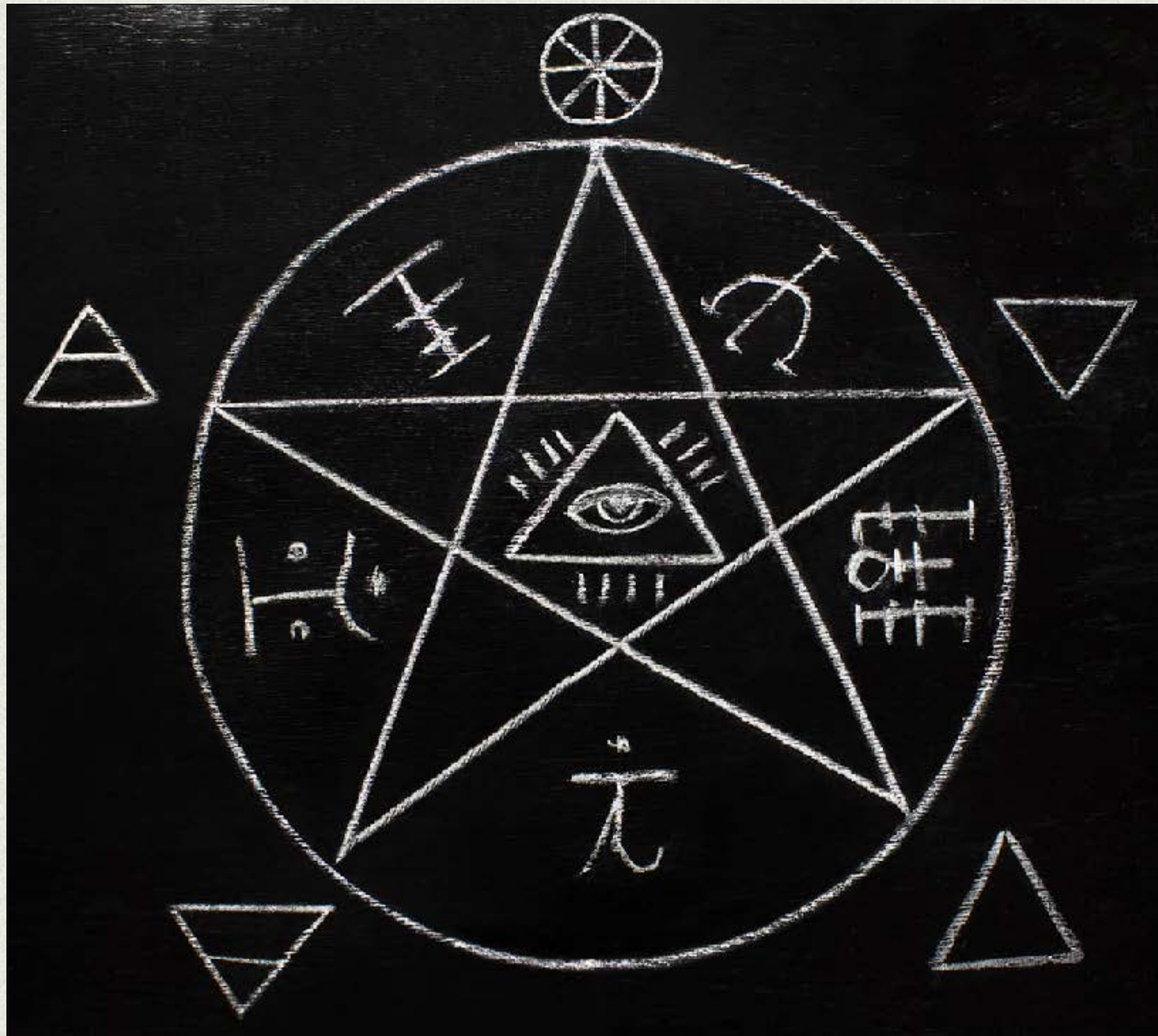
–Transcendental Magic, v.1, p.81

The Planetary Star of Sothis was Mercury, who is Sut-Anubis under his Planetary type; but there was also a lunar Mercury or Hermanubis. –The Natural Genesis, v.2, p.102

The passage of Sut into the lunar god Taht is represented by Hermanubis, i.e. Hermes-Anubis, a title attributed to the *second* Hermes; the first being Sut-Anubis the Mercury of the Dog-star as well as of the moon. –The Natural Genesis, v.1, p.:351-2

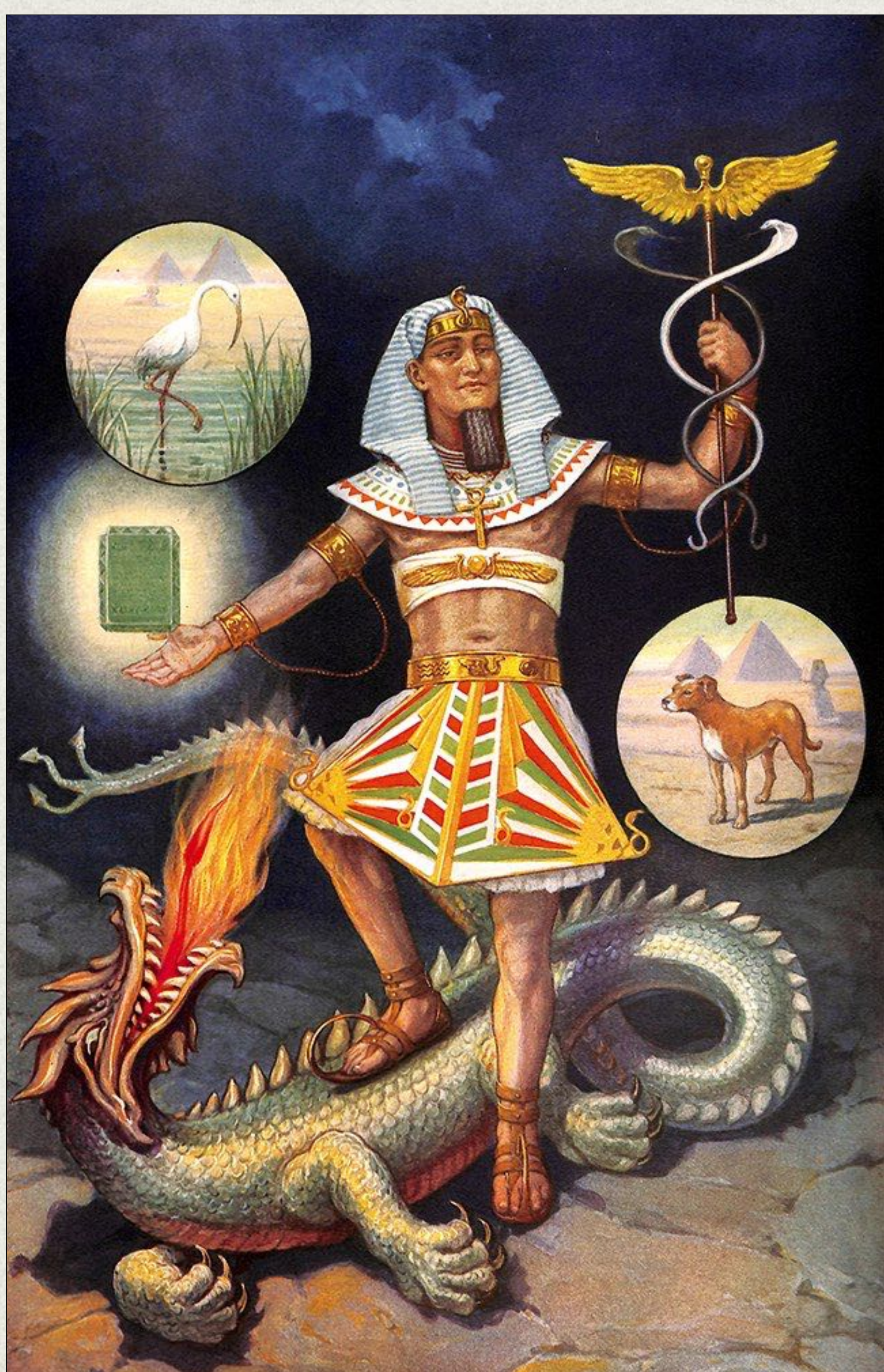
Mercury was the Egyptian Sut-Anubis who passed into Taht, or Hermanubis, in the lunar stage. The double visage of black and gold is identical with the black bird and gold hawk of Sut Horus and Sut Nubti. –The Natural Genesis, v.1, p.500

Hermanubis, white marble, 1st-2nd century CE



Originally the BLAZING STAR of five points represented SIRIUS, or the Dog-star, the forerunner of the inundation of the Nile; the God ANUBIS, companion of Isis in her search for the body of OSIRIS, her brother and husband. Then it became the image of HORUS, the son of OSIRIS, himself symbolized also by the Sun, the author of the Seasons, and the God of Time; Son of Isis, who was the universal nature, himself the primitive matter, inexhaustible source of Life, spark of uncreated fire,

universal seed of all beings. It was HERMES, also, the Master of Learning, whose name in Greek is that of the God Mercury. It became the sacred and potent sign or character of the Magi, the PENTALPHA, and is the significant emblem of Liberty and Freedom, blazing with a steady radiance amid the weltering elements of good and evil of Revolutions, and promising serene skies and fertile seasons to the nations, after the storms of change and tumult. *Morals and Dogma:19*



Upon the forehead of Hermes appears the uræus, the secret symbol of the constellation of Scorpio, which represents the regeneration of the same power that in the form of a dragon lies helpless under his foot. The scarab over the heart of Hermes represents the presence of the spiritual and regenerative light within his own soul; the collar typifies by its circles the orbits of the heavenly bodies. The three points of the tail of Typhon which end in arrows indicate the three destructive expressions of universal energy—mental, moral, and physical perversion. The entire diagram signifies mastery through the regeneration of the body, the illumination of the mind, and the transmutation of the emotions.



Before Osiris became the “One” and the highest god of Egypt, he was worshipped at Abydos as the head or leader of the Heavenly Host of the Builders belonging to the higher of the three orders. The hymn engraved on the votive stela of a tomb from Abydos (3rd register) addresses Osiris thus: “Salutations to thee, Osiris, elder son of Sib; thou the greatest over the six gods issued from the goddess Noo (primordial Water), thou the great favorite of thy father Ra; father of fathers, King of Duration, master in the eternity . . . who, as soon as these issued from thy mother’s bosom, gathered all the crowns and attached the Uræus (serpent or

naja)* on thy head; multiform god, whose name is unknown and who has many names in towns and provinces. . .” Coming out from the primordial water crowned with the uræus, which is the serpent emblem of Cosmic fire, and himself the seventh over the six primary gods issued from Father-Mother, Nou and Nout (the sky), who can Osiris be, but the chief Prajâpati, the chief Sephiroth, the chief Amshaspend-Ormazd!

* This Egyptian word *Naja* reminds one a good deal of the Indian , the Serpent-God. Brahmâ and Siva and Vishnu are all crowned with, and connected with Nagas — a sign of their cyclic and cosmic character. -SD1:437

Stela of the Chief Treasurer and Royal Chamberlain Tjetji, 2124-1981 B.C.



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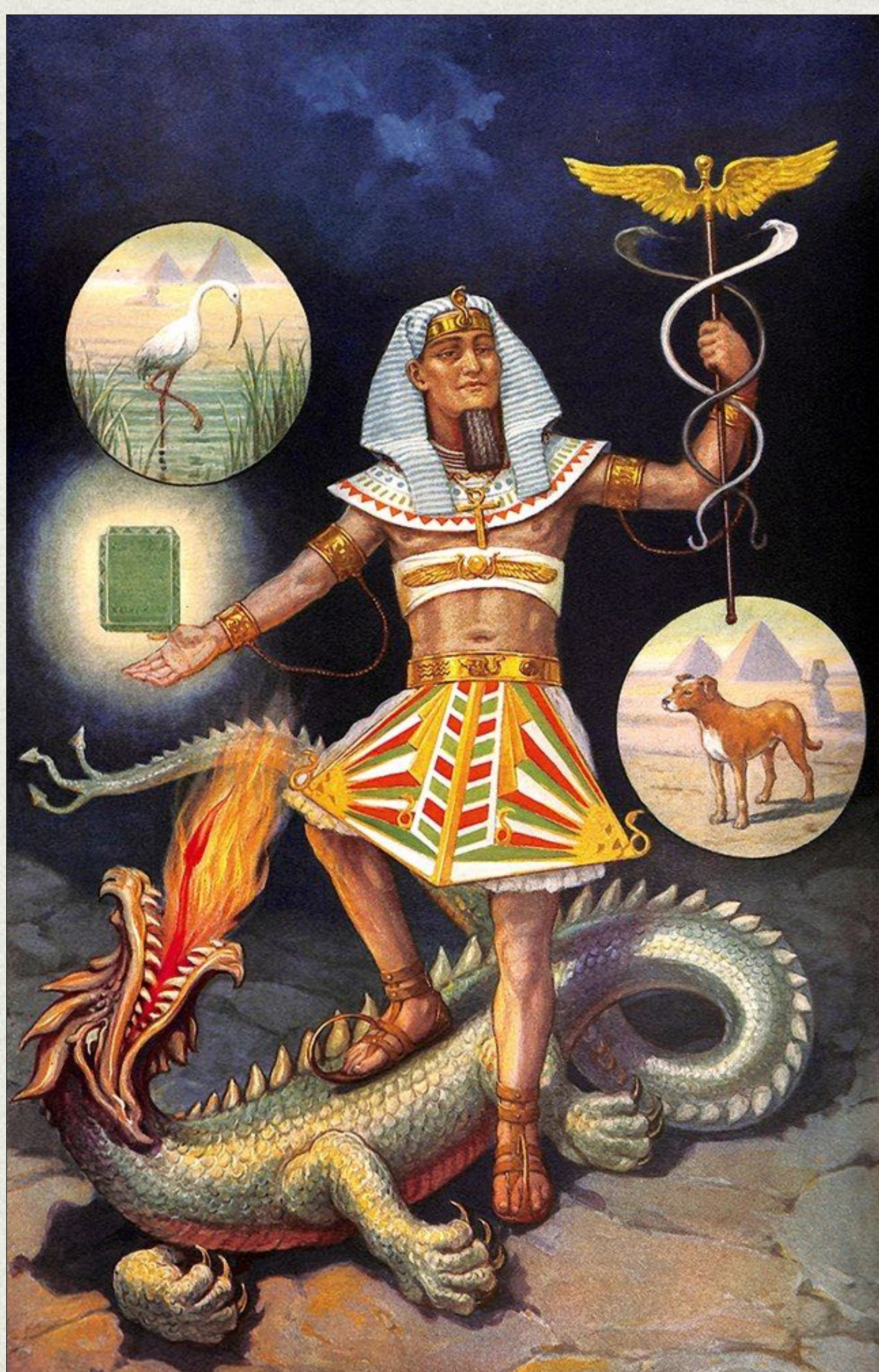
Stela of the Chief Treasurer and Royal Chamberlain Tjetji, 2124-1981 B.C.



We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach reincarnation, that the “Soul” (the Ego or Self) of the defunct is said to be living in Eternity: it is immortal, “co-eval with, and disappearing with the Solar boat,” i.e., for the cycle of necessity. This “Soul” emerges from the *Tiaou* (the realm of the cause of life) and joins the living on Earth by day, to return to *Tiaou*

every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxlili.) The shadow, the astral form, is annihilated, “devoured by the Uræus” (cxlix., 51), the Manes will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, “the divine Swallow —and the Uræus of Flame” (Manas and Atma-Buddhi) will live in the eternity, for they are their mother’s husbands. —SD1:227

Head of the god Osiris - Third Intermediate Period



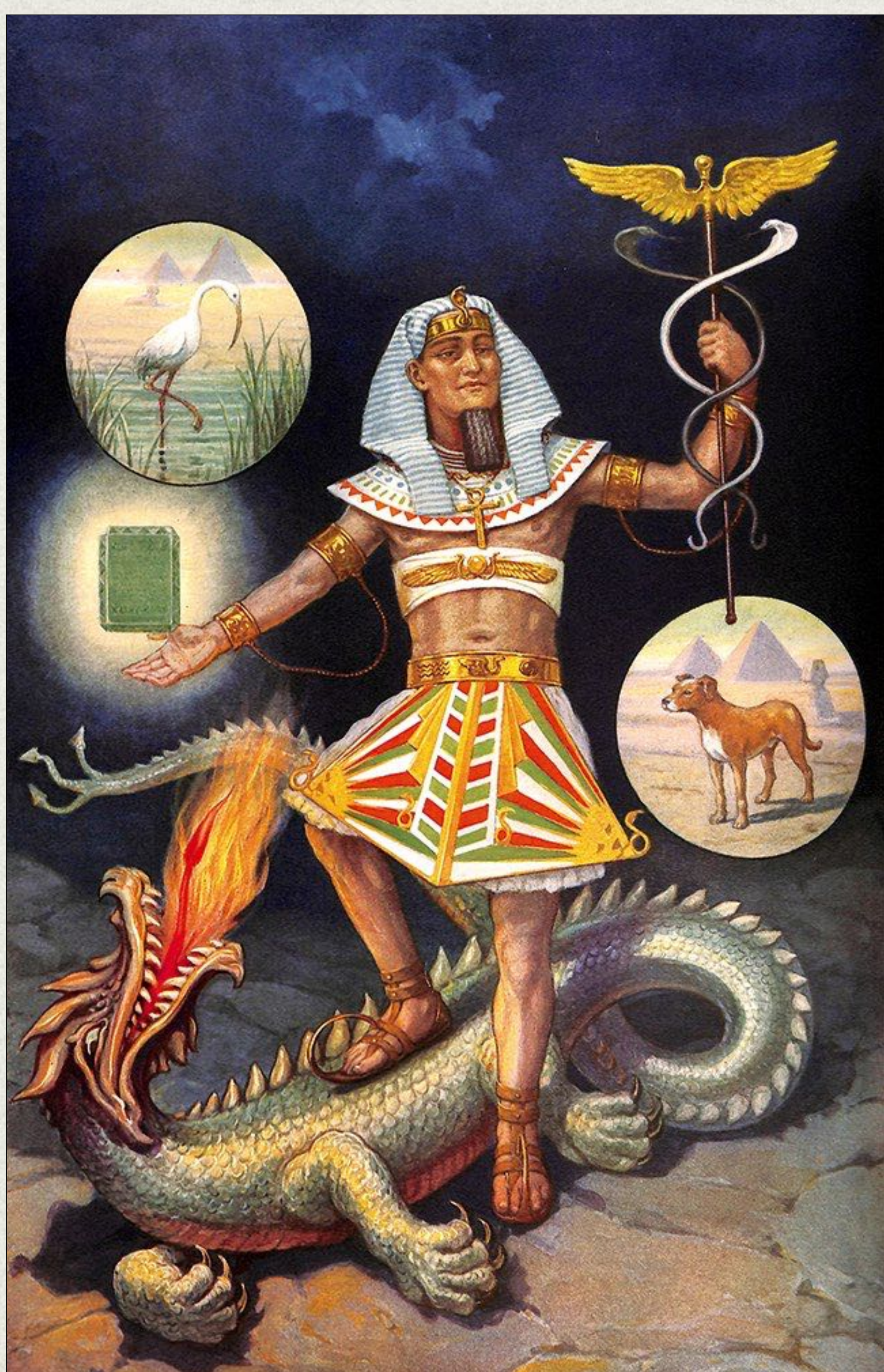
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Khepr (the Scarab-god) signifies to create, but it also means to transform; and the name agrees with the Egyptian *khep*: to change and transform in giving birth to, or in hatching. It is said in the Litany of Ra, "Homage to thee, Ra, the beetle (*Khepr*) that folds his wings, that rests in the Empyrean, that is born as his own son." One of the titles of Osiris is "the old man who becomes young"; and the word for this transformation is *khepat*. In the inscriptions, *Khepr* is designated "the *Sacrabæus* which enters life as its own son." Ptah, who was a form of *Khepr-Ra*, is addressed thus: "O God, architect of the world, thou art without a father, begotten by thine own becoming, thou art without a mother, being born through repetition of thyself." In another text we read: "O divine *Scarabæus*, created from itself. O God, who hath made the substance which is in him. O

God, who hast made his own father and impregnated his own mother."

"To denote an Only Begotten," says Hor-Apollo, "the Egyptians delineate a *Scarabæus*, because the *Scarabæus* is a creature self-produced, being unconceived by a female. The *Scarabæus* also symbolises generation and a father, because it is engendered by the father solely." And in the Egyptian mythology, *Khepr*, the beetle whose name means the transformer, makes his transformation into his own son. In the Ritual the re-born spirit makes the transformation of *Khepr* in its manifestation to light or re-birth in the likeness of the young sun-god. *Khepr*, the beetle, buried himself, with his seed, in the earth, there he transformed, and the father issued forth as the son. -The Natural Genesis, v.1, p.118



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| 1. Sex—the relation of the pairs of opposites. These can be selfishly utilised or divinely blended.

(1) | 2. Physical comfort—life conditions, selfishly appropriated.

| 3. Money—selfishly cornered (if I may use such a phrase).



| 1. Fear—which conditions activity today.

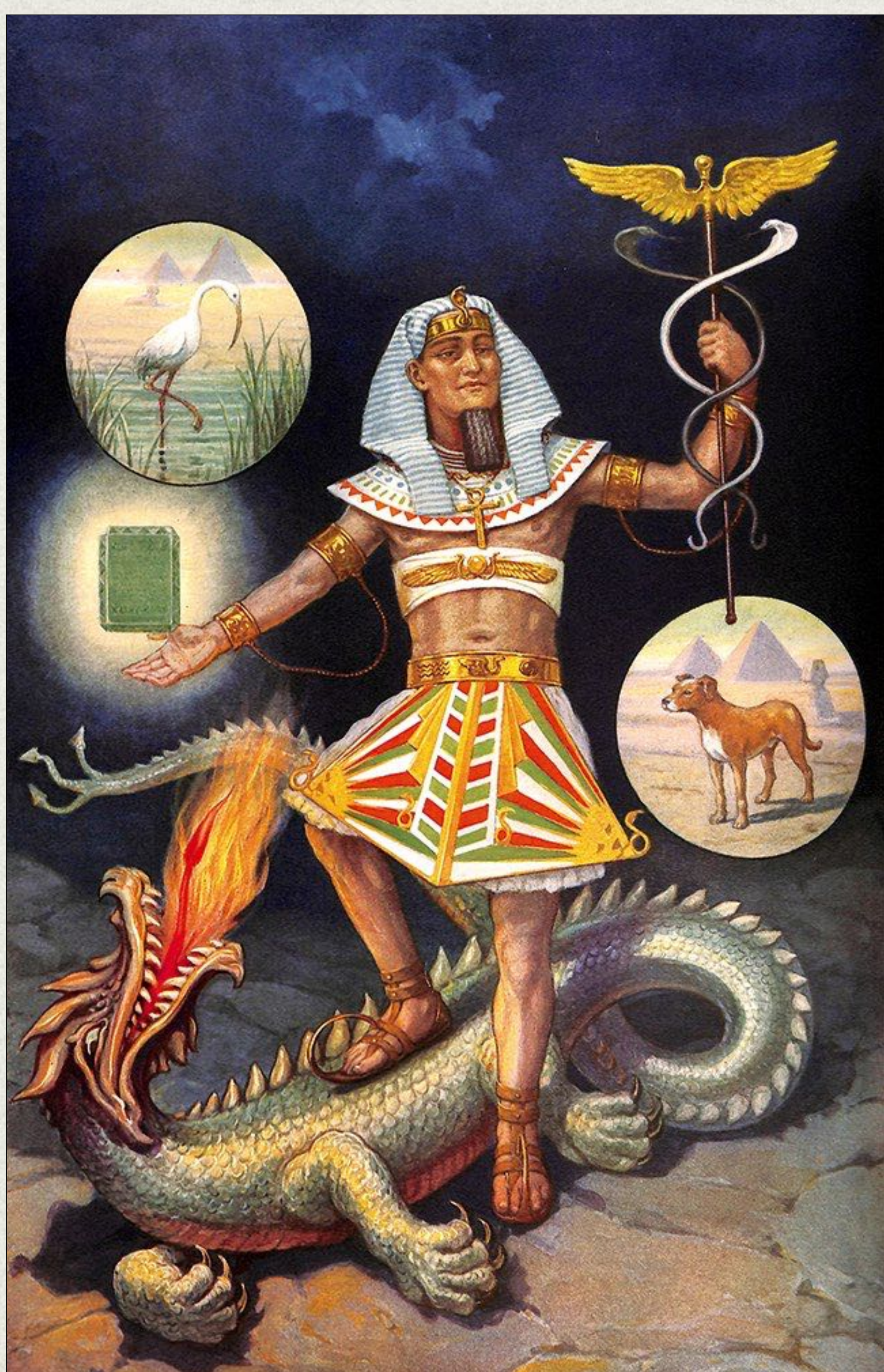
(2) | 2. Hate—which is a factor in conditioning relationships.

| 3. Ambition—conditioning objectives.

| 1. Pride—which is intellectual satisfaction, making the mind the barrier to soul control.

(3) | 2. Separativeness—which is the isolated attitude and which makes the mind the barrier to right group relations.

| 3. Cruelty—which is satisfaction with personality methods and which makes the mind the instrument of the sense of power.



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The Life and Writings of Thoth Hermes Trismegistus



HUNDERrolled, lightning flashed, the veil of the Temple was rent from top to bottom. The venerable initiator, in his robes of blue and gold, slowly raised his jeweled wand and pointed with it into the darkness revealed by the tearing of the silken curtain: "Behold the Light of Egypt!" The candidate, in his plain white robe, gazed into the utter blackness framed by the two great lotus-headed columns

between which the veil had hung. As he watched, a luminous haze distributed itself throughout the atmosphere until the air was a mass of shining particles. The face of the neophyte was illumined by the soft glow as he scanned the shimmering cloud for some tangible object. The initiator spoke again: "This Light which ye behold is the secret luminance of the Mysteries. Whence it comes none knoweth, save the 'Master of the Light.' Behold Him!" Suddenly, through the gleaming mist a figure appeared, surrounded by a flickering greenish sheen. The initiator lowered his wand and, bowing his head, placed one hand edgewise against his breast in humble salutation. The neophyte stepped back in awe, partly blinded by the glory of the revealed figure. Gaining courage, the youth gazed again at the Divine One. The Form before him was considerably larger than that of a mortal man. The body seemed partly transparent so that the heart and brain could be seen pulsating and radiant. As the candidate watched, the heart changed into an ibis, and the brain into a flashing emerald. In its hand this mysterious Being bore a winged rod, entwined with serpents. The aged initiator, raising his wand, cried out in a loud voice: "All hail Thee, Thoth Hermes, Thrice Greatest, all hail Thee, Prince of Men; all hail Thee who standeth upon the head of Typhon!" At the same instant a lurid writhing dragon appeared—a hideous monster, part serpent, part crocodile, and part hog. From its mouth and nostrils poured sheets of flame and horrible sounds echoed through the vaulted chambers. Suddenly Hermes struck the advancing reptile with the serpent-wound staff and with snarling cry the dragon fell over upon its side, while the flames about it slowly died away. Hermes placed His foot upon the skull of the vanquished Typhon. The next instant, with a blaze of unbearable glory that sent the neophyte staggering backward against a pillar, the immortal Hermes, followed by streamers of greenish mist, passed through the chamber and faded into nothingness.

SUPPOSITIONS CONCERNING THE IDENTITY OF HERMES

Iamblichus averred that Hermes was the author of twenty thousand books; Manetho increased the number to more than thirty-six thousand (see James Gardner)—figures which make it evident that a solitary individual, even though he be overshadowed by divine prerogative, could scarcely have accomplished such a monumental labor. Among the arts and sciences which it is affirmed Hermes revealed to mankind were medicine, chemistry, law, art, astrology, music, rhetoric, magic, philosophy, geography, mathematics (especially geometry), anatomy, and oratory. Orpheus was similarly acclaimed by the Greeks.

In his *Biographia Antiqua*, Francis Barrett says of Hermes: "**** if God ever appeared in man, he appeared in him, as is evident both from his books and his Pymander; in which works he has communicated the sum of the Abyss, and the divine knowledge to all posterity; by which he has demonstrated himself to have been not only an inspired divine, but also a deep philosopher, obtaining his wisdom from God and heavenly things, and not from man."

His transcendent learning caused Hermes to be identified with many of the early sages and prophets. In his *Ancient Mythology*, Bryant writes: "I have mentioned that Cadmus was the same as the Egyptian Thoth; and it is manifest from his being Hermes, and

from the invention of letters being attributed to him." (In the chapter on the theory of *Pythagorean Mathematics* will be found the table of the original Cadmean letters.) Investigators believe that it was Hermes who was known to the Jews as "Enoch," called by Kenealy the "Second Messenger of God." Hermes was accepted into the mythology of the Greeks, later becoming the Mercury of the Latins. He was revered through the form of the planet Mercury because this body is nearest to the sun: Hermes of all creatures was nearest to God, and became known as the Messenger of the Gods.

In the Egyptian drawings of him, Thoth carries a waxen writing tablet and serves as the recorder during the weighing of the souls of the dead in the Judgment Hall of Osiris—a ritual of great significance. Hermes is of first importance to Masonic scholars, because he was the author of the Masonic initiatory rituals, which were borrowed from the Mysteries established by Hermes. Nearly all of the Masonic symbols are Hermetic in character. Pythagoras studied mathematics with the Egyptians and from them gained his knowledge of the symbolic geometric solids. Hermes is also revered for his reformation of the calendar system. He increased the year from 360 to 365 days, thus establishing a precedent which still prevails. The appellation "Thrice Greatest" was given to Hermes because he was considered the greatest of all philosophers, the greatest of all priests, and the greatest of all kings. It is worthy of note that the last poem of America's beloved poet, Henry Wadsworth Longfellow, was a lyric ode to Hermes. (See *Chambers' Encyclopædia*.)

THE MUTILATED HERMETIC FRAGMENTS

On the subject of the Hermetic books, James Campbell Brown, in his *History of Chemistry*, has written: "Leaving the Chaldean and earliest Egyptian periods, of which we have remains but no record, and from which no names of either chemists or philosophers have come down to us, we now approach the Historic Period, when books were written, not at first upon parchment or paper, but upon papyrus. A series of early Egyptian books is attributed to Hermes Trismegistus, who may have been a real sagesman, or may be a personification of a long succession of writers."

*** He is identified by some with the Greek god Hermes, and the Egyptian Thoth or Tuti, who was the moon-god, and is represented in ancient paintings as ibis-headed with the disc and crescent of the moon. The Egyptians regarded him as the god of wisdom, letters, and the recording of time. It is in consequence of the great respect entertained for Hermes by the old alchemists that chemical writings were called 'hermetic,' and that the phrase 'hermetically sealed' is still in use to designate the closing of a glass vessel by fusion, after the manner of chemical manipulators. We find the same root in the hermetic medicines of Paracelsus, and the hermetic freemasonry of the Middle Ages."

Among the fragmentary writings believed to have come from the stylus of Hermes are two famous works. The first is the *Emerald Table*, and the second is the *Divine Pymander*, or, as it is more commonly called, *The Shepherd of Men*, a discussion of which follows. One outstanding point in connection with Hermes is that he was one of the few philosopher-priests of pagandom upon whom the early Christians did not vent their spleen. Some Church Fathers went so far as to declare that Hermes exhibited many symptoms of intelligence, and that if he had only been born in a more enlightened age so that he might have benefited by their instructions he would have been a really great man!

In his *Stromata*, Clement of Alexandria, one of the few chroniclers of pagan lore whose writings have been preserved to this age, gives practically all the information that is known concerning the original forty-two books of Hermes and the importance with which these books were regarded by both the temporal and spiritual powers of Egypt. Clement describes one of their ceremonial processions as follows:

"For the Egyptians pursue a philosophy of their own. This is



From *Historia Doctum Potidiorum*.
HERMES MERCURIUS TRISMEGISTUS.
Master of all arts and sciences, perfect in all crafts, Ruler of the Three Worlds, Scribe of the Gods, and Keeper of the Books of Life, Thoth Hermes Trismegistus—the Three Times Greatest, the 'First Intelligence'—was regarded by the ancient Egyptians as the embodiment of the Universal Mind. While in all probability there actually existed a great sage and philosopher by the name of Hermes, it is impossible to extricate the historical man from the mass of legendary accounts which attempt to identify him with the Cosmic Principle of Thought.

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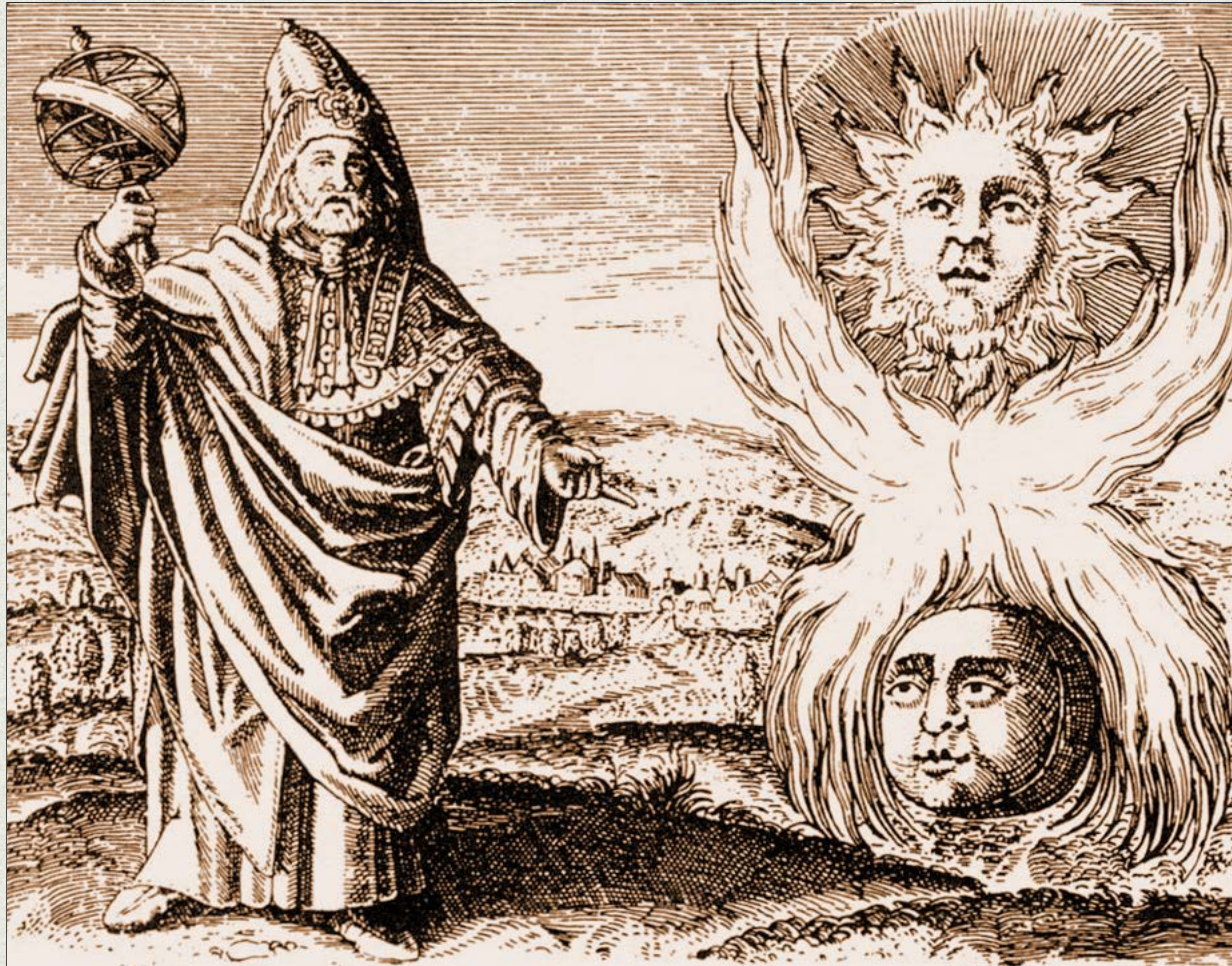
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The “Dragon” was also the symbol of the Logos with the Egyptians, as with the Gnostics. In the “Book of Hermes,” Pymander, the oldest and the most spiritual of the Logoi of the Western Continent, appears to Hermes in the shape of a Fiery Dragon of “Light, Fire, and Flame.” Pymander, the “Thought Divine” personified, says: The Light is me, I am the Nous (the mind or Manu), I am thy God, and I am far older than the human principle which escapes from the shadow (“Darkness,” or the concealed Deity). I am the germ of thought, the resplendent Word, the Son of God. All that thus sees and hears in thee is the Verbum of the Master; it is the Thought (Mahat) which is God, the Father. The celestial Ocean, the Æther, is the Breath of the Father, the life-giving principle, the Mother, the Holy Spirit, for these are not separated, and their union is life.” -SD1:74-5

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Among the fragmentary writings believed to have come from the stylus of Hermes are two famous works. The first is the *Emerald Table*, and the second is the *Divine Pymander*, or, as it is more commonly called, *The Shepherd of Men*, a discussion of which follows. One outstanding point in connection with Hermes is that he was one of the few philosopher-priests of pagandom upon whom the early Christians did not vent their spleen. Some Church Fathers went so far as to declare that Hermes exhibited many symptoms of intelligence, and that if he had only been born in a more enlightened age so that he might have benefited by their instructions he would have been a really great man!

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HISTORIA

DEORVM FATIDICORVM,

VATVM, SIBYLLARVM,

PHOEBADVM,

APVD PRISCOS ILLUSTRIVM:

Cum eorum ICONIBVS.

Præposita est dissertatio

DE DIVINATIONE ET ORACVLIS.



(gent)
COLONIÆ ALLOBROGVM;

Sumptibus PETRI CHOÛËT.

M. DC. LXXV.



Mercurius Trismegistus.

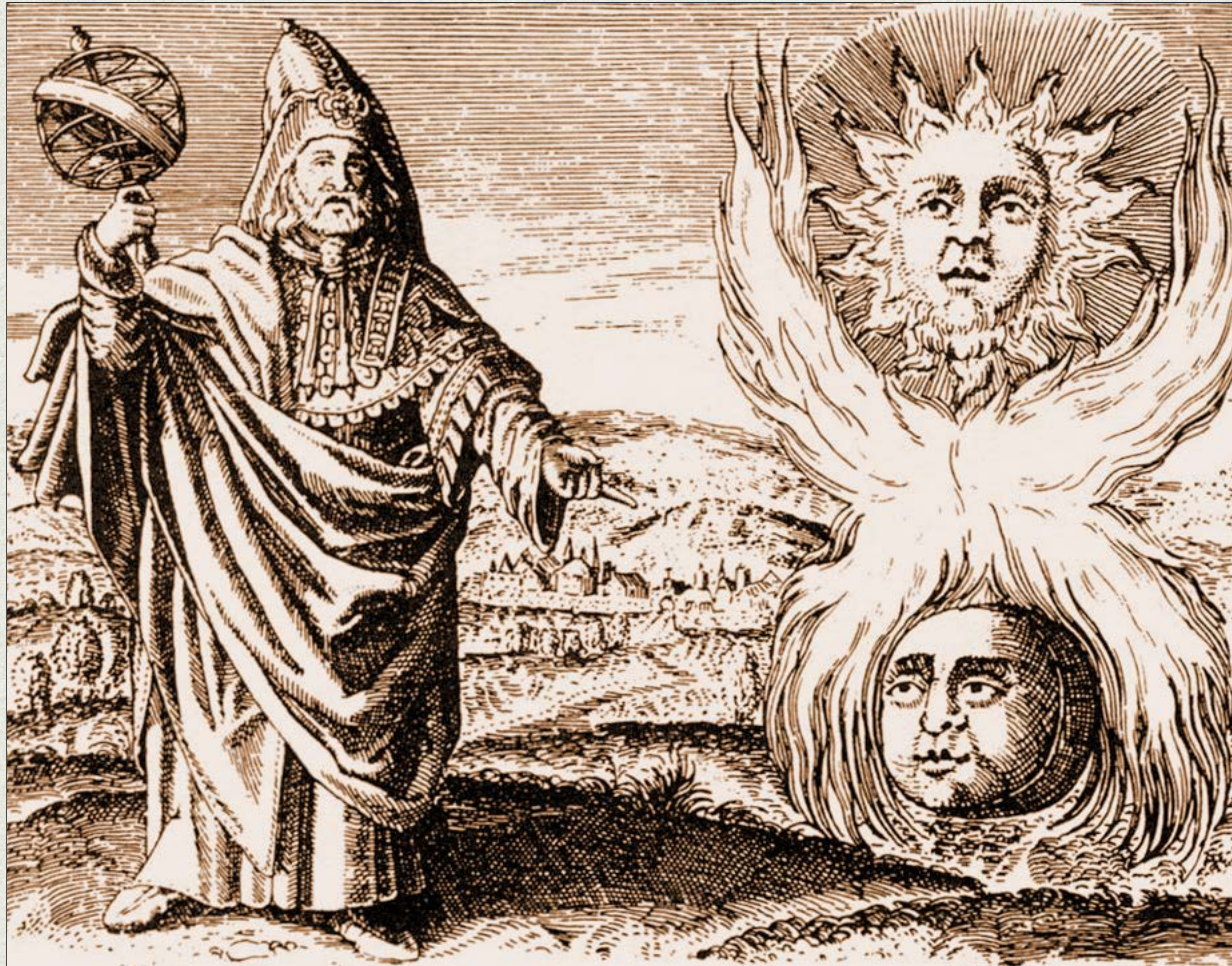


Quòd Iove sis genitus magno, vis enthea mentis
Divinae, et coeli cognitio alta probat.



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From *Historia Deorum Faticorum*, 1675



The “ Dragon ” was also the symbol of the Logos with the Egyptians, as with the Gnostics. In the “Book of Hermes,” **Pymander, the oldest and the most spiritual of the Logoi of the Western Continent, appears to Hermes in the shape of a Fiery Dragon** of “Light, Fire, and Flame.” Pymander, the “Thought Divine” personified, says: The Light is me, I am the Nous (the mind or Manu), I am thy God, and I am far older than the human principle which escapes from the shadow (“Darkness,” or the concealed Deity). I am the germ of thought, the resplendent Word, the Son of God. All that thus sees and hears in thee is the Verbum of the Master, it is the Thought (Mahat) which is God, the Father. The celestial Ocean, the Æther, is the Breath of the Father, the life-giving principle, the Mother, the Holy Spirit, for these are not separated, and their union is life.” -SD1:74-5



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Fig. 1

BOATS WITH COLOURED SAILS, FROM THE TOMB OF REMESEB III. AT THEBES.

Fig. 2.

THE
MANNERS AND CUSTOMS
OF
THE ANCIENT EGYPTIANS.

BY

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A NEW EDITION, REVISED AND CORRECTED

BY SAMUEL BIRCH, LL.D., D.C.L.,

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IN THREE VOLUMES.—VOL. II.

WITH ILLUSTRATIONS.

NEW YORK
DODD, MEAD AND COMPANY
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Iamblichus Chalcidensis.



Utilius fuerat nobis nescire futura
Cogor enim irato fata Valente pati.

The forty-two Sacred Books of the Egyptians mentioned by Clement of Alexandria as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes 1200 of such books to Hermes, and Manetho 36,000. But the testimony of Iamblichus as a neo-Platonist and theurgist is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest

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Iamblichus Syrian Neoplatonist



The numerous books upon theology, astronomy, and medicine are ascribed to the second Mercury, the Son of Vulcan, who, according to Eusebius lived a little after Moses; that is, about fifty years after the exodus of the Israelites. This learned author, relying upon the authority of Manetho, reckons that this second Mercury is he who was surnamed "TRISMEGISTUS," or "Thrice Great." According to Manetho, this second Hermes or Mercury translated from engraved tables of stone, that had been hidden in the earth, the sacred characters written by the first Hermes or Mercury, called Thaut or Thoth, and wrote the

explanation in books, which were deposited in the Egyptian temples. He thus established a Divine authority, obtained a high degree of respect among the people, and was long revered as the restorer of learning. From the tables of the first Hermes he is said to have written, as commentaries and explanations, an incredible number of books. These books, according to Clemens Alexandrinus amounted in number to forty-two. It was impossible for the Egyptians to carry their veneration for them higher than they did. They were borne in their processions with great ceremony and respect. -The Divine Pymander:viii

The Divine Pymander, cover, 1650 edition

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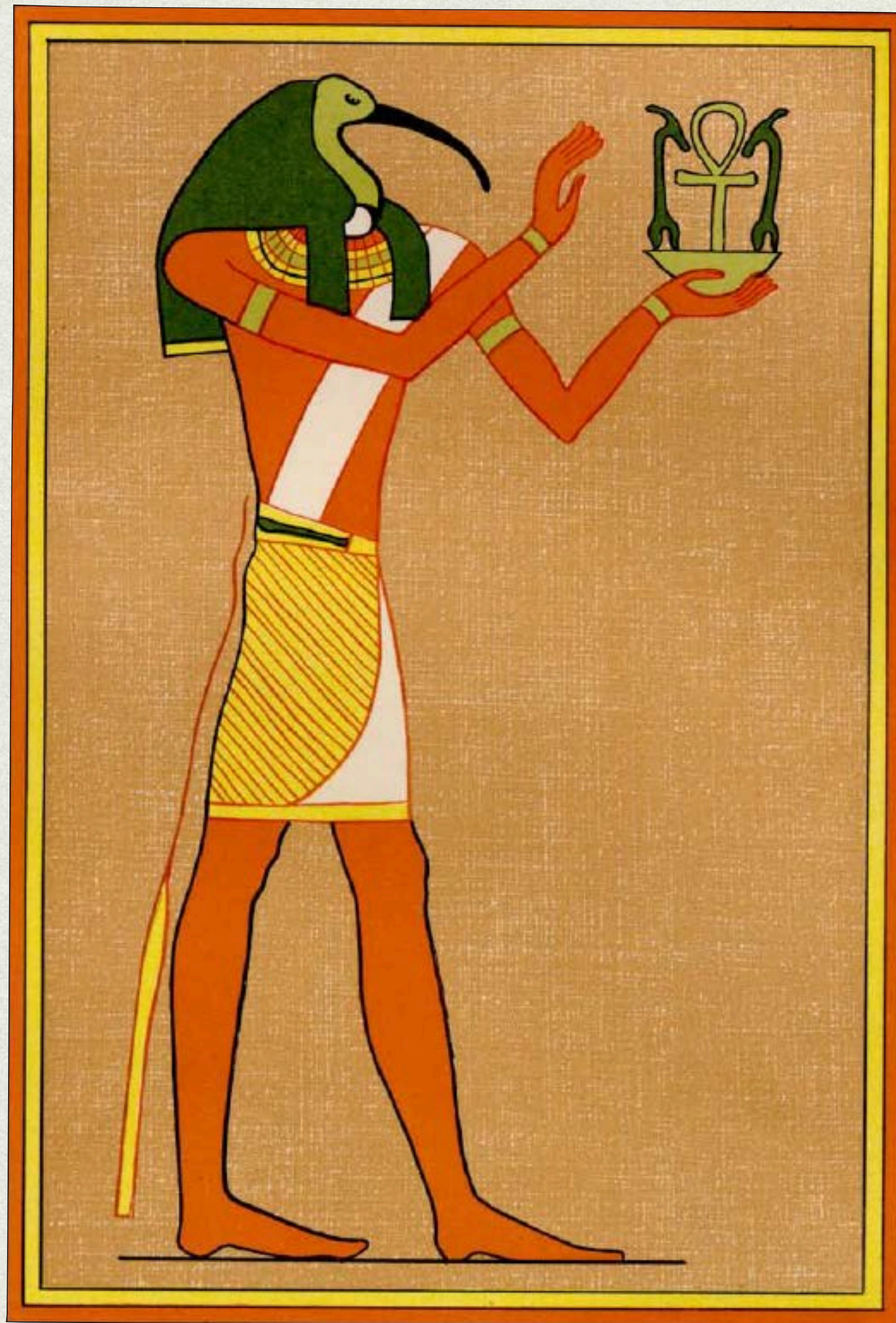
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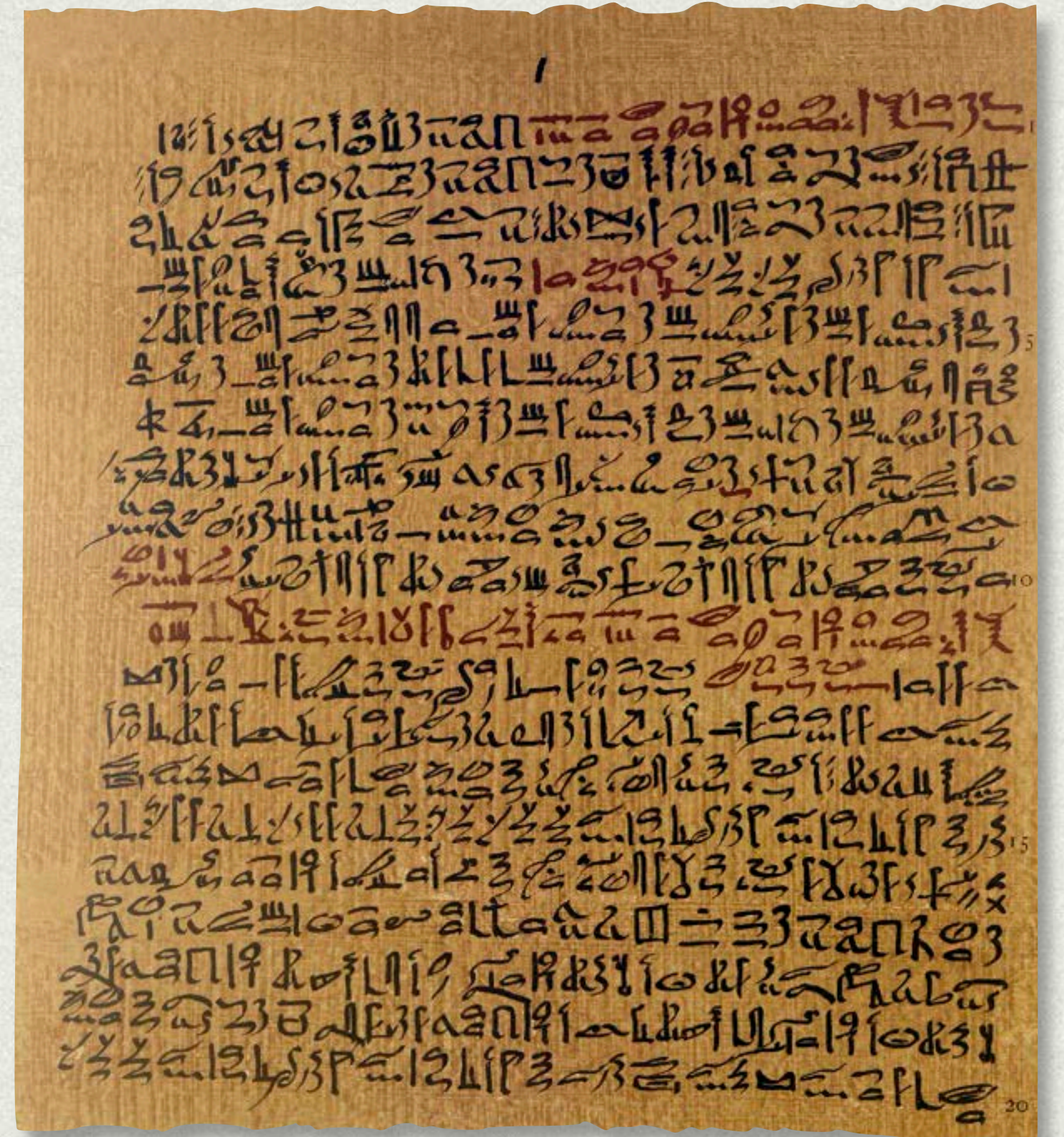
From the above facts it is quite clear that the Greeks were generally correct in the statements which they made about the wisdom and learning of Thoth, whom they identified with their own Hermes. They described him as the inventor of astronomy and astrology, the science of numbers and mathematics, geometry and land surveying, medicine and botany; he was the first to found a system of theology, and to organize a settled government in the

country; he established the worship of the gods, and made rules concerning the times and nature of their sacrifices; he composed the hymns and prayers which men addressed to them, and drew up liturgical works; he invented figures, and the letters of the alphabet, and the arts of reading, writing, and oratory in all its branches; and he was the author of every work on every branch of knowledge, both human and divine. -The Gods of the Egyptians:414

Thoth, the Scribe of the Gods,
illustration from *The Gods of the Egyptians*



As to their knowledge in medicine, now that one of the lost Books of Hermes has been found and translated by [George] Ebers, the Egyptians can speak for themselves. That they understood about the circulation of the blood, appears certain from the healing manipulations of the priests, who knew how to draw blood downward, stop its circulation for awhile, etc. A more careful study of their bas-reliefs representing scenes taking place in the healing hall of various temples will easily demonstrate it. They had their dentists and oculists, and no doctor was allowed to practice more than one specialty; which certainly warrants the belief that they lost fewer patients in those days than our physicians do now. - Isis Unveiled, v.1, p.544



The Ebers Papyrus, describing a treatment for cancer. Discovered by George Ebers in 1872

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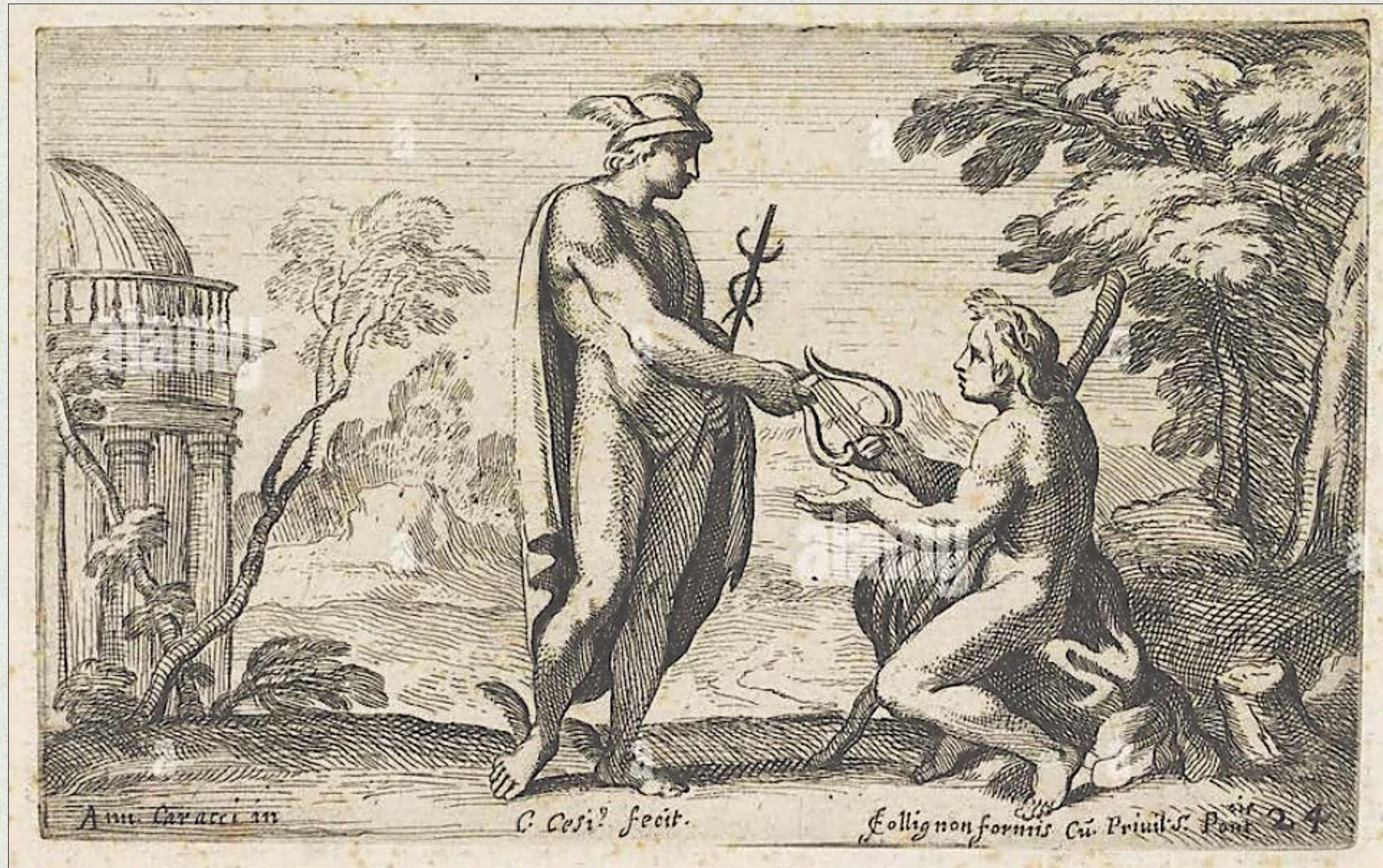
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Mercury gives a lyre to Apollo,
By Carlo Cesius, 17th c.

The tale is to be recalled at this point of Hermes' fashioning of the lyre when but an infant a couple of hours old.

Conceived of Zeus, he had been born of a night-sky nymph named Maia (meaning "old mother, grandmother, foster-mother, old nurse, or midwife"; but also a certain large kind of crab). In a cave he had been born, at dawn; and toddling

forth from his cradle before noon, he had chanced – or had seemed to chance – at the entrance of the cave upon a tortoise (an early animal symbol of the universe), which he broke up and fashioned into a lyre, to which at noon he beautifully sang. That evening he stole Apollo's cattle, and to appease the god gave him the lyre, which Apollo passed to his own

son Orpheus (Figure 3 and Figure 11). And, as the whole world knows, the sound of that lyre in Orpheus's hands stilled the animals of the wilderness, moved trees and rocks, and even charmed the lord of the netherworld when the lover descended alive to the abyss to recover Eurydice, his lost bride.
–The Masks of God, v.4, p.203

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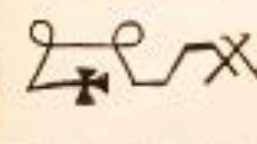
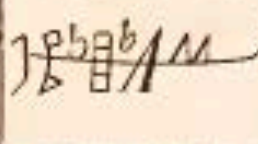
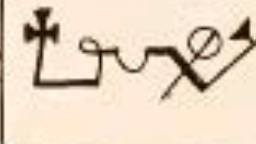
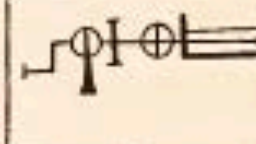
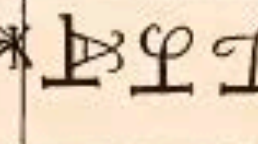
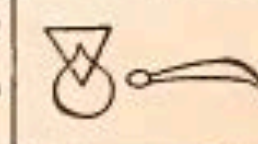
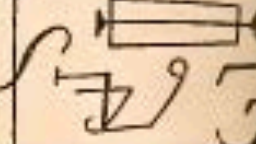
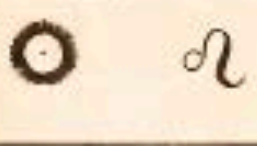
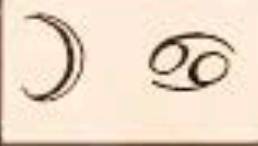
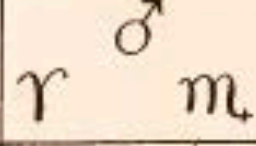
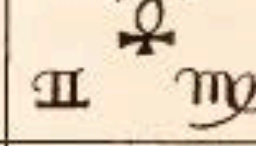
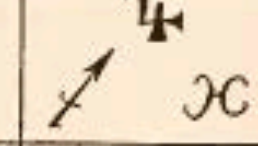
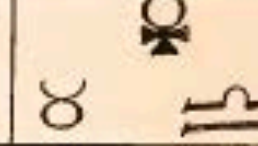
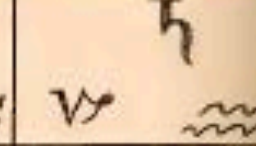
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LONDON:

PRINTED FOR LACKINGTON, ALLAN, AND CO., TEMPLE OF THE MUSES,
FINCHBURY SQUARE.

1801.

A Table shewing the names of the Angels governing the 7 days of the week with their Sigils, Planets Signs, &c

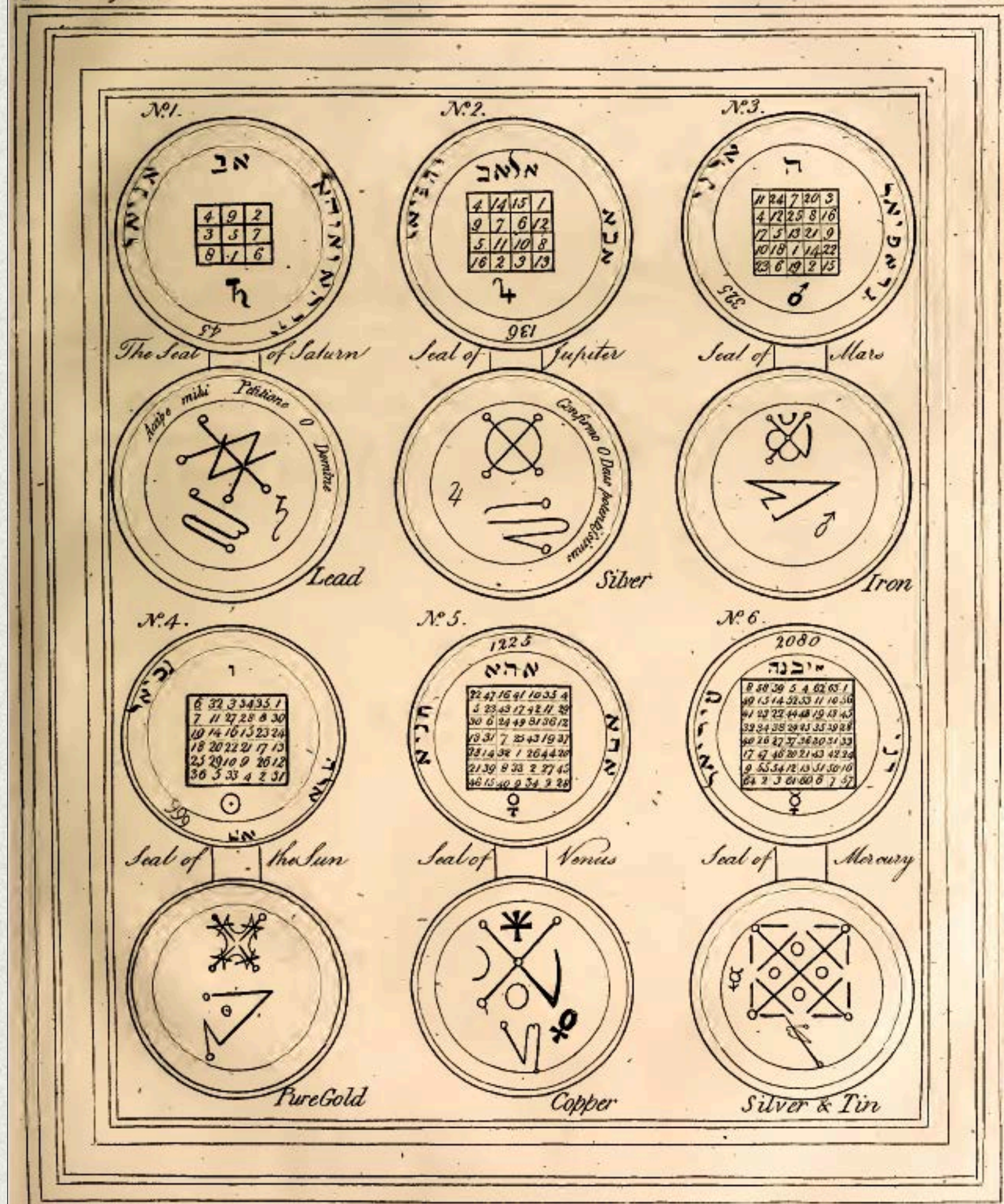
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Michaël	Gabriel	Camael	Raphaël	Sachiel	Anaël	Cassiel
						
						
name of the 4 th Heaven Machen.	name of the 1 st Heaven Shamain.	name of the 5 th Heaven Machon.	name of the 2 nd Heaven Raquie.	name of the 6 th Heaven Zebul.	name of the 3 rd Heaven Sagun.	No Angels ruling above the 6 th Heaven

A specimen of the Book of Spirits to be made of virgin Villum.



Magick Seals, or Talismans.

Plate Fig 1st



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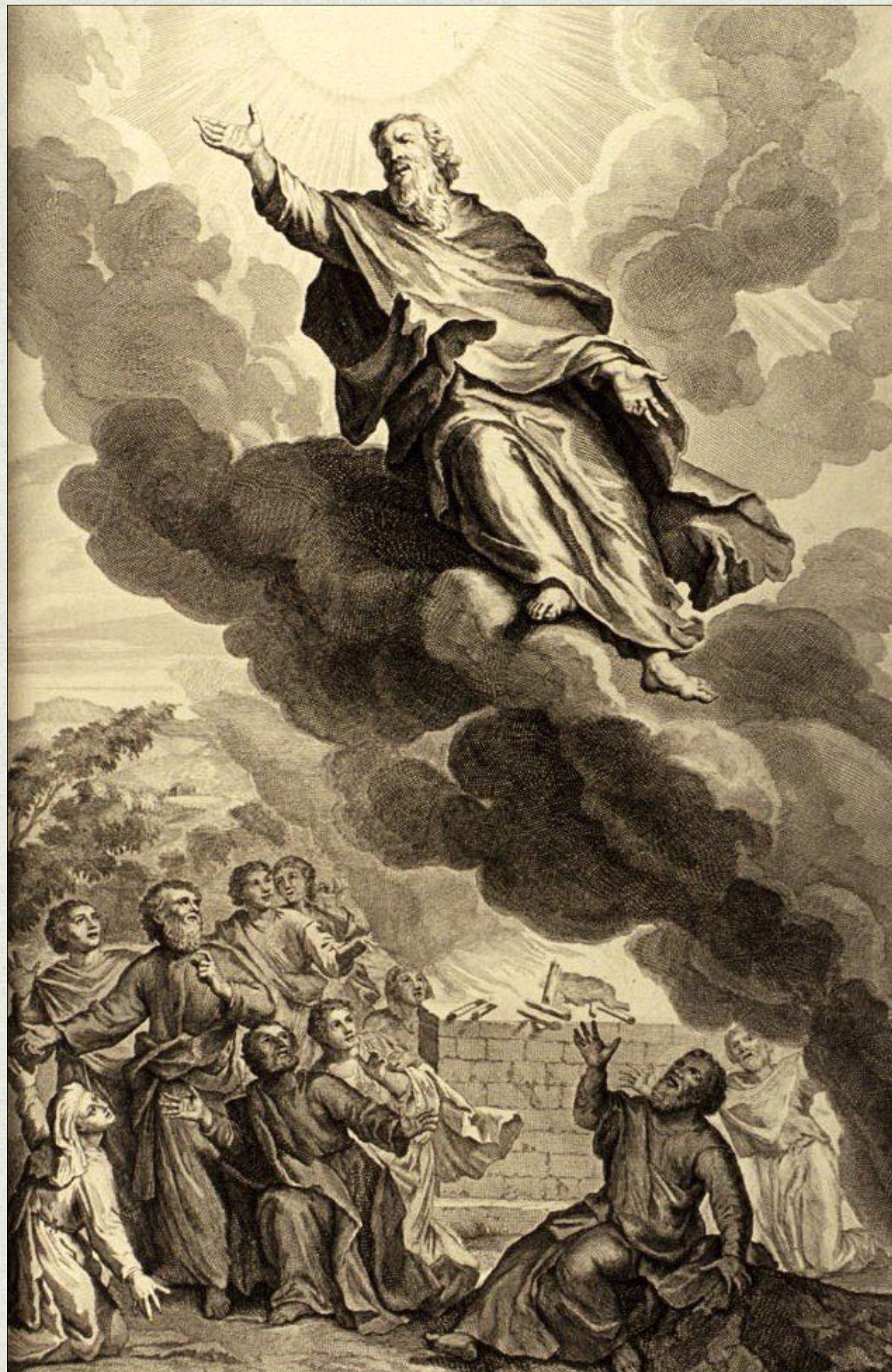


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"In the Hermesian system, the ineffable secrets were reputed to have been transmitted through three patriarchs only, viz., Adam, Seth, and Enoch; the latter of whom was identified with Hermes himself.
-The Pythagorean Triangle:85

"Buddha in Egypt was called Hermes Trismegistus; Lycophron calls him Tricephalus. This speaks for itself, as we have seen that Buddha is identified with Brahma, Vishnu, and Siva.
-Anacalypsis:163

Attis is, after the synergistic fashion of post-Alexandrian paganism, identified with the Syrian Adonis, the Egyptian Osiris, the Greek Dionysos and Hermes, and the Samothracian or Cabiric gods Adamna and Corybas. -Philosophumena by Hippolytes:119

God took Enoch, as in Genesis 5:24: "And Enoch walked with God: and he was not; for God took him." (KJV) illustration from the 1728 *Figures de la Bible*; illustrated by Gerard Hoet (1648-1733)

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*From a Drawing taken by the Rev. J. Beartlock
at Eton College 1807*

A
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OR, AN
ANALYSIS
OF
ANTIEN^t MYTHOLOGY:

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BY JACOB BRYANT, ESQ.

THE THIRD EDITION.
IN SIX VOLUMES.

WITH A PORTRAIT AND
SOME ACCOUNT OF THE AUTHOR;
A VINDICATION OF THE APAMEAN MEDAL;
Observations and Inquiries relating to various
Parts of Antient History;
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1807.

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1	2	3	4	5	6	7	8
Aleph	א	𐤀	1	Α α	•	Alpha	A
Beth	ב	𐤁	2	Β β	•	Beta	B
Gimel	ג	𐤂	3	Γ γ	•	Gamma	G
Daleth	ד	𐤃	4	Δ δ	•	Delta	D
He	ה	𐤄	5	Ε ε	•	Epsilon	E
Vau	ו	𐤅	6	Ϝ ϝ	•	Digamma	Fv
Zain	ז	𐤆	7	Ζ ζ		Zeta	
Heth	ח	𐤇	8	Η η		Eta	
Teth	ט	𐤈	9	Θ θ		Theta	
Jod	י	𐤉	10	Ι ι	•	Iota	I
Caph	כ	𐤊	20	Κ κ	•	Kappa	C
Lamed	ל	𐤋	30	Λ λ	•	Lambda	L
Mem	מ	𐤌	40	Μ μ	•	Mu	M
Nun	נ	𐤍	50	Ν ν	•	Nu	N
Samech	ס	𐤎	60	Ξ ξ		Xi	
Oin	ע	𐤏	70	Ο ο	•	Omicron	O
Pe	פ	𐤐	80	Π π	•	Pi	P
Tzadi	צ	𐤑	90	Ϛ		Episemon hau ἐπισημων hau	
Koph	ק	𐤒	100				
			100	Ρ ρ	•	Rho	R
Resh	ר	𐤓	200				
			200	Σ σ	•	Sigma	S
Shin	ש	𐤔	300				
			300	Τ τ	•	Tau	T
Tau	ת	𐤕	400				
			400	Υ υ	•	Upsilon	U
			500	Φ φ		Phi	
			600	Χ χ		Chi	
			700	Ψ ψ		Psi	
			800	Ω ω		Omega	
			900	Ϟ		Sanpi	

Column:

- Names Of The Hebrew Letters.
- Samaritan Letters.
- Hebrew And Chaldean Letters.
- Numerical Equivalents Of The Letters.
- Capital And Small Greek Letters.
- The Letters Marked With Asterisks Are Those Brought To Greece From Phœnicia by Cadmus.
- Name Of The Greek Letters.
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Daleth	ד	𐤃	4	Δ δ	•	Delta	D
He	ה	𐤄	5	Ε ε	•	Epsilon	E
Vau	ו	𐤅	6	Ϝ ϝ	•	Digamma	Fv
Zain	ז	𐤆	7	Ζ ζ		Zeta	
Heth	ח	𐤇	8	Η η		Eta	
Teth	ט	𐤈	9	Θ θ		Theta	
Jod	י	𐤉	10	Ι ι	•	Iota	I
Caph	כ	𐤊	20	Κ κ	•	Kappa	C
Lamed	ל	𐤋	30	Λ λ	•	Lambda	L
Mem	מ	𐤌	40	Μ μ	•	Mu	M
Nun	נ	𐤍	50	Ν ν	•	Nu	N
Samech	ס	𐤎	60	Ξ ξ		Xi	
Oin	ע	𐤏	70	Ο ο	•	Omicron	O
Pe	פ	𐤐	80	Π π	•	Pi	P
Tzadi	צ	𐤑	90	Ϟ ϟ		Episemon hau ἐπισημων hau	
Koph	ק	𐤒	100				
			100	Ρ ρ	•	Rho	R
Resh	ר	𐤓	200				
			200	Σ σ	•	Sigma	S
Shin	ש	𐤔	300				
			300	Τ τ	•	Tau	T
Tau	ת	𐤕	400				
			400	Υ υ	•	Upsilon	U
			500	Φ φ		Phi	
			600	Χ χ		Chi	
			700	Ψ ψ		Psi	
			800	Ω ω		Omega	
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Elijah Fed by Ravens,
by Julius Schnorr von Carolsfeld, 1873

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Anubis says, "O ye who bring words true or false to me [remember] that it is Thoth who weigheth them." Concerning Osiris we read, "When the weighing of

words taketh place he smiteth evil; he hath a right heart, and he holdeth the words in the Scales in the holy place wherein the trial of the secret things of

the spirits taketh place. It is the god who riseth 'who hath made all the beings who are in the Tuat.' -The Gods of the Egyptians:190

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THE
ROYAL
MASONIC CYCLOPÆDIA

OF
HISTORY, RITES, SYMBOLISM,
AND BIOGRAPHY.

EDITED BY

KENNETH R. H. MACKENZIE, IX^o,

("CRYPTONYMUS,")

HON. MEMBER OF THE CANONGATE KILWINNING LODGE, NO. 2, SCOTLAND.

CONTAINING UPWARDS OF THREE THOUSAND SUBJECTS, TOGETHER WITH
NUMEROUS ORIGINAL ARCHÆOLOGICAL ARTICLES ON TOPICS
NEVER BEFORE TREATED IN ANY SIMILAR WORK.



LONDON:
BRO. JOHN HOGG, PATERNOSTER ROW.

MDCCLXXVII.

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Hermes is generally referred to in the old manuscripts as one of the founders of Masonry. Should it ever be proved, as some suspect, that modern Masonry is only a *rifacimento* [recasting or adaptation] of the ancient Egyptian mysteries, derived through the alchemists, Hermes should occupy no inconsiderable position. At any rate, Hermes is regarded as an individual, and the Grand Lodge MS. (dated 1632) specially says:—"...This same *Hermarines* was afterwards called *Hermes*, the father of *Wisdom*; he found one of the two pillars of stone, and found the science written thereon, and he taught it to other men." -The Royal Masonic Cyclopaedia of History, Rites, Symbolism, and Biography:309

THE MASONIC MAGICIAN



THE LIFE AND DEATH OF COUNT CAGLIOSTRO
AND HIS EGYPTIAN RITE

PHILIPPA FAULKES AND ROBERT L.D. COOPER



Philippa Faulkes

We know that the timeline of alchemical science weaved its way from Egypt to Greece with Pythagoras, Plato, Socrates and Aristotle as its disciples; it then spread through the major religions via the respective sects– the Essenes, the Sufi, Jewish Cabbalists, and the Knights Templar. It reached the echelons of Renaissance England to be embraced by luminaries such as Francis

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