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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
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The Mysteries of Masonry are founded on the “Two Truths” of the goddess Ma’at, who survives in them, even by her name. *“How few newly-made Masons but go away (from their initiation) imagining that it (the word communicated with mouth to ear, and at low breath) has some connection with the ‘marrow in the bone.’ What do they know of that mystical personage known to some adapts as the ‘venerable Mah?’”* This question is asked and left unanswered in “Isis Unveiled” [Vol. ii. p. 388.] by an Initiate in various mysteries. The essential idea of Masonry is that of a Company or Brotherhood of

builders working under the Master Architects, just as the Company of the Seven Khnemu work under the direction of Ptah and Ma’at; Ptah being the artisan who built with Truth; that is, with Ma’at. The Seven Khnemu are their operatives. Egypt will re-identify Masonry as a mystic craft, with foundations in facts that go beyond the religious Mysteries of the Hebrews, Romans, or Greeks. Here, for example, is Masonry: An Egyptian scribe addresses the gods as the *“Nutriu, who test by their Level (the Mason’s level) the words of men; the lord of law (i.e. Ma’at). Hail to you, ye gods, ye associate gods.”*

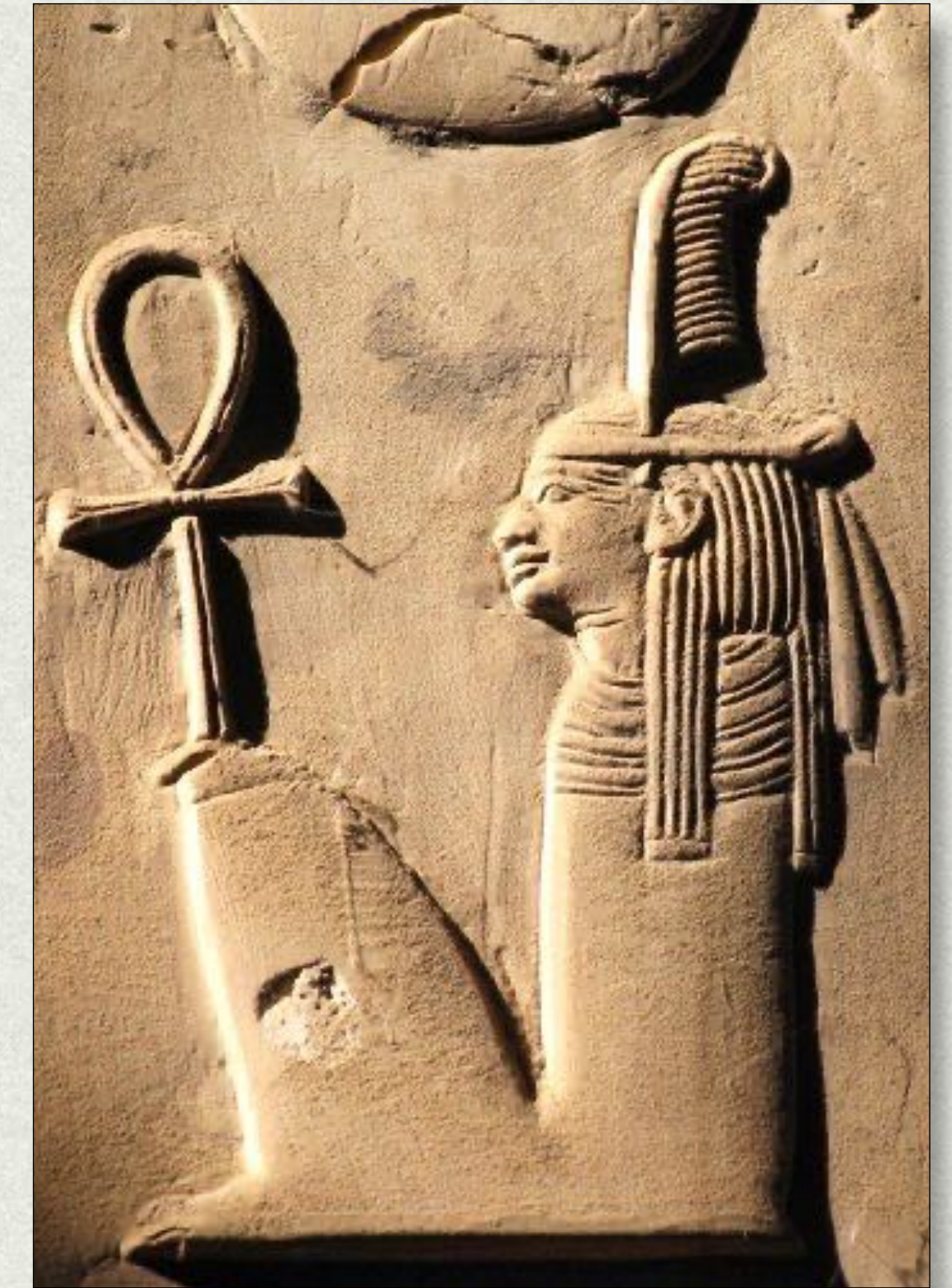
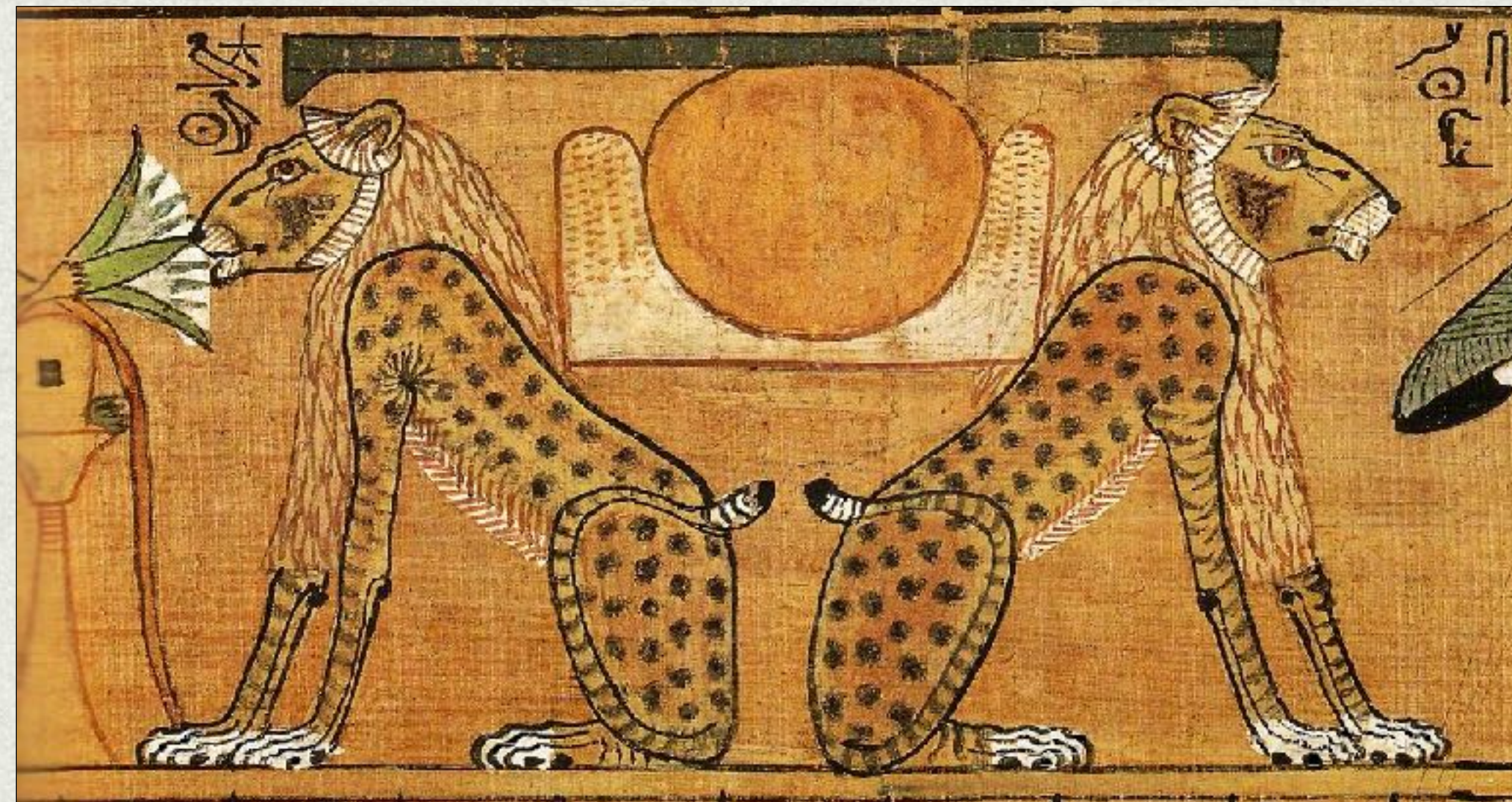
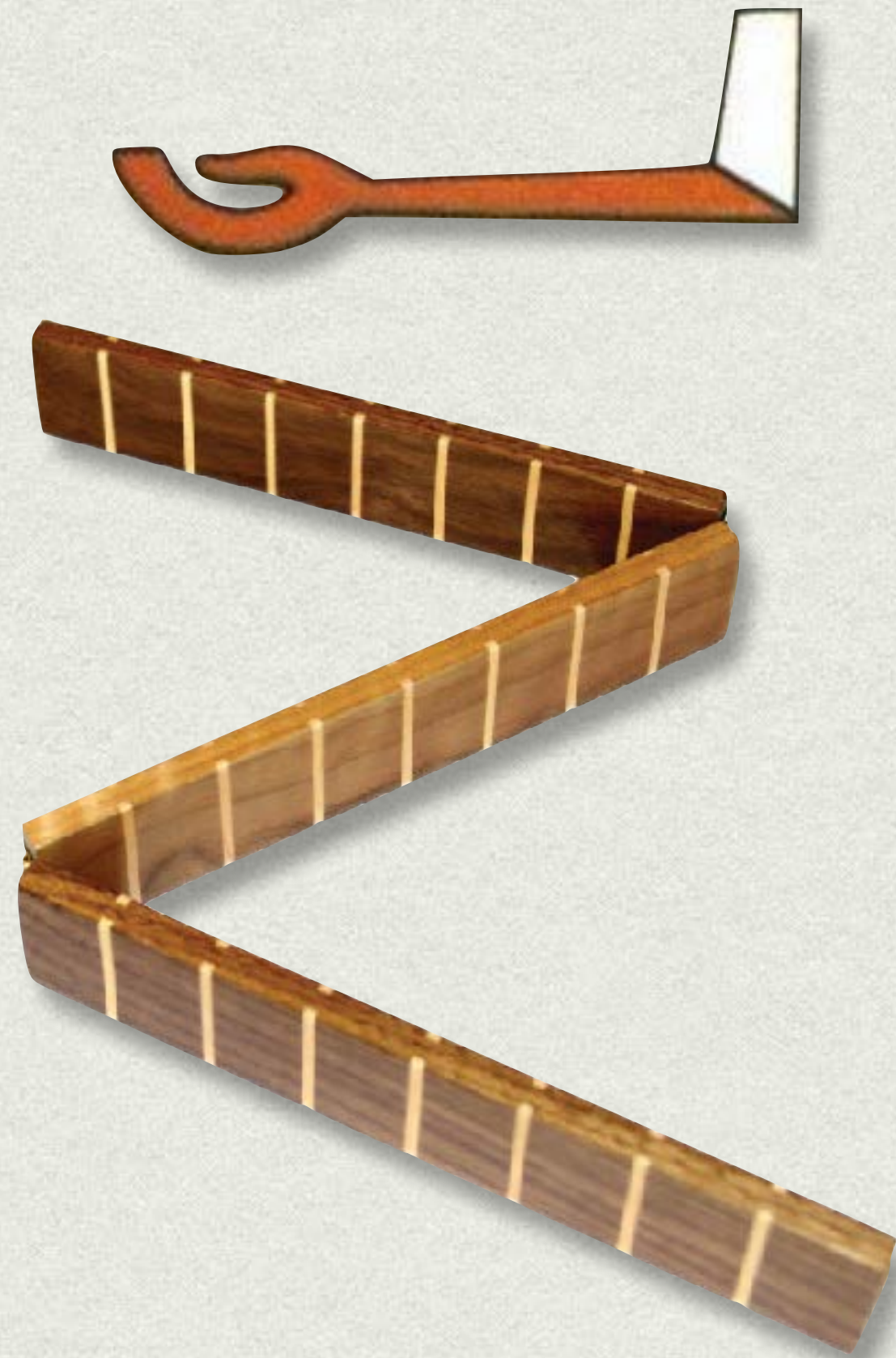
Ma’at, bas-relief from Nefertari’s tomb



A mason in Egyptian is a *Makh*, and Ma'at has an earlier form in *Makh*, for rule and measure. *Sen* denotes a brother or brotherhood; *Sen-sen* means to fraternise. Thus derived, the *Mâsen* or *Makh-sen* would be the Brother-Mason of the craft, and the fraternity would be that of Ma'at, not only as masons, but as that of Truth. The Masonic Brotherhood is founded on "Truth," as one of its primordial tenets; and Ma'at is Truth. The Initiate is instructed to be true and trusty, and is consecrated to the Truth, which alone is immutable and eternal. This Truth was first founded and

expressed by the stone-squarers and polishers in the typology and language of building. Hence the symbols, the square, compasses, and other Masonic emblems. One sign worn by Ma'at is the ostrich feather, which denotes both light and shade, or black and white. The Masons likewise wear a suit of black, with white aprons, gloves, stockings, and sometimes white shoes, which are the exact equivalent of the feather of light and shade worn by the goddess Ma'at. In their processions the Masons always walk Two and Two; and Ma'at is dual; *Sen* means two.

Ma'at



The eye is one of the Masonic signs. In Egyptian Ma'at is the eye, and the word also signifies seeing. The hand is proffered in greeting to make the peculiar sign of the Brotherhood, and the hand extended to offer and give is an ideograph of Ma'at. The hands crossed in making the circle of the mystic chain form another hieroglyphic of Ma'at or *Mah*, the crossed loop, tie, wreath, or crown.

Masons read the twenty-four inch rule as a sign of the twenty-four hours, or day and night. The twenty-four inch rule represents two feet; and two feet in Egyptian read *Mâti*, a pair of footsoles, as well as the Two Truths of Ma'at; the Two Truths that were the basis on which all stood. The pair of shoes occasionally found with the pair of half-opened compasses on the tombs of masons in Rome are the same

symbolically as the pair of feet on the ancient stones of Britain and Ireland and in Polynesia or other parts of the world, and these may be interpreted by the pair of feet or the "footstep and the sole" of the Two Lion gods of Egypt who kept the gates or divisions of the Two Solstices, north and South. The half-closed compasses which accompany them denote the midway of the equinoctial level.

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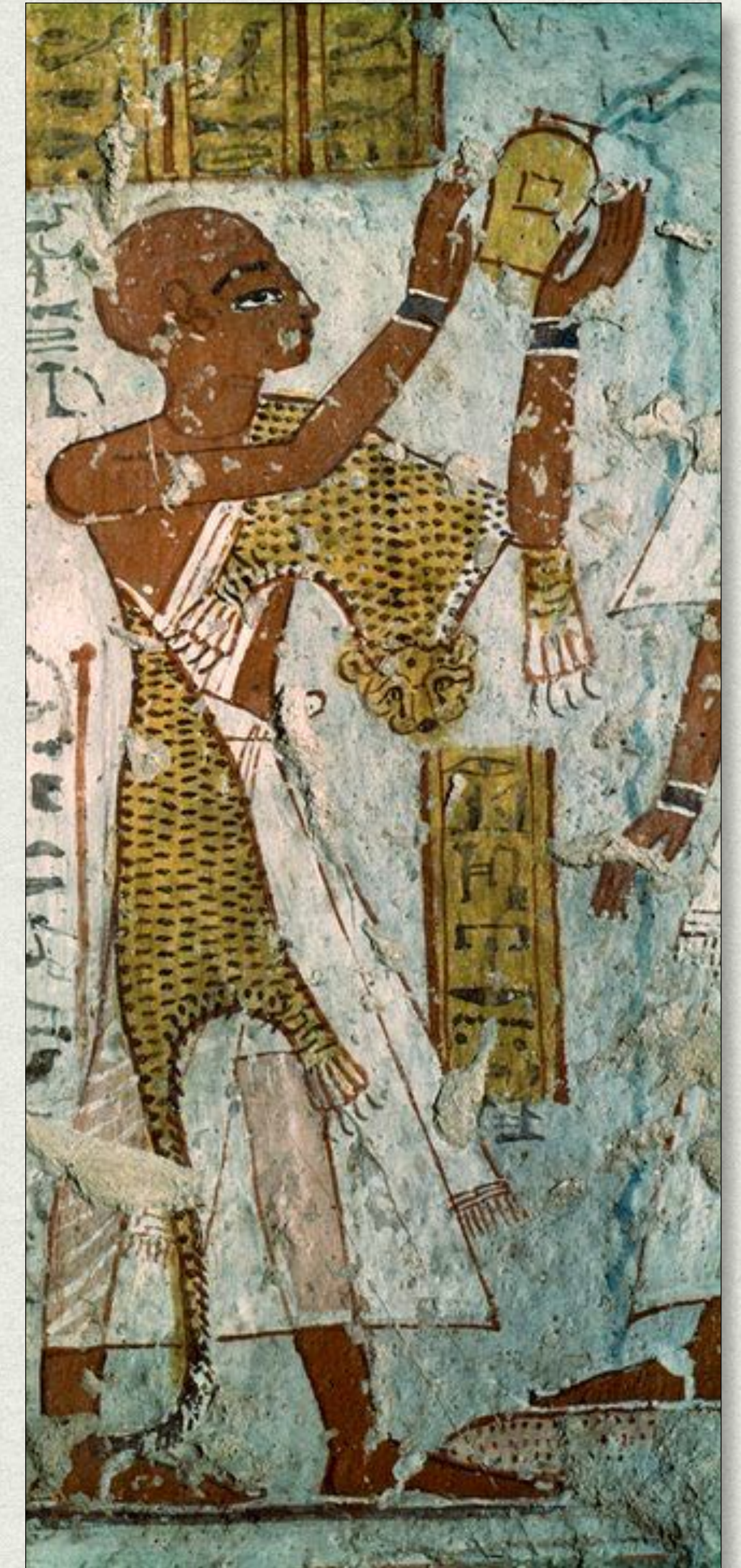
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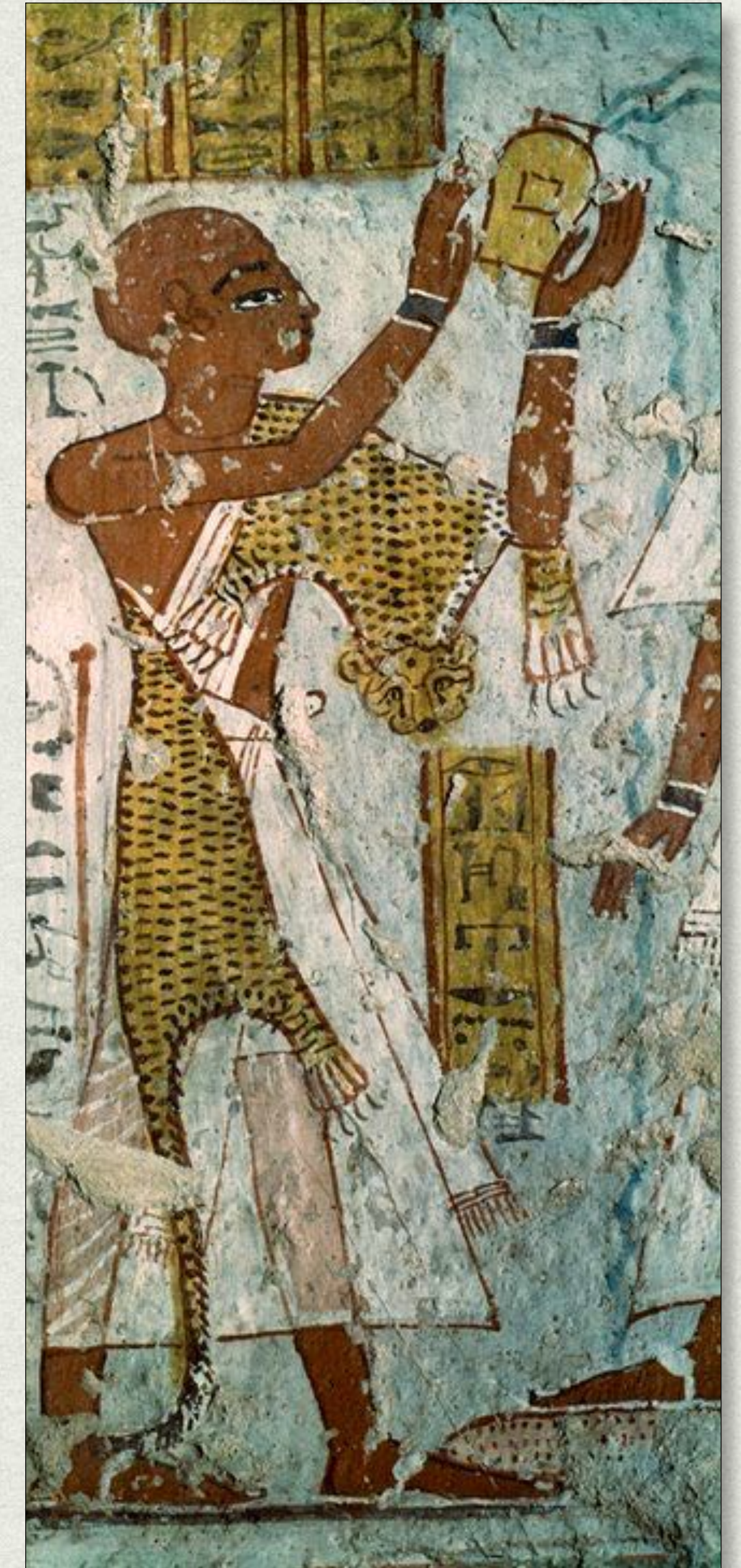




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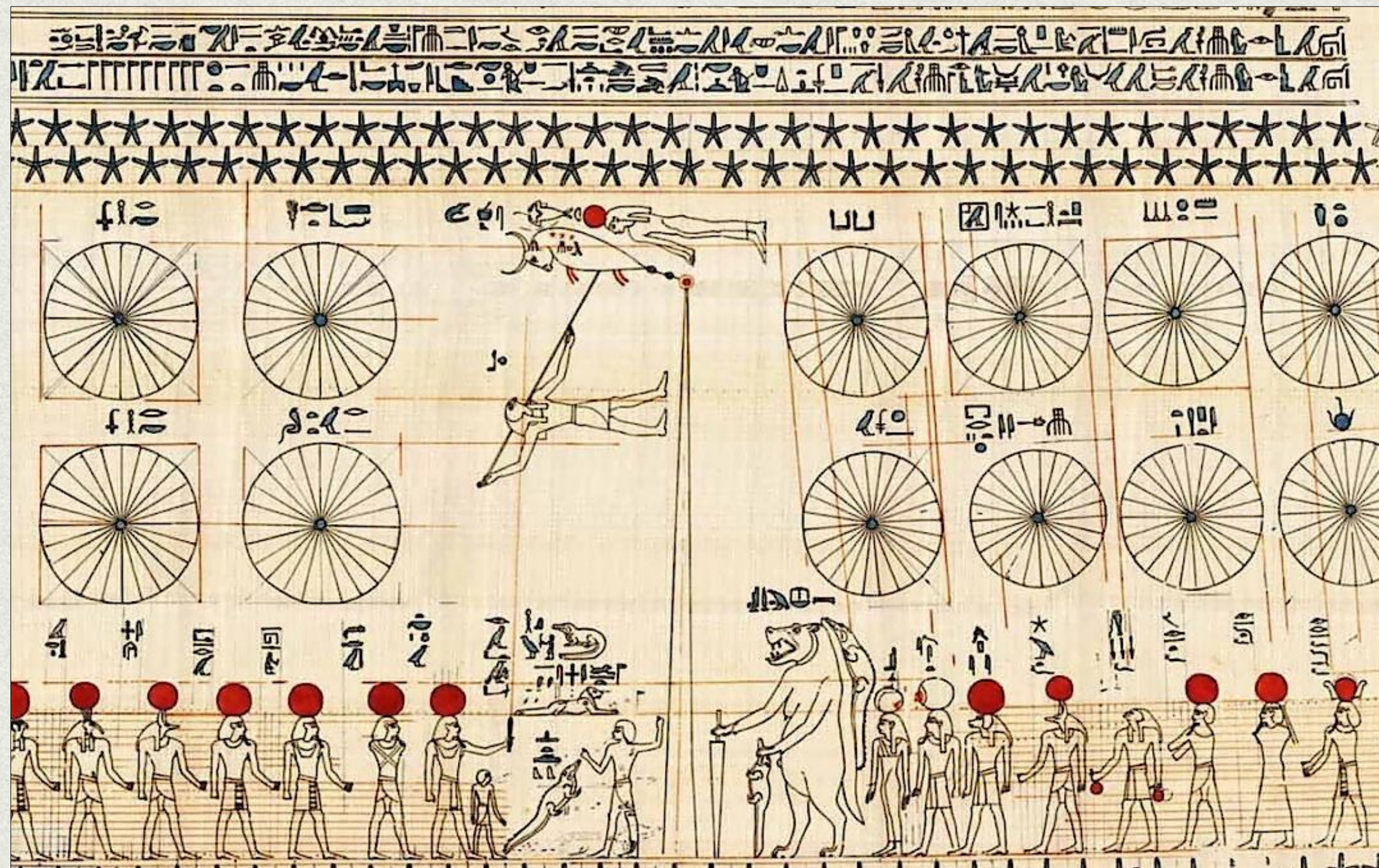
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Ancient Egyptian Calendar

The substitution of solar for lunar months was the earliest change in the Egyptian year. It was then made to consist of twelve months of thirty days each, making a total of 360 days: but as it was soon discovered that the seasons were disturbed, and no longer

corresponded to the same months, so five additional days were introduced at the end of the last month, Mesoré, in order to remedy the previous defect in the calendar, and to insure the returns of the seasons to fixed periods. The twelve months were *Thoth*,

Paopi, *Athor*, *Choeak*, *Tobi*, *Mechir*, *Pihamenoth*, *Pharmuthi*, *Pachons*, *Paoni*, *Epep*, and *Mesoré*: with the year being divided into three seasons, each period comprised four of these months. -*The Manners and Customs of the Ancient Egyptians*, v.2, p.368-9



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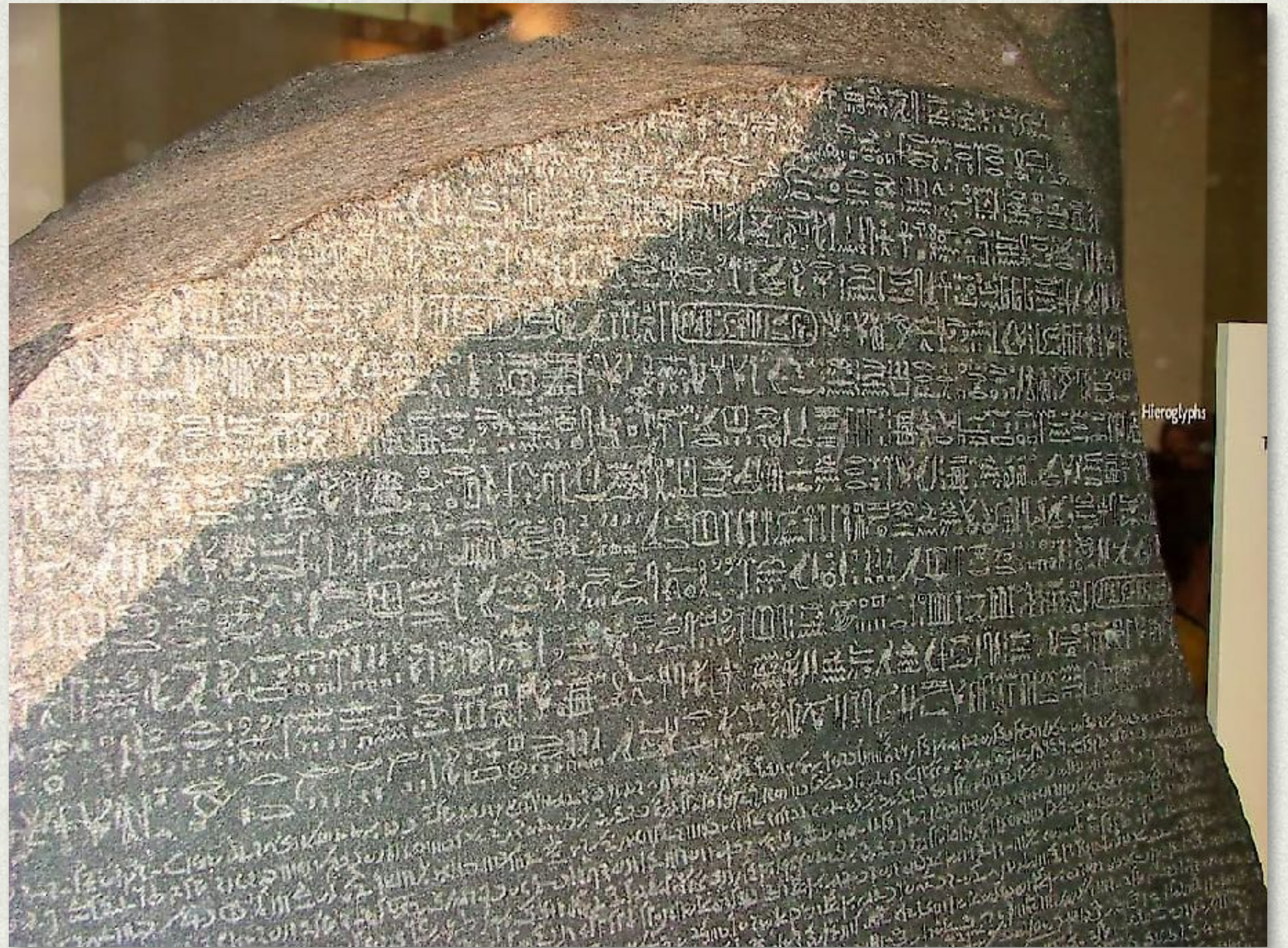
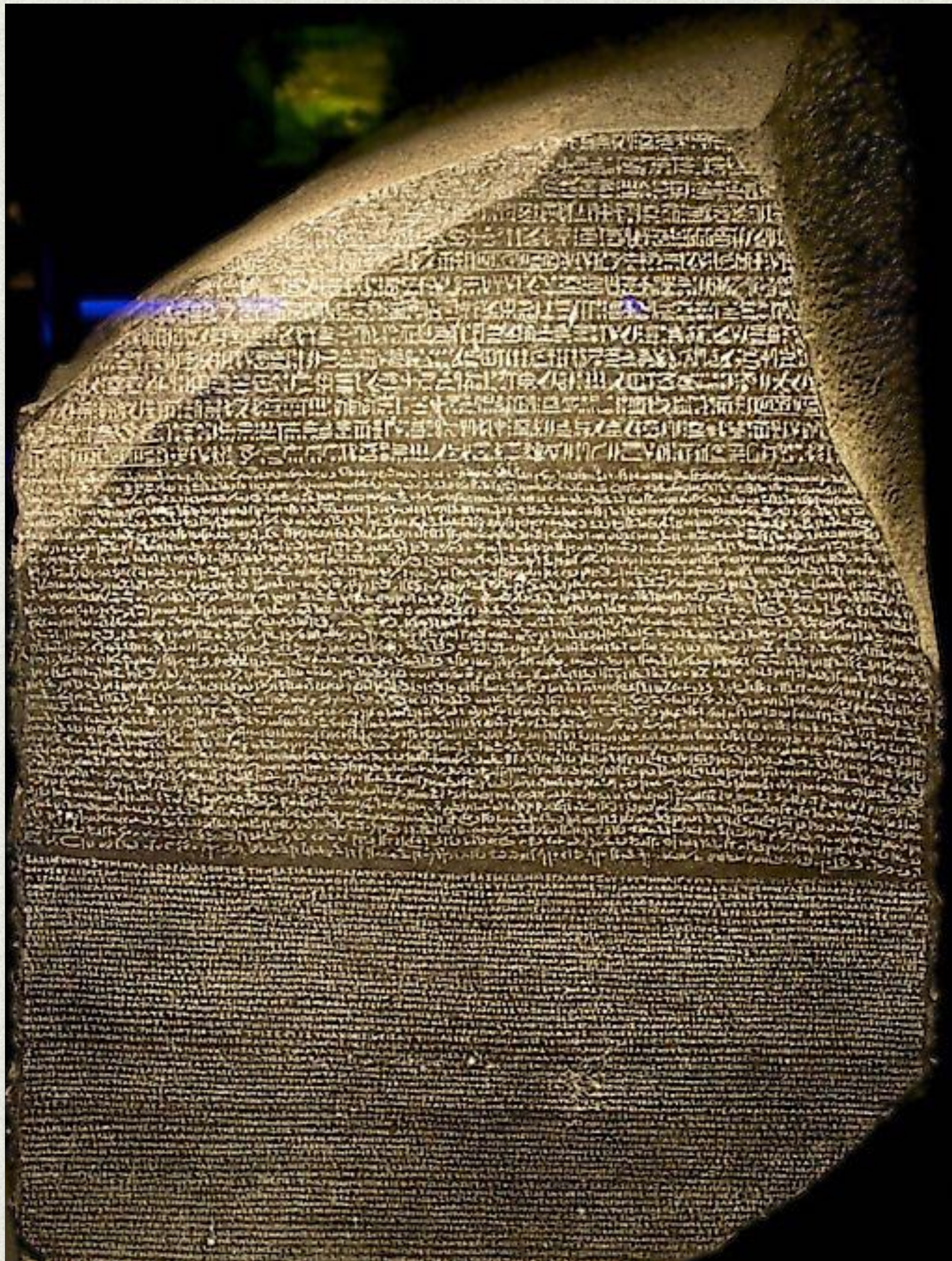
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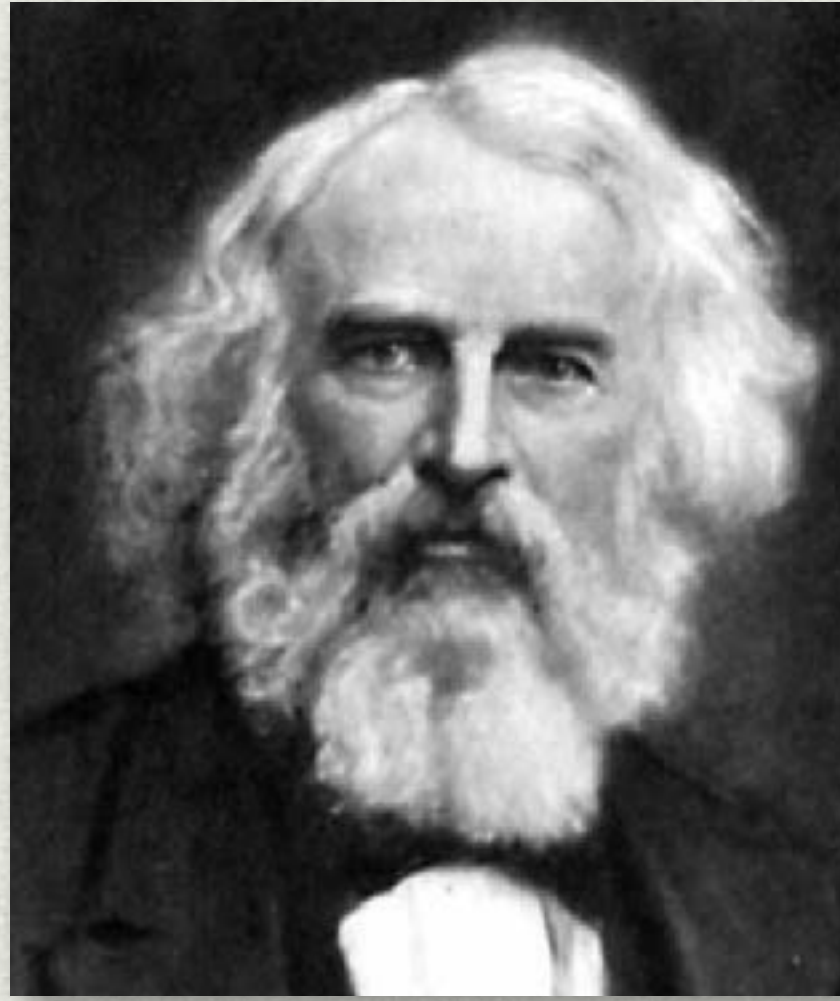
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Hermes Trismegistus

by Henry Wadsworth Longfellow

Still through Egypt's desert places
Flows the lordly Nile,
From its banks the great stone faces
Gaze with patient smile.
Still the pyramids imperious
Pierce the cloudless skies,
And the Sphinx stares with
mysterious,
Solemn, stony eyes.

But where are the old Egyptian
Demi-gods and kings?
Nothing left but an inscription
Graven on stones and rings.
Where are Helios and Hephæstus,
Gods of eldest eld?
Where is Hermes Trismegistus,
Who their secrets held?

Where are now the many hundred
Thousand books he wrote?
By the Thaumaturgists plundered,
Lost in lands remote;
In oblivion sunk forever,
As when o'er the land
Blows a storm-wind, in the river
Sinks the scattered sand.

Something unsubstantial, ghostly,
Seems this Theurgist,
In deep meditation mostly
Wrapped, as in a mist.
Vague, phantasmal, and unreal
To our thought he seems,
Walking in a world ideal,
In a land of dreams.

Was he one, or many, merging
Name and fame in one,
Like a stream, to which, converging,
Many streamlets run?
Till, with gathered power proceeding,
Ampler sweep it takes,
Downward the sweet waters leading
From unnumbered lakes.

By the Nile I see him wandering,
Pausing now and then,
On the mystic union pondering
Between gods and men;
Half believing, wholly feeling,
With supreme delight,
How the gods, themselves concealing,
Lift men to their height.

Or in Thebes, the hundred-gated,
In the thoroughfare
Breathing, as if consecrated,
A diviner air;
And amid discordant noises,
In the jostling throng,
Hearing far, celestial voices
Of Olympian song.

Who shall call his dreams fallacious?
Who has searched or sought
All the unexplored and spacious
Universe of thought?
Who, in his own skill confiding,
Shall with rule and line
Mark the border-land dividing
Human and divine?

Trismegistus! three times greatest!
How thy name sublime
Has descended to this latest
Progeny of time!
Happy they whose written pages
Perish with their lives,
If amid the crumbling ages
Still their name survives!

Thine, O priest of Egypt, lately
Found I in the vast,
Weed-encumbered, sombre, stately,
Grave-yard of the Past;
And a presence moved before me
On that gloomy shore,
As a waft of wind, that o'er me
Breathed, and was no more.

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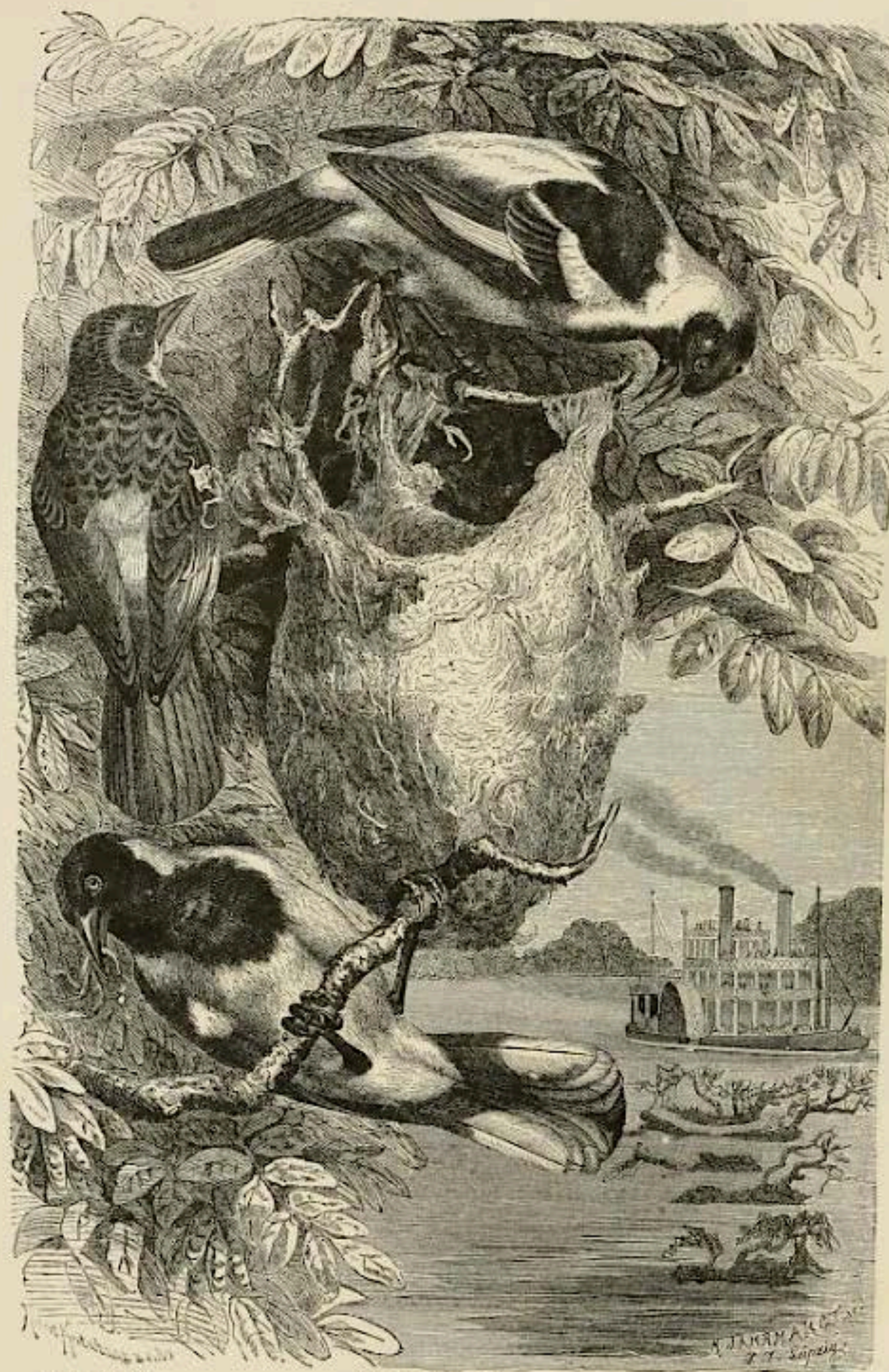
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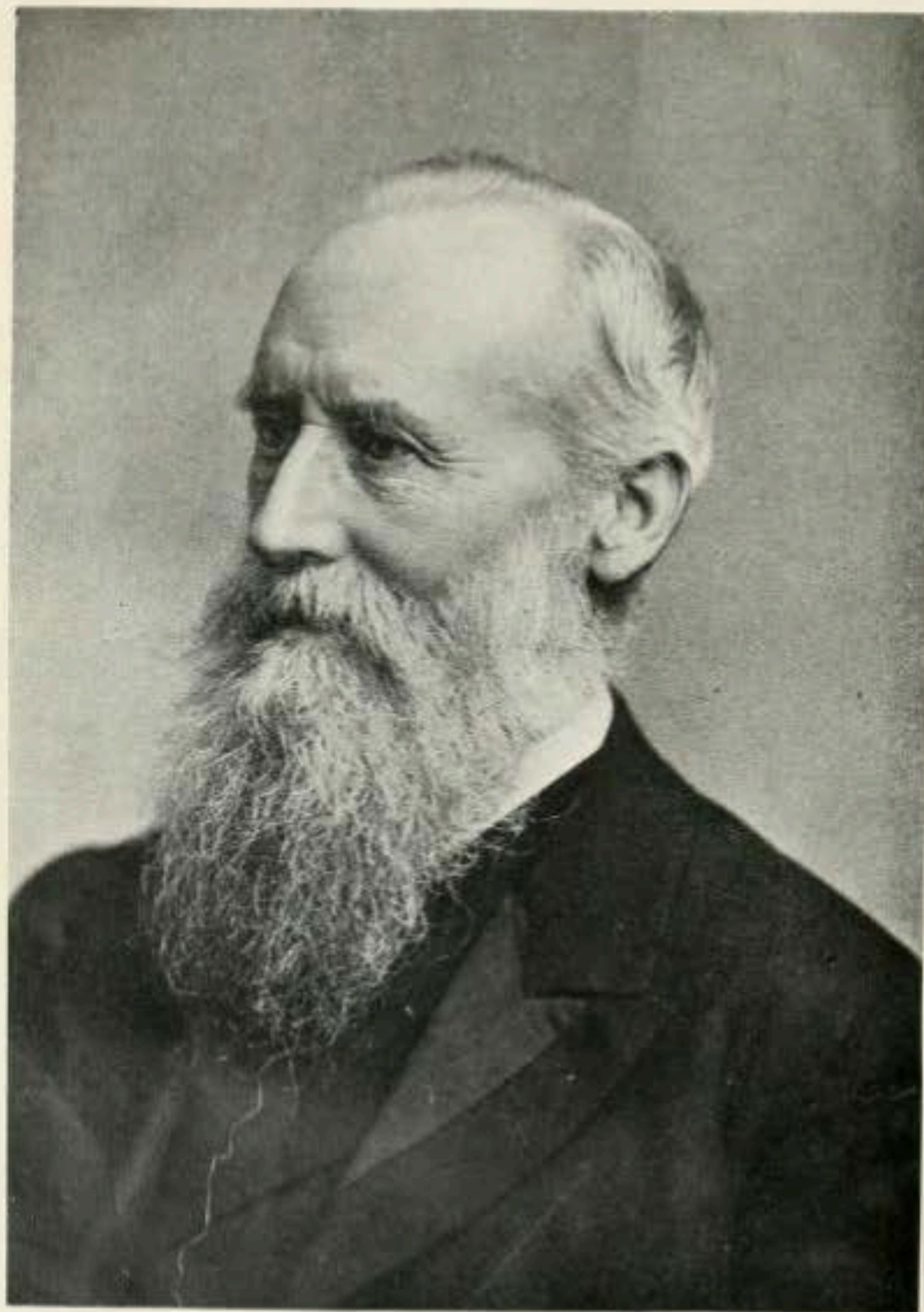
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Elliott & Fry

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A
HISTORY OF CHEMISTRY

FROM THE EARLIEST TIMES

BY THE LATE

JAMES CAMPBELL BROWN,

D.Sc. (LOND.), LL.D. (ABDN.),

Professor of Chemistry in the University of Liverpool

WITH A PORTRAIT AND ONE HUNDRED AND SIX
ILLUSTRATIONS

SECOND EDITION

EDITED BY

HENRY HILTON BROWN,

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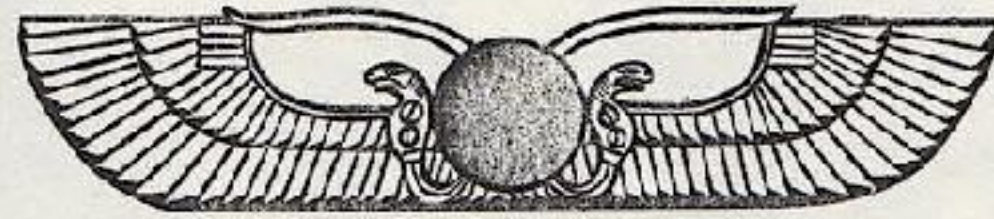
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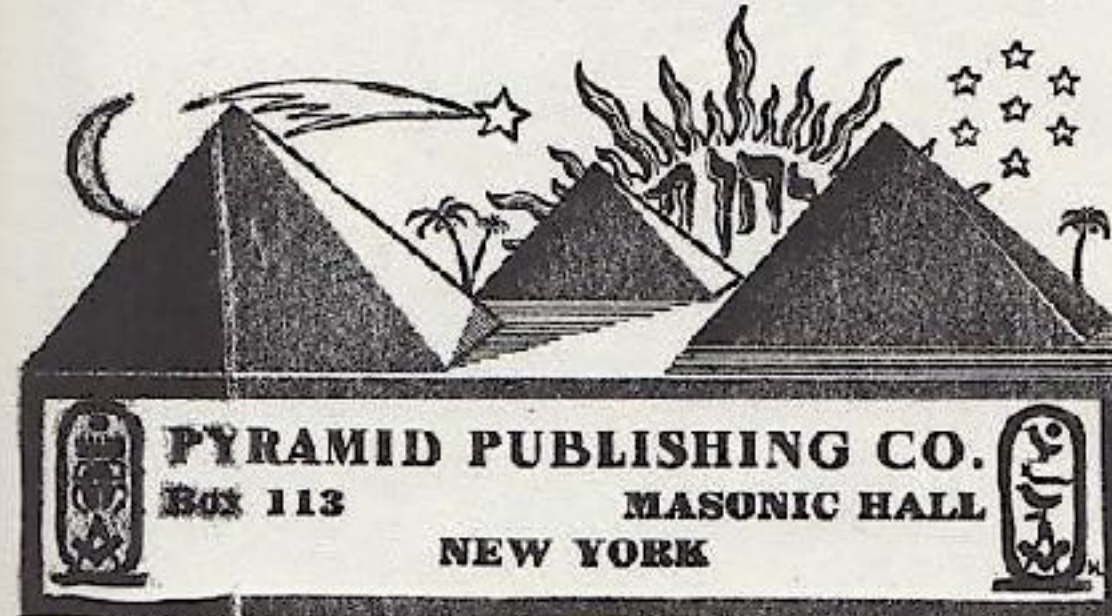
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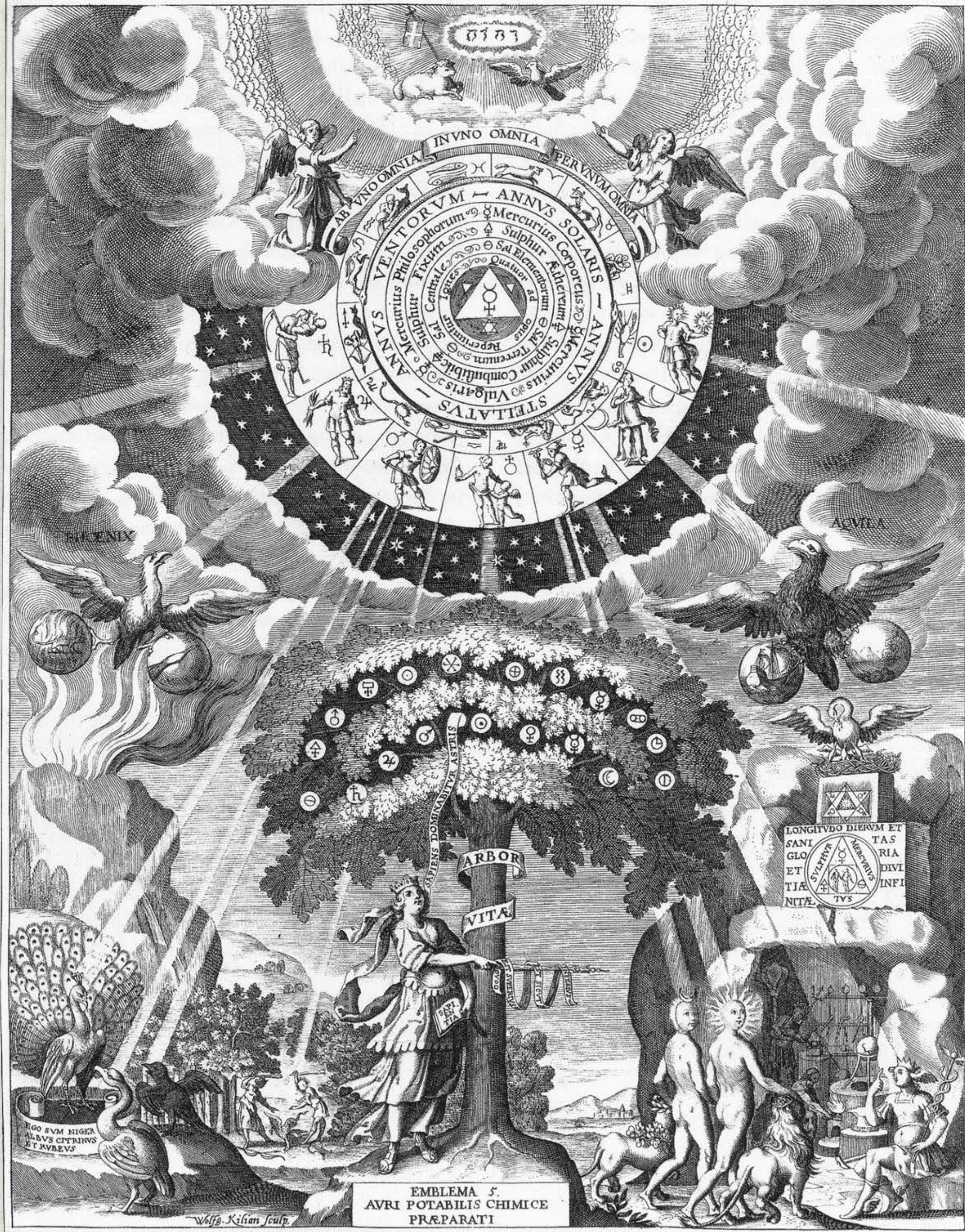
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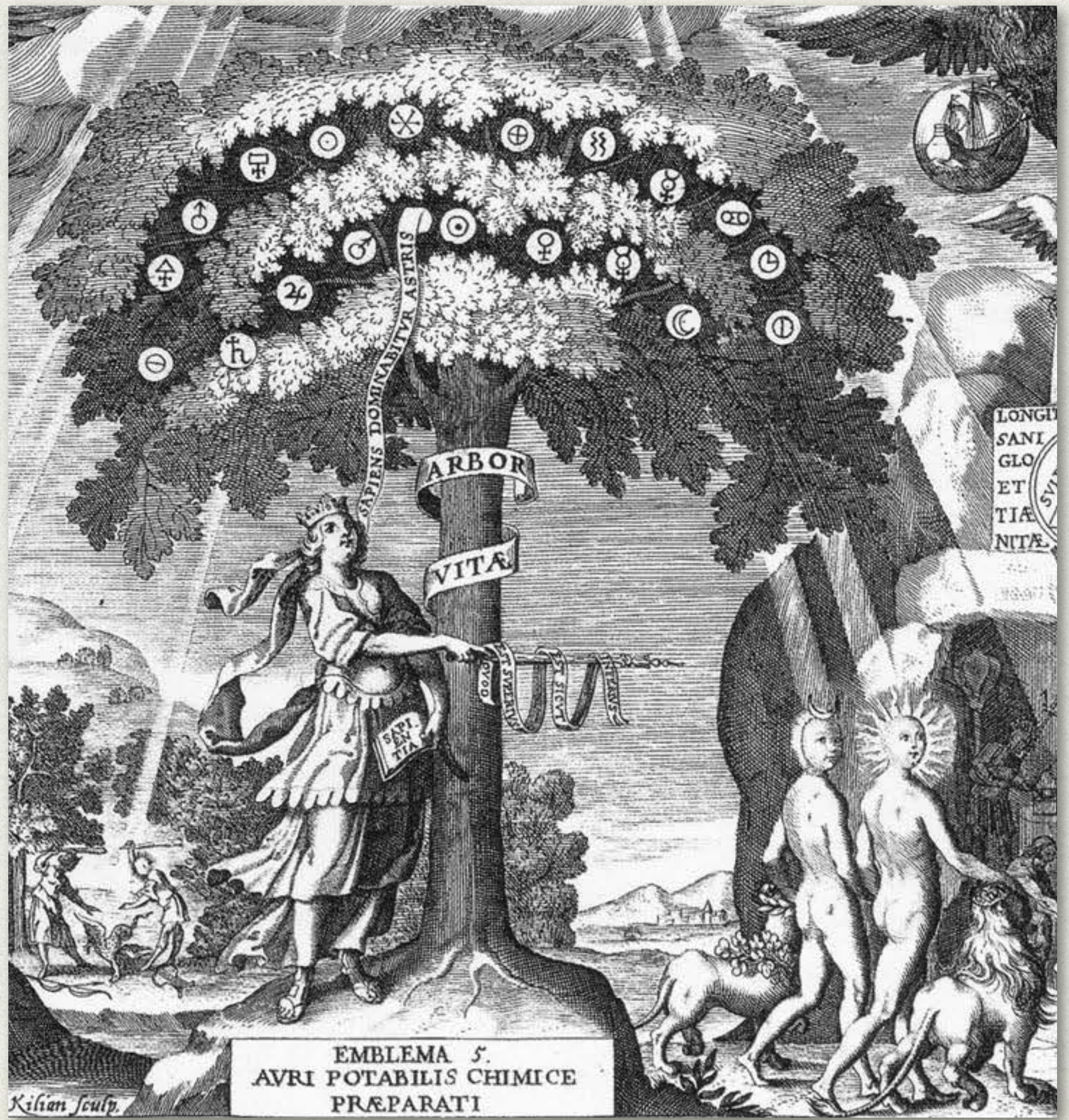
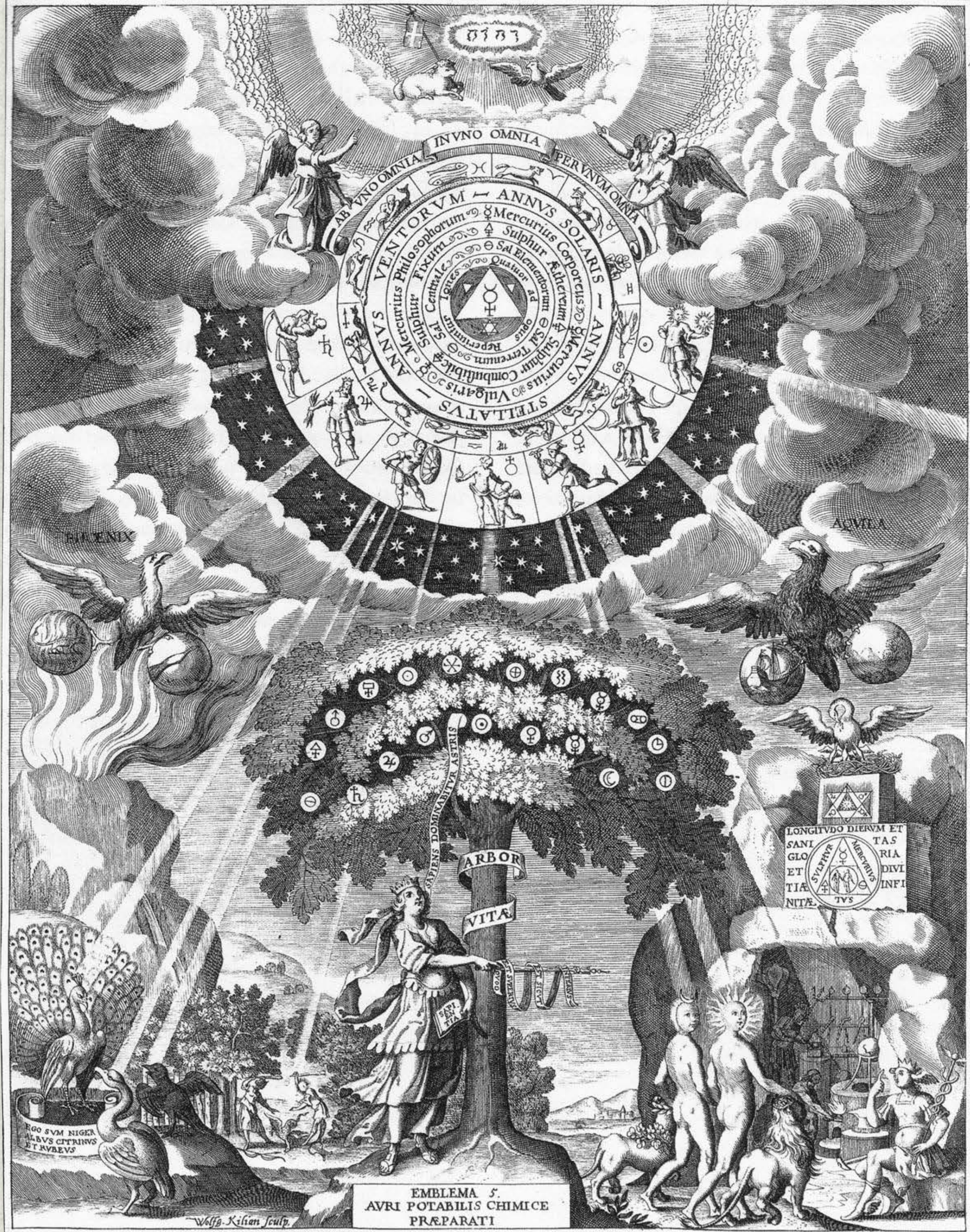


Anonymous

KESSINGER LEGACY REPRINTS



The chemical preparation of aurum portabile



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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 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.

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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' Encyclopaedia*.)

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From *Historia Doctum Patidicorum*.

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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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:

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THE
DIVINE
PYRAMIDER

OF

Hermes Mercurius Trismegistus,
In XVII. BOOKS.

Translated formerly out
of the *Arabick* into *Greek*, and
thence into *Latine*, and *Dutch*,
and now out of the Original
into *Englisb*;

By that Learned Divine
Doctor *Everard*.

London, Printed by Robert White,
for Tho. Brewster, and Greg. Moule,
at the Three Bibles in the Poul-
trey, under Mildreds
Church. 1650.

If we consult alchemical manuscripts, no matter the date or author or language, we find constant mention of Hermes Trismegistus, who was indeed considered, and sometimes designated, the father of alchemy. In a treatise attributed to Albertus Magnus, we are told that the tomb of Hermes was discovered by Alexander the Great in a cave near Hebron. In this was found a slab of emerald, which had been taken from the hands of the dead Hermes, by "Sarah, the wife of Abraham," and which had inscribed upon it, in Phoenician characters, the precepts of the great master concerning the art of making gold. The inscription consisted of thirteen sentences, and is to be found in numerous alchemical works. It is for the most part very difficult to understand, and in this respect

closely resembles most of the great mass of the middle age alchemical literature. The following is cited as the inscription of the *Smaragdine Table*, [Emerald Tablet] and is to be found in very early MSS. in various languages:

"Firstly.— I speak not fictitious things, but that which is certain and most true.

Secondly.— What is below, is like that which is above; and what is above, is like that which is below: to accomplish the miracle of one thing.

Thirdly.— And as all things were produced by the one word of one Being, so all things were produced from this one thing by adaptation.

Fourthly.— Its father is the sun, its mother the moon, the wind carries it in its belly, its nurse is the earth.



The History of Magic

CHAPTER IV

HERMETIC MAGIC

It is in Egypt that Magic attains the grade of completion as a universal science and is formulated as a perfect doctrine. As a summary of all the dogmas which obtained in the ancient world, nothing surpasses and indeed nothing equals those few paragraphs graven on precious stone by Hermes and denominated the Emerald Tablet. Unity of being and unity in the harmony of things, according to the ascending and descending scales; progressive and proportional evolution of the Word; immutable law of equilibrium and graduated progress of universal

analogies; correspondence between the idea and its expression providing a measure of likeness between Creator and created; essential mathematics of the infinite, proved by the dimensions of a single angle in the finite: all this is expressed by the one proposition: "that which is above is like that which is below, and that which is below is like that which is above, for the fulfillment of the wonders of the one thing." Hereunto are added the revelation and illuminating description of the creative agent, the pantomorphic fire [capable of assuming all shapes], the great medium of occult force—in a word, the Astral Light.



THE GREAT HERMETIC ARCANUM

Hermes goes on to set forth in what manner this light, which is also a force, can be applied as a lever, as an universal dissolvent and as a formative and coagulative agent; how also this light must be extracted from the bodies in which it lies latent in order to imitate all the artifices of Nature by the aid of its diverse manifestations as fire, motion, splendour, radiant gas, scalding water or finally igneous earth. The Emerald Tablet contains all Magic in a single page.* The other works attributed to Hermes, such as the Divine Pymander, Asclepius, Minerva of the World, etc., are generally regarded by critics as productions of the School of Alexandria; but they contain notwithstanding the Hermetic

traditions which were preserved in theurgic sanctuaries. For those who possess the keys of symbolism the doctrines of Hermes can never be lost; amidst all their ruin, the monuments of Egypt are as so many scattered leaves which can be collected, and the book of those doctrines thus reconstructed entirely. In that vast book, the capital letters are temples and the sentences are cities punctuated with obelisks and by the sphinx.

*The legend concerning the Emerald Tablet is that it was found by Alexander the Great in the tomb of Hermes, which was hidden by the priests of Egypt in the depths of the Great Pyramid of Gizeh. It was supposed to have been written by Hermes on a large plate of emerald by means of a pointed diamond.

—facing p.394 in *The History of Magic*, by Eliphas Levi



VERVM SECRE-
 TORVM HERMETIS
 VERVM SINE MEN-
 GIO CERTVM & VERISSI-
 MVM, QVOD EST INFERVS, EST SV-
 CVT QVOD EST SVPERIVS; & QVOD EST SV-
 PERIVS, EST SICVT QVOD EST INFERIVS: AD PERPE-
 TRANDA MIRACVLA REIVNI, ET SICVT OMNES RES
 DERIVANT AB VNO, MEDITATIONE VNIVS, SIC OMNES RES
 NATI & FVERVNT AB HAC VNA RE. ADAPTATIONE. PATER EI
 EST SOL, MATER EIVS LVNA, PORTAVIT ILLVD VENTVS IN VENTRE
 VO: NVTRVX EIVS TERRA EST. PATER OMNIS, TELESMI TOTI, MVNDI
 EST HIC. VIS EI, INTEGRA EST. SI VERSA FVERIT IN TERRAM, SEPARABIS
 TERRAM AB IGNE, SVBTILE A SPISSO, SVAVITER. CVM MAGNO INGENIO. ASCEN-
 DIT, TERRA IN COELVM, ITERVMQVE DESCENDIT IN TERRAM, & REGIPIT VIM
 SVPERIORVM & INFERIORVM. SIC HABEBIS GLORIAM TOTI, MVNDI. IDEO FVGI-
 AT TE OMNIS OBSCVRITAS. HIC EST TOTIVS FORITVDINIS FORITVDO. FORTIS
 QVIA VINGET OMNEM REM SVBTILEM, OMNEMQVE SOLIDAM PENETRABIT. SIC MVNDVS
 CREATVS EST. HINC ERVNT ADAPTATIONES MIRABILES, QVAVM MODVS HIC EST. ITA QVE
 VOCATVS SVM HERMES TRISMEGISTVS, HABENS TRES PARTES PHILOSOFIAE. TOTIVS MVNDI.
 COMPLETVM EST QVOD DIXI DE OPERATIONE SOLIS.

Auff Deutsch:

Wirklich, sonder Lügen gewiss und auff dar aller wahrhaftigste, Nils so UNTEN ist, ist gleich dem OBERN,
 Und dils so OBEN ist, ist gleich dem VNTERN: darmit man kan erlangen und verrichten Miracule oder wuñter-
 lichen EINES EINIGEN DINGES. Vnd gleich wie ALLE DINGE von EINEM DINGE ALLEINE geschaffet,
 durch den Willen und Gebot EINES EINGEN, der abtracht; also außsprichet und können ALLE DINGE von
 denselben EINEM DINGE, durch schickung und Vereinigung zůlassen gemacht. Die SONNE ist sein VATER, und
 der MOND ist seine MUTTER; der WINDT hat in getragen in seinem Bauch: Sein ERNEHRERIN oder Amme
 ist die ERDE. Dieser ist der VATER ALLER VOLLKOMMENHEIT dieser gantzen Welt. SEINE MACHT
 ist VOLLKOMMEN, wann ES ver wandelt wird in ERDE. So soltu das Erreich von FEVVER scheiden; und
 das Subtile vom tricken oder groben, gantz Lieblich mit großer bescheidenheit und verstande. Es stehet von der
 ERDEN in HIMMEL, und vom HIMMEL wieder zů ERDEN, und gewinnet also die Kraft der oberen und
 vnteren. ALSO WIRSTU HABEN ALLE HERRLIGKEIT DER GANTZEN WELT. Der halben weisheit von dir
 aller Verstand und Verwunderung. Dils ist von aller STERCKE die STERCKESTE STERCKE, dann es kan
 über winden alle subtiligkeit, und durchbringen alle Vte. ALSO IST DIE WELT GESCHAFFEN. Daher ge-
 schehen seltsame Vereinigungen, und werden MANCHERLEY WUNDER gewuñcket; welcher Weg, dis selben
 zů winden, dieser ist. Vnd bin darinn genant HERMES TRISMEGISTVS, habende drey theil der WELT
 HEIT der gantzen Welt. Es ist erfüllet alles was ich saget habe von dem WERCKE der SONNEN.

MERCURIUS TRISMEGISTUS in PIMANDRO.
 CUM DE RERVM NATVRA cogitare, ac MENTIS actu ad SVPERNA erigere, sopitis iam corporis tui, quomodo medium acci-
 dere solit us, qui ob lassitudinem vel defatigationem, somno transiit: subito mihi visus sum cernere quendam immensam ma-
 iudine corporis, qui me nomine vocans, in hunc modum clamavit: Quid est, o Mercuri, quod & AUDIRE & INTVERI desideras? Quid
 est, quod DISCERE cupis? Titim ego, Quisnam es, inquam? Sum, inquit Ille, PIMANDER, MENS DIVINA. PO-
 TENTIA, ac tu vide quid velis, IPSE vero TIBI VBI ADERO. Cupio, inquit, RERVM NATVRAM DISCERE, DEVM COGNOS-
 SCERE. Ad haec Ille: TVA ME MENTE COMPLECTERE, ET EGO TE IN CVNCTIS, VBI OPTARIS, ERVDIAM. Cum
 haec dixisset, mutavit formam, et VNIVERSA SVBITO REVELAVIT. Sic et cetera DOCTRINA.

Designatio PYRAMIDVM Petrosarū Triumphalū illarū, de Hūmido Radicali aut Prīmigenio Catholico MVNDI hūq; Seruatiq; Terrae novae (post Coluū incendio lōutione, & Elementorū assuantiū liquēfactione, Terrae, & quae in ea sunt operum,
 exaltatione, Esa. 65. v. 17. 2. Pet. 3. 1.) permanente futurū, in sinu centrali absolute fovētū; positiū in orbe Terrarū, tanquā Doctrinae solis hōris de MAGNESIA LAPIDIS Phil. Universalis Subjecti debito, indeq; & Sapientiam Primateriai, Ca-
 tholico, totum & Vnicū, prae ceteris omnib; Impatoriū triumphate, facies licetēstiss; codicēq; veridici. Divinitus extructarū; ad Mūdi quosq; presentis, p. IGNEM, Saxa perforatū & Omnia iudicante, Collagatione, Corruptione, Purgatione & Renovatio-
 ne Universalē, miraculū instar firmissime p̄sē, verē Saturnū, p̄dūantū; NEPTVNO, ANONI atq; VVLCANO, nec nō hūmūmūstis a mamb; ut vigilātib; ita & Laborib; ULIHMIAE, Arti Artū cū Antiquib; Certū, & actū; Sanctū, adeo etia; ve-
 cū alius & Thoma de Aquā attestāte, hominū aut reperiat Sicut, aut reddat Sauctū; Mūbilis & Mirifica, tūm ob hūc hūmūmūstis & delecto Nūmūmūstis & Iūmūmūstis NATVRAE, Sapiēte, p̄p̄tūm & creatarū; Philosophū; p̄p̄tūm & creatarū; velle Andronē Sava &
 Ayla tūstis; in violabiliter de-stimatarū; Sicut VSVM & FRVCTVM, & Doctrinae sibi fidelis, ex hieroglyphicū illarū dogmatico scripto hūc fallaci, ME fideliter a hūmūstis, Philosophū Theosophicū, Mete, Sētib; & & hūmūstis sententiā; rimari velle
 totū HENRICI KHUNRATH LIPS: Theophilus amicus fidelis & MED. utriusq; DOCT. Artē Spagiriā laudat, hūmūstis celebrat. Annūmationis, Amoris, Honoris & grati Ammi ergo, habet ac ovis fecit, Anno amantissimē 1606 incarnati. M.D.C. II.

"The Emerald Tablet" from
 Heinrich Khunrath's book
*Amphitheatrum Sapientiae
 Aeternae*. 1606 or earlier.

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From *Historia Dororum Patidiorum*.

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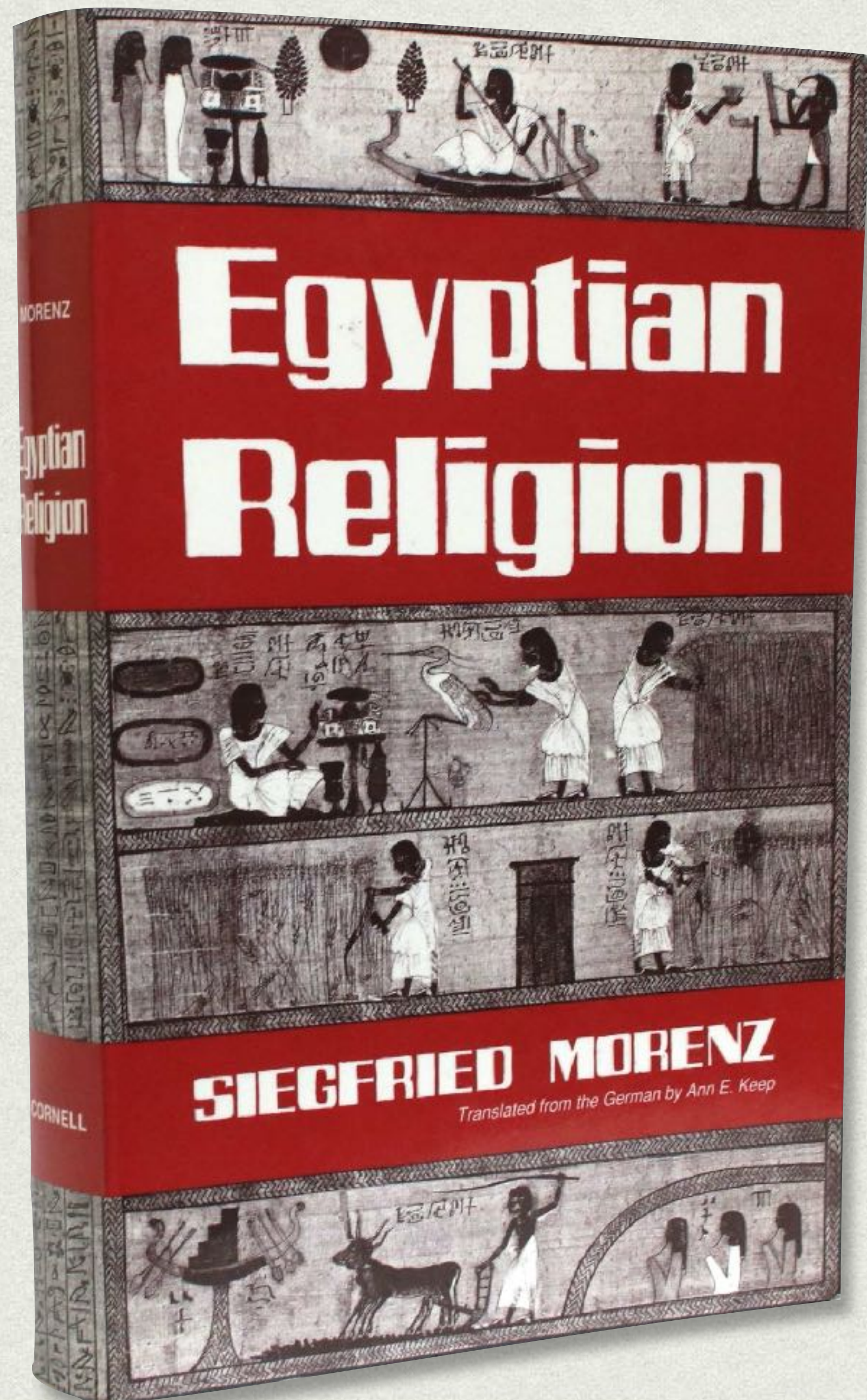
Clement of Alexandria



STROMATA

St. Clement of Alexandria





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-Egyptian Religion by Siegfried Morenz

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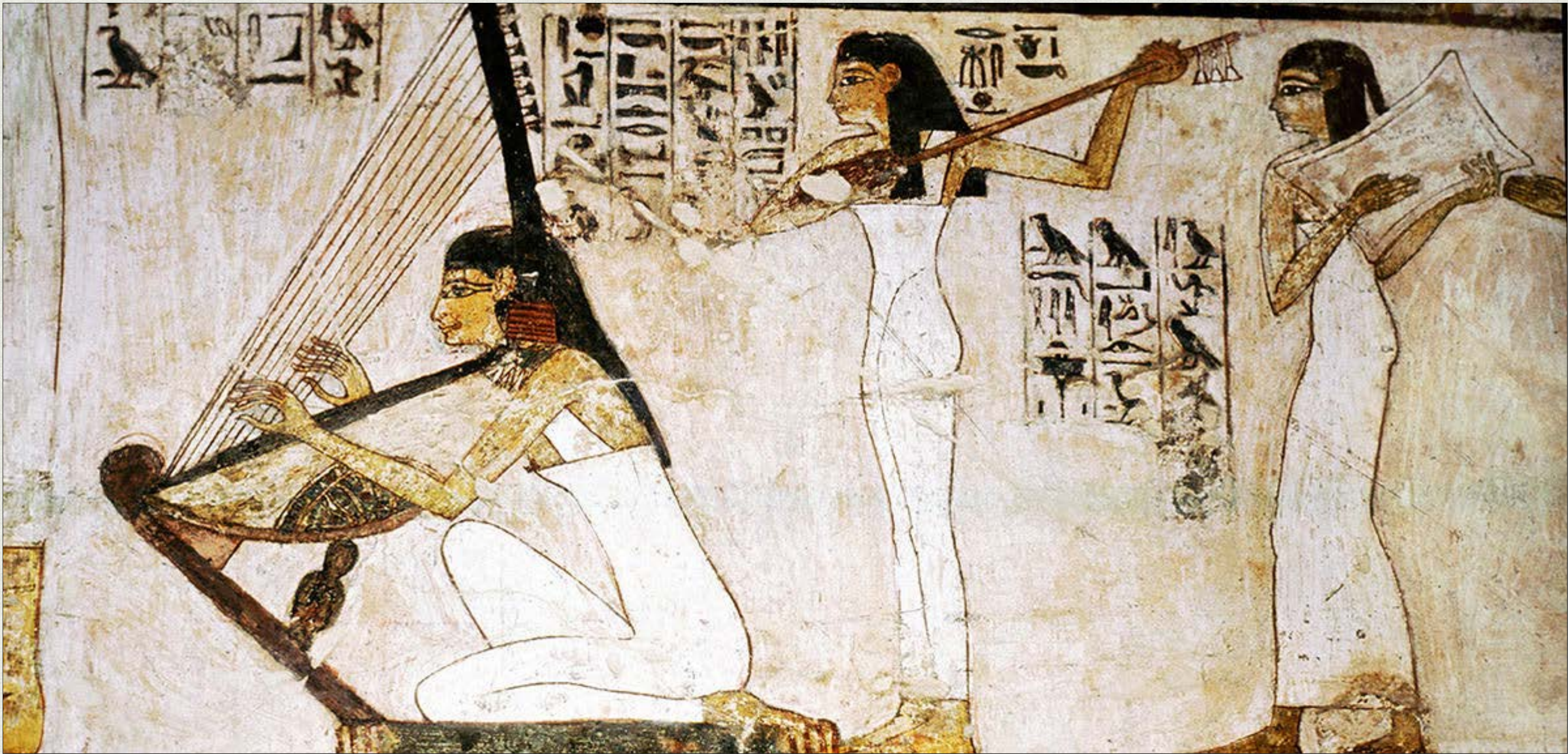
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Female Musicians from the Valley of Kings





Musicians, from the Tomb of Rekhmire



Meresamun's coffin, 800 BC

The brief inscription on Meresamun's coffin states that she was a "Singer in the Interior of the Temple of Amun at Karnak." She, along with other women from elite families, served in the temple, playing music for the god as the priests laid offerings and purifications before the deity. We know from other sources, that singers like Meresamun were probably trained by their mothers, and often several generations of women from a single family worked as temple singers. In Meresamun's era, women held the post of singer inside the temple, although men played instruments in rituals held outside the temple. Her title "Singer in the Interior of the Temple" indicates that she had a level of purity that allowed her to enter the most sacred part of the god's complex.

Two musical instruments were especially associated with musicians inside the temple. A *sistrum* is a type of rattle that produced a clanging metallic sound. The other instrument, called a *menat*, is a beaded necklace that was shaken to produce a swishing sound. When accompanying the god in processions outside the temple, musicians like Meresamun would have played a wider range of instruments like harps and clap sticks that were used as castanets. Although we do not know what ancient Egyptian music sounded like—there was no system of musical notation until a much later period—the lyrics of songs are preserved, giving the impression of lyric song rather than simple chanting. —from an article in *Archaeology* magazine, by Emily Teeter



Egyptian *Menat*



Sistrum (ritual rattle), Late Ptolemaic to Roman period, third-first century B.C.; bronze.

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From *Historia Dorum Fatidicorum*.

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Wilson del.

J. Chapman sc.

Planisphere taken from the Temple of Tentyra.

London Published at the Art Gallery May 1794 by J. Wilson.

Astrology was practised among all the ancient nations. In Egypt, the book of Astrology was borne reverentially in the religious processions; in which the few sacred animals were also carried, as emblems of the equinoxes and solstices. The same science flourished among the Chaldæans, and over the whole of Asia and Africa. When Alexander invaded India, the astrologers of the Oxydraces came to him to disclose the secrets of their science of Heaven and the Stars. The Brahmins whom Apollonius consulted, taught him the secrets of Astronomy, with the ceremonies and prayers whereby to appease the gods and learn the future from the stars.

-Morals and Dogma:490

THE ANCIENT ZODIAC OF EGYPT

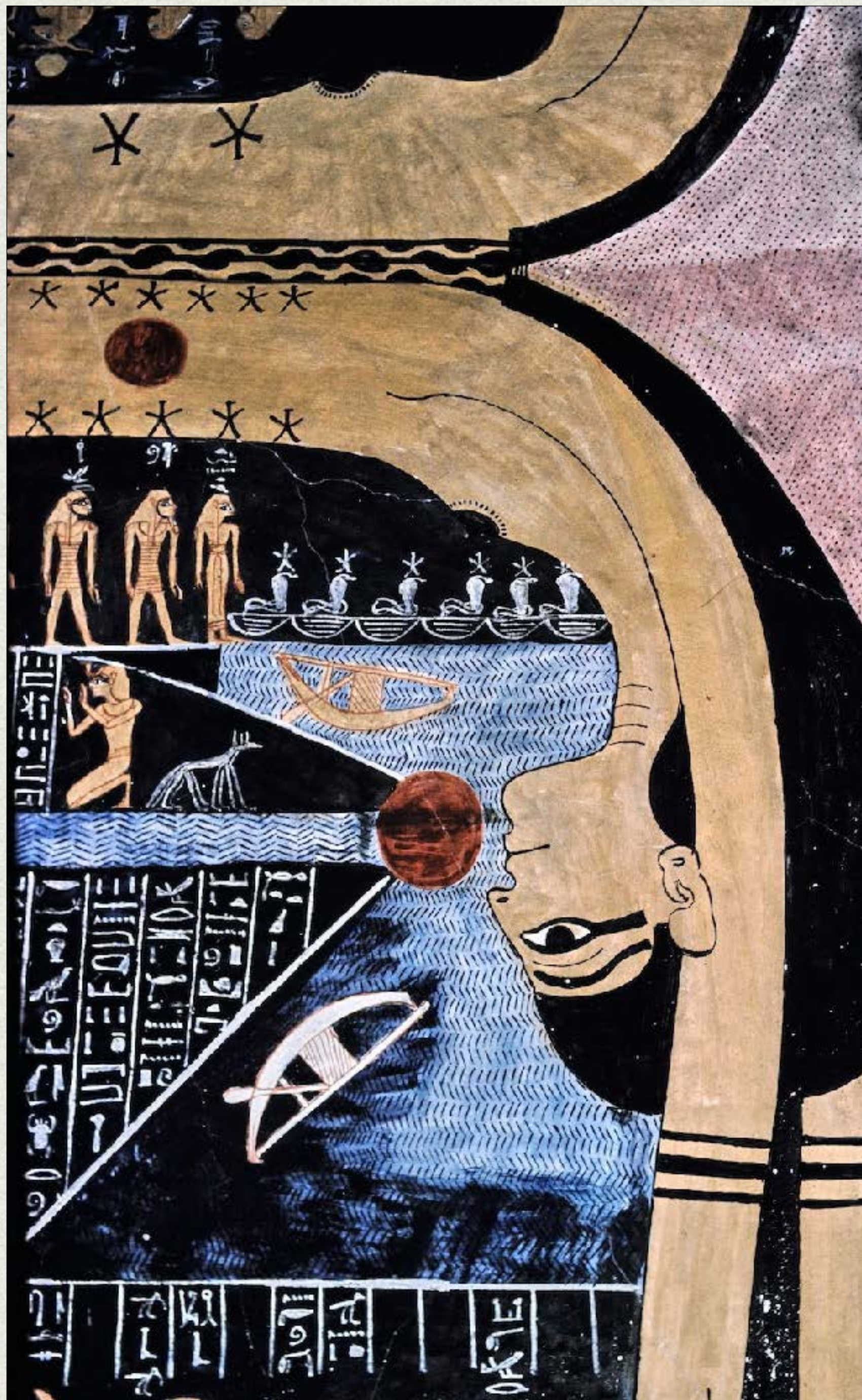
WITH THE ORIGINAL ASTERISMS.



To Francis Wilford Esq. the profoundest Investigator of Egyptian Antiquities, this Plate is inscribed by T. M.

[The Egyptians] predicted future events, both relative to private occurrences and natural phenomena; for which purpose, Diodorus tells us, they took advantage of their skill in arithmetical calculations; this last being of the highest importance to them in the study of astrology. For the Egyptians most accurately observe the order and movement of the stars, preserving their remarks on each for an incredible number of years— that study having been followed by them from the earliest times. They most carefully note the movements, revolutions, and positions of the planets, as well as the influences possessed by each upon the birth of animals, whether productive of good or evil. And they frequently foretell what is about to happen to mankind with the greatest accuracy, showing the failure and abundance of crops, or the epidemic diseases about to befall men or

cattle, and earthquakes, deluges, the rising of comets, and all those phenomena the knowledge of which appears impossible to vulgar comprehensions, they foresee by means of their long-continued observations. It is, indeed, supposed that the Chaldeans of Babylon, being an Egyptian colony, arrived at their celebrity in astrology in consequence of what they derived from the priests of Egypt. “The art of predicting future events, as practised in the Greek temples,” says Herodotus, “came also from the Egyptians; and it is certain that they were the first people who established festivals, public assemblies, processions, and the proper mode of approaching or communing with the divinity.” The manner of doing this depended on the object of the votary, and a proper offering was required for each service. —Manners and Customs of the Ancient Egyptian, v.2, p.464-5



In the Bijek it is said, “from one mother is the universe born.” This beginning is universal in mythology. The Great Mother in her primordial phase was the Abyss in Space, and the goddess of the Seven Stars in time. No superseded type was ever lost, and the Mother as Space and Domus did not pass away when time was established, but was continued in Nu, the Lady of heaven, and consort of Seb-Kronus. Heaven as the bringer-forth was continued in the female figure arching over earth. In addition to this

Nut, Egyptian sky goddess

the Egyptians portrayed the zodiac in human shape; and astrology has brought on a human-shaped zodiac founded on the female form. In this the sign of the Ram serves for the head; the Bull for neck and throat; the Twins for arms; the Crab for the breast; Lion for the heart and back; the Virgin for the womb; the scales for the lumbar region; the Scorpion for the groin; the Archer for the legs and thighs; the Sea-goat for the knees; the Waterer for the legs, and Fishes for the feet. -The Natural Genesis, v.2, p.4

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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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The typical Egyptian recorder and divine scribe was *Mati* by name, which denotes the truth, law, or justice, in a dual form and phase. He is the recorder in the Hall of the Twin Truth, the judgement-place of the clothed and naked, or the righteous and the wicked. Thus the gospel of *Mati* would be also the gospel of Truth in this double aspect. -The Natural Genesis, v.2, p.474

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One of the greatest tragedies of the philosophic world was the loss of nearly all of the forty-two books of Hermes mentioned in the foregoing. These books disappeared during the burning of Alexandria, for the Romans—and later the Christians—realized that until these books were eliminated they could never bring the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and their location is now known to only a few initiates of the secret schools.

THE BOOK OF THOTH

While Hermes still walked the earth with men, he entrusted to his chosen successors the sacred *Book of Thoth*. This work contained the secret processes by which the regeneration of humanity was to be accomplished and also served as the key to his other writings. Nothing definite is known concerning the contents of the *Book of Thoth* other than that its pages were covered with strange hieroglyphic figures and symbols, which gave to those acquainted with their use unlimited power over the spirits of the air and the subterranean divinities. When certain areas of the brain are stimulated by the secret processes of the Mysteries, the consciousness of man is extended and he is permitted to behold the Immortals and enter into the presence of the superior gods. The *Book of Thoth* described the method whereby this stimulation was accomplished. In truth, therefore, it was the "Key to Immortality."

According to legend, the *Book of Thoth* was kept in a golden box in the inner sanctuary of the temple. There was but one key and this was in the possession of the "Master of the Mysteries," the highest initiate of the Hermetic Arcanum. He alone knew what was written in the secret book. The *Book of Thoth* was lost to the ancient world with the decay of the Mysteries, but its faithful initiates carried it sealed in the sacred casket into another land. The book is still in existence and continues to lead the disciples of this age into the presence of the Immortals. No other information can be given to the world concerning it now, but the apostolic succession from the first hierophant initiated by Hermes himself remains unbroken to this day, and those who are peculiarly fitted to serve the Immortals may discover this priceless document if they will search sincerely and tirelessly for it.

It has been asserted that the *Book of Thoth* is, in reality, the mysterious *Tarot* of the Bohemians—a strange emblematic book of seventy-eight leaves which has been in possession of the gypsies since the time when they were driven from their ancient temple, the Serapeum. (According to the Secret Histories the gypsies were originally Egyptian priests.) There are now in the world several secret schools privileged to initiate candidates into the Mysteries, but in nearly every instance they lighted their altar fires from the flaming torch of *Herm*. Hermes in his *Book of Thoth* revealed to all mankind the "One Way," and for ages the wise of every nation and every faith have reached immortality by the "Way" established by Hermes in the midst of the darkness for the redemption of humankind.

POIMANDRES, THE VISION OF HERMES

The *Divine Pymander* of *Hermes Mercurius Trismegistus* is one of the earliest of the Hermetic writings now extant. While probably not in its original form, having been remodeled during the first centuries of the Christian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic cultus. The *Divine Pymander* consists of seventeen fragmentary writings gathered together and put forth as one work. The second book of *The Divine Pymander*, called *Poimandres*, or *The Vision*, is believed to describe the method by which the divine wisdom was first revealed to Hermes. It was after Hermes had received this revelation that he began his ministry, teaching to all who would listen the secrets of the invisible universe as they had been unfolded to him.

The *Vision* is the most famous of all the Hermetic fragments, and contains an exposition of Hermetic cosmogony and the secret sciences of the Egyptians regarding the culture and unfoldment of the human soul. For some time it was erroneously called "The Genesis of Enoch," but that mistake has now been rectified. At hand while preparing the following interpretation of the symbolic philosophy concealed within *The Vision of Hermes* the present author has had these reference works: *The Divine Pymander of Hermes Mercurius Trismegistus* (London, 1650), translated out of the Arabic and Greek by Dr. Everard; *Hermetica* (Oxford, 1924), edited by Walter Scott; *Hermes, The Mysteries of Egypt* (Philadelphia, 1925), by Edouard Schure; and the *Thrice-Greatest Hermes* (London, 1906), by G. R. S. Mead. To the material contained in the above volumes he has added commentaries based upon the esoteric philosophy of the ancient Egyptians, together with amplifications derived partly from other Hermetic fragments and partly from the secret arcanum of the Hermetic sciences. For the sake of clarity, the narrative form has been chosen in preference to the original dialogic style, and obsolete words have given place to those in current use.

Hermes, while wandering in a rocky and desolate place, gave himself over to meditation and prayer. Following the secret instructions of the Temple, he gradually freed his higher consciousness from the bondage of his bodily senses; and, thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and awe-inspiring. It was the Great Dragon, with wings stretching across the sky and light streaming in all directions from its body. (The Mysteries taught that the Universal Life was personified as a dragon.) The Great Dragon called Hermes by name, and asked him why he thus meditated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Dragon, beseeching it to reveal its identity. The great creature answered that it was *Poimandres*, the *Mind of the Universe*, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies *Poimandres* as the god *Osiris*.) Hermes then besought *Poimandres* to disclose the nature of the universe and the constitution of the gods. The Dragon acquiesced, bidding *Trismegistus* hold its image in his mind.

Immediately the form of *Poimandres* changed. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon itself. Hermes was "raised" into the midst of this Divine Effulgence and the universe of material things faded from his consciousness. Presently a great darkness descended and, expanding, swallowed up the Light. Everything was troubled. About Hermes swirled a mysterious watery substance which gave forth a smokelike vapor. The air was filled with inarticulate moanings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that



From Wilkinson's *Manners & Customs of the Ancient Egyptians*.

THOTH, THE IBIS-HEADED. It is doubtful that the deity called Thoth by the Egyptians was originally Hermes, but the two personalities were blended together and it is now impossible to separate them. Thoth was called "The Lord of the Divine Books" and "Scribe of the Company of the Gods." He is generally pictured with the body of a man and the head of an ibis. The exact symbolic meaning of this latter bird has never been discovered. A careful analysis of the peculiar shape of the ibis—especially its head and beak—should prove illuminating.

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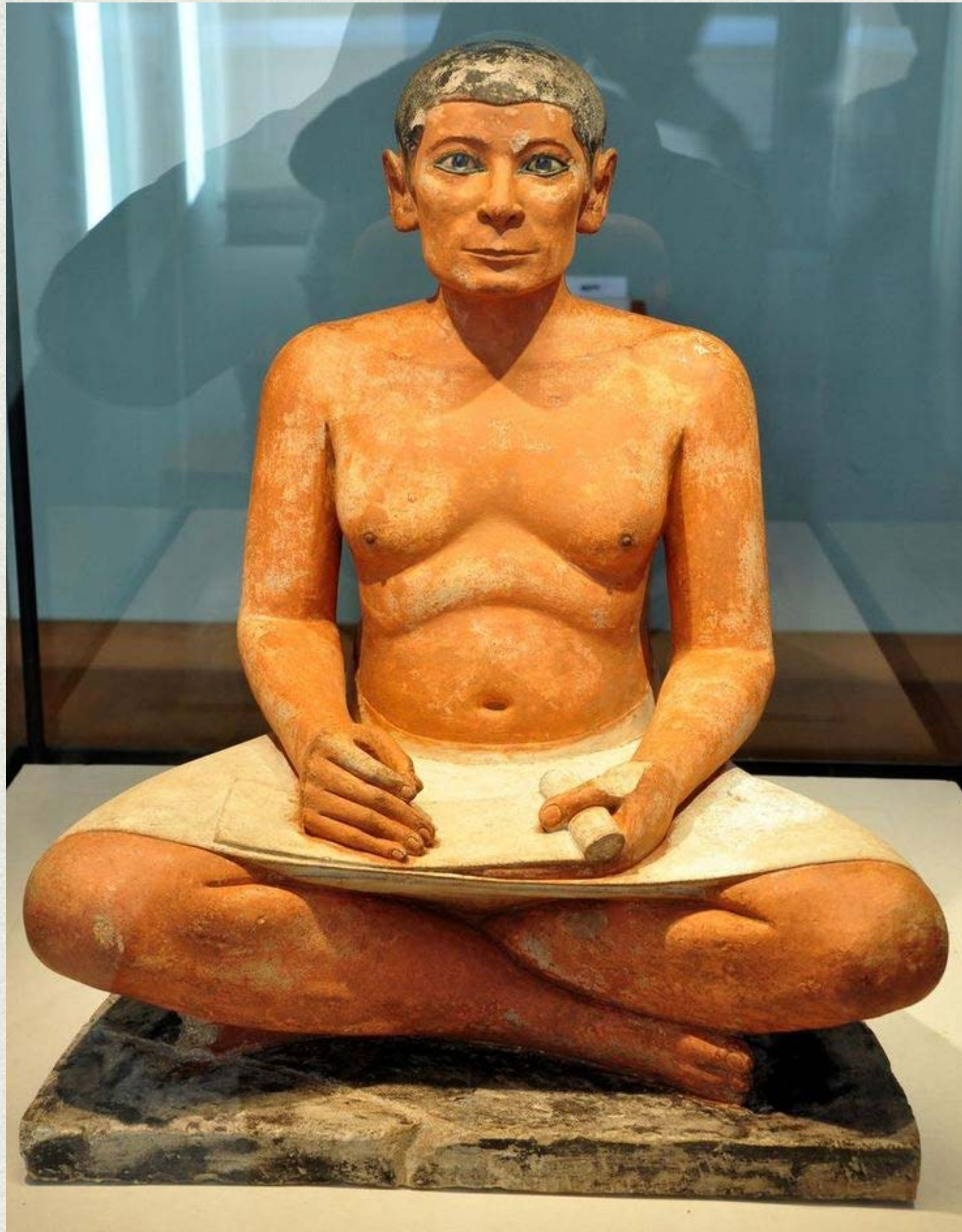
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Writing Materials:

A scribe's tools comprised palette, water-cup, tablets, and papyrus scroll. The palette was a long, narrow, rectangular wooden tablet, with a container for the reeds and two sockets for the cakes of black and red ink. The scribe wrote on papyrus, tablets of stuccoed wood, shards, pottery fragments, or limestone splinters (ostraca).

-Her Bak. v.1. p.333

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Maya's cubit (18th Dyn., Louvre Museum, N 1538)

The oldest examples of the so-called ceremonial cubits date back to the New Kingdom. In addition to their symbolism they are distinguished from the more

common cubit rods by the prestigious material utilized for their manufacture; stone or metal (wood is more rarely used), and by the wealth of texts and

information that would appear to have been superfluous for ordinary measuring tools. –Journal of Ancient Egyptian Architecture, July 2016 - December 2016, p.1-9



Egyptian Royal Cubit Measurement Rod

No point has been more disputed than the exact measurement of the cubit, called in Egyptian *ma*, one of the long ends of which was always bevelled.

Several of these have been found made of stone, wood, and other materials. There was a royal cubit, *satin ma*, of 7 palms, the whole equal to 525

millimeters. The ordinary cubit measured 6 palms, and was employed in the construction of the monuments. –Manners and Customs of the Ancient Egyptian, v.2, p.383

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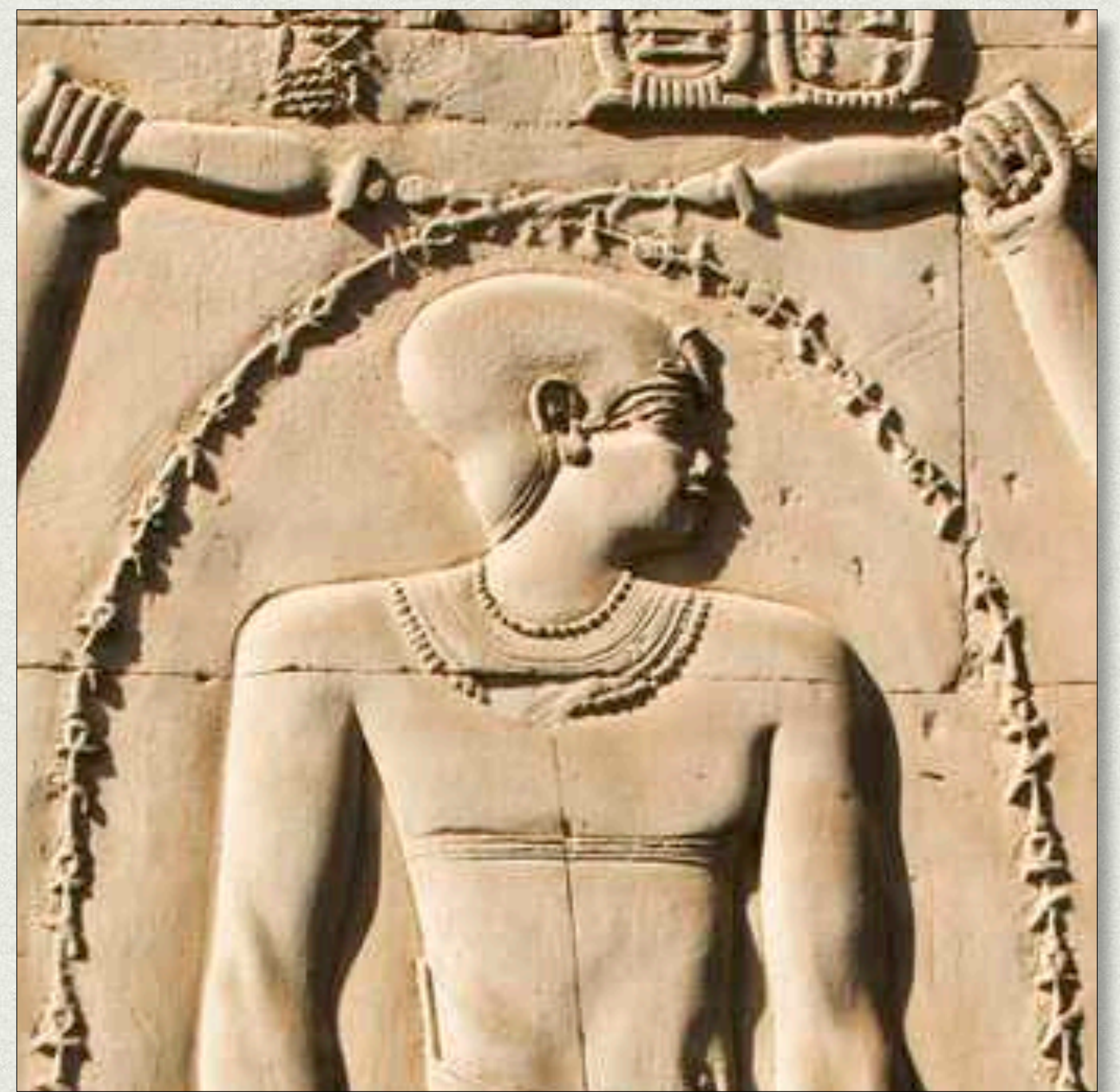


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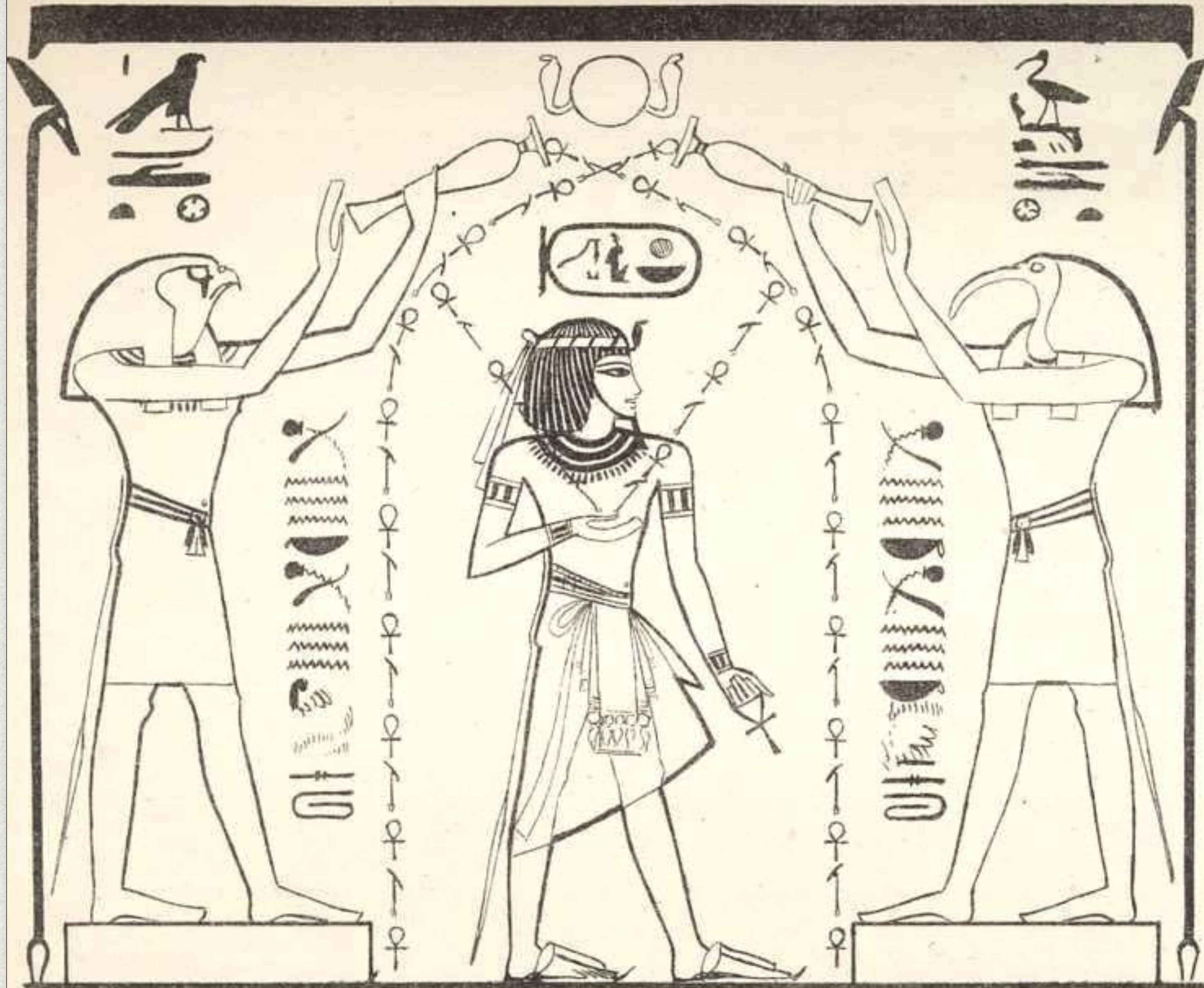
Hor Hat & Thoth, pouring emblems of life & purity over king Amunoph 3rd

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 its early significance. 559 (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). -SD2:558-9

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