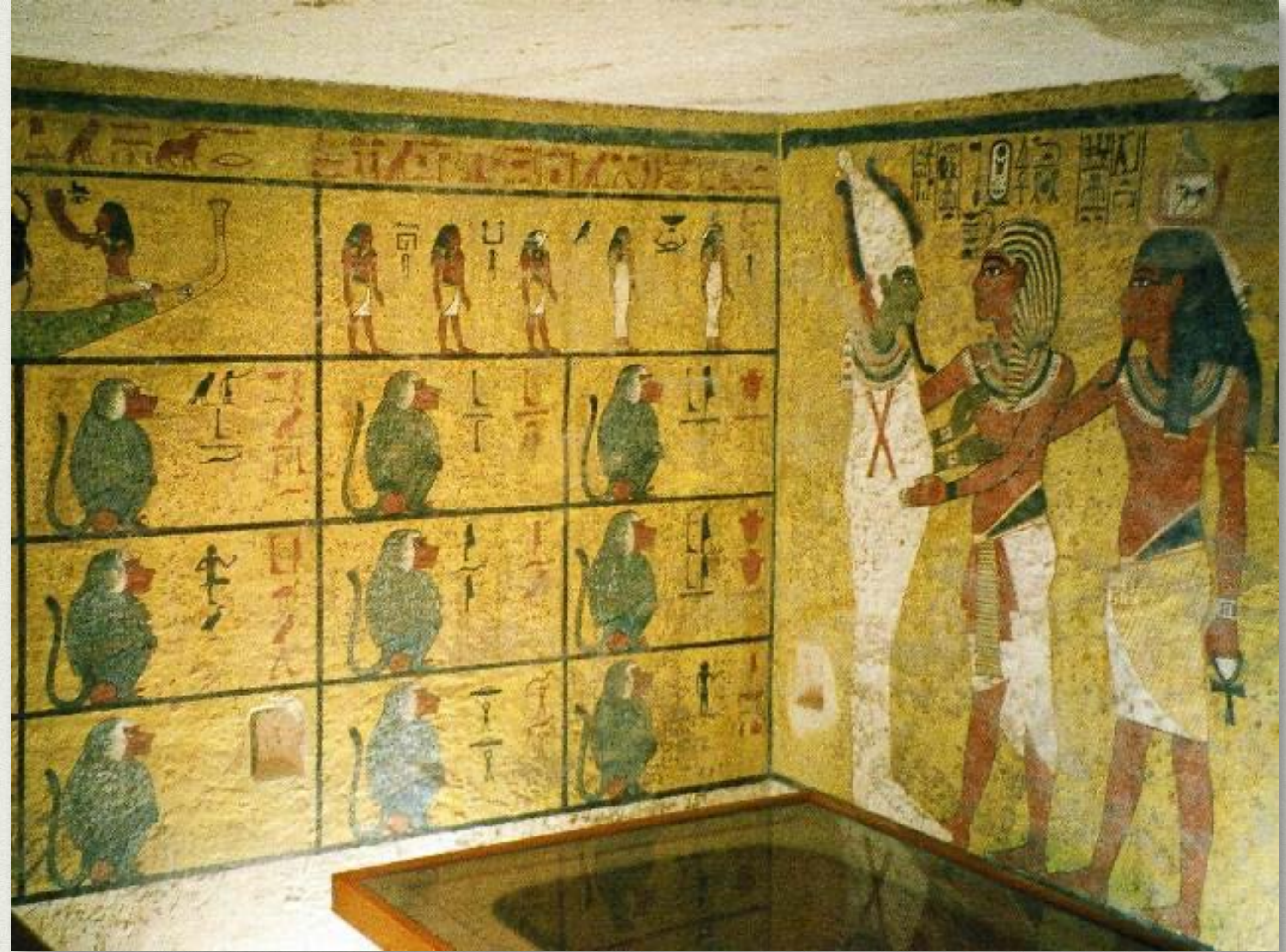
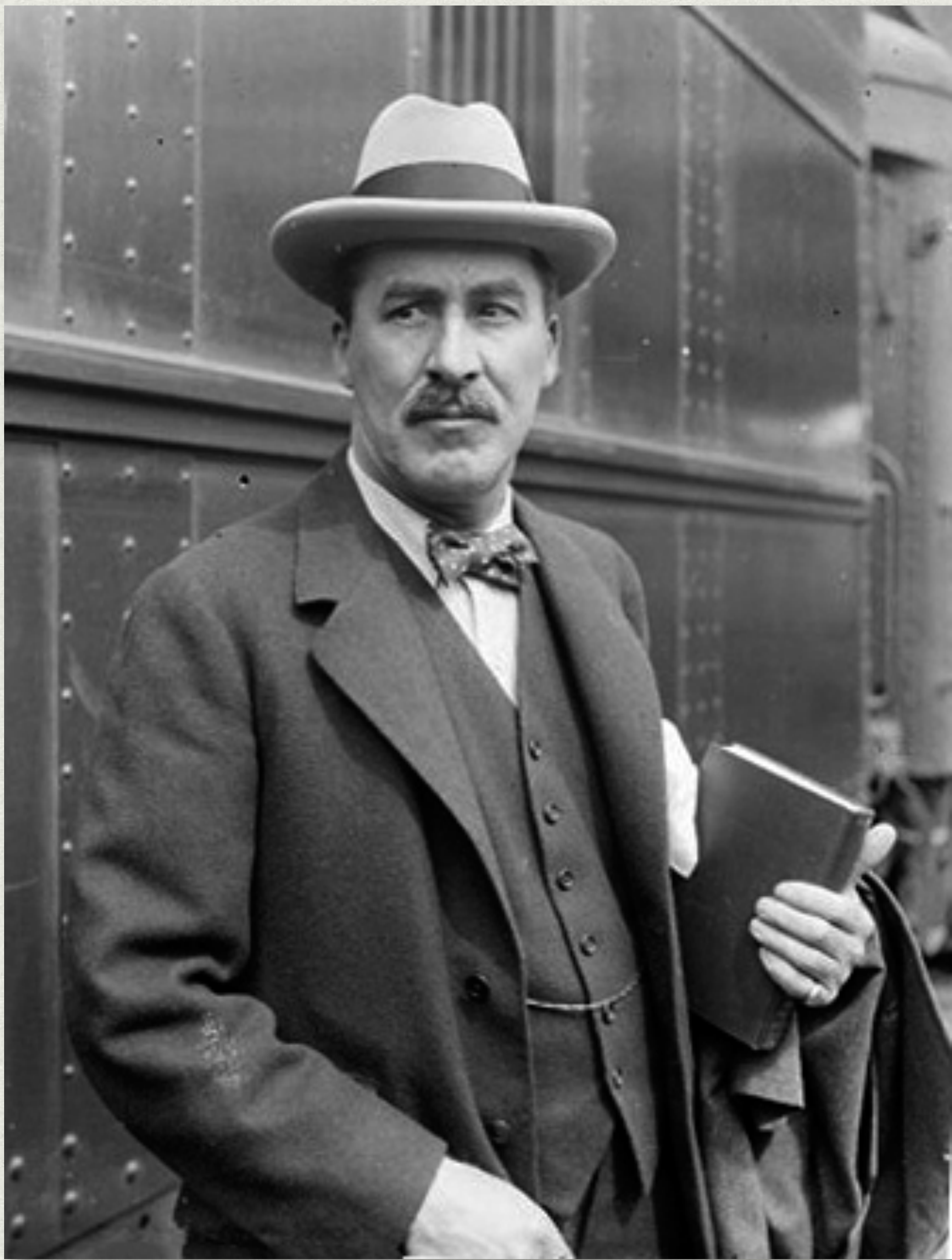
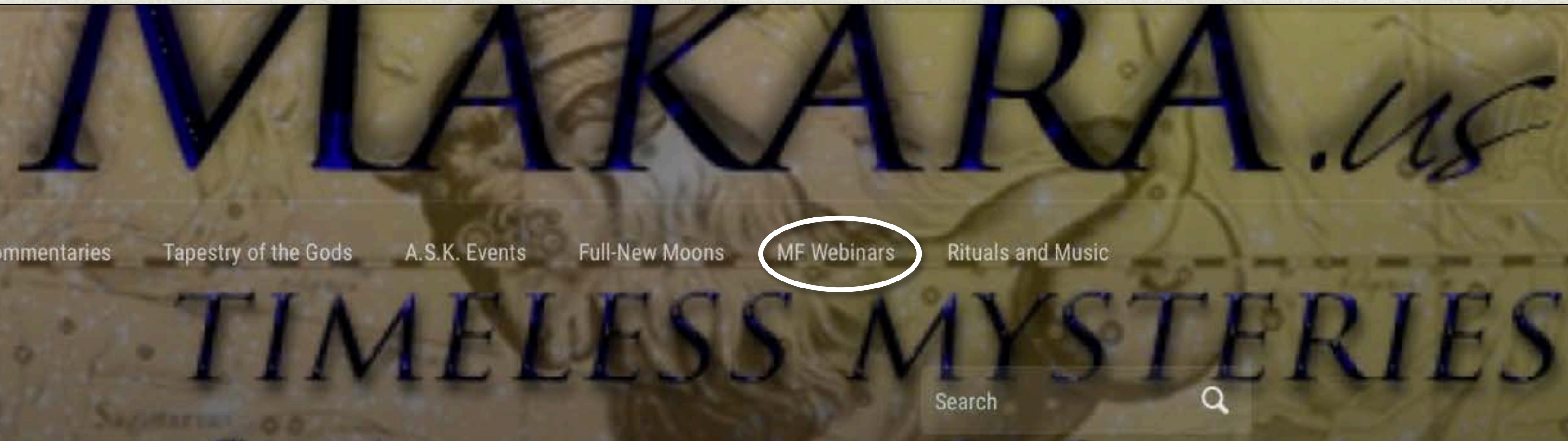




Universal Mind
by Leon Van Kraayenburg





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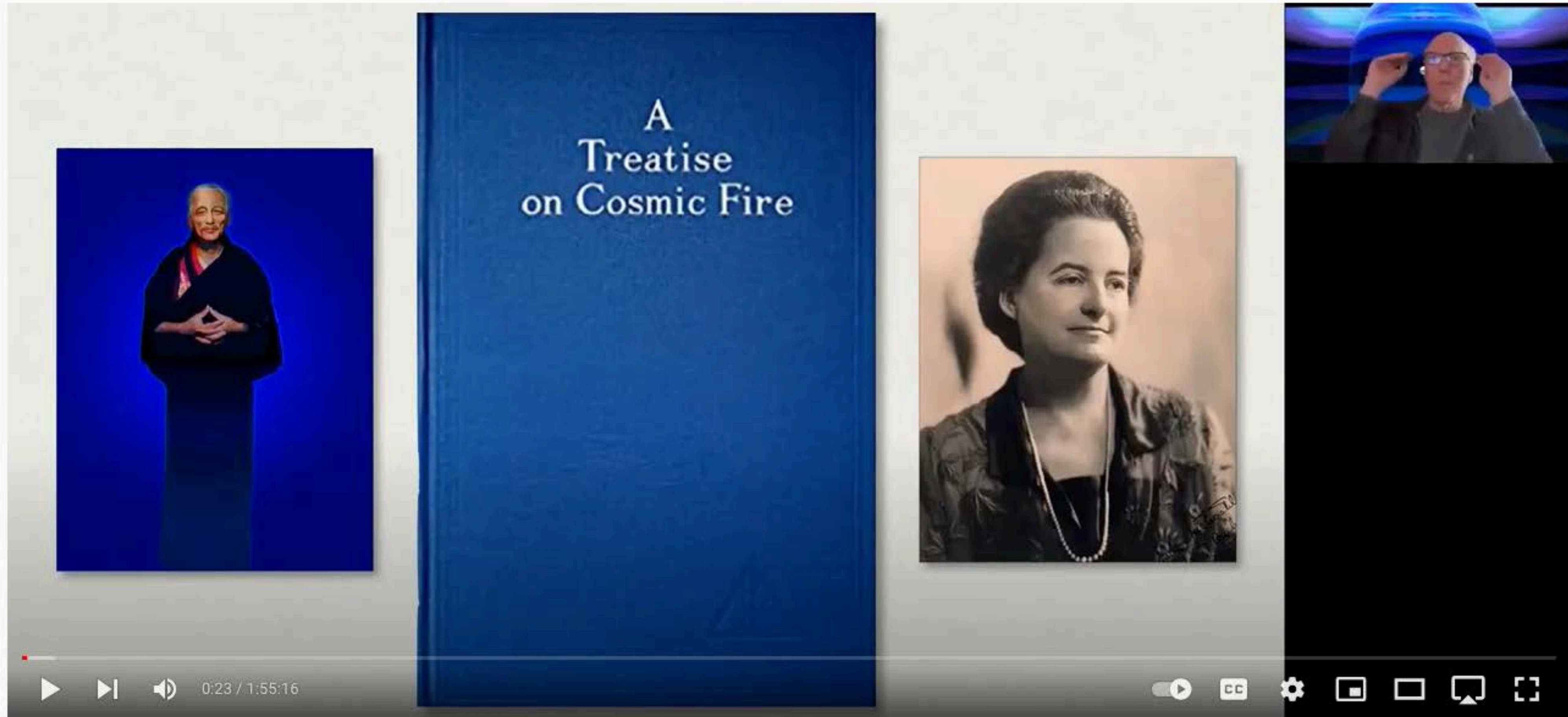
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New Events »

[Webinar: The Secret Teachings of All Ages, August 7, 2022](#)

[New Fellowship of Cosmic Fire Group, 12 Aug 2022, 5pm GMT](#)

[Webinar: The Secret Doctrine, Aug 21, 2022](#)



MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Welcome!

The Morya Federation is an international [Esoteric](#) School whose faculty members and students represent more than 25 countries in North and South America, Africa, Europe, Southeast Asia, Australia and New Zealand.

Our campus resides on the Internet, where students can access all resources needed for successful learning and a rewarding Spiritual Quest experience. We offer a variety of programs to suit students at various levels of expertise and time availability.

All individuals who are drawn to spiritual teachings and to a comprehensive program of esoteric [Meditation](#), [Study](#) and [Service](#) are welcome.

Our goal is to help create soul-illuminated servers of humanity—servers inspired by love, spiritual will and spiritual intelligence—who can cooperate in establishing the new culture and civilization of the long-awaited [Age of Aquarius](#).

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**TABLE OF THE ELEMENTS AND SPHERES WITH THEIR
GODS AND SHAKTIS.**

APOLLO.

THE SPLENDOUR OF THE ONE INVISIBLE SUN.

ELEMENTS	SPHERES	BACCHI	MUSES
Inerratic Sphere [Reflection of Empyrean]	{ Soul of the World Eighth Sphere	Eribromius Pericionius	Calliope Urania
Sublunary Planetary Spheres [Reflection of Ethereal]	{ Saturnine Jovian Martial Solar Venereal Mercurial Lunar	Amphietus Sebasius Bassareus Trietericus Lysius Silenus Liknites	Polymnia Terpsichore Clio Melpomene Erato Euterpe Thalia
	Fiery	Phanes	Aurora
	Aëry	Jove	Juno
	Watery	Ocean	Tethys
	Earthy		Pluto



"And when God had said this, Providence, with the aid of the Seven Governors and Harmony, brought the sexes together, making the mixtures and establishing the generations, and all things were multiplied according to their kind. He who through the error of attachment loves his body, abides wandering in darkness, sensible and suffering the things of death, but he who realizes that the body is but the tomb of his soul, rises to immortality."

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"I will not permit the evil senses to control the bodies of those who love me, nor will I allow evil emotions and evil thoughts to enter them. I become as a porter or doorkeeper, and shut out evil, protecting the wise from their own lower nature. But to the wicked, the envious and the covetous, I come not, for such cannot understand the mysteries of *Mind*; therefore, I am unwelcome. I leave them to the avenging demon that they are making in their own souls, for evil each day increases itself and torments man more sharply, and each evil deed adds to the evil deeds that are gone before until finally evil destroys itself. The punishment of desire is the agony of unfulfillment."

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"After the lower nature has returned to the brutishness, the higher struggles again to regain its spiritual estate. It ascends the seven Rings upon which sit the Seven Governors and returns to each their lower powers in this manner: Upon the first ring sits the Moon, and to it is returned the ability to increase and diminish. Upon the second ring sits Mercury, and to it are returned machinations, deceit, and craftiness. Upon the third ring sits Venus, and to it are returned the lusts and passions. Upon the fourth ring sits the Sun, and to this Lord are returned ambitions. Upon the fifth ring sits Mars, and to it are returned rashness and profane boldness. Upon the sixth ring sits Jupiter, and to it are returned the sense of accumulation and riches. And upon the seventh ring sits Saturn, at the Gate of Chaos, and to it are returned falsehood and evil plotting."

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Hermes asked if all men did not have Minds, and the Great Dragon replied: "Take heed what you say, for I am the Mind—the Eternal Teacher. I am the Father of the Word—the Redeemer of all men—and in the nature of the wise the Word takes flesh. By means of the Word, the world is saved. I, *Thought* (Thoth)—the Father of the Word, the Mind—come only unto men that are holy and good, pure and merciful, and that live piously and religiously, and my presence is an inspiration and a help to them, for when I come they immediately know all things and adore the Universal Father. Before such wise and philosophic ones die, they learn to renounce their senses, knowing that these are the enemies of their immortal souls."

"I will not permit the evil senses to control the bodies of those who love me, nor will I allow evil emotions and evil thoughts to enter them. I become as a porter or doorkeeper, and shut out evil, protecting the wise from their own lower nature. But to the wicked, the envious and the covetous, I come not, for such cannot understand the mysteries of *Mind*; therefore, I am unwelcome. I leave them to the avenging demon that they are making in their own souls, for evil each day increases itself and torments man more sharply, and each evil deed adds to the evil deeds that are gone before until finally evil destroys itself. The punishment of desire is the agony of unfulfillment."

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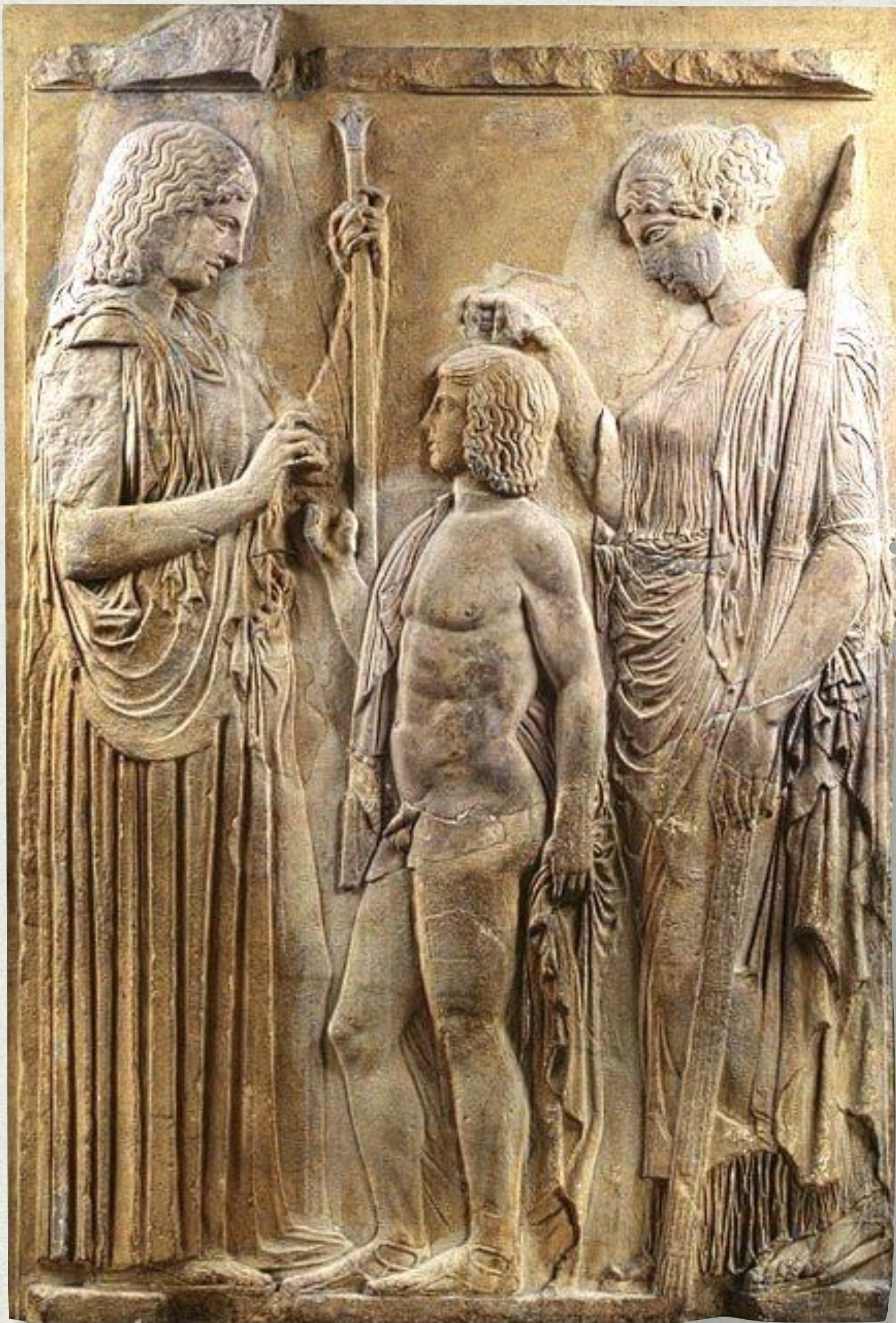
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Mysteries [from Greek *mysteria*] Applies chiefly to Greece, but once extended to Asiatic cults of religio-philosophical character, it acquired a wider range under the Romans, and is used in *The Secret Doctrine* in reference to equivalent institutions in any part of the world. The most celebrated in Greece were those of Eleusis pertaining to Demeter and Persephone, which gave rise to many branches and influenced schools of older foundation. Others were those of Samothrace, the Orphic Mysteries, and the Festivals

devoted to Dionysos. Schools like that of Pythagoras spread their influence, as did Academies such as that of Plato. The history of Greece furnishes notable examples of great men who had been initiated into such Mysteries. The Mysteries came into Greece from India and Egypt, and their origin goes back to Atlantean times. They were, in historic times, the means whereby man's divine ancestors communicated truths concerning the mysteries of cosmos and of human nature and of the communion between divinity and man.

Triptolemus receiving wheat sheaves from Demeter and blessings from Persephone, 5th-century BC relief



The Mysteries were divided into the Greater and Lesser, inner and outer, esoteric and partly exoteric; and, as the former were guarded by well-observed secrecy the sources of ordinary information are mostly based on the latter. The more recondite Mysteries could not, from their very nature, be publicly divulged; they were revelations, appreciable only by an awakened spiritual perception and incommunicable to anyone not thus awakened. The Greater Mysteries were successive initiations for prepared candidates. The Lesser consisted of symbolic and dramatic representations for the public, in which, among other things, the

profound symbology of the Greek mythology was employed. The elevating and unifying influence of these institutions was acknowledged by Greek and Roman authorities and is apparent from a study of Greek history. With the advance of a cycle of materialism, the Mysteries became degraded, especially in Asia Minor in Roman times; the symbolism was perverted and even made to palliate licentious practices. What little was left to abolish was formally abolished by Justinian, who closed the mystic and quasi-esoteric Neoplatonic School of Athens in 529.

Relief of Demeter and Persephone



As formal institutions, the Mysteries had their earliest origin during the fourth root-race, Atlantis, after its fourth subrace. Indeed, the still more primitive roots of the Mysteries can be traced to a much earlier time, probably during the third subrace of

the Atlanteans, when the rapid degeneration of mankind into the worship of matter had brought about the absolute need of segregating the nobler and finer spirits of the human race into groups or schools where they could, under the vows of

inviolable secrecy, study the deeper mysteries of nature and their own oneness with the divine. From that time the Mysteries became with every subrace more and more secret and entrance into them became ever more difficult.



After the fifth root-race came upon the scene, the Mysteries had become well established in all countries of the globe, and their rites and functions, both of the Greater and the Less, were conducted as functions of the State.

Even from the time of the incarnation of the *manasaputras* in the third root-race, there has been an unbroken line, stream, or succession of lofty spiritual teachers guarding the ancient god-wisdom received in primordial ages from the dhyanis; and the Mysteries, even in their heyday of

splendor and in their most secret lines of work, were the outer side of clothing of this inner stream of inspiration and sublime teaching. The light has not yet died from off the earth, and the spiritual stream still exists and does its work in the world, although for ages it has been acting more secretly and esoterically than ever.

However, the time is coming when the Mysteries will again be reestablished and will receive the common reverence and respect from mankind that in former ages they universally had. -OTG

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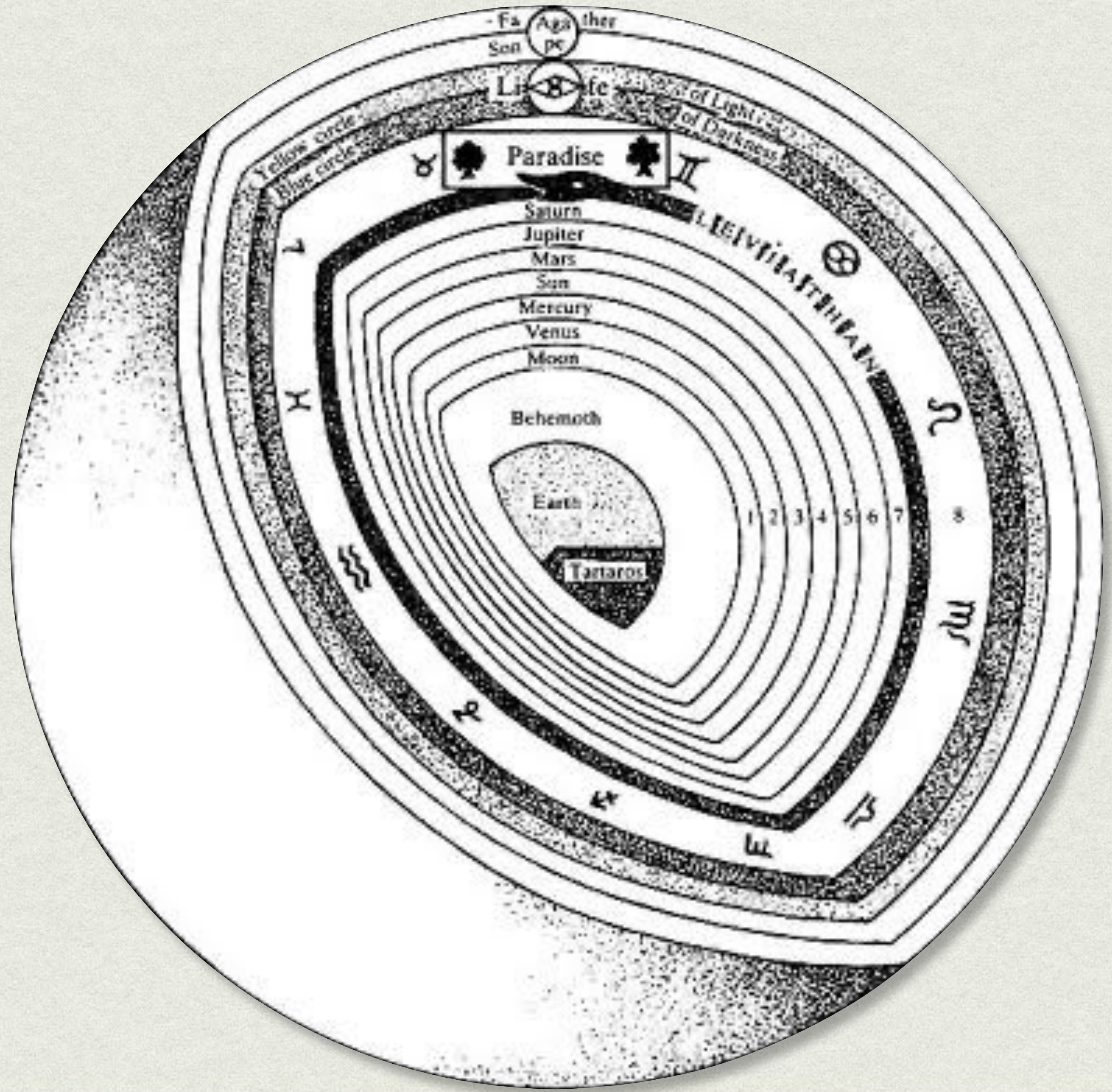
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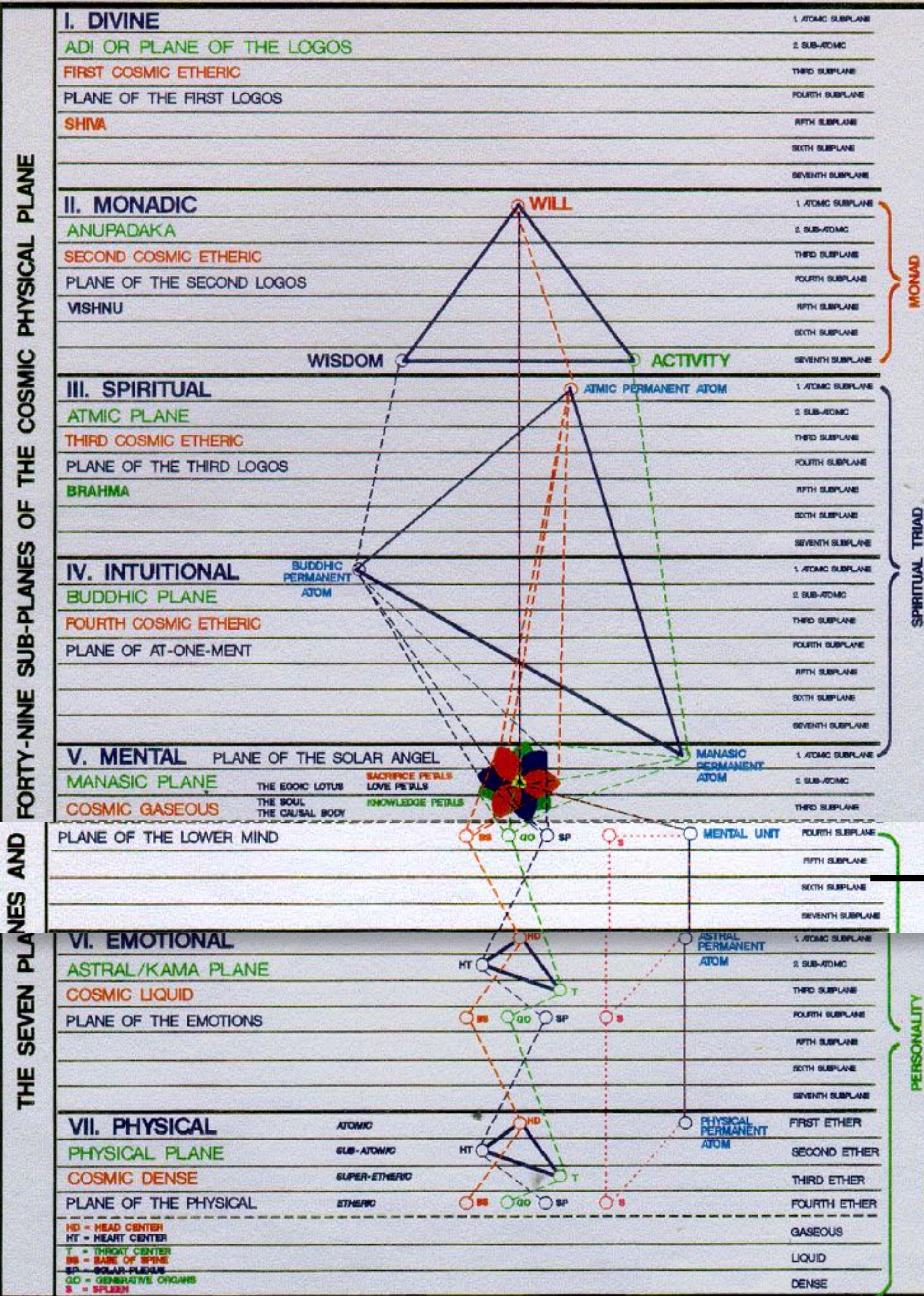
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THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE



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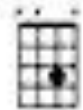
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CAN'T FIND MY WAY HOME

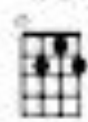
WORDS AND MUSIC BY STEVE WINWOOD

FIRST NOTE

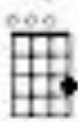


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(2.) DOWN ON YOUR OWN

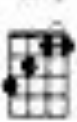
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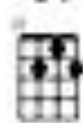


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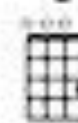
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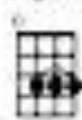


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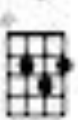


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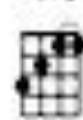
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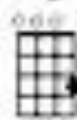
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{ WAIT - ING SO LONG, } SOME - BOD - Y HOLDS THE KEY...
{ WAIT - ING ALL THESE YEARS, }

BLIND FAITH



ERIC
CLAPTON
STEVE
WINWOOD
GINGER
BAKER
RICK
GRECH

"And when God had said this, Providence, with the aid of the Seven Governors and Harmony, brought the sexes together, making the mixtures and establishing the generations, and all things were multiplied according to their kind. He who through the error of attachment loves his body, abides wandering in darkness, sensible and suffering the things of death, but he who realizes that the body is but the tomb of his soul, rises to immortality."

Then Hermes desired to know why men should be deprived of immortality for the sin of ignorance alone. The Great Dragon answered: "To the ignorant the body is supreme and they are incapable of realizing the immortality that is within them. Knowing only the body which is subject to death, they believe in death because they worship that substance which is the cause and reality of death."

Then Hermes asked how the righteous and wise pass to God, to which Poimandres replied: "That which the Word of God said, say I: 'Because the Father of all things consists of Life and Light, whereof man is made.' If, therefore, a man shall learn and understand the nature of Life and Light, then he shall pass into the eternity of Life and Light."

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Hermes asked if all men did not have Minds, and the Great Dragon replied: "Take heed what you say, for I am the Mind—the Eternal Teacher. I am the Father of the Word—the Redeemer of all men—and in the nature of the wise the Word takes flesh. By means of the Word, the world is saved. I, *Thought* (Thoth)—the Father of the Word, the Mind—come only unto men that are holy and good, pure and merciful, and that live piously and religiously, and my presence is an inspiration and a help to them, for when I come they immediately know all things and adore the Universal Father. Before such wise and philosophic ones die, they learn to renounce their senses, knowing that these are the enemies of their immortal souls."

"I will not permit the evil senses to control the bodies of those who love me, nor will I allow evil emotions and evil thoughts to enter them. I become as a porter or doorkeeper, and shut out evil, protecting the wise from their own lower nature. But to the wicked, the envious and the covetous, I come not, for such cannot understand the mysteries of *Mind*; therefore, I am unwelcome. I leave them to the avenging demon that they are making in their own souls, for evil each day increases itself and torments man more sharply, and each evil deed adds to the evil deeds that are gone before until finally evil destroys itself. The punishment of desire is the agony of unfulfillment."

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"After the lower nature has returned to the brutishness, the higher struggles again to regain its spiritual estate. It ascends the seven Rings upon which sit the Seven Governors and returns to each their lower powers in this manner: Upon the first ring sits the Moon, and to it is returned the ability to increase and diminish. Upon the second ring sits Mercury, and to it are returned machinations, deceit, and craftiness. Upon the third ring sits Venus, and to it are returned the lusts and passions. Upon the fourth ring sits the Sun, and to this Lord are returned ambitions. Upon the fifth ring sits Mars, and to it are returned rashness and profane boldness. Upon the sixth ring sits Jupiter, and to it are returned the sense of accumulation and riches. And upon the seventh ring sits Saturn, at the Gate of Chaos, and to it are returned falsehood and evil plotting."

"Then, being naked of all the accumulations of the seven Rings, the soul comes to the *Eighth Sphere*, namely, the ring of the fixed stars. Here, freed of all illusion, it dwells in the Light and sings praises to the Father in a voice which only the pure of spirit may understand. Behold, O Hermes, there is a great mystery in the *Eighth Sphere*, for the Milky Way is the seed-ground of souls, and from it they drop into the Rings, and to the Milky Way they return again from the wheels of Saturn. But some cannot climb the seven-runged ladder of the Rings. So they wander in darkness below and are swept into eternity with the illusion of sense and earthiness."

"The path to immortality is hard, and only a few find it. The rest await the Great Day when the wheels of the universe shall be stopped and the immortal sparks shall escape from the sheaths of substance. Woe unto those who wait, for they must return again,

unconscious and unknowing, to the seed-ground of stars, and await a new beginning. Those who are saved by the light of the mystery which I have revealed unto you, O Hermes, and which I now bid you to establish among men, shall return again to the Father who dwelleth in the White Light, and shall deliver themselves up to the Light and shall be absorbed into the Light, and in the Light they shall become Powers in God. This is the *Way of Good* and is revealed only to them that have wisdom."

"Blessed art thou, O Son of Light, to whom of all men, I, Poimandres, the Light of the World, have revealed myself. I order you to go forth, to become as a guide to those who wander in darkness, that all men within whom dwells the spirit of *My Mind* (The Universal Mind) may be saved by *My Mind* in you, which shall call forth *My Mind* in them. Establish *My Mysteries* and they shall not fail from the earth, for I am the Mind of the Mysteries and until Mind fails (which is never) my Mysteries cannot fail." With these parting words, Poimandres, radiant with celestial light, vanished, mingling with the powers of the heavens. Raising his eyes unto the heavens, Hermes blessed the Father of All Things and consecrated his life to the service of the Great Light.

Thus preached Hermes: "O people of the earth, men born and made of the elements, but with the spirit of the Divine Man within you, rise from your sleep of ignorance! Be sober and thoughtful. Realize that your home is not in the earth but in the Light. Why have you delivered yourselves over unto death, having power to partake of immortality? Repent, and *change your minds*. Depart from the dark light and forsake corruption forever. Prepare yourselves to climb through the Seven Rings and to blend your souls with the eternal Light."

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"Holy is God, the Father of all things, the One who is before the First Beginning."

"Holy is God, whose will is performed and accomplished by His own Powers which He hath given birth to out of Himself."

"Holy is God, who has determined that He shall be known, and who is known by His own to whom He reveals Himself."

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"I will not permit the evil senses to control the bodies of those who love me, nor will I allow evil emotions and evil thoughts to enter them. I become as a porter or doorkeeper, and shut out evil, protecting the wise from their own lower nature. But to the wicked, the envious and the covetous, I come not, for such cannot understand the mysteries of *Mind*; therefore, I am unwelcome. I leave them to the avenging demon that they are making in their own souls, for evil each day increases itself and torments man more sharply, and each evil deed adds to the evil deeds that are gone before until finally evil destroys itself. The punishment of desire is the agony of unfulfillment."

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"After the lower nature has returned to the brutishness, the higher struggles again to regain its spiritual estate. It ascends the seven Rings upon which sit the Seven Governors and returns to each their lower powers in this manner: Upon the first ring sits the Moon, and to it is returned the ability to increase and diminish. Upon the second ring sits Mercury, and to it are returned machinations, deceit, and craftiness. Upon the third ring sits Venus, and to it are returned the lusts and passions. Upon the fourth ring sits the Sun, and to this Lord are returned ambitions. Upon the fifth ring sits Mars, and to it are returned rashness and profane boldness. Upon the sixth ring sits Jupiter, and to it are returned the sense of accumulation and riches. And upon the seventh ring sits Saturn, at the Gate of Chaos, and to it are returned falsehood and evil plotting."

"Then, being naked of all the accumulations of the seven Rings, the soul comes to the *Eighth Sphere*, namely, the ring of the fixed stars. Here, freed of all illusion, it dwells in the Light and sings praises to the Father in a voice which only the pure of spirit may understand. Behold, O Hermes, there is a great mystery in the *Eighth Sphere*, for the Milky Way is the seed-ground of souls, and from it they drop into the Rings, and to the Milky Way they return again from the wheels of Saturn. But some cannot climb the seven-runged ladder of the Rings. So they wander in darkness below and are swept into eternity with the illusion of sense and earthiness."

"The path to immortality is hard, and only a few find it. The rest await the Great Day when the wheels of the universe shall be stopped and the immortal sparks shall escape from the sheaths of substance. Woe unto those who wait, for they must return again,

unconscious and unknowing, to the seed-ground of stars, and await a new beginning. Those who are saved by the light of the mystery which I have revealed unto you, O Hermes, and which I now bid you to establish among men, shall return again to the Father who dwelleth in the White Light, and shall deliver themselves up to the Light and shall be absorbed into the Light, and in the Light they shall become Powers in God. This is the Way of Good and is revealed only to them that have wisdom."

"Blessed art thou, O Son of Light, to whom of all men, I, Poimandres, the Light of the World, have revealed myself. I order you to go forth, to become as a guide to those who wander in darkness, that all men within whom dwells the spirit of *My Mind* (The Universal Mind) may be saved by *My Mind* in you, which shall call forth *My Mind* in them. Establish *My Mysteries* and they shall not fail from the earth, for I am the Mind of the Mysteries and until *Mind* fails (which is never) *my Mysteries* cannot fail." With these parting words, Poimandres, radiant with celestial light, vanished, mingling with the powers of the heavens. Raising his eyes unto the heavens, Hermes blessed the Father of All Things and consecrated his life to the service of the Great Light.

Thus preached Hermes: "O people of the earth, men born and made of the elements, but with the spirit of the Divine Man within you, rise from your sleep of ignorance! Be sober and thoughtful. Realize that your home is not in the earth but in the Light. Why have you delivered yourselves over unto death, having power to partake of immortality? Repent, and *change your minds*. Depart from the dark light and forsake corruption forever. Prepare yourselves to climb through the Seven Rings and to blend your souls with the eternal Light."

Some who heard mocked and scoffed and went their way, delivering themselves to the Second Death from which there is no salvation. But others, casting themselves before the feet of Hermes, besought him to teach them the Way of Life. He lifted them gently, receiving no approbation for himself, and staff in hand, went forth teaching and guiding mankind, and showing them how they might be saved. In the worlds of men, Hermes sowed the seeds of wisdom and nourished the seeds with the Immortal Waters. And at last came the evening of his life, and as the brightness of the light of earth was beginning to go down, Hermes commanded his disciples to preserve his doctrines inviolate throughout all ages. The *Vision of Poimandres* he committed to writing that all men desiring immortality might therein find the way.

In concluding his exposition of the *Vision*, Hermes wrote: "The sleep of the body is the sober watchfulness of the Mind and the shutting of my eyes reveals the true Light. My silence is filled with budding life and hope, and is full of good. My words are the blossoms of fruit of the tree of my soul. For this is the faithful account of what I received from my true Mind, that is Poimandres, the Great Dragon, the Lord of the Word, through whom I became inspired by God with the Truth. Since that day my Mind has been ever with me and in my own soul it hath given birth to the Word: the Word is Reason, and Reason hath redeemed me. For which cause, with all my soul and all my strength, I give praise and blessing unto God the Father, the Life and the Light, and the Eternal Good."

"Holy is God, the Father of all things, the One who is before the First Beginning."

"Holy is God, whose will is performed and accomplished by His own Powers which He hath given birth to out of Himself."

"Holy is God, who has determined that He shall be known, and who is known by His own to whom He reveals Himself."

"Holy art Thou, who by Thy Word (Reason) hast established all things."

"Holy art Thou, of whom all Nature is the image."

"Holy art Thou, whom the inferior nature has not formed."

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"Holy art Thou, who art greater than all excellency."

"Holy art Thou, who art better than all praise."

"Accept these reasonable sacrifices from a pure soul and a heart stretched out unto Thee."

"O Thou Unspeakable, Unutterable, to be praised with silence!"

"I beseech Thee to look mercifully upon me, that I may not err from the knowledge of Thee and that I may enlighten those that are in ignorance, my brothers and Thy sons."

"Therefore I believe Thee and bear witness unto Thee, and depart in peace and in trustfulness into Thy Light and Life."

"Blessed art Thou, O Father! The man Thou hast fashioned would be sanctified with Thee as Thou hast given him power to sanctify others with Thy Word and Thy Truth."

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"And when God had said this, Providence, with the aid of the Seven Governors and Harmony, brought the sexes together, making the mixtures and establishing the generations, and all things were multiplied according to their kind. He who through the error of attachment loves his body, abides wandering in darkness, sensible and suffering the things of death, but he who realizes that the body is but the tomb of his soul, rises to immortality."

Then Hermes desired to know why men should be deprived of immortality for the sin of ignorance alone. The Great Dragon answered: "To the ignorant the body is supreme and they are incapable of realizing the immortality that is within them. Knowing only the body which is subject to death, they believe in death because they worship that substance which is the cause and reality of death."

Then Hermes asked how the righteous and wise pass to God, to which Poimandres replied: "That which the Word of God said, say I: 'Because the Father of all things consists of Life and Light, whereof man is made.' If, therefore, a man shall learn and understand the nature of Life and Light, then he shall pass into the eternity of Life and Light."

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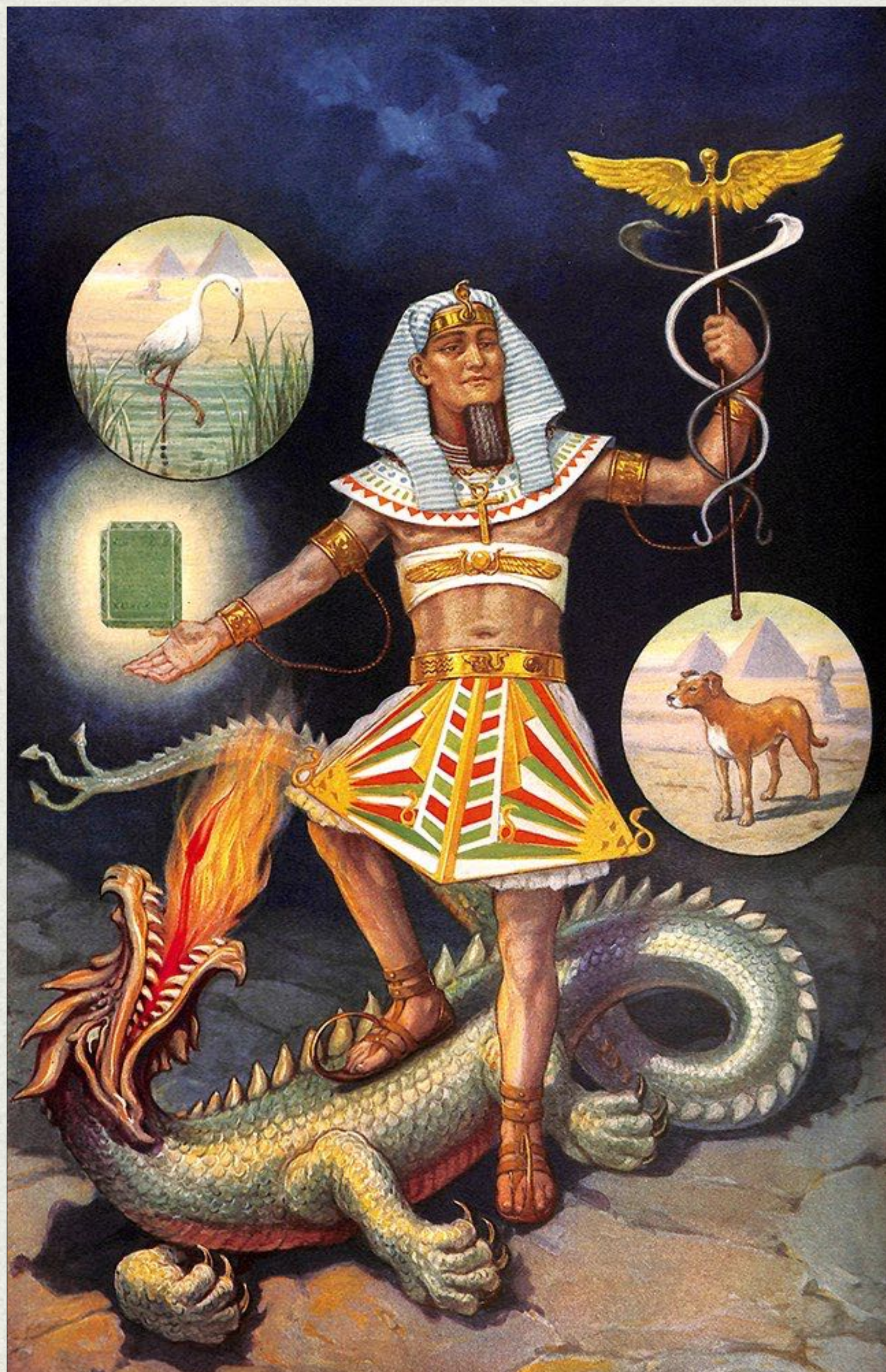
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The Life and Writings of Thoth Hermes Trismegistus



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 his 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 scorching 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-wand 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' *Encyclopedia*.)

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 savant, or may be a personification of a long succession of writers."



From *Historia Dierum Fatisiorum*.

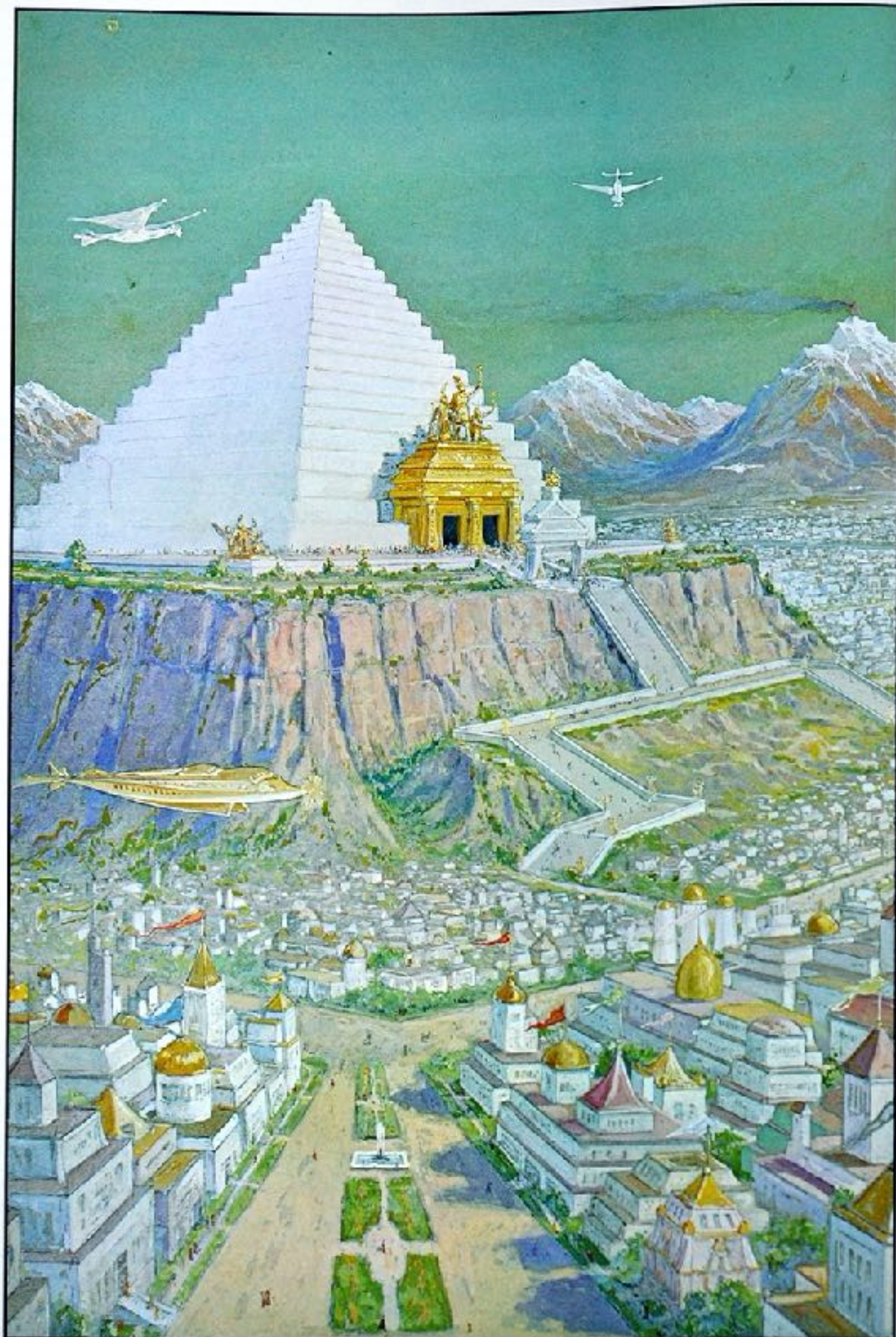
HERMES MERCURIUS TRISMEGISTUS. Master of all arts and sciences, perfect in all crafts, Ruler of the Three Worlds, Scribe of the Gods, and Keeper of the Books of Life, Thoth Hermes Trismegistus—the Thrice Times Greatest, the 'First Intelligencer'—was regarded by the ancient Egyptians as the embodiment of the Universal Mind. While in all probability he actually existed a great sage and educator 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.

*** 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



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AN IDEALISTIC DEPICTION OF THE ATLANTEAN MYSTERY TEMPLE.

In the *Celtic*, Plato describes in detail the divine foundation of the Atlantean Empire, originally known as Poseidonis. The golden age preserved in myth and legend, when the gods walked with men, depicts the cradle of Atlantean civilization. The legends of the ancient world were the Atlanteans, to whom every civilized nation owes an unacknowledged debt of gratitude. In the British Museum there is a remarkable document—known as the *Trojan manuscript*—which was written over 3,500 years ago by the Master of Tylos, containing an authentic account of the cataclysm which soothed the streets of Atlantis. This precious document contains the following statement according to the translation by Le Plongeon: "In the year 6,000, on the 13th Mulus in the month Zep, there occurred terrible earthquakes, which continued without interruption until the 13th Ouse. The country of the hills of Aed, the land of May, was sacrificed, being twice upheaved it suddenly disappeared during one night, the basin being continuously shaken by volcanic forces. Being confined, these caused the land to sink and to rise several times and in various places. At last the surface gave away and the countries were torn asunder and scattered; unable to stand the force of the convulsions, they sank with their 64,000,000 inhabitants. Before the Atlantean continent was submerged, the initiates of the Atlantean Mysteries, carrying with them the secret doctrines entrusted to their keeping, immigrated into Egypt and other parts of the earth where they would be safe from the impending catastrophe. Thus their secret teaching—with its priceless value in subsequent ages—was preserved. They established centers of learning and promulgated the code, clothed in the language of symbolism, in such as they deemed worthy to receive it."

The Initiation of the Pyramid



UPREME among the wonders of antiquity, unrivaled by the achievements of later architects and builders, the Great Pyramid of Gizeh bears mute witness to an unknown civilization which, having completed its predestined span, passed into oblivion. Eloquent in its silence, inspiring in its majesty, divine in its simplicity, the Great Pyramid is indeed a sermon in stone. Its magnitude overwhelms the puny sensibilities of man. Among the shifting sands of time it stands as a fitting emblem of eternity itself. Who were the illumined mathematicians who planned its parts and dimensions, the master craftsmen who supervised its construction, the skilled artisans who traced its blocks of stone?

The earliest and best-known account of the building of the Great Pyramid is that given by that highly revered but somewhat imaginative historian, Herodotus. "The pyramid was built in steps, battlement-wise, as it is called, or, according to others, altar-wise. After laying the stones for the base, they raised the remaining courses to their places by means of machines formed of short wooden planks. The first machine raised them from the ground to the top of the first step. On this there was another machine, which received the stone upon its arrival, and conveyed it to the second step, whence a third machine advanced it still higher. Either they had as many machines as there were steps in the pyramid, or possibly they had but a single machine, which, being easily moved, was transferred from tier to tier as the stone rose. Both accounts are given, and therefore I mention both. The upper portion of the pyramid was finished first, then the middle, and finally the part which was lowest and nearest the ground. There is an inscription in Egyptian characters on the pyramid which records the quantity of radishes, onions, and garlic consumed by the laborers who constructed it, and I perfectly well remember that the interpreter who read the writing to me said that the money expended in this way was 1500 talents of silver. If this then is a true record, what a vast sum must have been spent on the feeding and clothing of the laborers, considering the length of time the work lasted, which has already been stated [ten years], and the additional time—no small space, I imagine—which must have been occupied by the quarrying of the stones, their conveyance, and the formation of the underground apartments."

While his account is extremely colorful, it is apparent that the Father of History, for reasons which he doubtless considered sufficient, concocted a fraudulent story to conceal the true origin and purpose of the Great Pyramid. This is but one of several instances in his writings which would lead the thoughtful reader to suspect that Herodotus himself was an initiate of the Sacred Schools and consequently obligated to preserve inviolate the secrets of the ancient orders. The theory advanced by Herodotus and now generally accepted that the Pyramid was the tomb of the Pharaoh Cheops cannot be substantiated. In fact, Manetho, Eratosthenes, and Diodorus Siculus all differ from Herodotus—as well as from each other—regarding the name of the builder of this supreme edifice. The sepulchral vault, which, according to the Lepsius Law of pyramidal construction, should have been finished at the same time as the monument or sooner, was never completed. There is no proof that the building was erected by the Egyptians, for the elaborate carvings with which the burial chambers of Egyptian royalty are almost invariably embellished are entirely lacking and it embodies none of the elements of their architecture or decoration, such as inscriptions, images, cartouches, paintings, and other

distinctive features associated with dynastic mortuary art. The only hieroglyphics to be found within the Pyramid are a few builders' marks sealed up in the chambers of construction, first opened by Howard Vyse. These apparently were painted upon the stones before they were set in position, for in a number of instances the marks were either inverted or disfigured by the operation of fitting the blocks together. While Egyptologists have attempted to identify the crude dabs of paint as cartouches of Cheops, it is almost inconceivable that this ambitious ruler would have permitted his royal name to suffer such indignities. As the most eminent authorities on the subject are still uncertain as to the true meaning of these crude markings, whatever proof they might be that the building was erected during the fourth dynasty is certainly offset by the sea shells at the base of the Pyramid which Mr. Gab advances as evidence that it was erected before the Deluge—a theory substantiated by the much-abused Arabian traditions. One Arabian historian declared that the Pyramid was built by the Egyptian sages as a refuge against the Flood, while another proclaimed it to have been the treasure house of the powerful antediluvian king Sheddad Ben Ad. A panel of hieroglyphs over the entrance, which the casual observer might consider to afford a solution of the mystery, unfortunately dates back no further than A. D. 1843, having been cut at that time by Dr. Lepsius as a tribute to the King of Prussia.

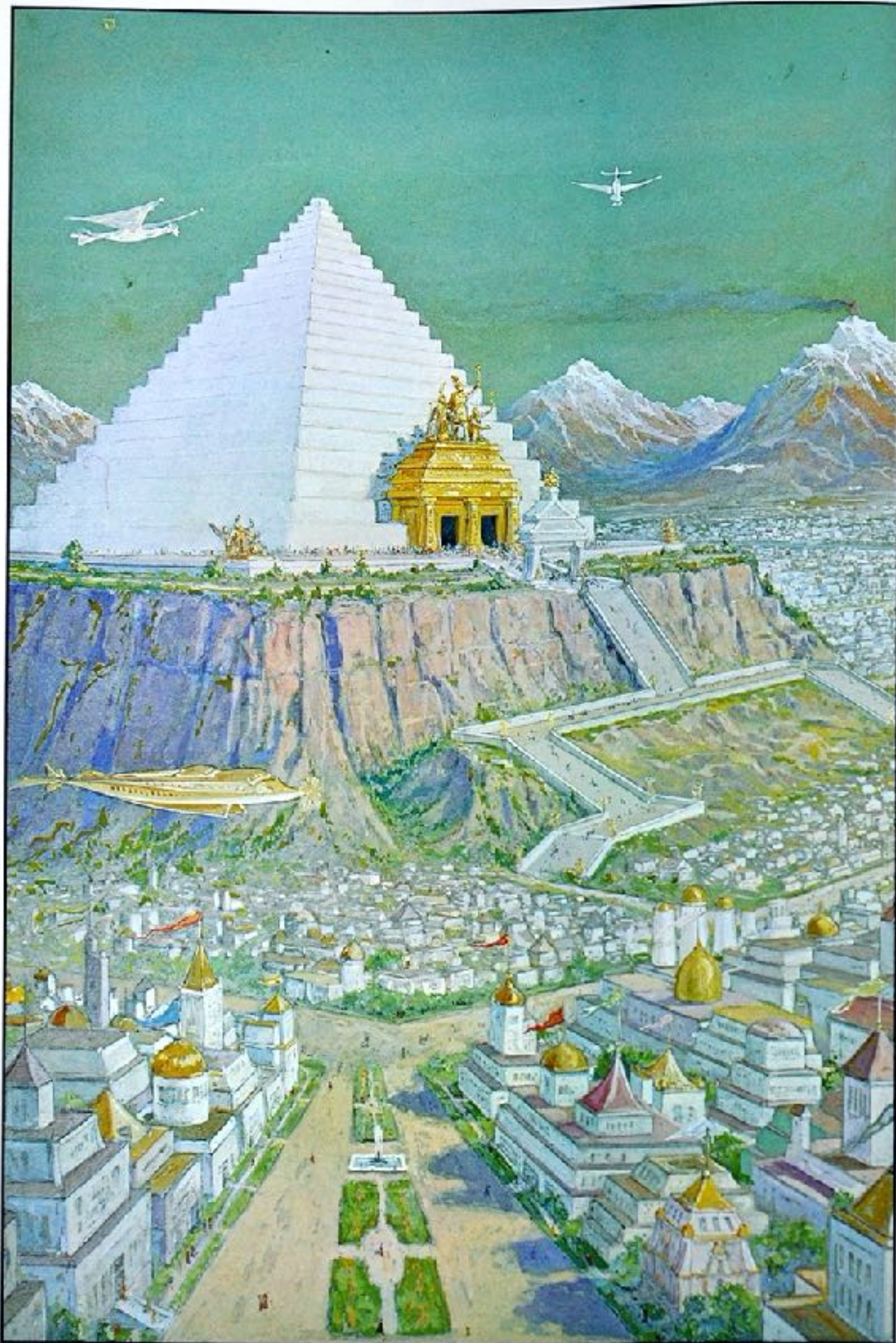


From Leo's Les Mystères de la Kabbale. OEDIPUS AND THE SPHINX.

The Egyptian Sphinx is closely related to the Greek legend of Oedipus, who first solved the famous riddle propounded by the mysterious creature with the body of a winged lion and the head of a woman which frequented the highway leading to Thebes. To such who passed her late the sphinx addressed the question: "What creature it that in the morning goes on four feet, at noon on two feet, and in the evening on three feet? Those who failed to answer her riddle she devoured. Oedipus defied the answer to his own brain, who in childhood revealed upon his hands and knees, in manhood stood erect, and in old age shuffled along supporting himself on a staff. Discovering one who heretofore proved to her riddle, the sphinx cast herself from the cliff which hemmed the road and perished."

There is still another answer to the riddle of the sphinx, an answer first revealed by a revelation of the Pythagorean nature of numbers. The 4, the 2, the 1, and the 3 produce the sum of 10, which is the natural number of man and also of the lower world. The 4 represents the ignorant man, the 2 the intellectual man, and the 3 the spiritual man. Right humanity walks on four legs, walking humanity on two legs, and in the power of his own mind the advanced and illumined man adds the staff of wisdom. The sphinx is therefore the mystery of Nature, the embodiment of the secret doctrine, and all who cannot solve her riddle perish. To pass the sphinx is to attain personal immortality.

But where were the treasures? From room to room the frantic workmen rushed, looking in vain for loot. The discontent of the Moslems reached such a height that Caliph al Marnoun—who had inherited much of the wisdom of his illustrious father, the Caliph al Raschid—sent to Bagdad for funds, which he caused to be secretly buried near the entrance of the Pyramid. He then ordered his men to dig at that spot and great was their rejoicing when the treasure was discovered, the workmen being deeply impressed by the wisdom of the antediluvian monarch who had carefully estimated their wages and thoughtfully caused the exact amount to be buried for their benefit! The Caliph then returned to the city of his fathers and the Great Pyramid was left to the mercy of succeeding generations. In the ninth century the sun's rays striking the highly polished surfaces of the original casing stones caused each side of the Pyramid to appear as



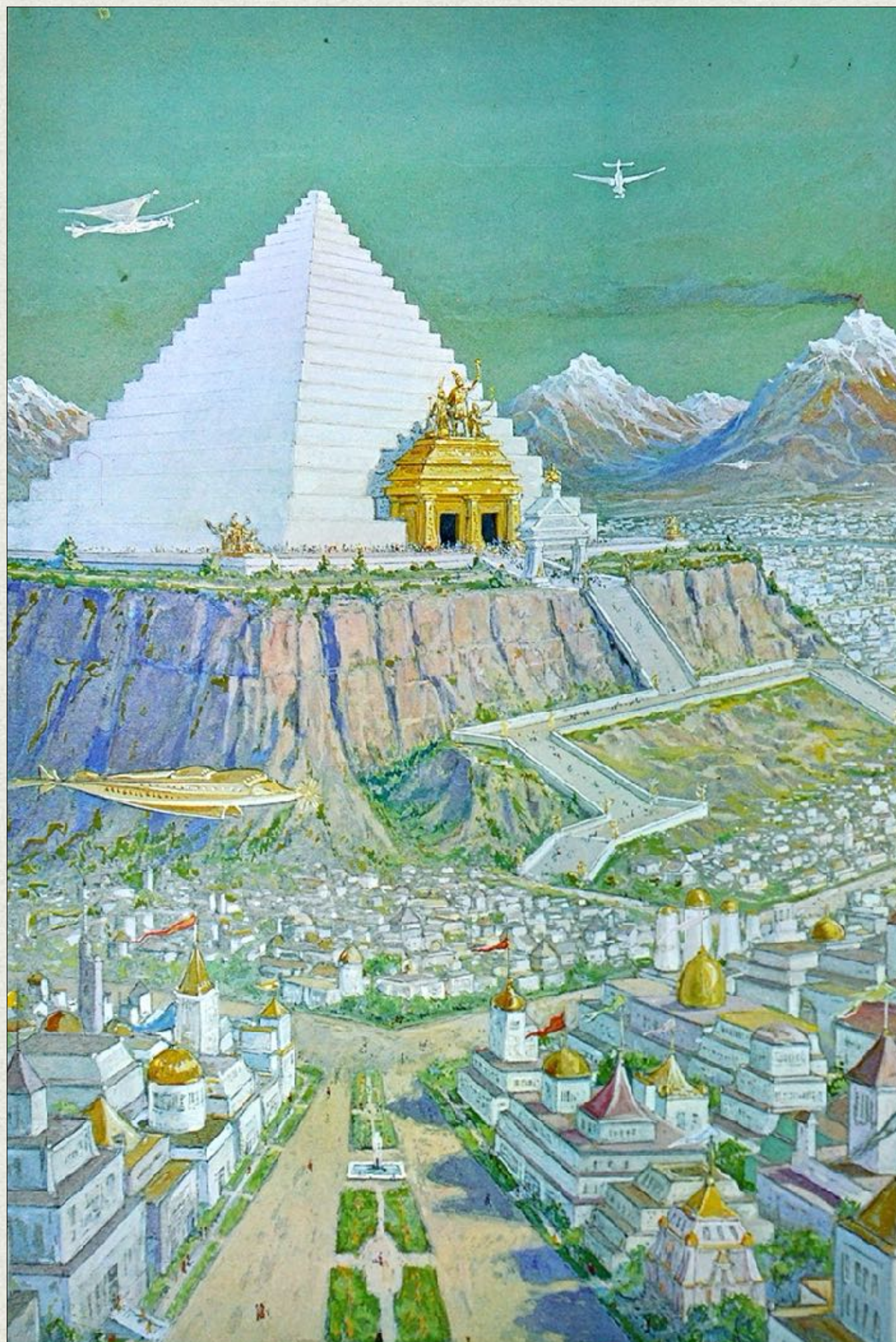
Copyrighted by Manly P. Hall.

AN IDEALISTIC DEPICTION OF THE ATLANTEAN MYSTERY TEMPLE.

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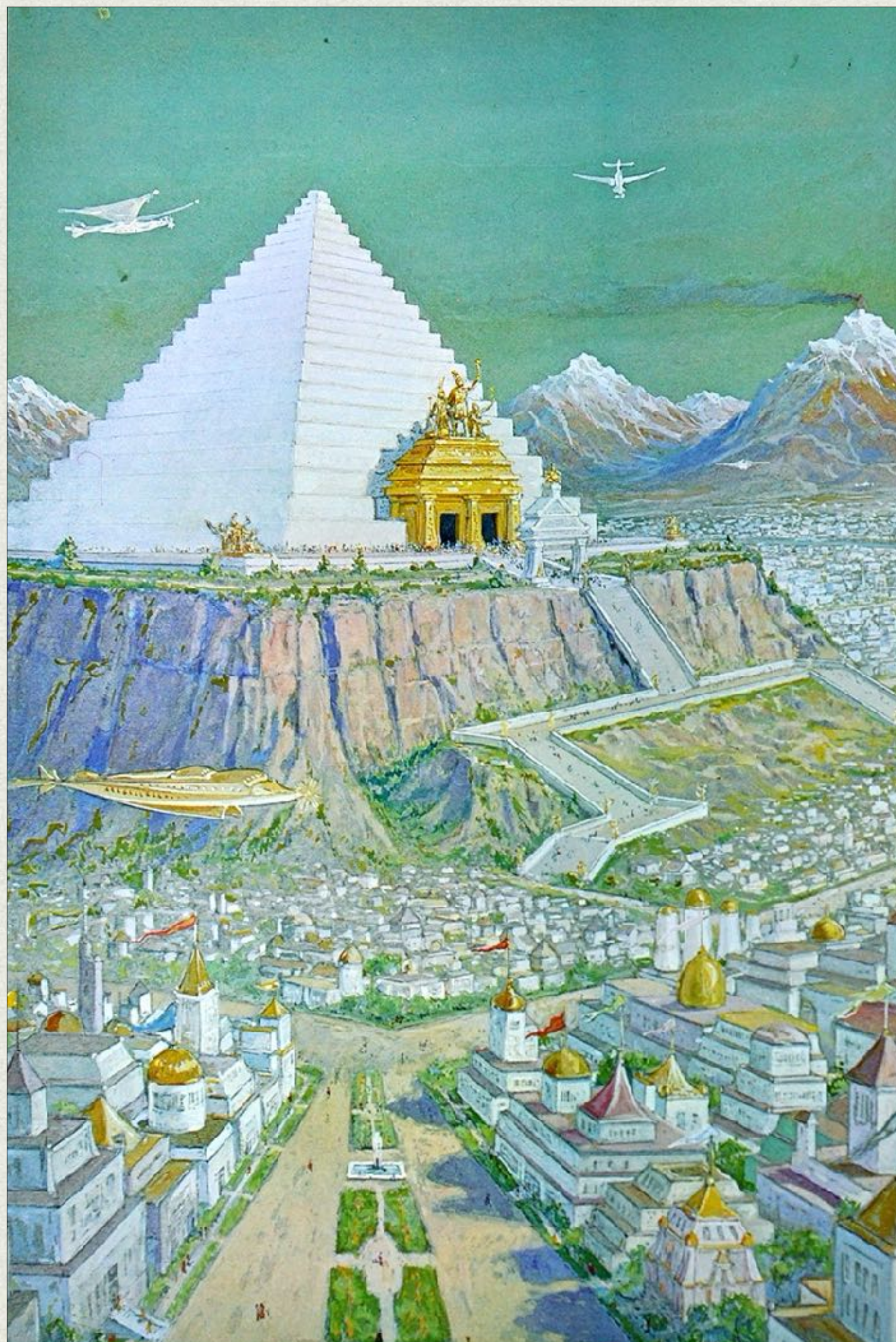
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Handwritten text in an early form of the Greek alphabet, likely representing the Critias. The script is dense and fills most of the page, with some characters appearing to be in a different dialect or an early stage of the alphabet.

Early copy of Critias



LE
TIMEE DE
PLATON,

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

Par Loys le Roy dit Regius.

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

A PARIS,

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

M. D. LXXXI.



Rambaud

Atlantis and the Gods of Antiquity



TLANTIS is the subject of a short but important article appearing in the *Annual Report of the Board of Regents of The Smithsonian Institution for the year ending June 30th, 1915*. The author, M. Pierre Termier, a member of the Academy of Sciences and Director of Service of the Geologic Chart of France, in 1912 delivered a lecture on the Atlantean hypothesis before the Institut Océanogra-

phique; it is the translated notes of this remarkable lecture that are published in the Smithsonian report.

"After a long period of disdainful indifference," writes M. Termier, "observe how in the last few years science is returning to the study of Atlantis. How many naturalists, geologists, zoologists, or botanists are asking one another today whether Plato has not transmitted to us, with slight amplification, a page from the actual history of mankind. No affirmation is yet permissible; but it seems more and more evident that a vast region, continental or made up of great islands, has collapsed west of the Pillars of Hercules, otherwise called the Strait of Gibraltar, and that its collapse occurred in the not far distant past. In any event, the question of Atlantis is placed anew before men of science; and since I do not believe that it can ever be solved without the aid of oceanography, I have thought it natural to discuss it here, in this temple of maritime science, and to call to such a problem, long scorned but now being revived, the attention of oceanographers, as well as the attention of those who, though immersed in the tumult of cities, lend an ear to the distant murmur of the sea."

In his lecture M. Termier presents geologic, geographic, and zoologic data in substantiation of the Atlantis theory. Figuratively draining the entire bed of the Atlantic Ocean, he considers the inequalities of its basin and cites locations on a line from the Azores to Iceland where dredging has brought lava to the surface from a depth of 3,000 meters. The volcanic nature of the islands now existing in the Atlantic Ocean corroborates Plato's statement that the Atlantean continent was destroyed by volcanic cataclysms. M. Termier also advances the conclusions of a young French zoologist, M. Louis Germain, who admitted the existence of an Atlantic continent connected with the Iberian Peninsula and with Mauritania and prolonged toward the south so as to include some regions of desert climate. M. Termier concludes his lecture with a graphic picture of the engulfment of that continent.

The description of the Atlantean civilization given by Plato in the *Critias* may be summarized as follows. In the first ages the gods divided the earth among themselves, proportioning it according to their respective dignities. Each became the peculiar deity of his own allotment and established therein temples to himself, ordained a priestcraft, and instituted a system of sacrifice. To Poseidon was given the sea and the island continent of Atlantis. In the midst of the island was a mountain which was the dwelling place of three earth-born primitive human beings—Evenor, his wife, Leucippe; and their only daughter, Cleito. The maiden was very beautiful, and after the sudden death of her parents she was wooed by Poseidon, who begat by her five pairs of male children. Poseidon apportioned his continent among these ten, and Atlas, the eldest, he made over-

lord of the other nine. Poseidon further called the country *Atlantis* and the surrounding sea the *Atlantic* in honor of Atlas. Before the birth of his ten sons, Poseidon divided the continent and the coastwise sea into concentric zones of land and water, which were as perfect as though turned upon a lathe. Two zones of land and three of water surrounded the central island, which Poseidon caused to be irrigated with two springs of water—one warm and the other cold.

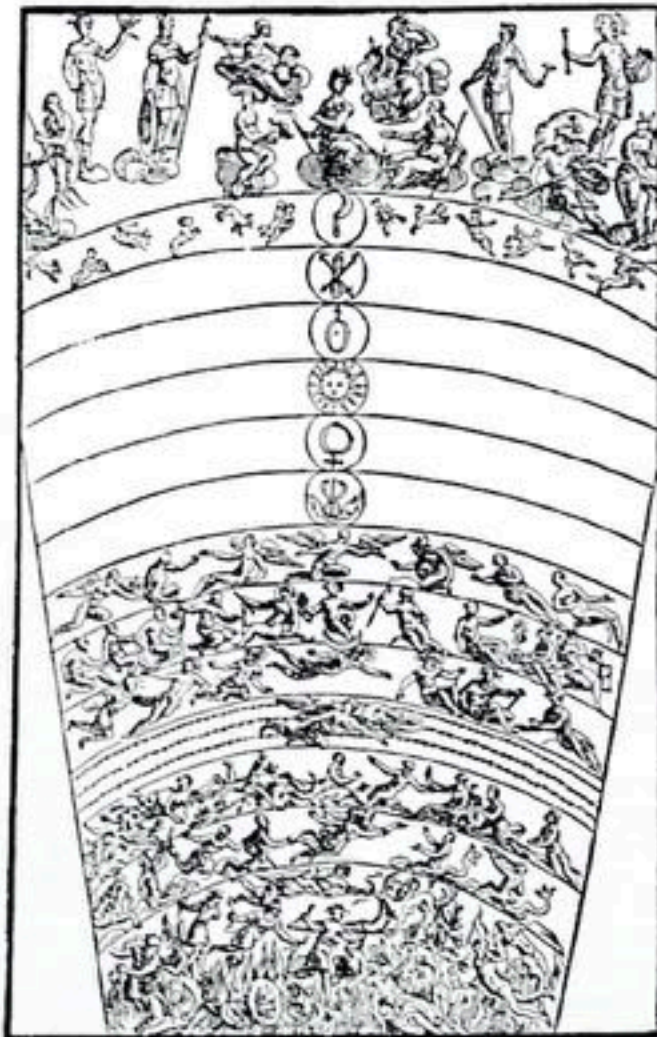
The descendants of Atlas continued as rulers of Atlantis, and with wise government and industry elevated the country to a position of surpassing dignity. The natural resources of Atlantis were apparently limitless. Precious metals were mined, wild animals domesticated, and perfumes distilled from its fragrant flowers. While enjoying the abundance natural to their semitropical location, the Atlanteans employed themselves also in the erection of palaces, temples, and docks. They bridged the zones of sea and later dug a deep canal to connect the outer ocean with the central island, where stood the palaces and temple of Poseidon, which excelled all other structures in magnificence. A network of bridges and canals was created by the Atlanteans to unite the various parts of their kingdom.

Plato then describes the white, black, and red stones which they quarried from beneath their continent and used in the construction of public buildings and docks. They circumscribed each of the land zones with a wall, the outer wall being covered with brass, the middle with tin, and the inner, which encompassed the citadel, with orichalc. The citadel, on the central island, contained the palaces, temples, and other public buildings. In its center, surrounded by a wall of gold, was a sanctuary dedicated to Cleito and Poseidon. Here the first ten princes of the island were born and here each year their descendants brought offerings. Poseidon's own temple, its exterior entirely covered with silver and its pinnacles with gold, also stood within the citadel. The interior of the temple was of ivory, gold, silver, and orichalc, even to the pillars and floor. The temple contained a colossal statue of Poseidon standing in a chariot drawn by six winged horses, about him a hundred Nereids riding on dolphins. Arranged outside the building were golden statues of the first ten kings and their wives.

In the groves and gardens were hot and cold springs. There were numerous temples to various deities, places of exercise for men and for beasts, public baths, and a great race course for horses. At various vantage points on the zones were fortifications, and to the great harbor came vessels from every maritime nation. The zones were so thickly populated that the sound of human voices was ever in the air.

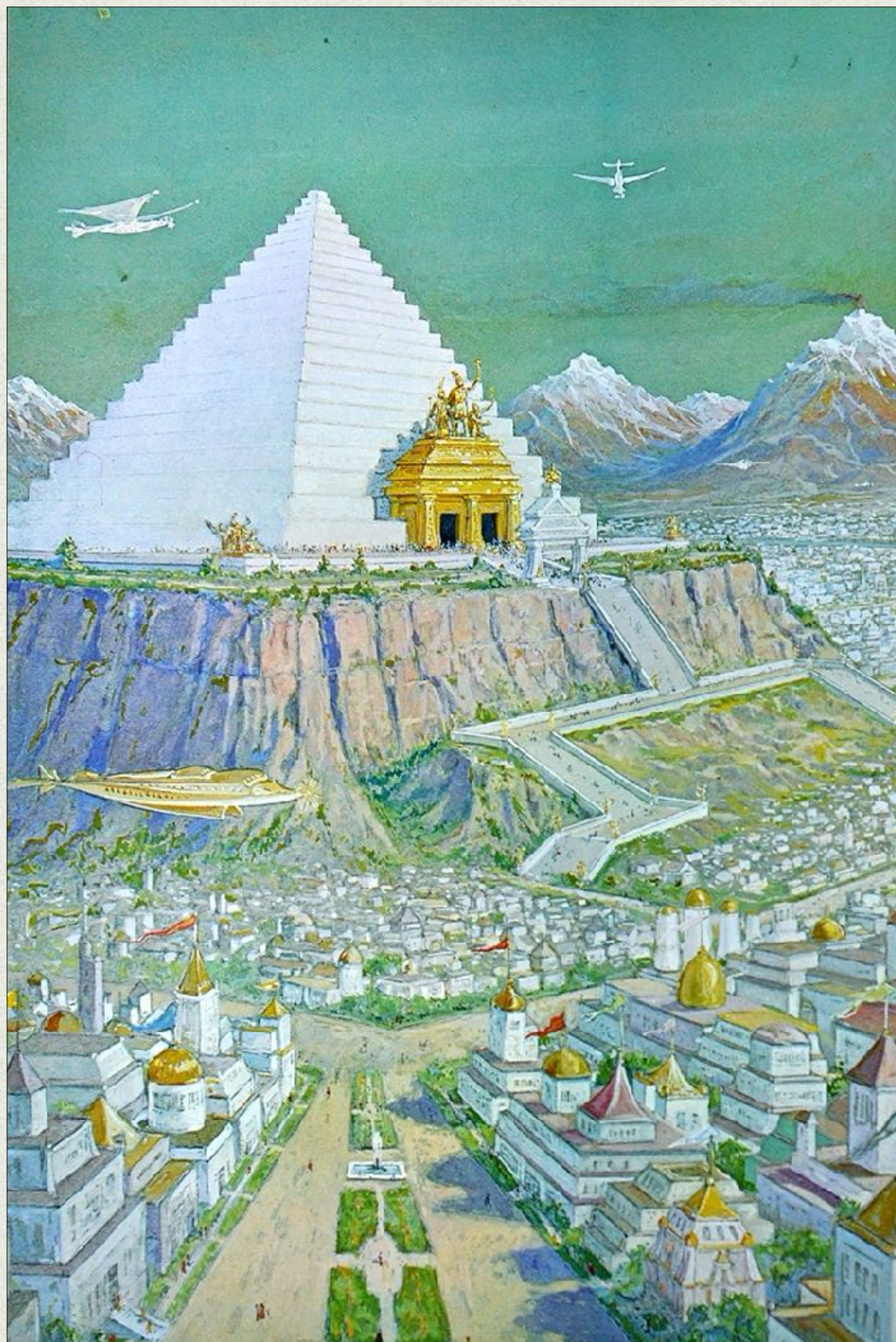
That part of Atlantis facing the sea was described as lofty and precipitous, but about the central city was a plain sheltered by mountains renowned for their size, number, and beauty. The plain yielded two crops each year, in the winter being watered by rains and in the summer by immense irrigation canals, which were also used for transportation. The plain was divided into sections, and in time of war each section supplied its quota of fighting men and chariots.

The ten governments differed from each other in details concerning military requirements. Each of the kings of Atlantis had complete control over his own kingdom, but their mutual relationships were governed by a code engraved by the first ten kings on a column of orichalc standing in the temple of Poseidon. At alternate intervals of five and six years a pilgrimage was made to this temple that equal honor might be conferred upon both the odd and the even numbers. Here, with appropriate sacrifice, each king renewed his



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

By ascending successively through the fiery sphere of Hades, the spheres of water, earth, and air, and the heavens of the moon, the plane of Mercury is reached. Above Mercury are the planets of Venus, the sun, Mars, Jupiter, and Saturn, the latter containing the symbols of the zodiacal constellations. Above the arch of the heavens (Saturn) is the dwelling place of the different powers controlling the universe. The supreme council of the gods is composed of twelve deities—six male and six female—which correspond to the positive and negative signs of the zodiac. The six gods are Jupiter, Vulcan, Apollo, Mars, Neptune, and Mercury; the six goddesses are Juno, Ceres, Vesta, Minerva, Venus, and Diana. Jupiter rides his eagle as the symbol of his sovereignty over the world, and Juno is seated upon a peacock, the proper symbol of her haughtiness and glory.



AN IDEALISTIC DEPICTION OF THE ATLANTEAN MYSTERY TEMPLE

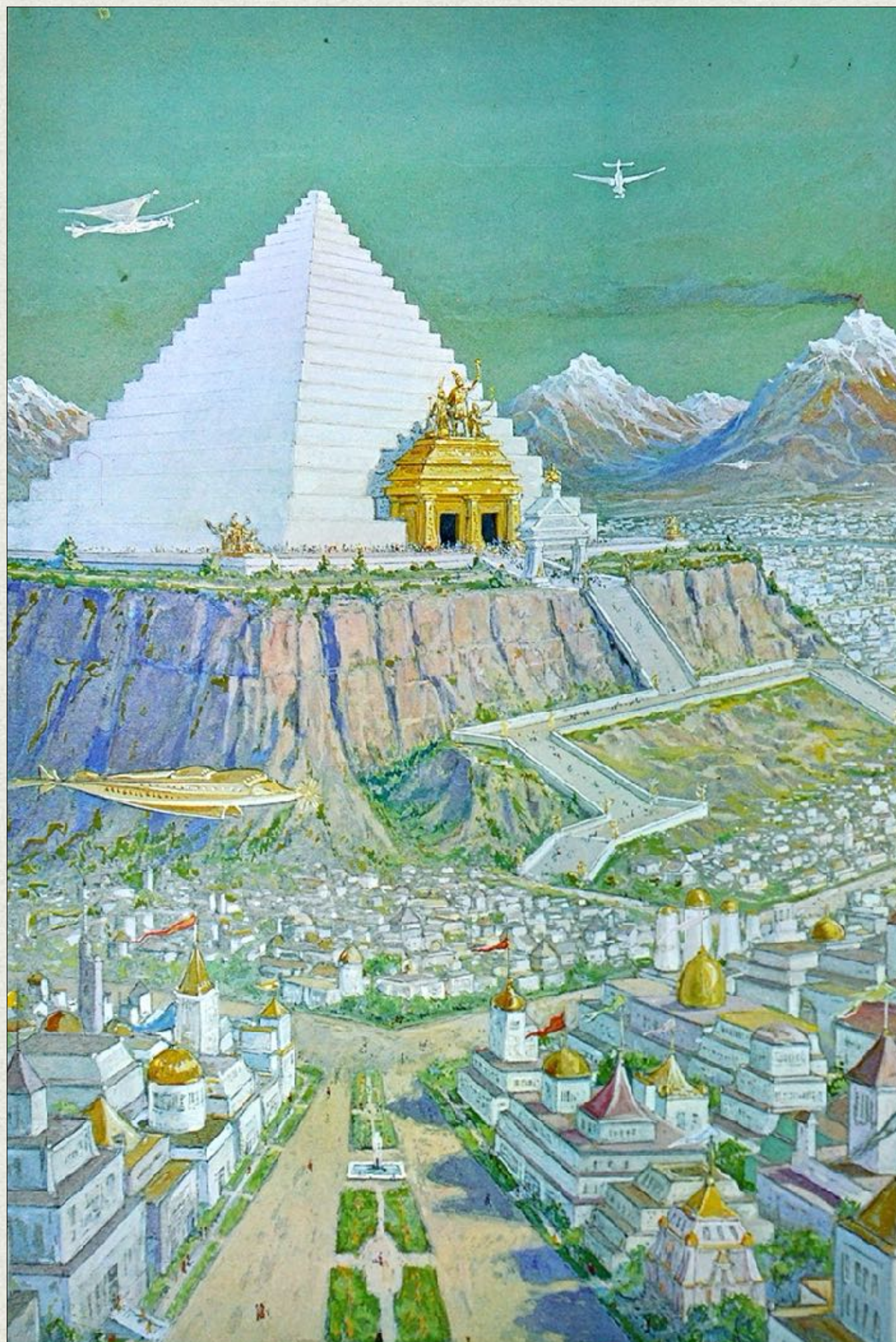
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Poseidonis

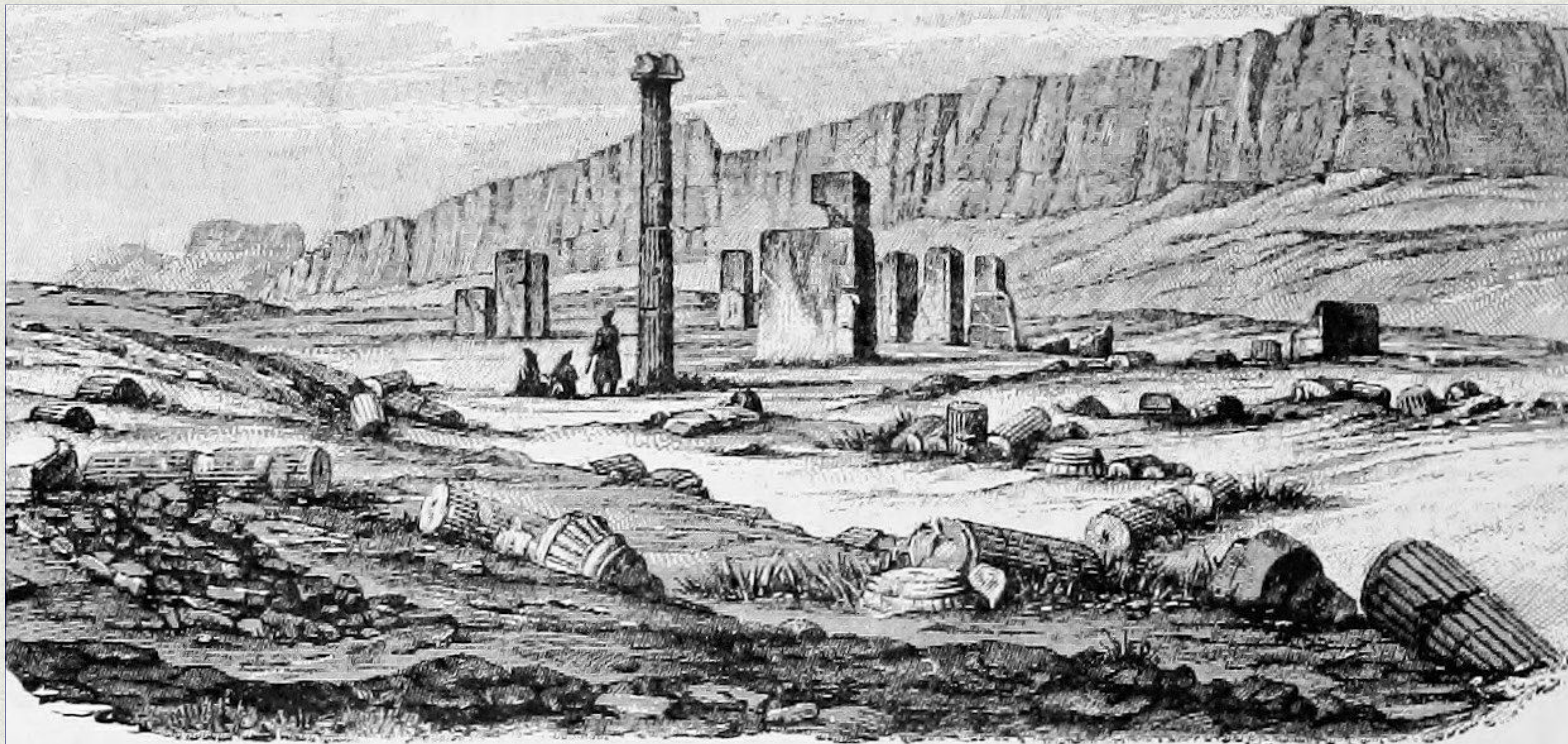






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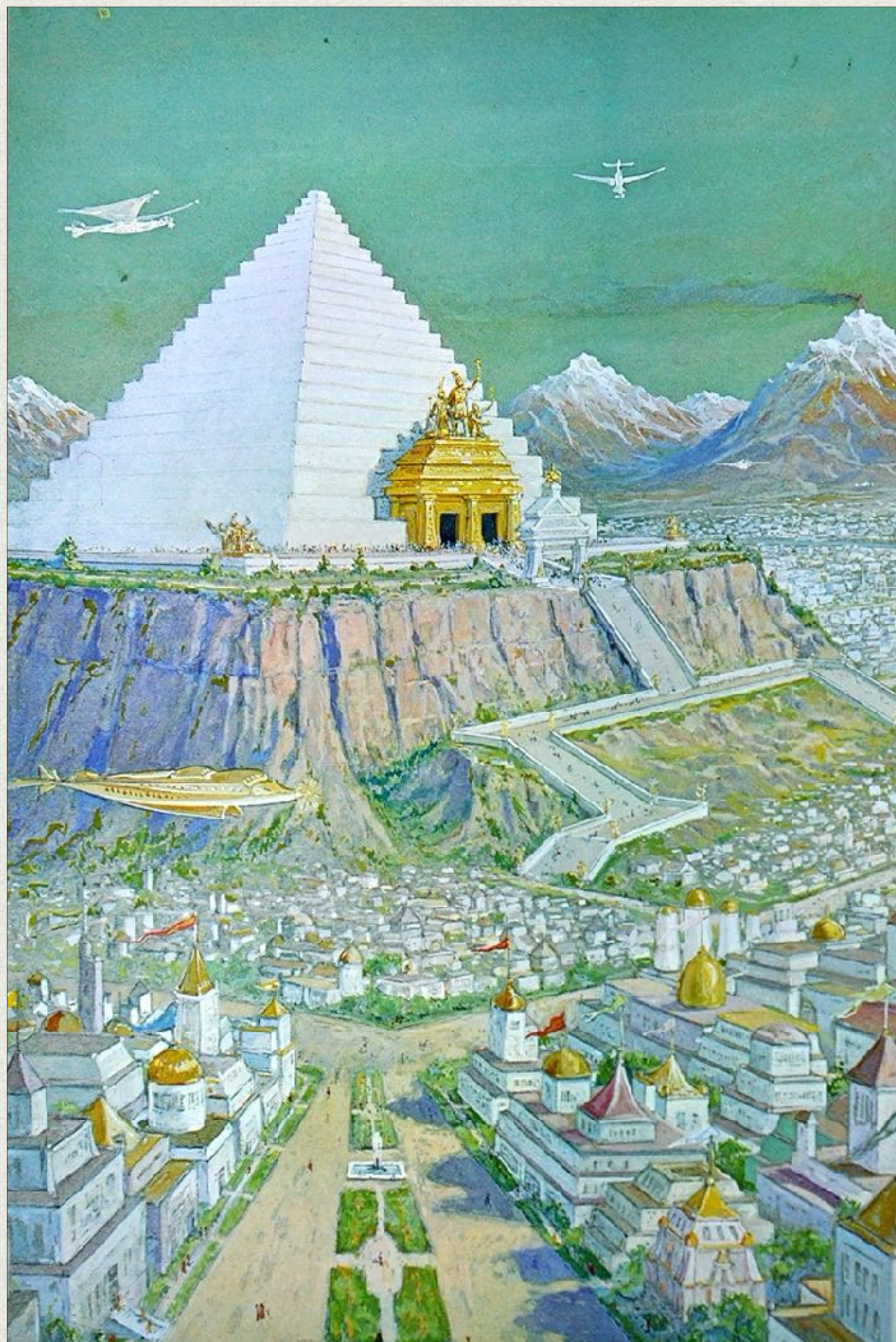
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All that the modern processes of civilisation have made possible, and much more than that which today comes under the name of scientific discovery, were known in old Atlantis, but they were not developed by men themselves but given to them as a free gift, much as people

today give to a child beautiful and wonderful things which the child uses and enjoys but which he does not understand in any way. Great and beautiful cities, full of temples and great buildings (of which the Chaldean and Babylonian remains are the degenerate

remnants, and the modern skyscraper the child) were everywhere to be found. Most of our modern scientific knowledge was possessed by these priest-kings and constituted in the eyes of the masses a form of wonderful magic.
–Externalization of the Hierarchy:122



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This manuscript was found about the year 1886 at Madrid, Spain, by the Abbe Brasseur de Bourbourg, while on a visit to the library of the Royal Historical Academy, and named by him "Manuscript Troano," in honor of its possessor, Don Juan de Troy Ortolano...

Detail from the Troano manuscript

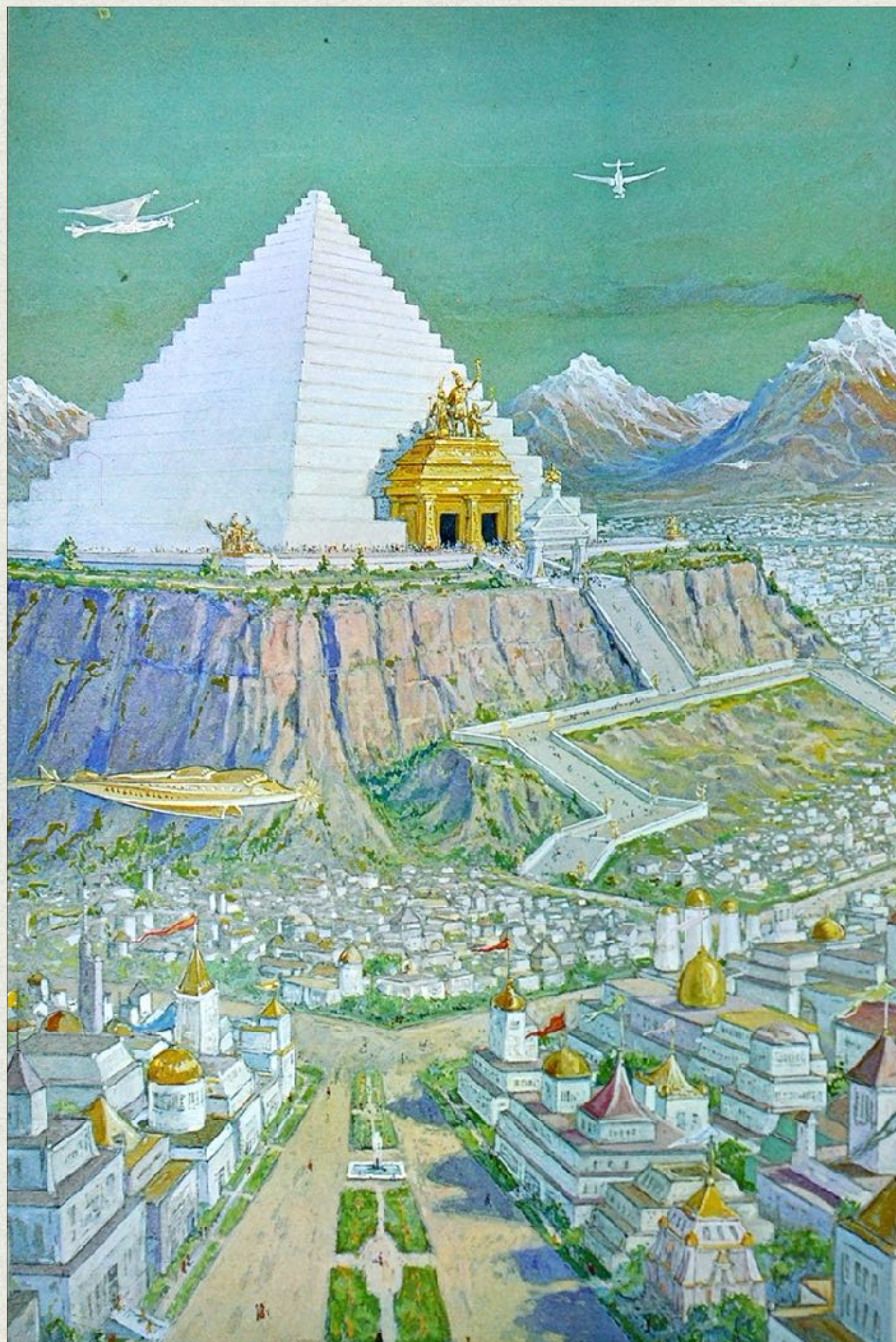


The Troano manuscript

The original is written on a strip of Maguey paper about 14 feet long and 9 inches wide, the surface of which is covered with a white paint or varnish,

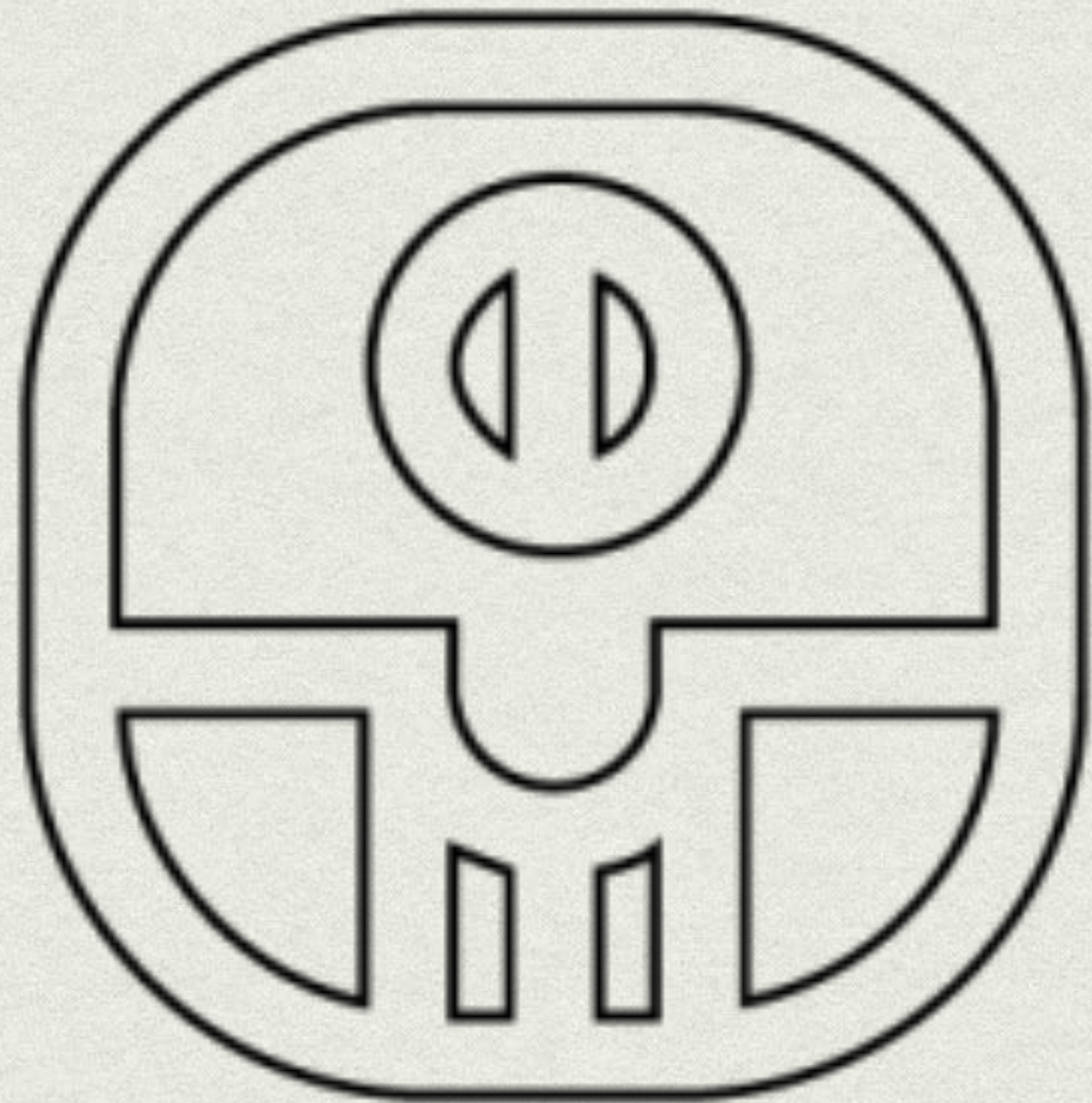
on which the characters and figures are painted in black, red, blue, and brown. It is folded fan-like into thirty-five folds, presenting, when these are pressed

together, the appearance of an ordinary octavo volume. –A Study of the Manuscript Troano, by Cyrus Thomas, p.1



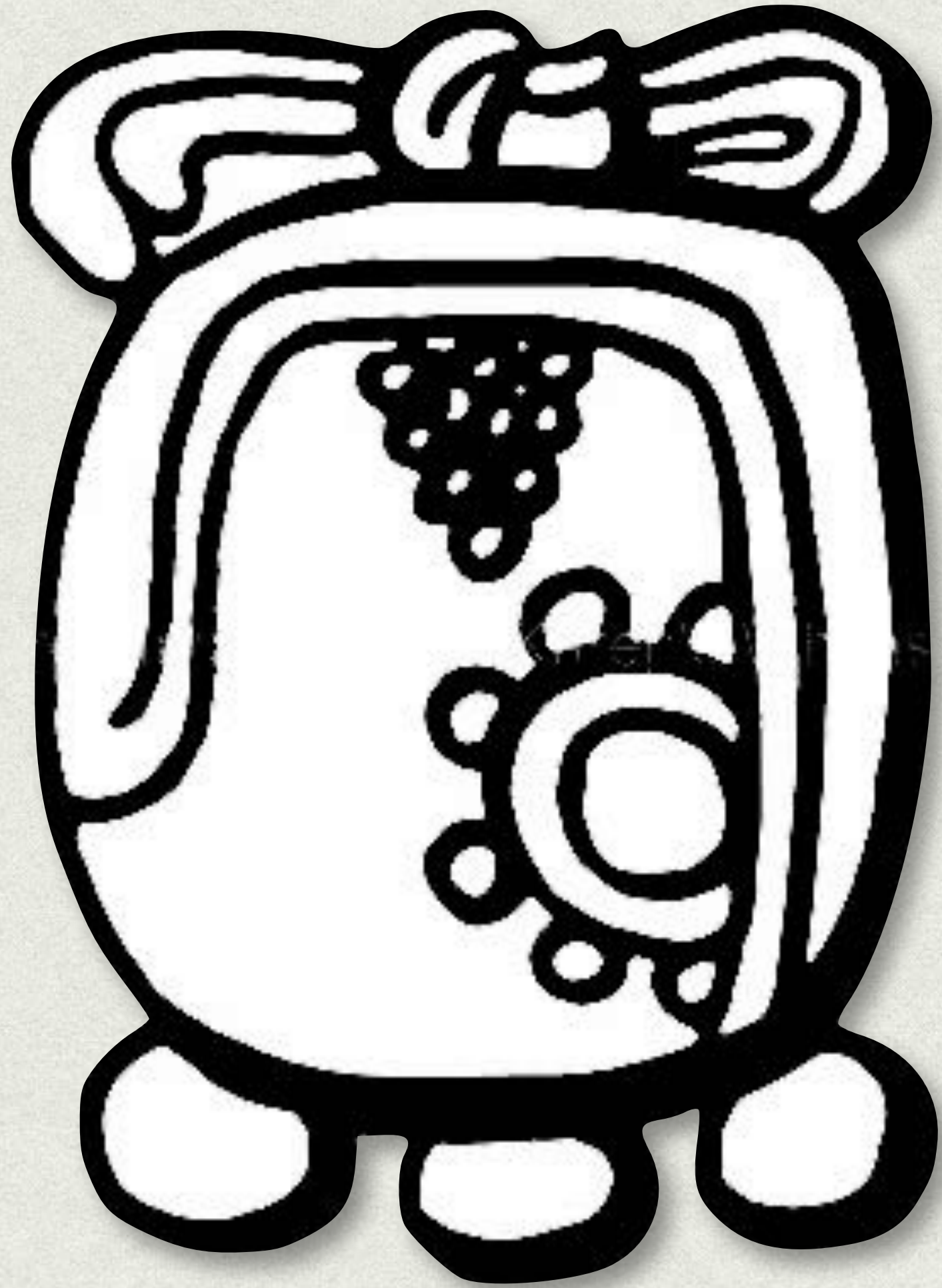
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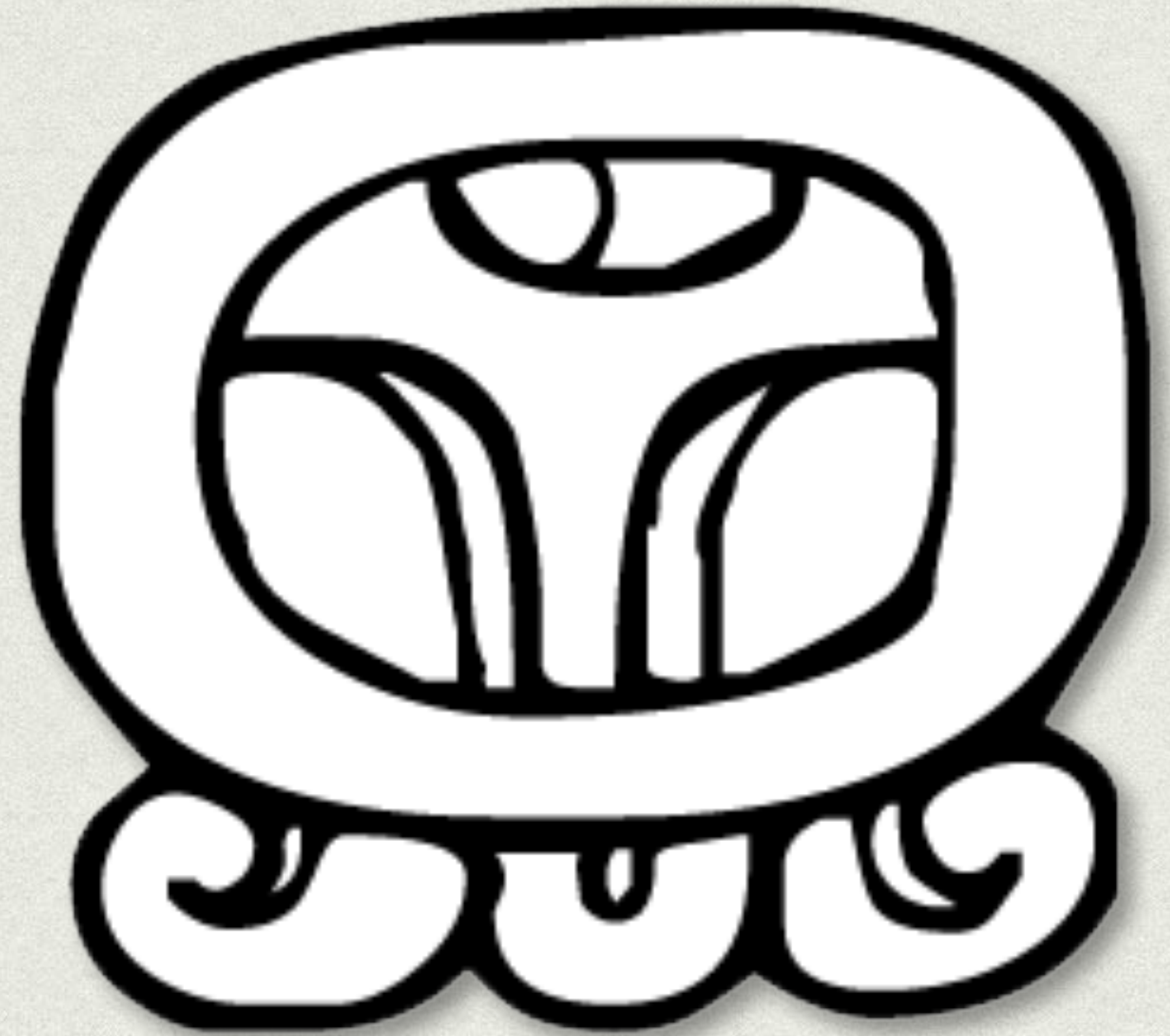


Kan, Harvest and wealth

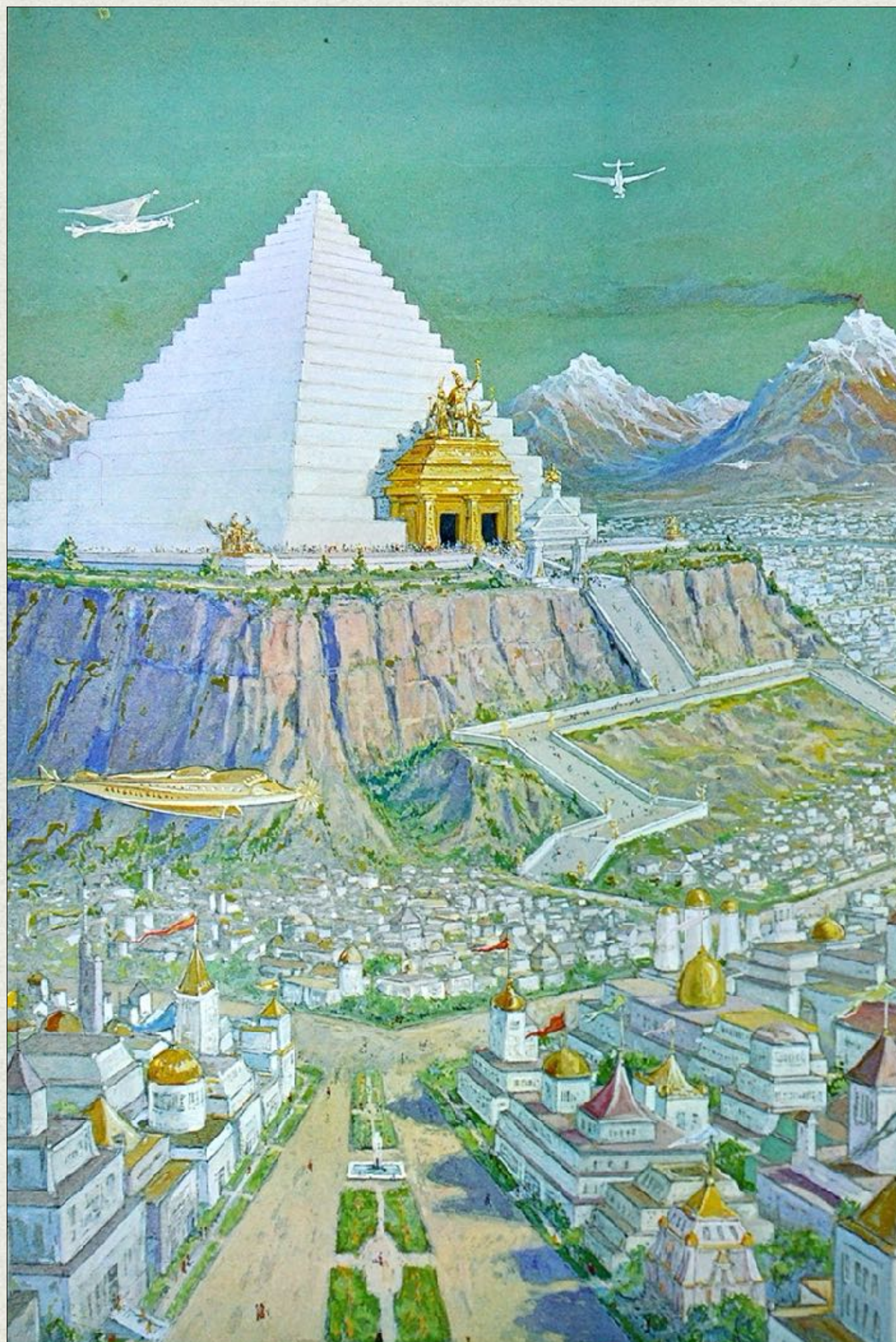




The Mayan glyph for *Zac*

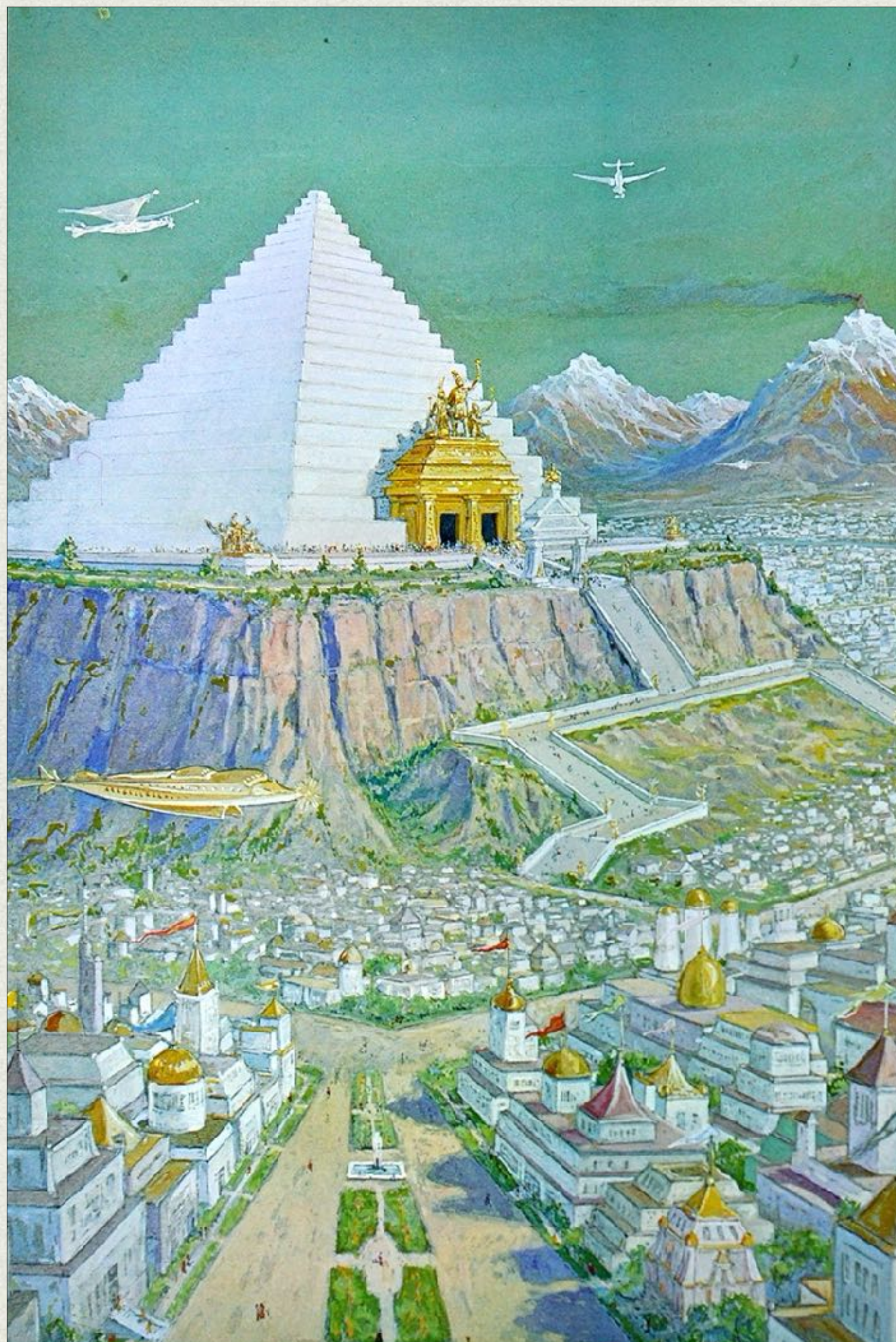


The Mayan glyph for *Chuen*



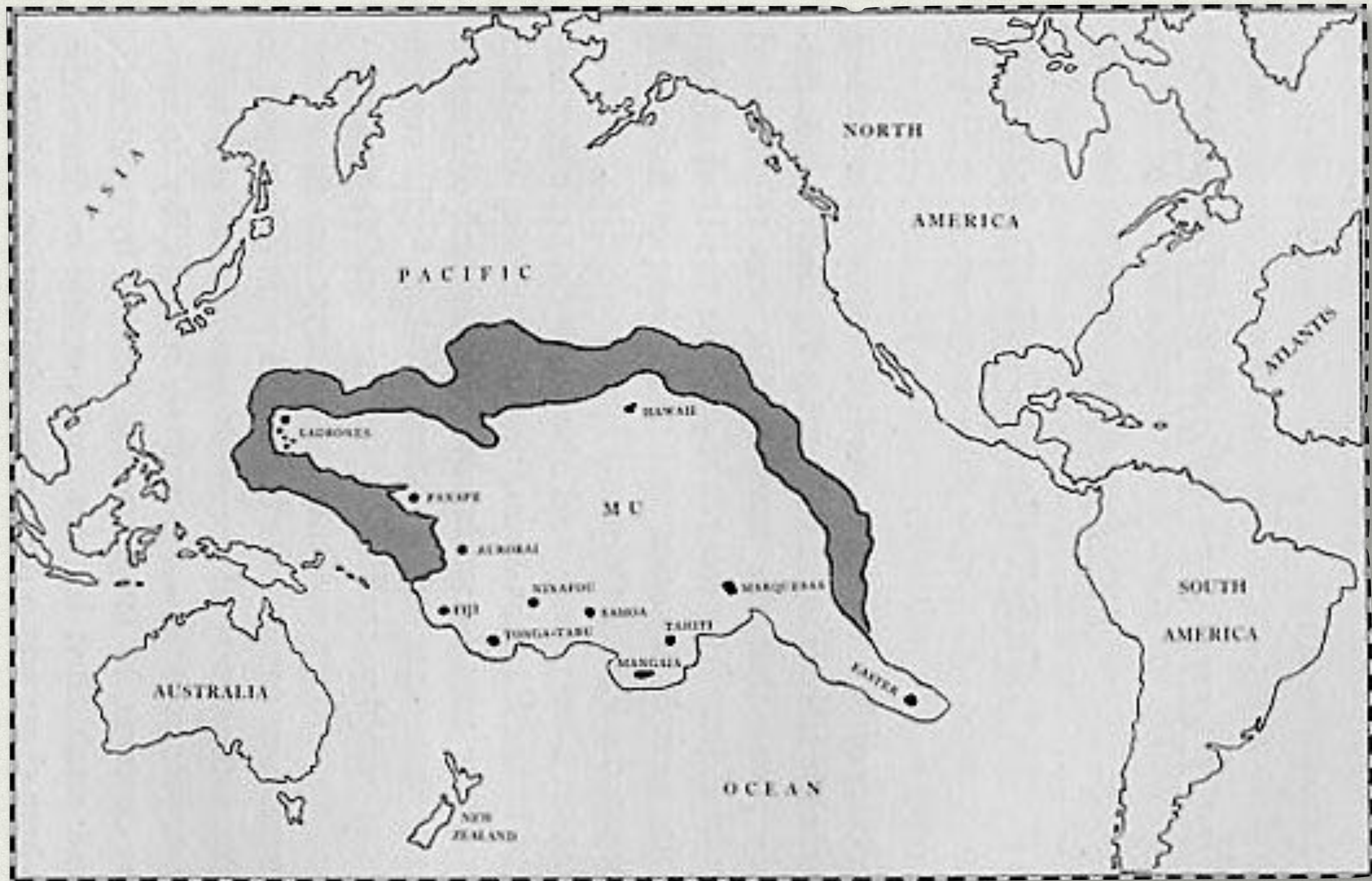
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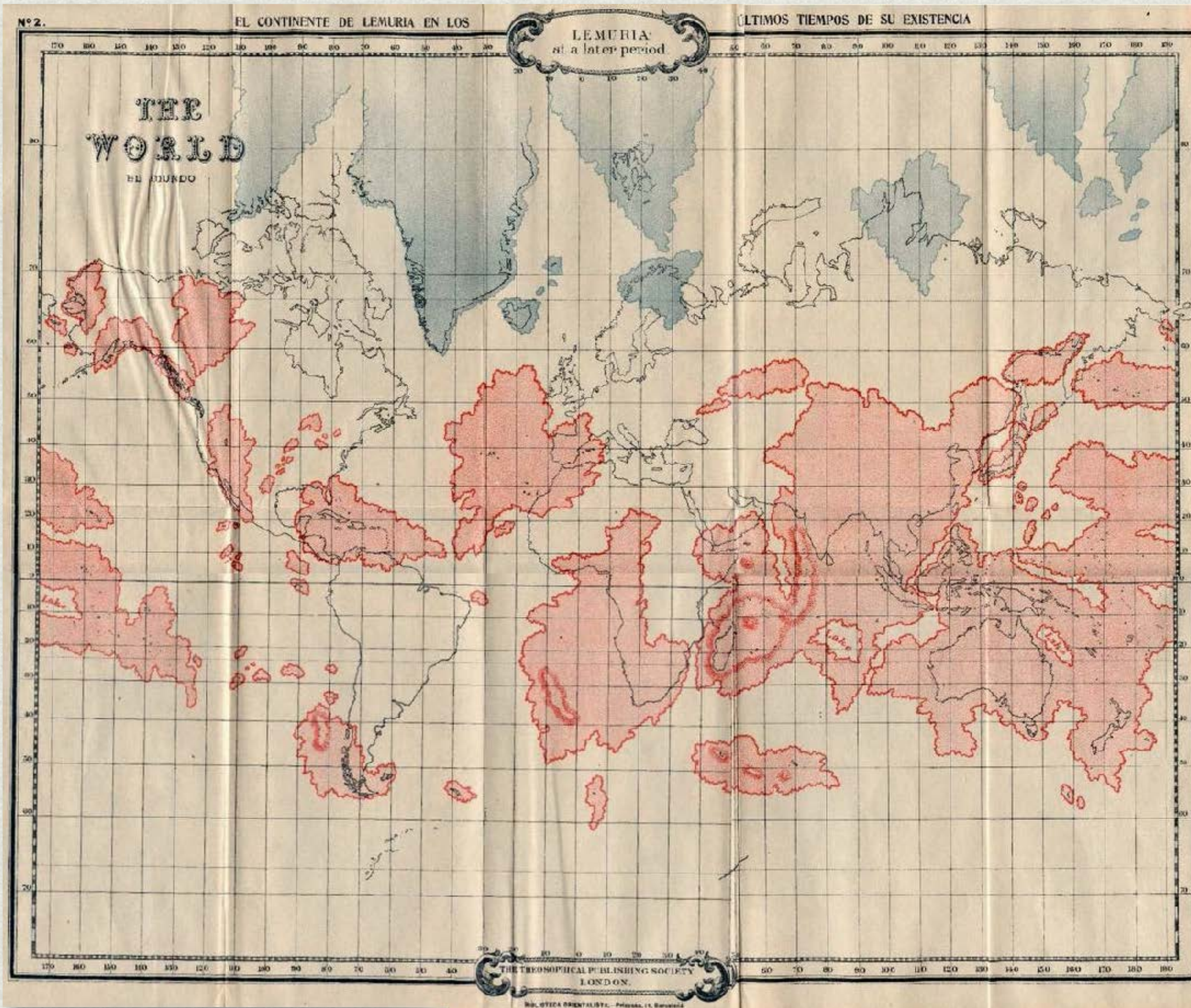


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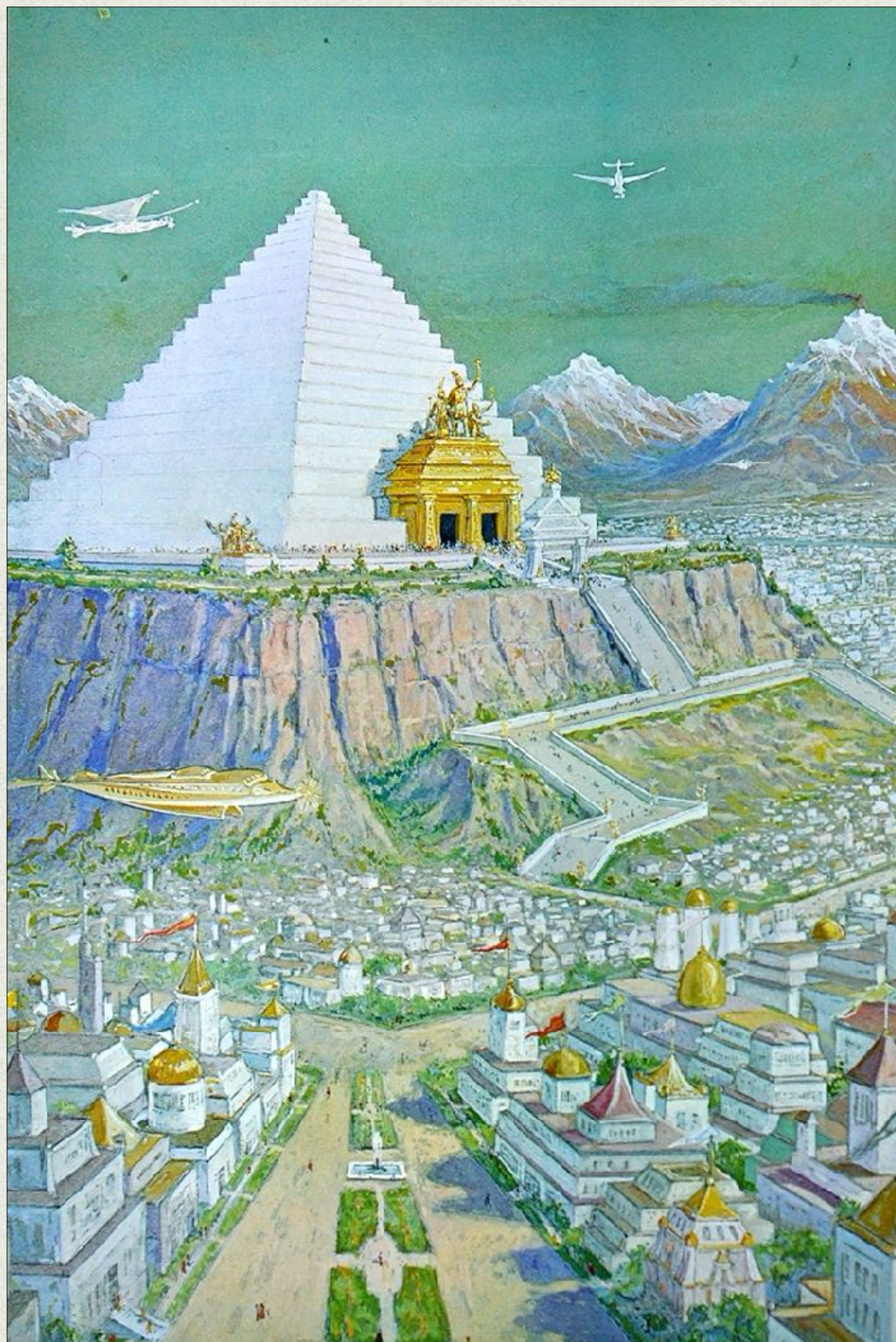
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A map from the book, "The Lost Continent of Mu", 1926. By James Churchward



But if one believes in the final submersion of Atlantis 850,000 years ago, as taught in “Esoteric Buddhism” (the gradual first sinking having begun during the Eocene age), one has to accept the statement for the so-called Lemuria, the continent of the Third Root Race, first nearly destroyed by combustion, and then submerged. This is what the Commentary says: “The first earth having been purified by the forty-nine fires, her people, born of Fire and Water, could not die . . . etc.; the Second Earth (with its race) disappeared as vapour vanishes in the air . . . the Third Earth had everything consumed on it after the separation, and went down into the lower Deep (the Ocean). This was twice eighty-two cyclic years ago.” Now a cyclic year is what we call a sidereal year, and is founded on the precession of the equinoxes, or 25,868 years each, and this is equal, therefore, in all to 4,242,352 years. –SD1:439, fn

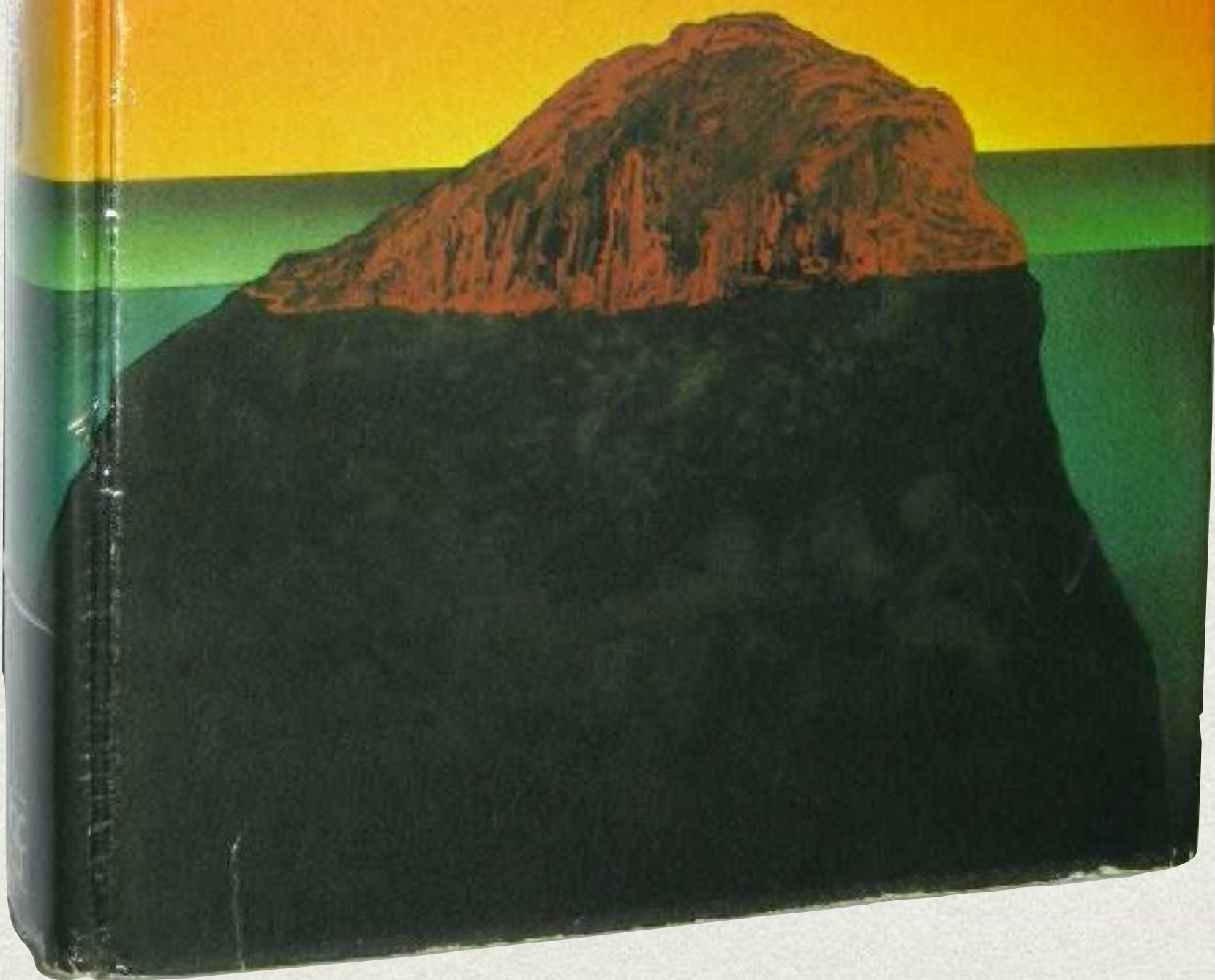


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Otto Muck

THE SECRET OF ATLANTIS



We have uncovered the traces of the greatest cataclysm on Earth that has been experienced by man. For there can be no doubt that this catastrophe of 12,000 years ago is the most terrible event that this world has ever known. We have dug deep into the depths of Quaternary time and into the waters of the Atlantic and we have struck it rich. We are now in a position to compare our own findings with Plato's account of Atlantis.

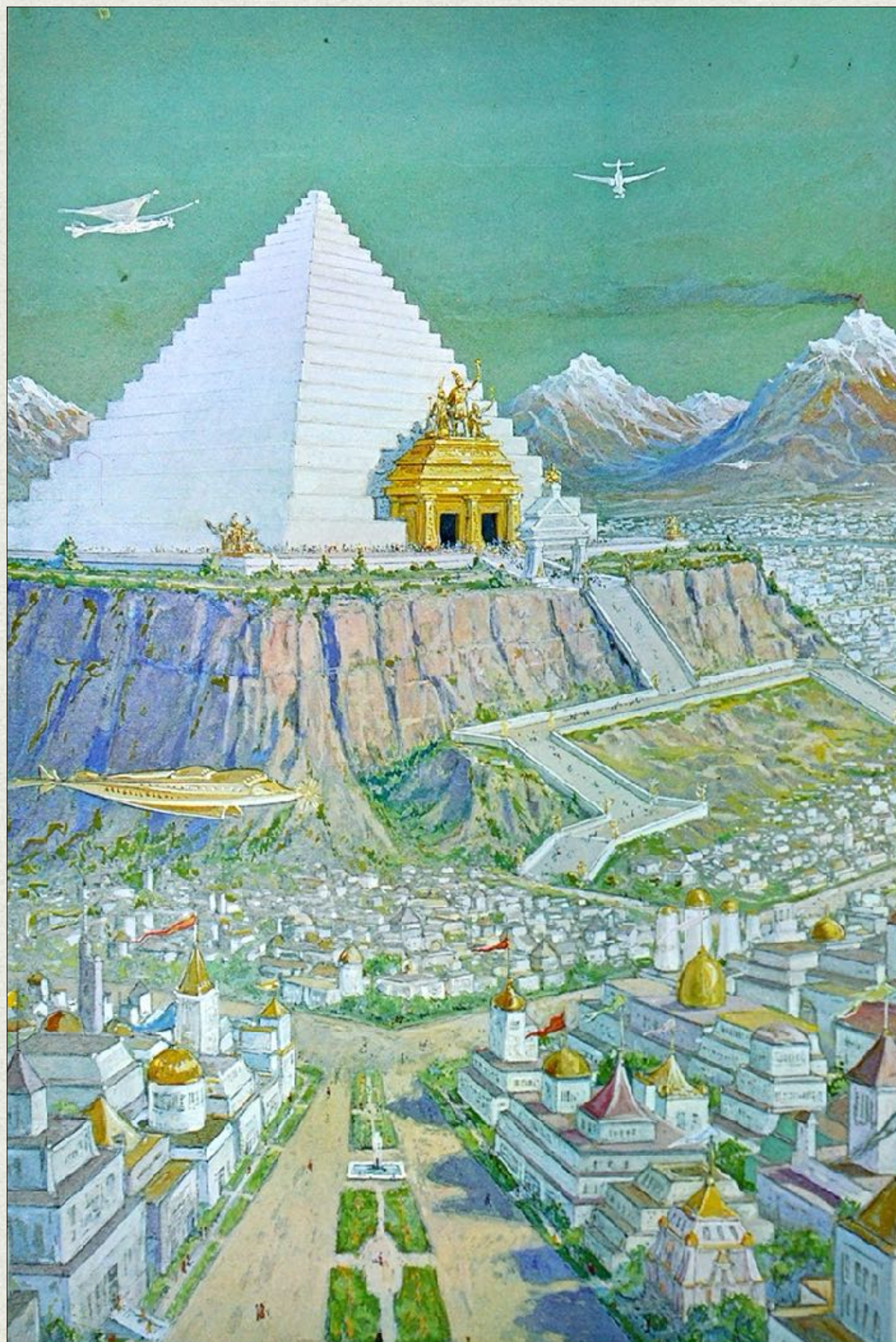
Plato gives us three facts that can easily be compared with ours: the location of Atlantis, the size of Atlantis, and the approximate date of its destruction.

As for the location, there are two passages in Plato's account that, taken together, provide an approximate location. " . . . there was, beyond the strait you call the 'Pillars of Hercules,' an island, larger than Asia and Libya together, from where it was still possible then to sail to the other islands and from there to the whole continent on the other side. . . . This island . . . perished through an earthquake . . . the ground was . . . not . . . thrown up high, but washed away all around it and disappeared below the sea. As happens with islands that are small compared with the previous land-mass, only the bare bones, as it were, have remained. . . ."

We may gather from this that Plato's island was situated somewhere between Europe and the string of West Indian islands that are at roughly the same latitude as Spain. The expression "beyond the Pillars of Hercules" implies that the island was fairly close to Europe, that is in the eastern Atlantic. If we move westward in the same latitude as Spain, we encounter submerged land in the eastern Atlantic in only one area—the region of the Azores. It states that the water from Plato's text also points clearly in this direction. The second passage from Plato's text also points clearly in this direction. It states that the water washed the fertile soil away, leaving only the bare bones, the shoals, behind. Nowhere else in the eastern Atlantic at the latitude of Spain do we find such residual islands except in the region of the Azores. Only here do we find a huge submerged landmass, the Azores Plateau of today.

Plate 18. Astronomical Initial: The Mayas conceived their astronomical knowledge in such symbolic representations. It introduces a series of glyphs in the Palacio de los Temples. A fantastic animal carved inside the ring is the "god of numbers," the symbol of an astronomical period of revolution; the associated "god of numbers" represents a "god of numbers," the associated "god of numbers." Both together represent a precisely laid out astronomical system. Both together represent a precisely laid out astronomical system. Both together represent a precisely laid out astronomical system. Both together represent a precisely laid out astronomical system.

Plato does not give a precise location. But his account was adequate for his purposes, and it is adequate for a reconstruction of the true position of the sunken island. It was clear to Athanasius Kircher and the other early researchers, that if Plato's account was to be treated objectively and all its information utilized, then there was only one region in the North Atlantic where Atlantis might be found—the



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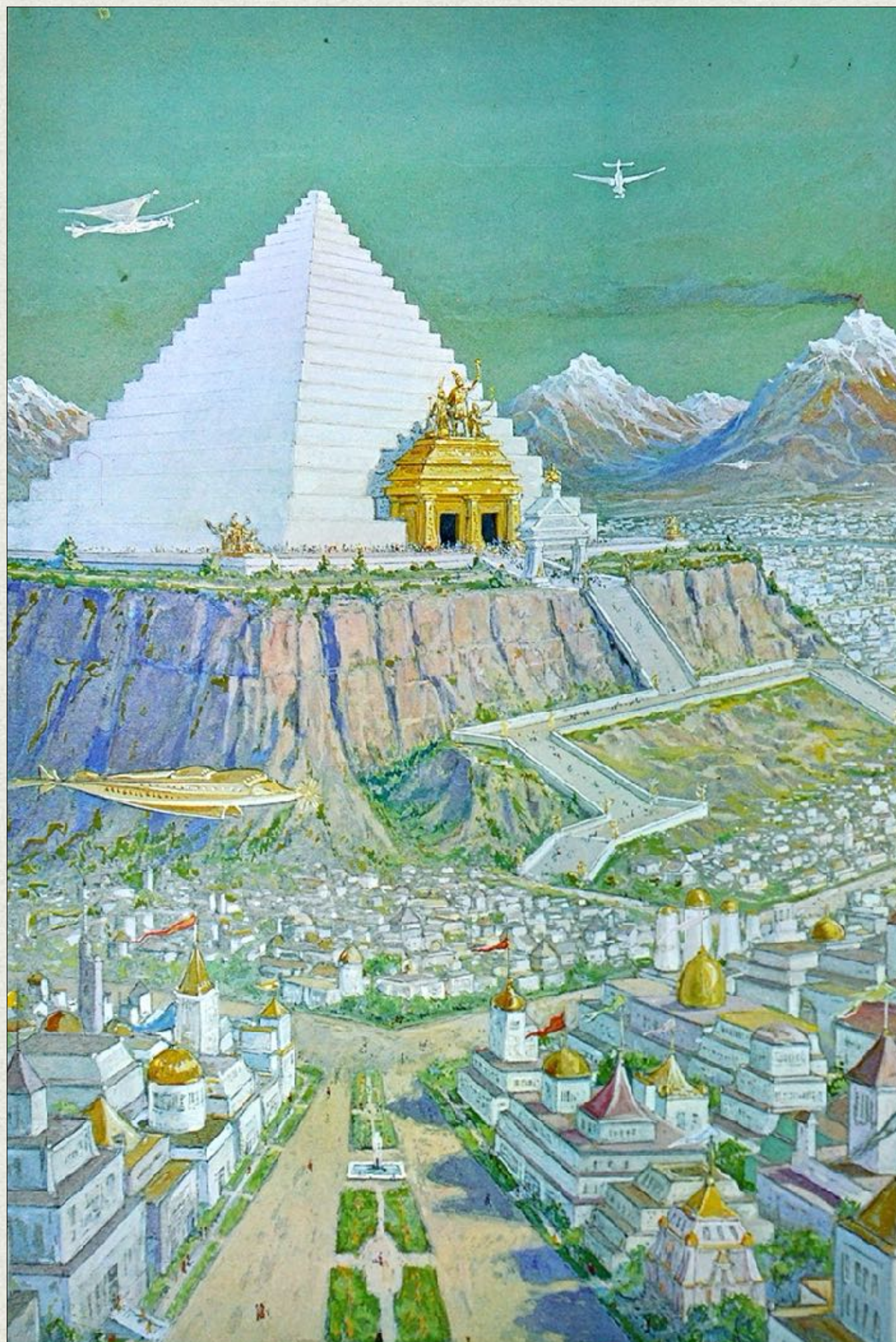
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"Like as a dragon snake uncoils slowly its body, so the sons of men, led on by the Sons of Wisdom, opened their folds and spreading out like a running stream of sweet waters.... Many of the faint-hearted among them perished on their way. But most were saved."

...This nucleus which was saved, formed the basis of our present root race, the Aryan. The whole theme of the Old Testament is built around the development and growth of this nucleus. Symbolically speaking, the inhabitants of the ark and their descendants and the Jewish race stand for the salvaged remnant of humanity—salvaged in spite of themselves and in face of stupendous difficulties by the Great White Lodge.

–Externalization of the Hierarchy:123-4



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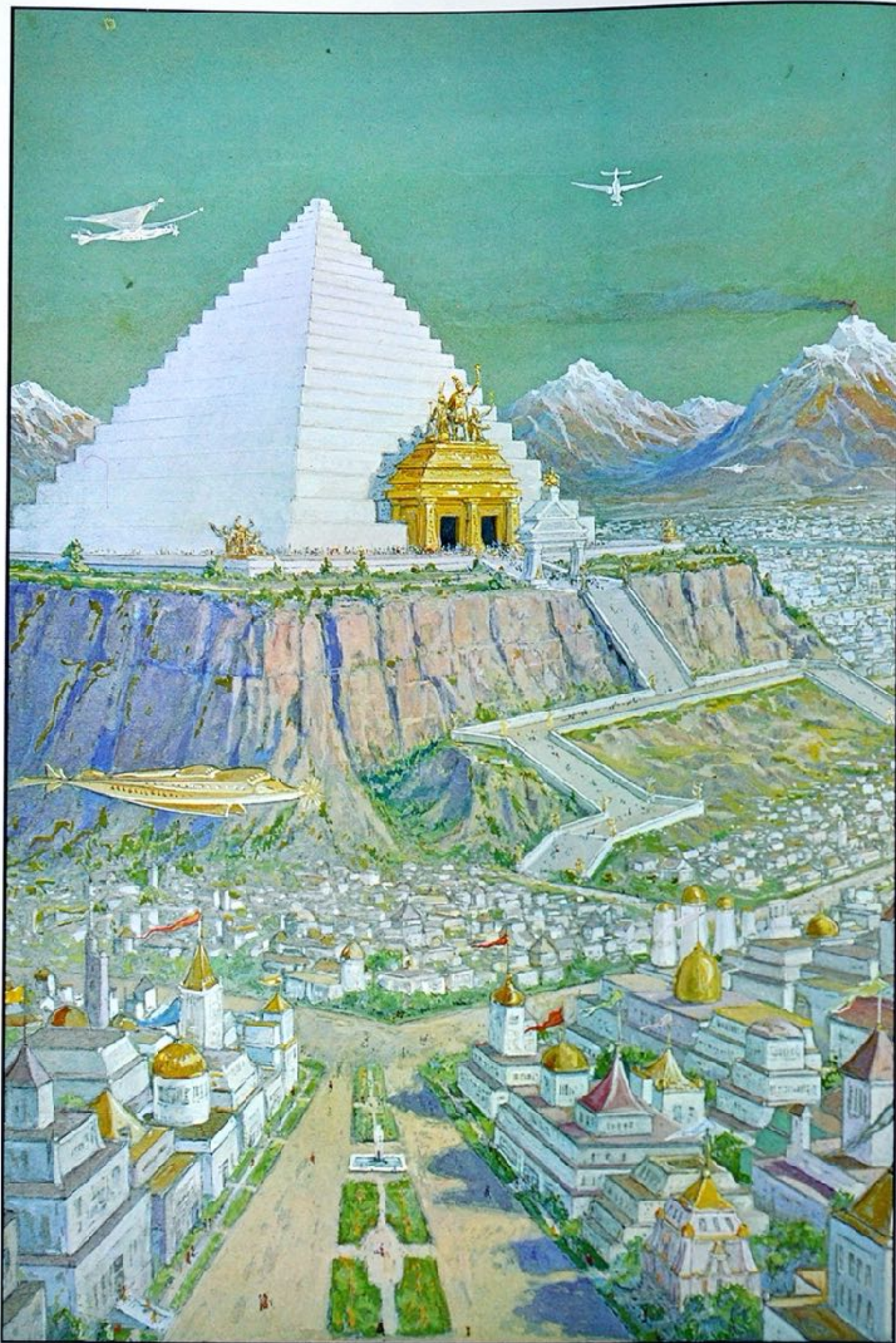


The Destruction of Atlantis
Nicholas Roerich, 1928

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock, one that had been gradually spreading over the continent and islands of Europe, as

soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The emigrant sub-race

had rapidly increased and multiplied on that virgin soil; had divided into many families, which in their turn divided into nations. Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. –SD2:743



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AN IDEALISTIC DEPICTION OF THE ATLANTEAN MYSTERY TEMPLE.

In the Critias, Plato describes in detail the divine foundation of the Atlantean Empire, originally known as Poseidonis. The golden age preserved in myth and legend, when the gods walked with men, depicts the zenith of Atlantean civilization. The demigods of the ancient world were the Atlanteans, to whom every civilized nation owes an incalculable debt of gratitude. In the British Museum there is a remarkable document—known as the Troano manuscript—which was written over 3,500 years ago by the Mayas of Yucatan, containing an authentic account of the cataclysm which sank the continent of Atlantis. This priceless document contains the following statement according to the translation by Le Plongeon: "In the year 6 Kan, on the 11th Muluc in the month Zac, there occurred terrible earthquakes, which continued without interruption until the 13th Chuen. The country of the hills of Mud, the land of Mu, was sacrificed; being twice upheaved it suddenly disappeared during one night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and to rise several times and in various places. At last the surface gave away and ten countries were torn asunder and scattered; unable to stand the force of the convulsions, they sank with their 64,000,000 inhabitants." Before the Atlantean continent was submerged, the initiates of the Atlantean Mysteries, carrying with them the secret doctrines entrusted to their keeping, immigrated into Egypt and other parts of the earth where they would be safe from the impending catastrophe. Thus their secret teaching—with its priceless value to subsequent ages—was preserved. They established centers of learning and promulgated the code, clothed in the language of symbolism, to such as they deemed worthy to receive it.

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While his account is extremely colorful, it is apparent that the Father of History, for reasons which he doubtless considered sufficient, concocted a fraudulent story to conceal the true origin and purpose of the Great Pyramid. This is but one of several instances in his writings which would lead the thoughtful reader to suspect that Herodotus himself was an initiate of the Sacred Schools and consequently obligated to preserve inviolate the secrets of the ancient orders. The theory advanced by Herodotus and now generally accepted that the Pyramid was the tomb of the Pharaoh Cheops cannot be substantiated. In fact, Manetho, Eratosthenes, and Diodorus Siculus all differ from Herodotus—as well as from each other—regarding the name of the builder of this supreme edifice. The sepulchral vault, which, according to the Lepsius Law of pyramid construction, should have been finished at the same time as the monument or sooner, was never completed. There is no proof that the building was erected by the Egyptians, for the elaborate carvings with which the burial chambers of Egyptian royalty are almost invariably ornamented are entirely lacking and it embodies none of the elements of their architecture or decoration, such as inscriptions, images, cartouches, paintings, and other

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At last on the eve of total discouragement fate came to their rescue. A great stone was heard to fall somewhere in the wall near the toiling and disgruntled Arabs. Pushing on toward the sound with renewed enthusiasm, they finally broke into the descending passage which leads into the subterranean chamber. They then chiseled their way around the great stone portcullis which had fallen into a position barring their progress, and attacked and removed one after another the granite plugs which for a while continued to slide down the passage leading from the Queen's Chamber above.

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The Caliph then returned to the city of his fathers and the Great Pyramid was left to the mercy of succeeding generations. In the ninth century the sun's rays striking the highly polished surfaces of the original casing stones caused each side of the Pyramid to appear as



From Lepsius's *Les Monuments de la Kaballe*.

SEDPUS AND THE SPHINX.

The Egyptian Sphinx is closely related to the Greek legend of Oedipus, who first solved the famous riddle propounded by the mysterious creature with the body of a winged lion and the head of a woman which frequented the highway leading to Thebes. To such who passed by late the sphinx addressed the question, "What animal is it that in the morning goes on four feet, at noon on two feet, and in the evening on three feet?" These who failed to answer her riddle were decapitated. Oedipus declared the answer to be man himself, who in childhood crawled upon his hands and knees, in manhood stood erect, and in old age shuffled along supporting himself by a staff. Discovering one who breathes courage to her riddle, the sphinx cast herself from the cliff which bordered the road and perished.

There is still another answer to the riddle of the sphinx, an answer first revealed by a consideration of the Pythagorean values of numbers. The 4, the 2, and the 3 produce the sum of 9, which is the natural number of man and also of the lower world. The 4 represents the ignorant man, the 2 the intellectual man, and the 3 the spiritual man. Before humanity walks on four legs, resting humanity on two legs, and in the process of his own mind the rational and illumined man rises into the world of spirit. The sphinx is therefore the mystery of Nature, the embodiment of the secret doctrine, and all who cannot solve her riddle perish. To pass the sphinx is to attain personal immortality.

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SECRETS OF THE GREAT PYRAMID

BY PETER TOMPKINS

author of *Mysteries of the Mexican Pyramids*

The adventures and discoveries of the explorers and scientists who, for two thousand years, have been probing the mystery of the Great Pyramid of Cheops

Whoever built the Great Pyramid, it is now quite clear, knew the precise circumference of the planet and the length of the year to several decimals—data which was not rediscovered until the 17th century. Its architects may well have known the mean length of the earth's orbit round the sun, the specific density of the planet, the 26,000-year cycle of the equinoxes, the acceleration of gravity, and the speed of light. —Secrets of the Great Pyramids:iii

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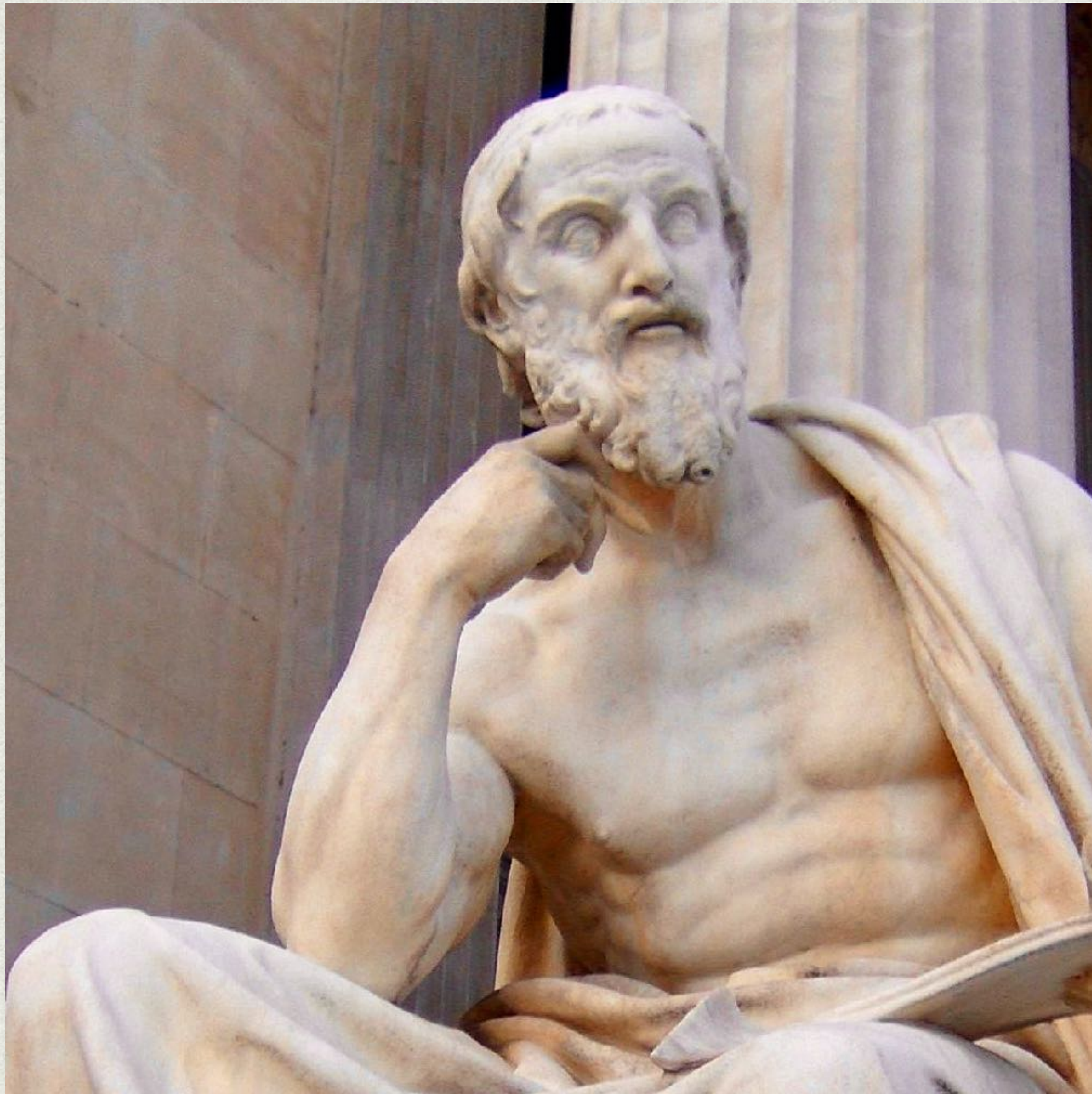
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The only report on the daily cost of building the Pyramid is given by Herodotus, who says that an interpreter told him the daily sum spent on radishes, onions and garlic for the workmen was inscribed in Egyptian characters on the base of the Pyramid. But the response sounds apocryphal, as does the one passed on by Herodotus to the effect that Cheops became so broke during the operation that he prostituted his daughter by placing her in a chamber and charging each visitor the equivalent of a finished limestone block for her favors.
–Secrets of the Great Pyramids

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The sufferings and death of Osiris were the great mystery of the Egyptian religion. His being the abstract idea of the divine goodness, his manifestation on earth, his death, his resurrection, and his subsequent office as judge of the dead in a future state, look, says Wilkinson, like the early revelation of a future manifestation of the deity converted into a mythological fable.

Into these mysteries Herodotus, Plutarch, and Pythagoras were initiated, and the former two have given brief accounts of them. –An Encyclopedia of Freemasonry, Mackey:243

Image of Osiris from a frieze on a wall of tomb QV66.

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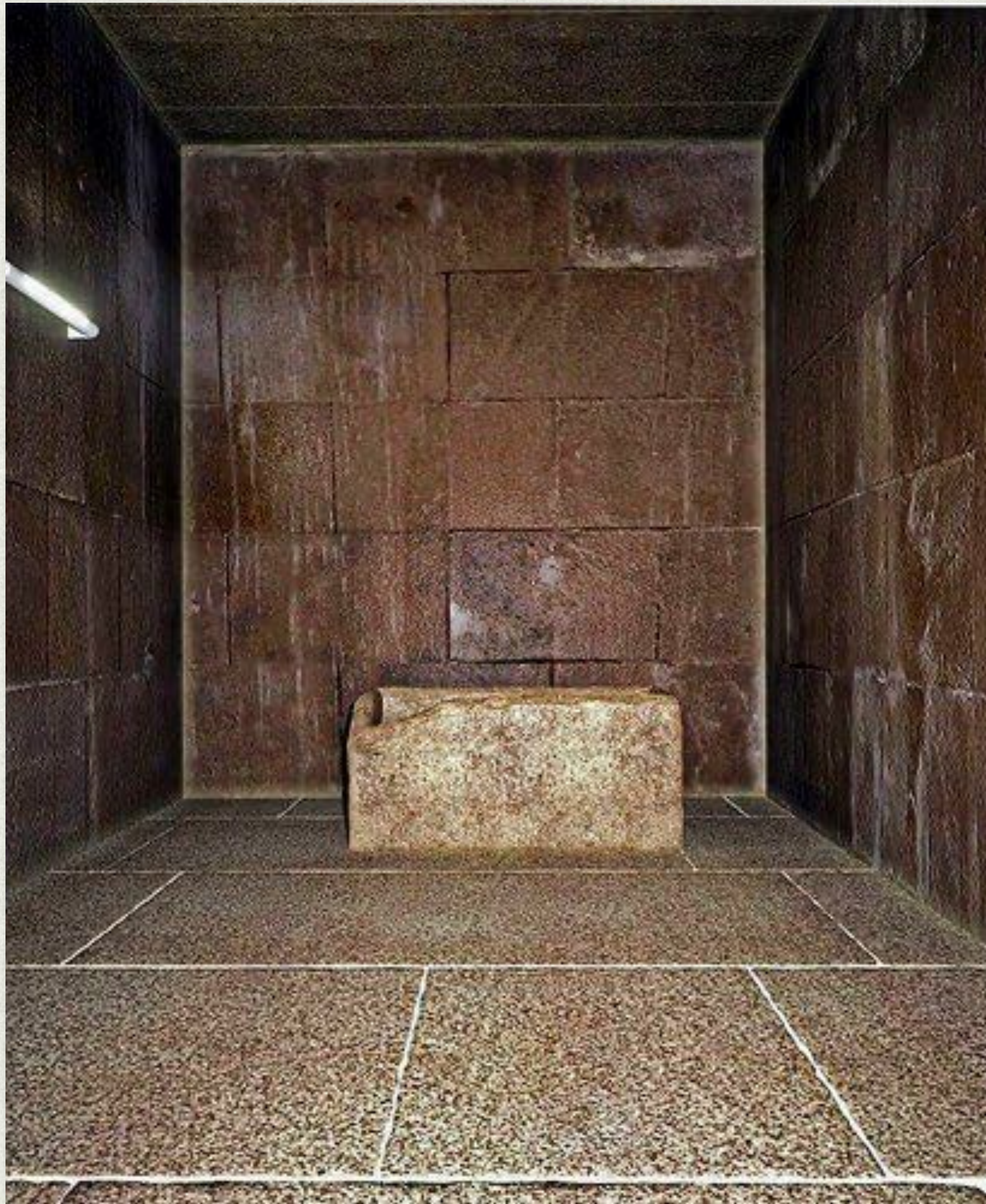


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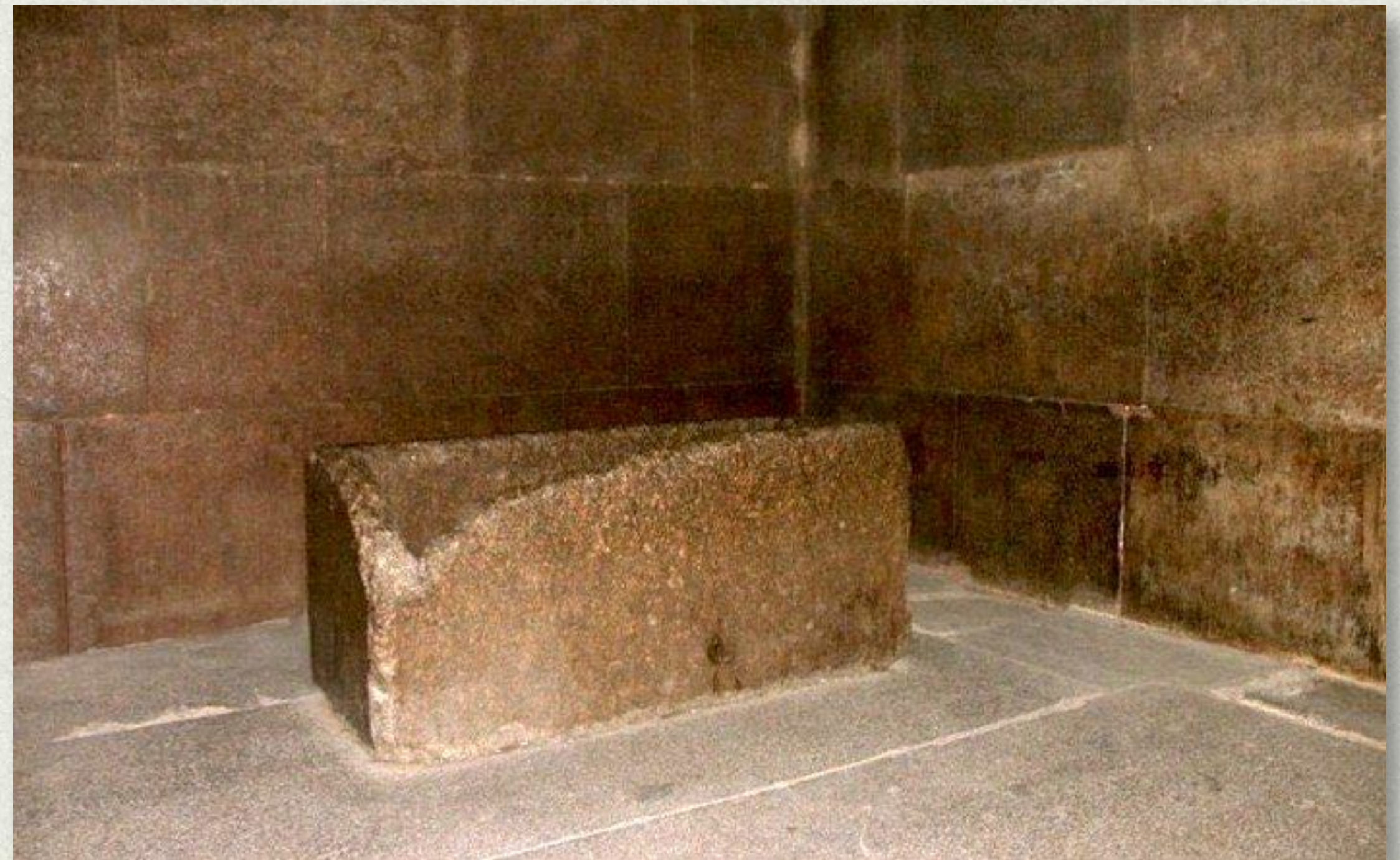
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Pursuing Jorndar's theory that the King's Chamber and its sarcophagus might have been designed not as a tomb, but to monumentalize a system of weights and measures, Taylor was amazed to find that the cubic capacity of the granite coffer was almost precisely four times what the British farmer still used as a

standard measure for grain: the *quarter*, or eight bushels. From his studies Taylor concluded that the proportions of the Pyramid had definitely been intended to incorporate geometric and astronomical laws simply and easily expressed, and that its purpose has been to preserve and pass on this knowledge to future generations.

–Secrets of the Great Pyramids:75



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XXX. Dy.		XXXII. Dynasty.		XXXIII. Dynasty.—THE PTOLEMIES.			

Royal cartouches derived from Manetho's *Aegyptiaca*



Manetho

The basis of the modern chronology of ancient Egypt rests on several literary sources. The most important of is the writings of Manetho (Ma-Net-Ho). He was an Egyptian priest (305-285 BC) who lived during the reigns of Ptolemy I and Ptolemy II and was employed at the Temple of Sebennytos in the Delta. He had knowledge of Egyptian hieroglyphs and Greek

and, as a priest, access to original source material including ancient records and king lists. He would also have been able to draw on his own personal experience of religious beliefs and practices, and the rituals and festivals. He is credited with eight works; his most important, the *Aegyptiaca* (History of Egypt), was written in the reign of Ptolemy II.



Aegyptiaca, by Manetho

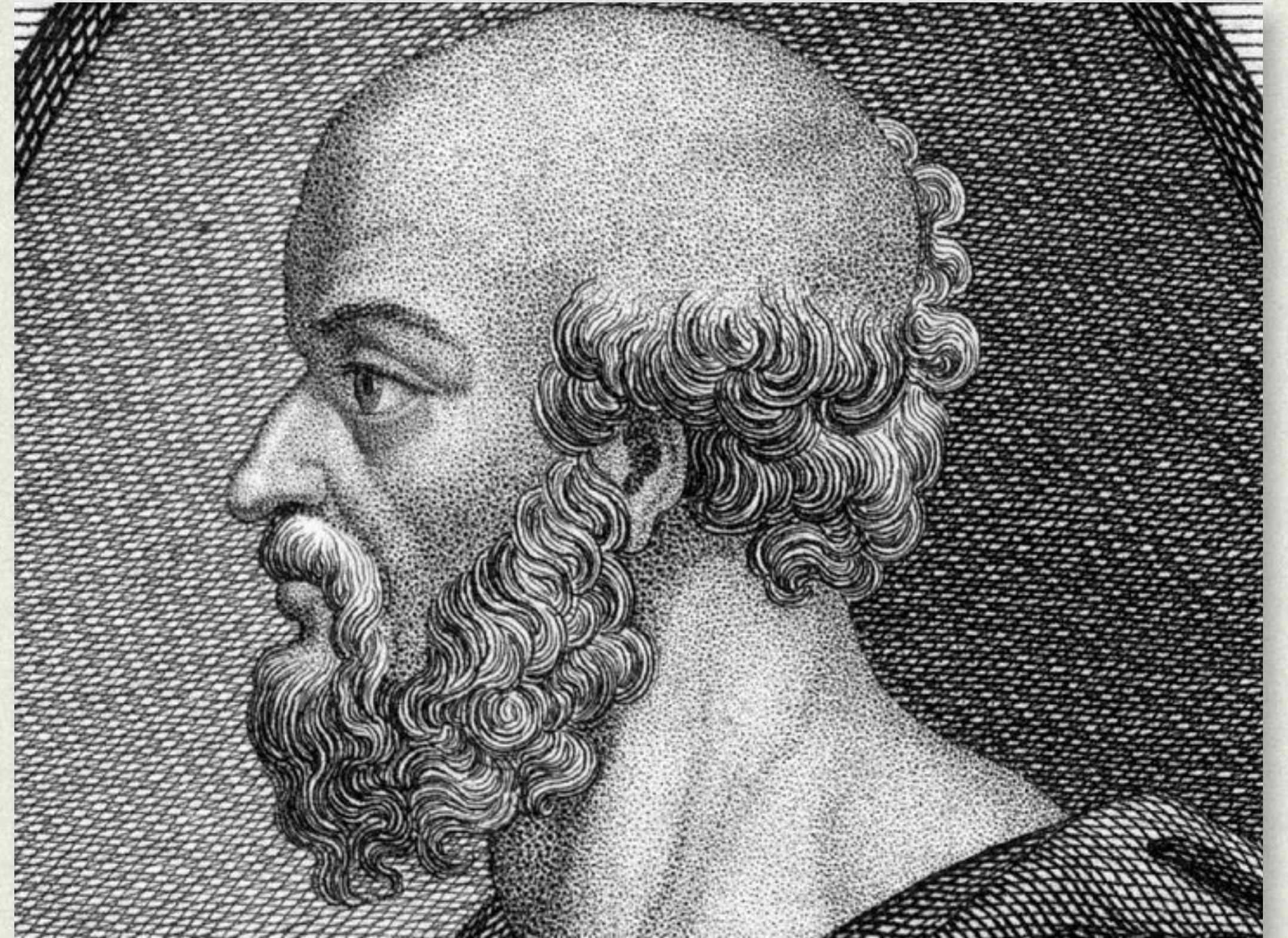
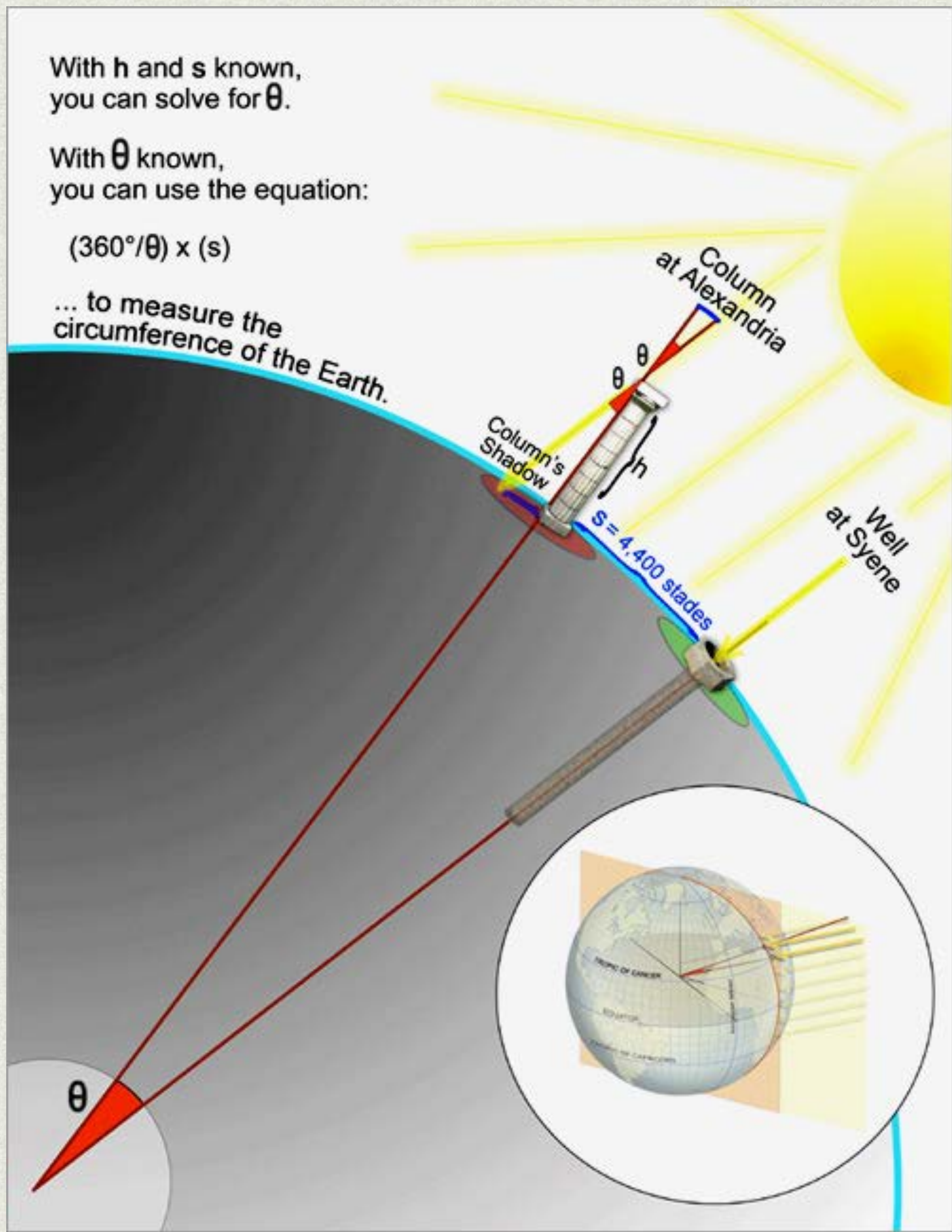
In this book, he compiled a chronicle of the Egyptian kings from 3100 BC down to 343 BC. Written in Greek and based on the original lists which the priests held in temples. This book remained the authentic source for Egypt's history for several centuries until it was lost, probably during the fire of the library of Alexandria (c.390 AD).
-ancient-egypt.co.uk

With h and s known,
you can solve for θ .

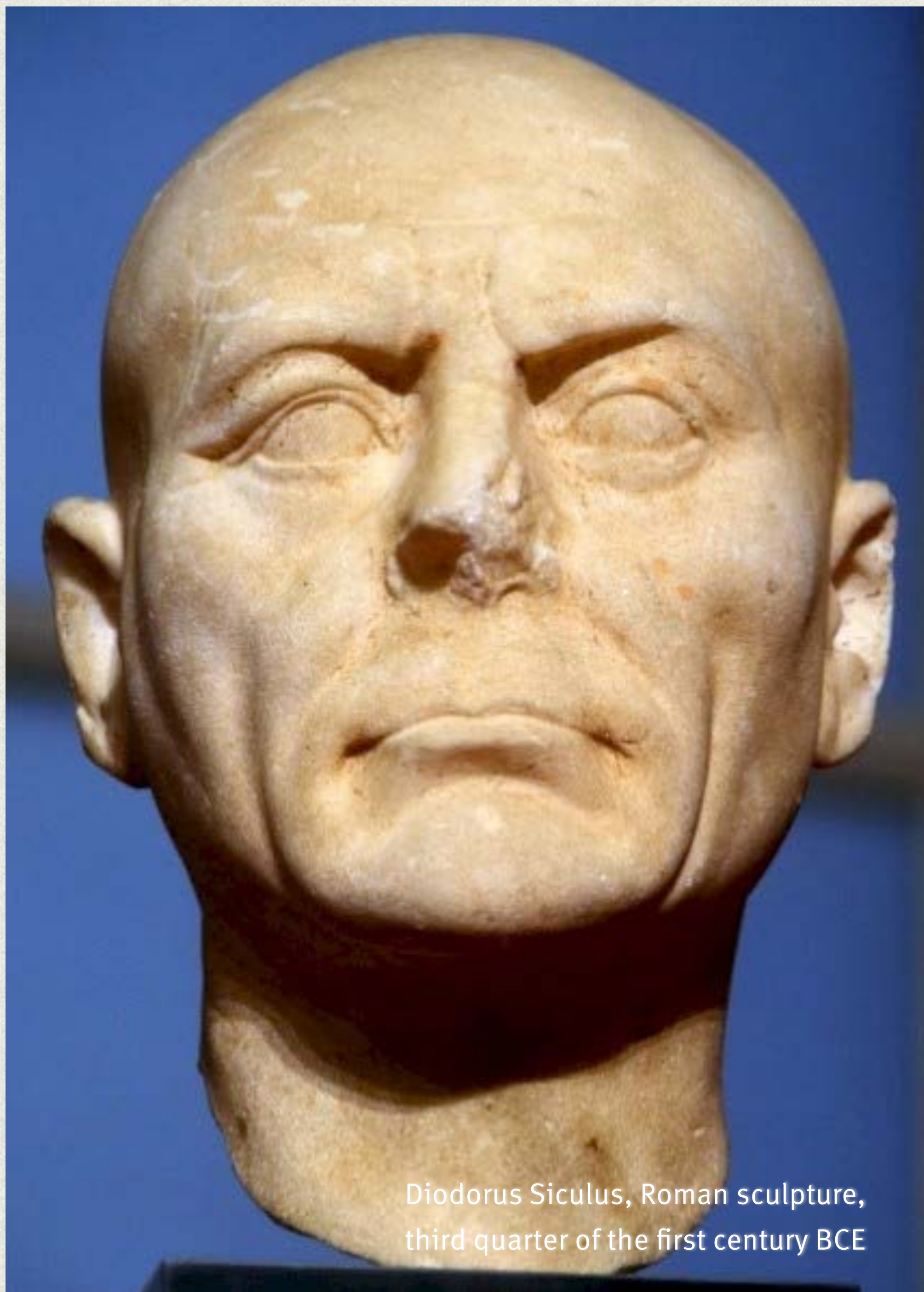
With θ known,
you can use the equation:

$$(360^\circ/\theta) \times (s)$$

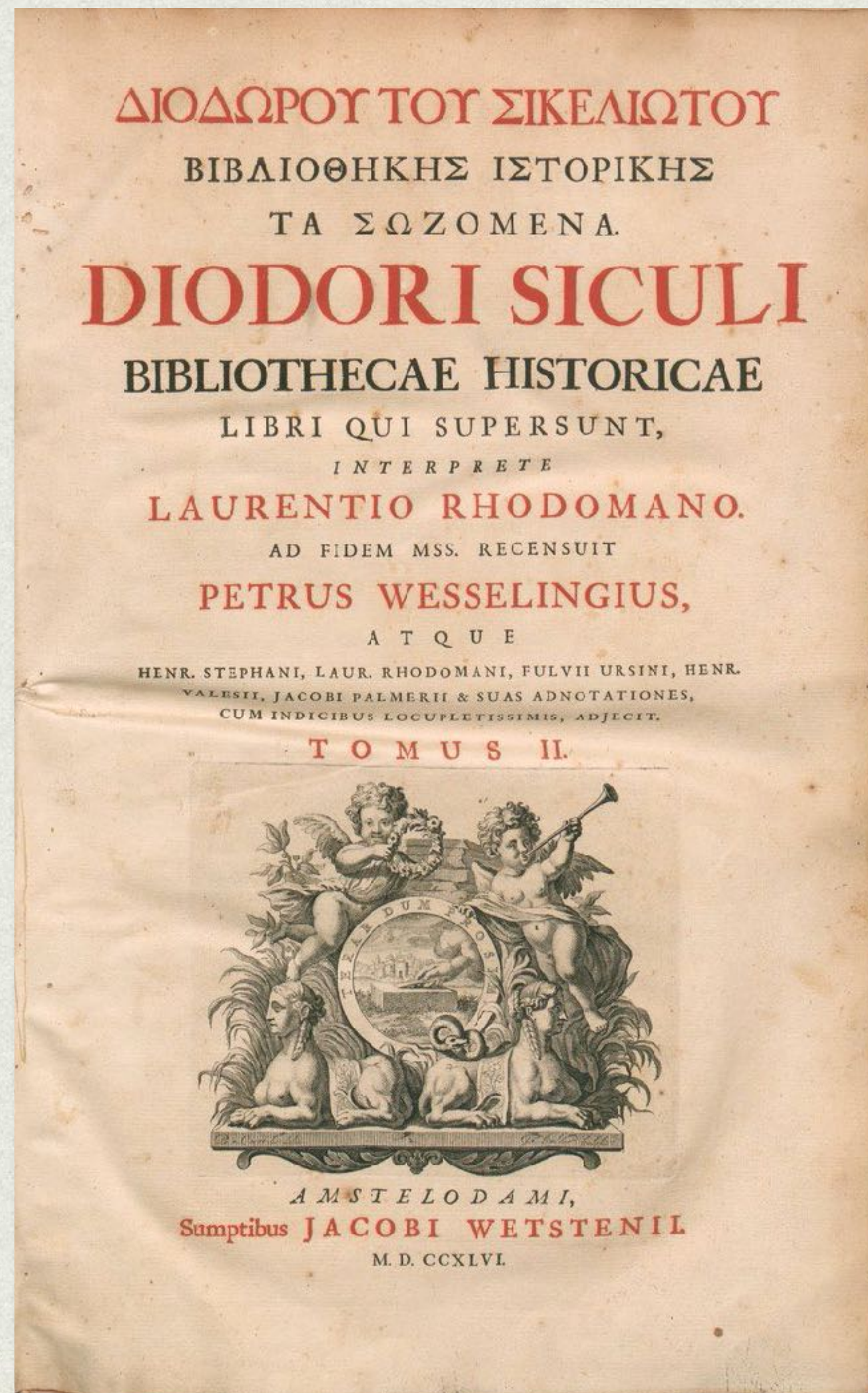
... to measure the
circumference of the Earth.



Eratosthenes



Diodorus Siculus, Roman sculpture,
third quarter of the first century BCE



The Initiation of the Pyramid



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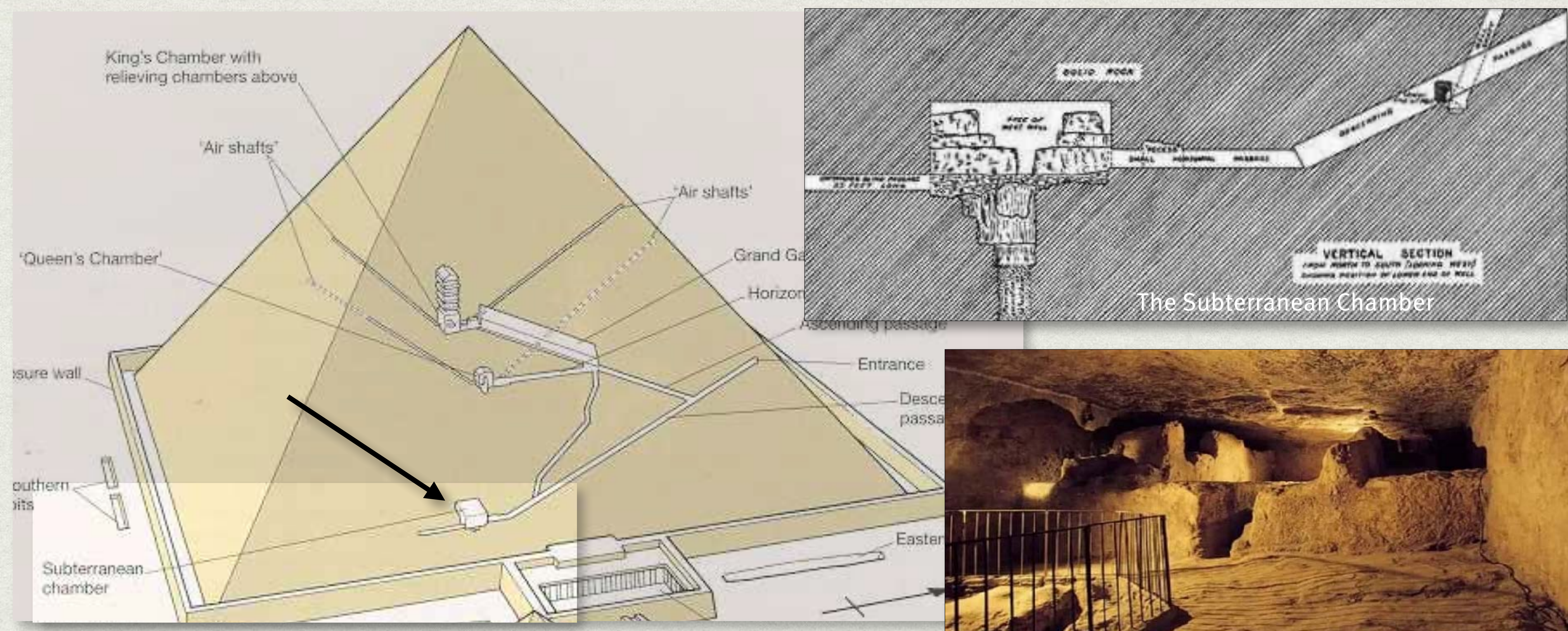
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The Subterranean Chamber

This leads to a descending passageway which is about 345 ft in length and slopes downward at an angle of 26°31'23" first through the superstructure of the pyramid and then down through the bedrock. The end of this passage

levels off for 29 feet, has an unfinished niche, and then leads to a subterranean chamber. This curious chamber is only roughly hewn out of the bedrock and looks almost as though it is a quarry. In the south wall, opposite the entrance, is a blind passageway that runs for a distance of

16.15m (53 ft). It is possible that this passageway was originally intended to lead to a second subterranean chamber, the idea of which for some reason was abandoned. Along the east wall, halfway between the north and south walls, is a square cut shaft that has a depth of 15 ft.

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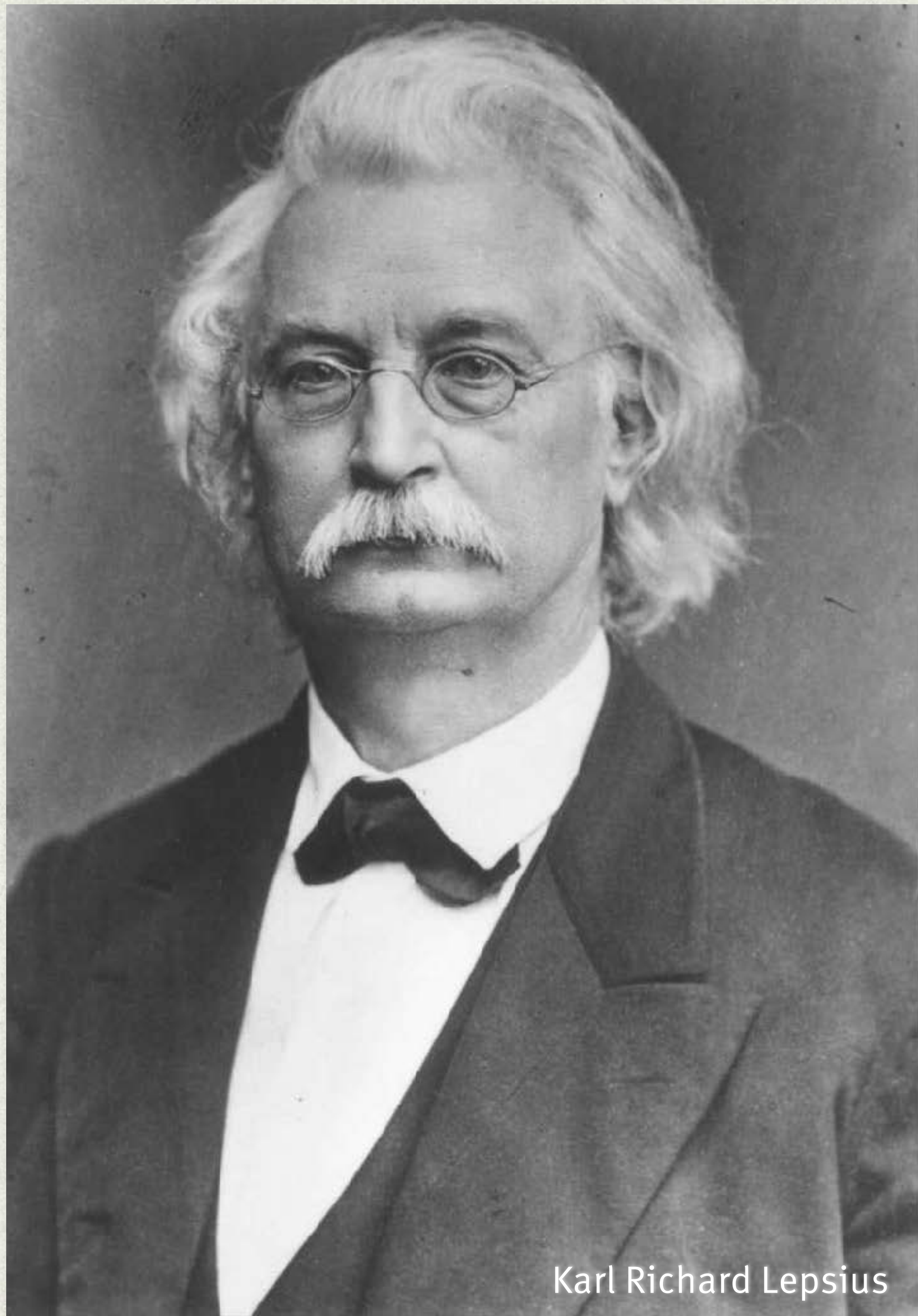
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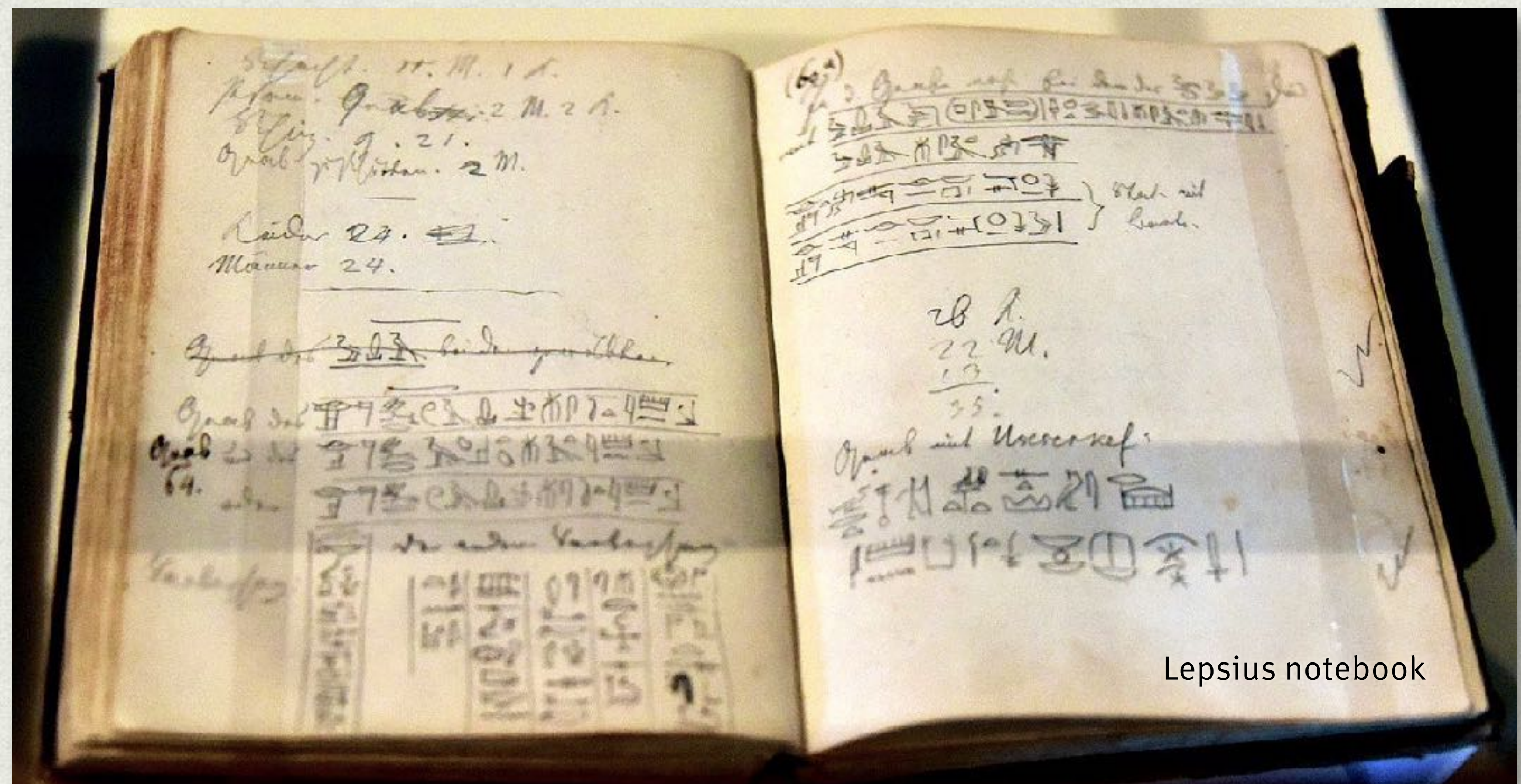
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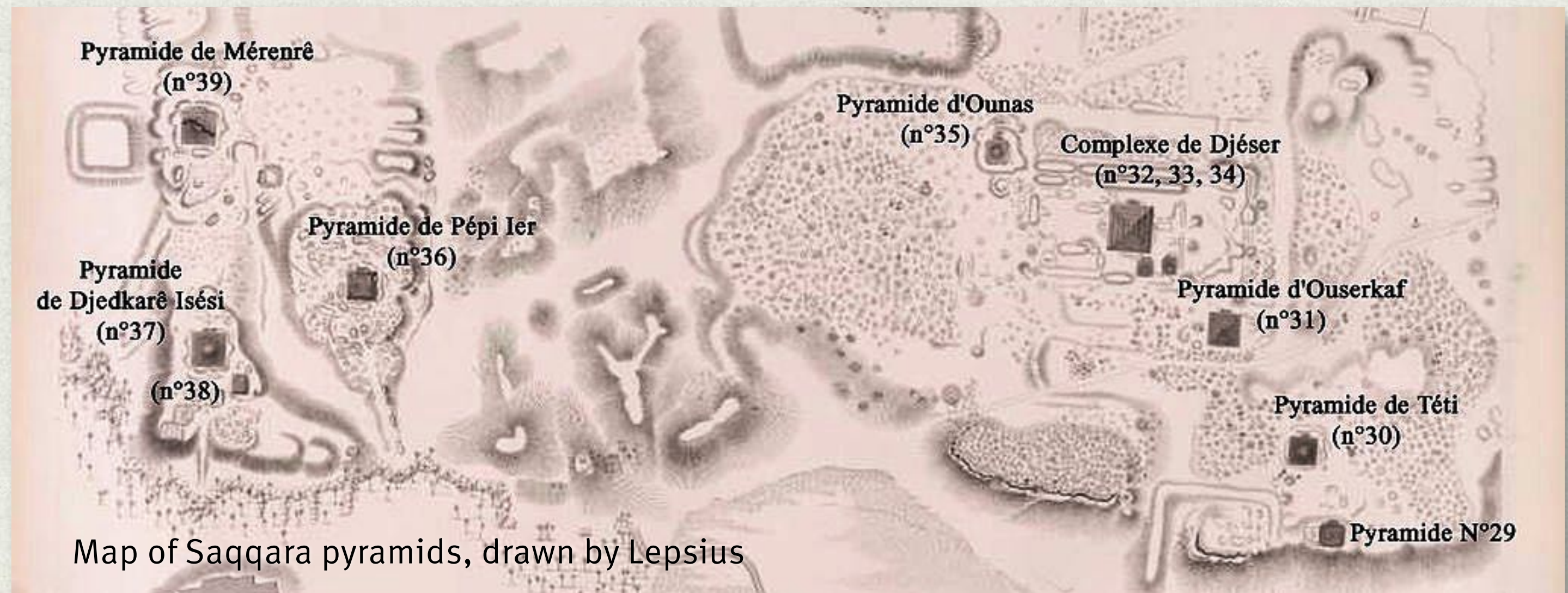
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Karl Richard Lepsius



Lepsius notebook



Map of Saqqara pyramids, drawn by Lepsius

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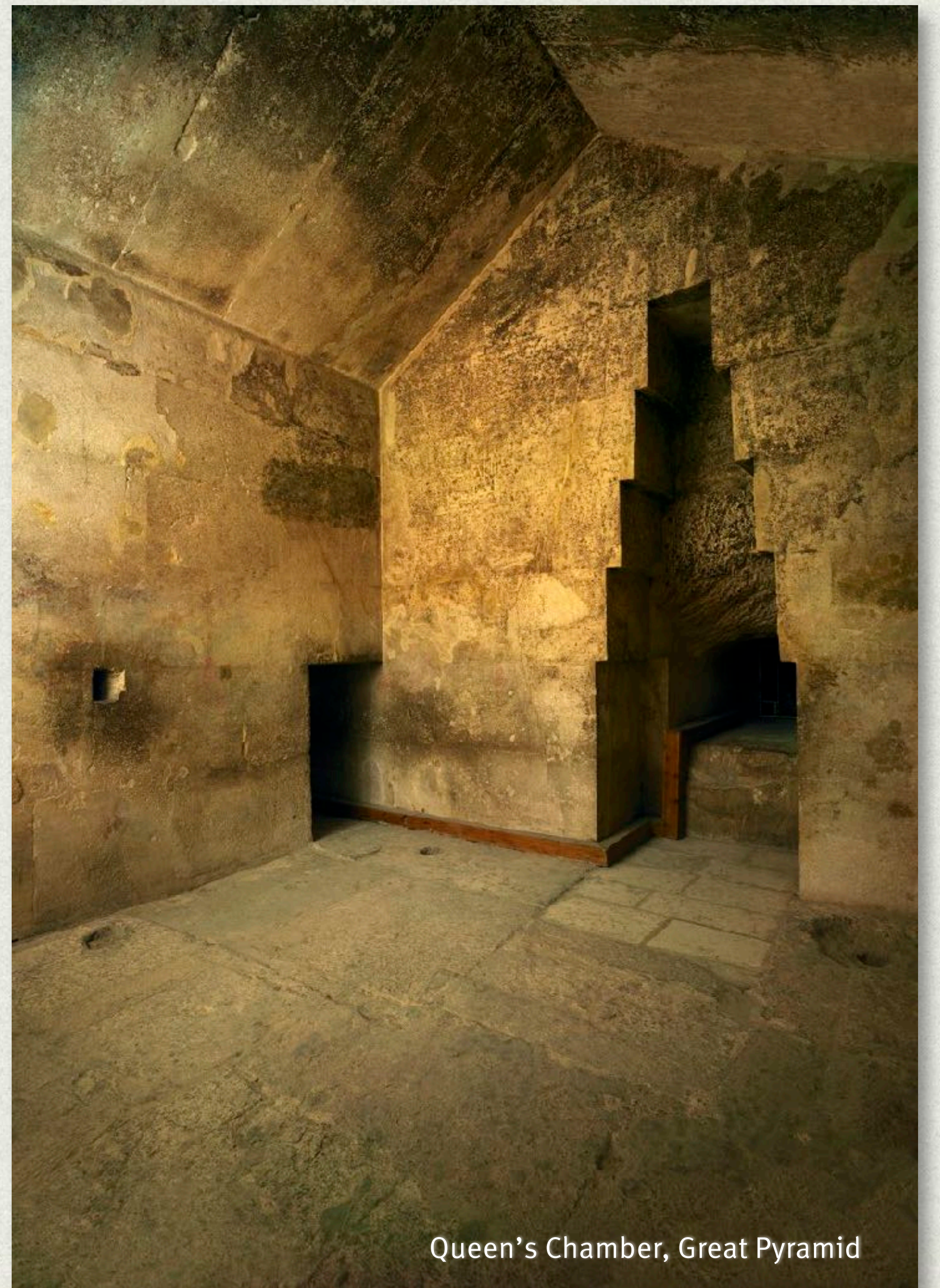
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King's Chamber, Great Pyramid



Queen's Chamber, Great Pyramid

The Initiation of the Pyramid



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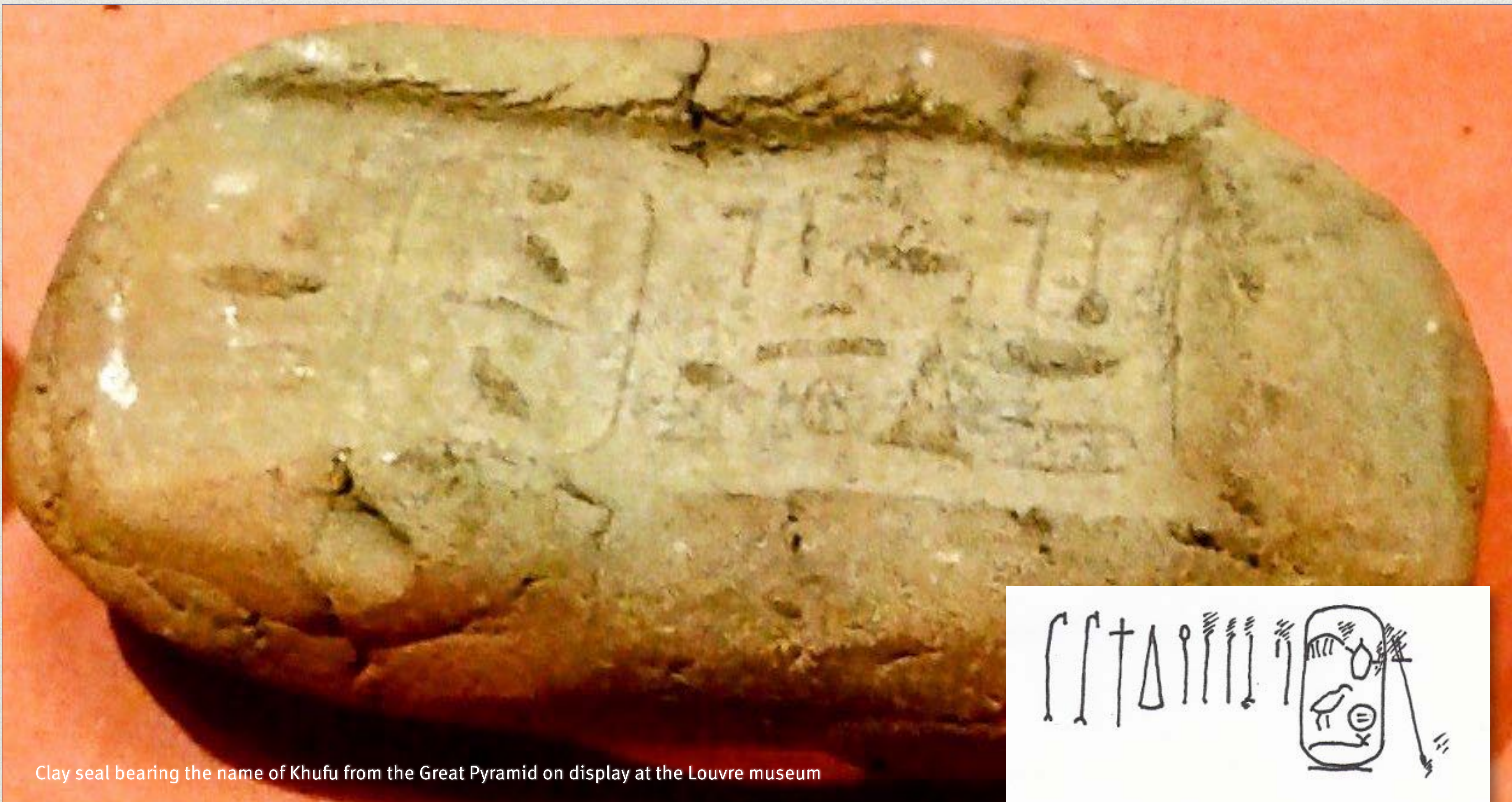
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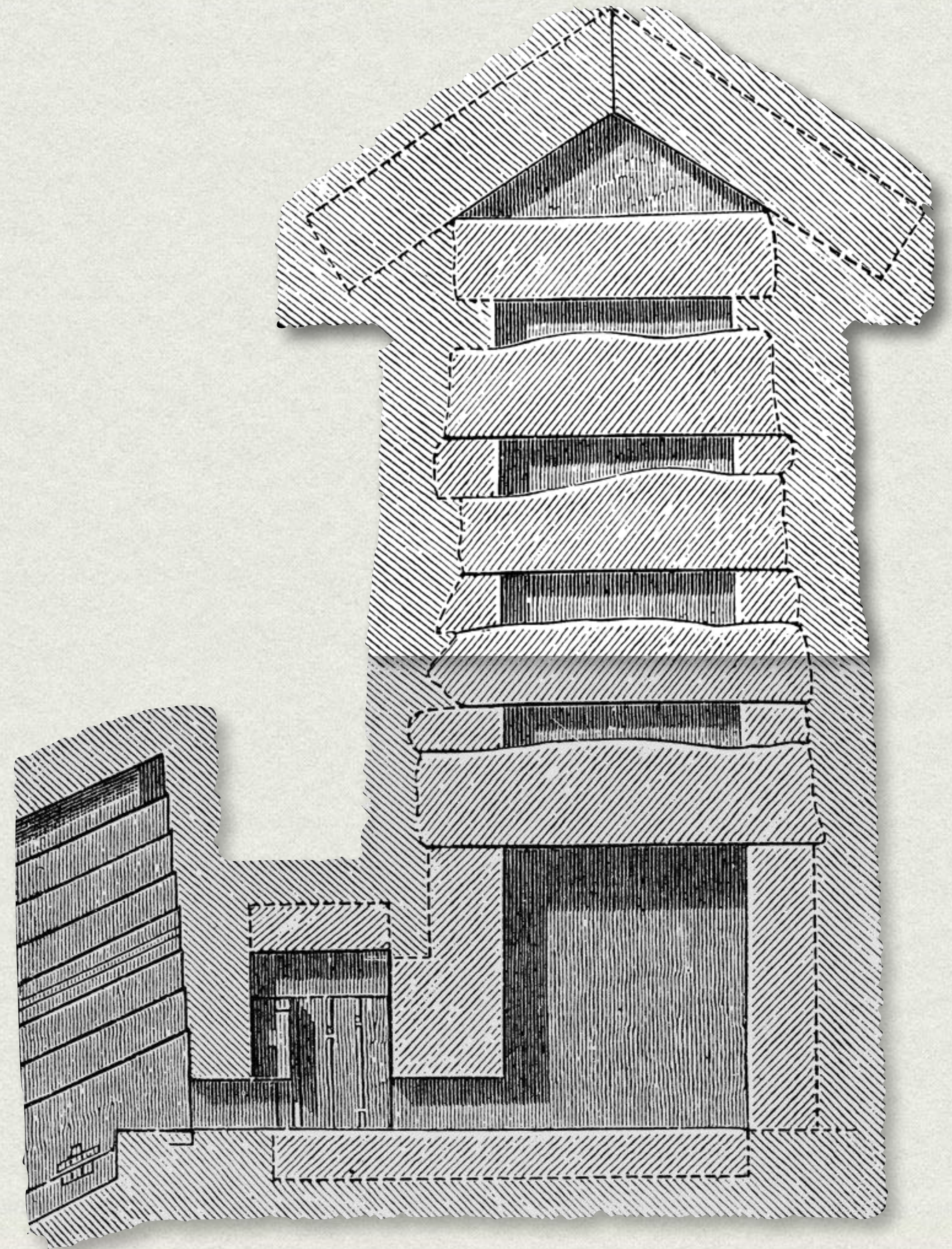
Clay seal bearing the name of Khufu from the Great Pyramid on display at the Louvre museum



Khufu's cartouche found inscribed on a backing stone of the pyramid



Richard William Howard Vyse, British Egyptologist



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There is still another answer to the riddle of the sphinx, an answer here revealed by a consideration of the Pythagorean values of numbers. The 4, the 2, and the 3 produce the sum of 9, which is the natural number of man and also of the lower world. The 4 represents the ignorant man, the 2 the intellectual man, and the 3 the spiritual man. Before humanity walks on four legs, existing humanity on two legs, and in the image of his man mind the redempted and illumined man adds the staff of wisdom. The sphinx is therefore the mystery of Nature, the embodiment of the secret doctrine, and all who cannot solve her riddle perish. To pass the sphinx is to attain personal immortality.

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The Initiation of the Pyramid



SUPREME among the wonders of antiquity, unrivaled by the achievements of later architects and builders, the Great Pyramid of Gizeh bears mute witness to an unknown civilization which, having completed its predestined span, passed into oblivion. Eloquent in its silence, inspiring in its majesty, divine in its simplicity, the Great Pyramid is indeed a sermon in stone. Its magnitude

overwhelms the puny sensibilities of man. Among the shifting sands of time it stands as a fitting emblem of eternity itself. Who were the illumined mathematicians who planned its parts and dimensions, the master craftsmen who supervised its construction, the

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