

Home »



Index of Morya Federation Webinar Series

Webinar Series in Progress

A Treatise on Cosmic Fire - New Fellowship Group (Francis Donald)

Esoteric Healing Services and Global Sharing Group (Nicole Resciniti)

Secret Doctrine Webinars (Francis Donald)

Secret Teachings of All Ages Webinars (Francis Donald)

Prior Webinar Series

Awakening the Higher Mind (Duane Carpenter)

DINA Disciples Webinars (Elena Dramchini)

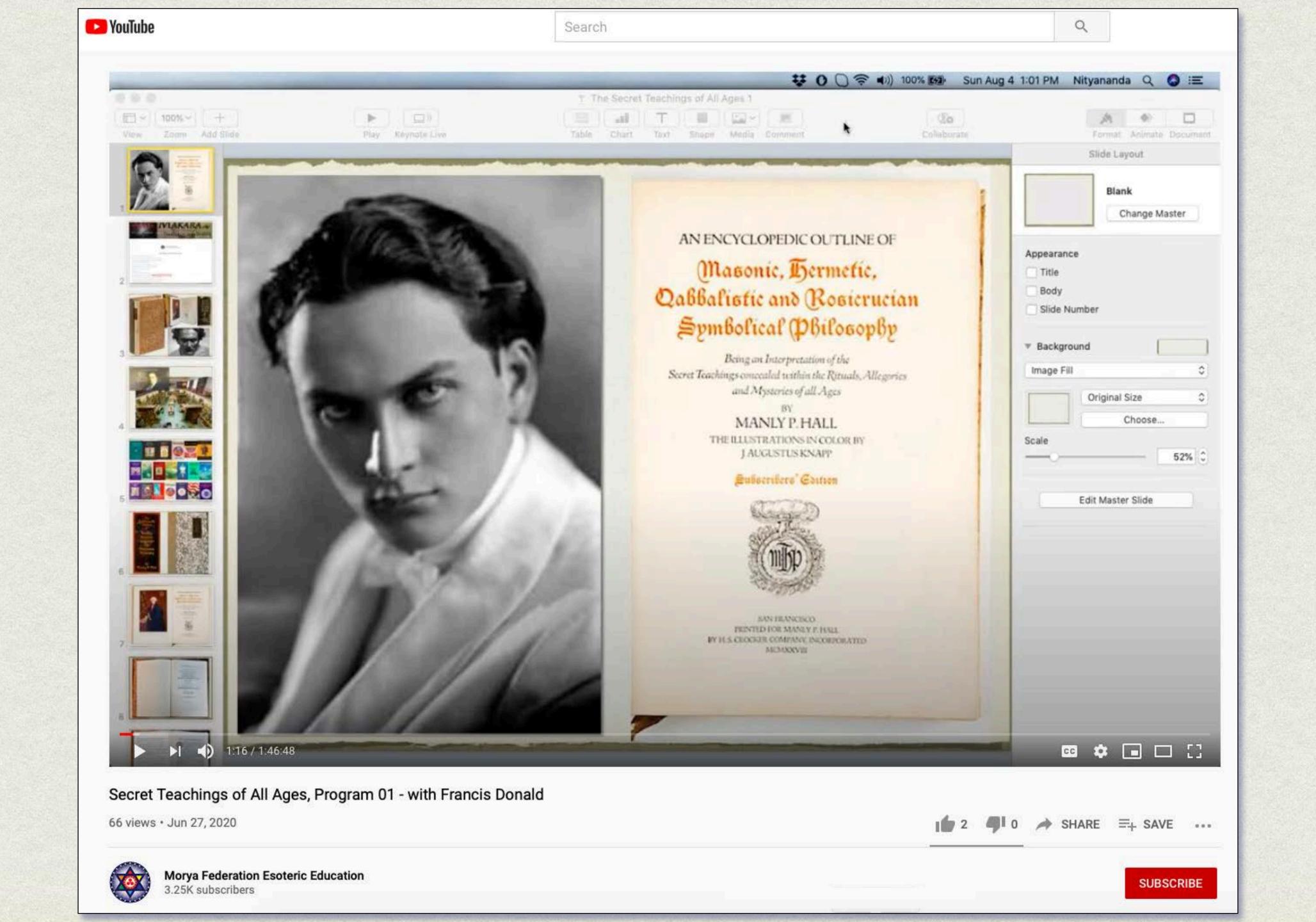
Discover the Self: Through the 7 Rays Webinar (Eva Smith)

Esoteric Astrology and Chart Delineation 2018 (Eva Smith, BL Allison)

Esoteric Astrology and Chart Delineation 2015 (Eva Smith, BL Allison)

Esoteric Astrology and the Pairs of Opposites 2020 (Eva Smith, BL Allison)

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The Secret Doctrine, Program 01 - with Francis Donald

133 views • Jun 26, 2020

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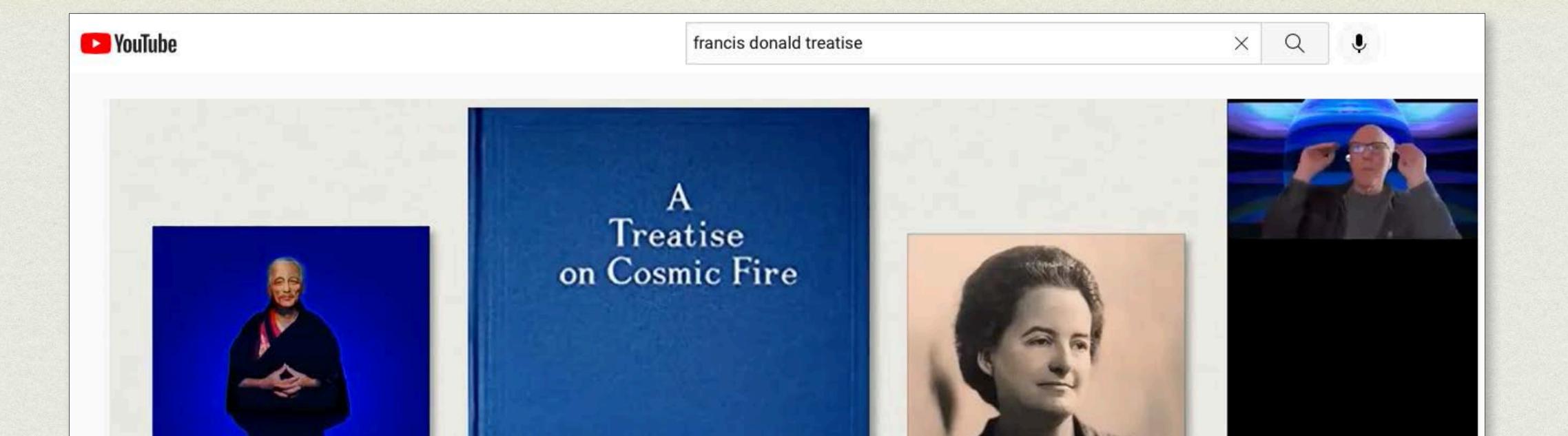












A Treatise on Cosmic Fire / A New Fellowship, Program 01 - Francis Donald

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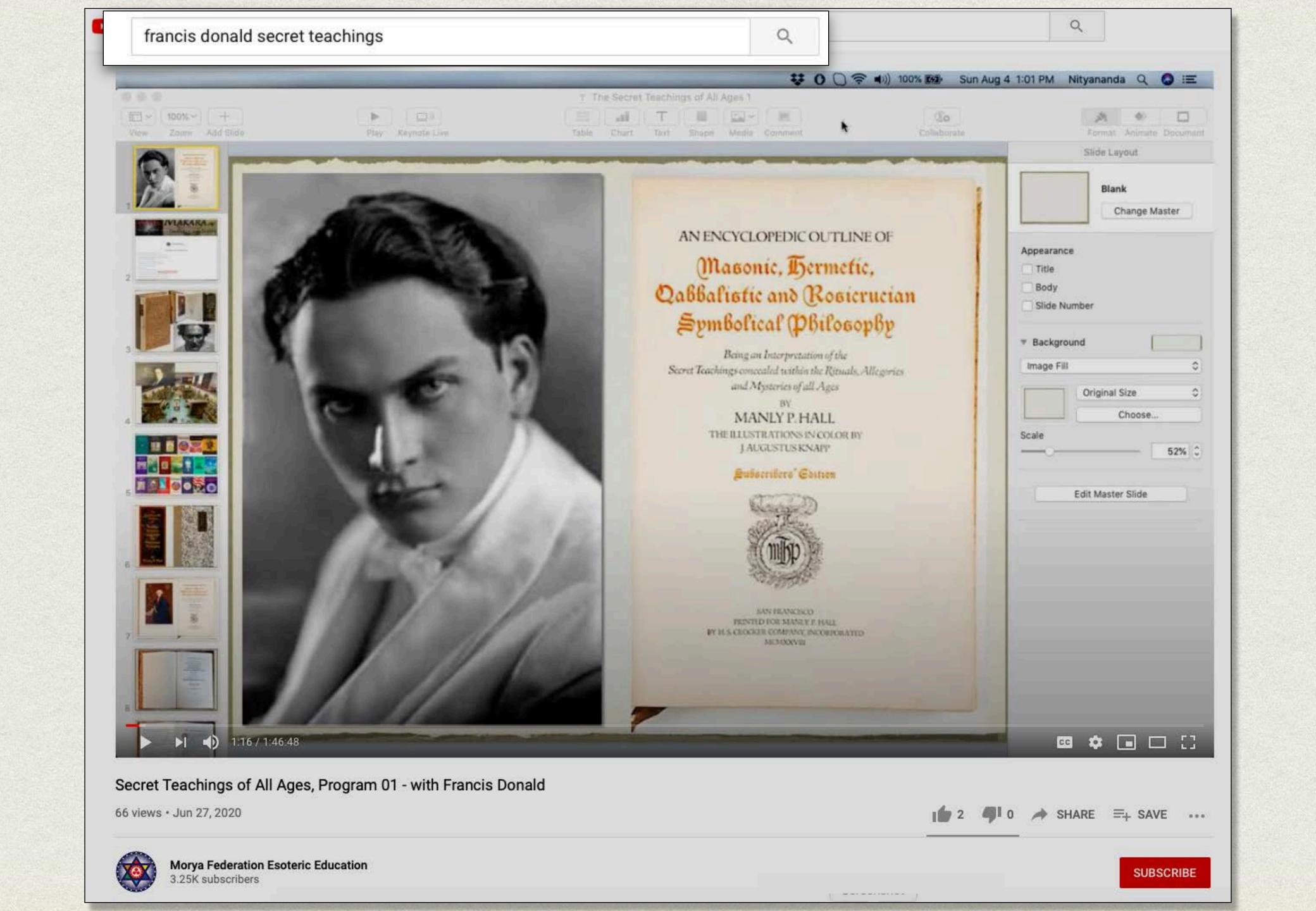
Morya Federation Esoteric Education

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3.88K subscribers

A Treatise on Cosmic Fire New Fellowship, Program 01 Program was held on June 24, 2022 and facilitated by Francis Donald Francis continues with the Etheric body [Page 84/85-87 TCF]

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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

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World Invocation Day 2022

What is Service?

The Personal Identity Profile Version 3 (PIP III) is Here! 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-illumined 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.

XXXVIII

principally shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the gods, the second the regulations for the king's life. And after the Singer advances the Astrologer, with a horologe in his hand, and a palm, the symbols of astrology. He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the test respecting their risings. Next in order advances the sacred Scribe, with wings on his head and in his hand a book and rule, in which were writing ink and the reed, with which they write. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planer also the description of Egypt, and the chart of the Nile; and the description of the equipment of the priests and of the place consecrated to them, and about the measures and the things in use in else sacred rises. Then the Stole-keeper follows those previously mentioned, with the cabit of justice and the cup for libations. He is acquainted with all points called Poedeutic (relating to training) and Moschophaltic (sacrificial). There are also ten books which relate to the honour paid by them to their gods, and containing the Egyptian worship; as that relating to sacrdioes, first fruits

hyrrans, prayers, processions, festivals, and the like And behind all walks the Propher, with the water vase carried openly in his arms; who is followed b those who carry the issue of loaves. He, as being th overnor of the temple, learns the ten books call Hieratic'; and they contain all about the laws, an the gods, and the whole of the training of the petesti For the Prophet is, among the Egyptians, also ove the distribution of the revenues. There are then forty two books of Hermes indispensably necessary; of whice the six-and-thirty containing the whole philosoph of the Egyptians are learned by the forementioned per sonages; and the other six, which are medical, by th Pascophoroi (image-bearers),-treating of the struc ture of the body, and of diseases, and instruments, an medicines, and about the eyes, and the last abou

One of the greatest tragedies of the philosophi world was the loss of nearly all of the forty-two book of Hermes mentioned in the foregoing. These book disappeared during the burning of Alexandria, for th Romans—and later the Christians realized that un til these books were eliminated they could never bein the Egyptians into subjection. The volumes which escaped the fire were buried in the desert and th location is now known to only a few initiates of the From Williams a Mission & Custom of the Ancien Epoclass. THOTH THE IBIS-HEADED.

THE BOOK OF THOTH

It is doubtful that the daily called Thods if by the Egyptions was originally Howes, is but she two persons lives many blended to While Hermes still walked the earth with men, bigeter and it is an imported to entranged to his chosen successors the sacred Book of Divise Book varieties of the Contract Thought. This work contained the secret processes by several began "Relief of the Contract." This work contained the secret processes by several began "Relief processes in the beauty of the contract processes by the processes of the beauty of the contract processes by the beauty of the beauty which the regeneration of humanity was to be accomed to the control of the country of the plished and also served as the key to his other write the first and its or to discount. A ings. Nothing definite is known concerning the control of the profile is a last and beddings. Nothing definite is known concerning the control of the profile is last and beddings. tents of the Book of Thosh other than that its page.

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 Immor-

According to legend, the Book of Thick 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 sucred 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 triysterious Torot 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 Sera-peurn. (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 searly every instance they lighted their alear fires from the flaming torch of Herm. Hermes in his Book of Thath 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 hu-

POIMANDRES, THE VISION OF HERMES

of the earliest of the Hermetic writings now extant. While pro ably not in its original form, having been remodeled during the first centuries of the Chelerian Era and incorrectly translated since, this work undoubtedly contains many of the original concepts of the Hermetic gultus. The Divine Pymonder consists of seventren fragmentary writings gathered together and put forth as one work. The second book of The Divine Pynander, called Painandres, or The Vision, is believed to describe the method by which

the divine wisdom was first revealed to Hermes, le was after Hermes had received this revelation that he began his ministry, traching 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 rextified. 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 Pyramiler of Hermes Mercurius Trismegistus (London, 1650), translated out of the Arabic and Greek by Dr. Even-ard, Herestica (Oxford, 1924), edited by Walter Scott; Hermes, The Mysteries of Egypt (Philadelphia, 1925), by Edouard Schure; and the Thrice-Greatest Herwas (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 purely from other Hermetic fragments and partly from the steret areanum 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

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. Hebehelda figure, terribleand 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 medi-tated upon the World Mystery. Terrified by the spectacle, Hermes prostrated himself before the Deagen, besteching it to reveal its dentity. The great creature answered that it was Potnandres, the Mind of the Universe, the Creative Intelligence, and the Absolute Emperor of all. (Schure identifies Poimandres as the god Osiris.) Hermes then besought Polimandres to disclose the nature of the universe and the constitution of the gods. The Deagen acquiesced, bidding Trismegisous hold its image in his mind.

Immediately the form of Poimandreschanged. Where it had stood there was a glorious and pulsating Radiance. This Light was the spiritual nature of the Great Dragon fesself. 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 six was filled with inarticulate mounings and sighings which seemed to come from the Light swallowed up in the darkness. His mind told Hermes that

XXXXX

the Light was the form of the spiritual universe and that the swirling darkness which had engulfed it represented material substance.

Then out of the imprisoned Light a mysterious and Holy Word came forth and took its stand upon the smoking waters. This Wordthe Voice of the Light-rose out of the darkness as a great pillar, and the fire and the air followed after it, but the earth and the water remained unmoved below. Thus the waters of Light were divided from the waters of darkness, and from the waters of Light were formed the worlds above and from the waters of darkness were formed the worlds below. The earth and the water next mingled, becoming inseparable, and the Spiritual Word which is called Reason moved upon their surface, causing endless turmoil.

Then again was heard the voice of Poimandres, but His form was not revealed: "I Thy God am the Light and the Mind which were before substance was divided from spirit and darkness from Light. And the Word which appeared as a pillar of flame out of the darkness is the Son of God, born of the mystery of the Mind. The name of that Word is Reason. Reason is the offspring of Thought and Reason shall divide the Light from the darkness and establish Truth in the midst of the waters. Understand, O'Hermes, and meditate deeply upon the mystery. That which in you sees and hears is not of the earth, but is the Word of God incarnate. So it is said that Divine Light dwells in the midst of mortal darkness, and ignor-

ance cannot divide them. The union of the Word and the Mind produces that mystery which is called Life. As the darkness without you is divided against itself, so the darkness within you is likewise divided. The Light and the fire which rise are the divine man, ascending in the path of the Word, and that which fails to ascend is the mortal man, which may not partake of immortality. Learn deeply of the Mind and its mystery, for therein lies the secret of im-

The Dragon again revealed its form to Hermes, and for a long time the two looked steadfastly one upon the other, eye to eye, so that Hermes trembled before the gaze of Poimandres. At the Word of the Dragon the heavens opened and the innumerable Light Powers were revealed, soaring through Cosmos on pinions of streaming fire. Hermes beheld the spirits of the stars, the celestials controlling the universe, and all those Powers which shine with the radiance of the One Fire—the glory of the Sovereign Mind. Hermes realized that the sight which he be-held was revealed to him only because Poimandreshadspokena Word. The Wordwas Reason, and by the Reason of the Word invisible things were made manifest. Divine Mind—the Dragon—continued its dis-

"Before the visible universe was formed the mold was cast. This mold was called the Archetype, and this Archetype was in the Supreme Mind long before the process of creation began. Beholding the Archetypes, the Supreme Mind became enamored with Its own thought; so, taking the Word as a supred to the Egyptian challs. The Egyptian challs the Egyptian challs. The three receipts of the process of the shiphed day. The origin of the shiphed count is religious symbols, the Supreme Mind became enamored with Its own thought; so, taking the Word as a supred to the Egyptian challs. The three receipts of Egyptian challs. The three receipts of Egyptian challs the supreme of god, the scond states that he was bound or the this day, for Nature, being mingled in marriage with the Sky Man, brought forth a wonder most wonderful—seven men, all bisexual, male and female, and upright of status of their people. mighey hammer, It gouged out cavems in

primordial space and cast the form of the spheres in the Archetypal mold, at the same time sowing in the newly fashioned bodies the seeds of living things. The darkness below, receiving the hammer of the Word, was fashioned into an orderly universe. The elements separated into strata and each brought forth living creatures. The Supreme Being—the Mind—male and female, beought forth the Word; and the Word, suspended between Light and darkness, was delivered of another Mind called the Workman, the Master-Builder, or the Maker of Things.

ser it was accomplished, O Hermes: The Word moving like a breath through space called forth the Fire by the friction of its motion. Therefore, the Fire is called the Son of Striving. The Workman passed as a whirlwind through the universe, causing the substances to vibrate and glow with its friction. The Son of Striving thus formed Seven Governors, the Spirits of the Planets, whose orbits bounded the world; and the Seven Governors controlled the world by the mysterious power called Destiny given them by the Fiery Workman. When the Second Mind (The Workman) had organized Chaos, the Word of God rose straightway out of its prison of ubstance, leaving the elements without Reason, and joined Itself to the nature of the Fiery Workman. Then the Second Mind, to-

gether with the risen Word, established Itself in the midst of the universe and whirled the wheels of the Celestial Powers. This shall continue from an infinite beginning to an infinite end, for the beginning and the ending are in the same place and state.

"Then the downward-turned and unreasoning elements brought orth creatures without Reason. Substance could not bestow Reason, for Reason had ascended out of it. The air produced flying thing: and the waters such as swim. The earth conceived strange four-footee and creeping beasts, dragons, composite demons, and grotesquemos sters. Then the Father—the Supreme Mind—being Light and Life, fashioned a glorious Universal Man in Its own image, not an earthy man but a heavenly Man dwelling in the Light of God. The Supreme Mind loved the Man It had fashioned and delivered to Him the control of the creations and workmanship

"The Man, desiring to labor, took up His abode in the sphere generation and observed the works of His brother-the Second Mind-which sax upon the Ring of the Fire. And having beheld the achievements of the Fiery Workman, He willed also to make things, and His Father gave permission. The Seven Governors, of whose powers He partook, rejoiced and each gave the Man a share

"The Man longed to pierce the circumference of the circles and understand the mystery of Him who sat upon the Eternal Fire. Hav-

ing already all power, He stooped down and peeped through the seven Flarmonies and, breaking through the strength of the circles, made Himself manifest to Nature stretched out below. The Man, looking into the depths, smiled, for He beheld a shadow upon the earth and a likeness mirrored in the waters, which shadow and likeness were a reflection of Himself. The Man fell in love with His own shadow and desired to descend into it. Coincident with the desire, the Intelligent Thing united Itself with the unreasoning image or shape.

"Nature, beholding the descent, wrap-ped herself about the Man whom she loved, and the two were mingled. For this reason. earthy man is composite. Within him is the Sky Man, immortal and beautiful; without is Nature, mortal and destructible. Thus, suffering is the result of the Immortal Man's falling in love with His shadow and giving up Reality to dwell in the darkness of llusion; for, being immortal, man has the sower of the Seven Governors-also the Life, the Light, and the Word-but being mortal, he is controlled by the Rings of the Governors-Fate or Destiny.

'Of the Immortal Man it should be said that He is hermaphrodite, or male and female, and eternally watchful. He neither slumbers nor sleeps, and is governed by a Father also both male and female, and ever watchful. Such is the mystery kept hidden of the Seven Governors. These, O Hermes,

are the seven races, species, and wheels. 'After this manner were the seven men generated. Earth was the female element and water the male element, and from the fire and the ather they received their spirits, and Nature produced bodies after the species and shapes of men. And man received the Life and Light of the Great Dragon, and of the Life was made his Soul and of the Light his Mind. And so, all these composite creatures containing immortality, but partaking of mortality, continued in this state for the duration of a period. They reproduced themselves out of themselves, for each was male and female. But at the end of the

From Bryane's Mythology.

A GREEK FORM OF HERMES.

ond of all things was loosened. "Then all living creatures, including man, which had been herma-roditical, were separated, the males being set apart by themselves and the females likewise, according to the dictates of Reason.

period the knot of Destiny was untied by the will of God and the

"Then God spoke to the Holy Word within the soul of all things, saying: 'Increase in increasing and multiply in multitudes, all you, my creatures and workmanships. Let him that is endued with Mind know himself to be immortal and that the cause of death is the love of the body; and let him learn all things that are, for he who has recognized himself enters into the state of Good."



"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 scalizes that the body is but the tomb of his scul, 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 checause and reality of death."

Then Herries 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 under-stand the nature of Life and Light, then he shall pass into the exernity of Life and Light."

Hermes next inquired about the read by which the wise attained to Life eternal, and Poimandres continued: "Let the man endued with a Mind mark, consider, and learn of himself, and with the power of his Mind divide himself from his not-self and become a servant of Reality."

Harmes asked if allower did not have Minds, and the Great Dragen 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 rature of the wise the Word takes flesh. By means of the Word, the world is saved. I, Thought (Thoth)—the Futher 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 mmediately know all things and acore the Universal Father. Before such wise and philosophicones 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 docekeeper, and shot out evil, protecting the wise from their own lower nature. But to die wicked, the envious and the covetous, I come not, for such cannot under stand the mysteries of Mind; therefore I am unwelcome. I have them to the avenging demon that they are making in their own souls, for evil each day increases itself and toments man more sharply and each evil deed acids to the evil deeds that are zone before until finally evil dexroys useif. The punishment of desire is the agony

Hermes bowedhishesd is thankfulness to the Great Dragon who had taught him so much, and begged to hear more concerning the ultimate of the human soul. So Poimandes resumed: "At death the material body of man is returned to the elements from which it came, and the invisible divine man ascends to the source from whence he came, namely the Eighth Sphere. The evil passes to the dwelling place of the demon, and the senses, feelings, desires, and body passions return to their source, namely the Seven Governors, whose natures in the lower man destroy but in the invisible spiritual man give life.

"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 six the Sever Governors and reases to each their lower powers in this manner: Upon the first sing 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 machinacions, deceir, 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 ambit ons. Upon the afth 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 seworth ring sits Saure, at the Gate of Chaos, and to it are returned falsehood and evil plotting.

"Then, being maked 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. Benold, O Hermes, there is a great my stery in the Eighth Sphere, for the Milky Way is the seed-ground of souls, and from it they deep into the Rings, and to the Milky Way they return again from the wheels of Saturn. But some cannot climb these ven-tunged ladder of the Rings. So they wander inda kness 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 univene shall be stopped and the immortal sparks shall escape from the sheaths of substance. Wor 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 Pather 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 reyea ed only to them that have wisdom.

"Blessed are thou, O Sen of Light, to whom of all mer, I, Pei-mandres, the Light of the World have revealed myself. I order you to go forth, to become as a guide to these who wander in darkness, that all mun within whom dwells the spirit of My Mind (The Uziveral Mind) may be saved by My Mind in you, which shall cell 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 unt I Mind fails (which is never) my Mysteries cannot fail." With these parting words. Pointandres, radiant with celestial light, vanshed, mirgling 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 dements, 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 immertality? Repent, and change your minds. Depart from the dark light and forsike corruption forever. Prepare yourselves to dimb through the Seven Rings and to blend your souls with the exernal Light."

Some who heard mocked and scoffed and went their way, de-

livering themselves to the Second Death from which there is no salvacion. But others, casting the resolves before the feet of Herries, besought him to teach them the Way of Life. He lifted them gently, proriving no approbation for himself, and staff in hand, went forth seaching and guiding mankind, and showing them how they might he 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, I lerr nes commanded his disciples to preserve his doctrines inviolate throughout all ages. The Vision of Poinandres he committed to writing that all men desiring immortality might therein find the way.

In concluding his exposition of the Vision, Hermis 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 blos-some of fruit of the tree of my soul. For this is the faithful account of what I received from my true Mind, that is Poissandres, 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 surengel., I give praise and blessing unto God the Father, the Life and the Light, and the Eternal

"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

cwr. Pewers which He hath given birth to out of Himself. loly 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

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

"Hoy art Thou, whom the inverior nature has not formed.

Hoy art Theu, who art stronger than all powers.

"Tloy are Thou, who are greater than all excellency. "Hoy are Theu, who are better than all praise

"Accept these reasonable sacrifices from a pure soul and a heart

stretched out unto Thee. "O Thou Unspeakable, Unuttrable, to be praised with silence!

beseech Thee to look mercifully upon me, that I may not exfrom 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. "Blessedart Thou, OFarher The man Thouhas: fashioned would

be senctified with Thee as Thou hast given him power to sanctify others with Tay Word and Thy Truth."

The Vision of Hermes, like nearly all of the Hermetic writings, is an allegorical exposition of great philosophic and mystic truths, and its hidden meaning may be comprehended only by those who have been "raised" into the presence of the Tree Mind.

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

APOLLO.

THE SPLENDOUR OF THE ONE INVISIBLE SUN.

	ELEMENTS	SPHERES	Вассні	Muses
	Inerratic Sphere [Reflection of Empyrean]	Soul of the World Eighth Sphere	Eribromius Pericionius	Calliope Urania
F	lanetary 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
Sublunary	Aëry		Jove	Juno
Subl	Watery		Ocean	Tethys
	Earthy		Pluto	Proserpine



"And when God had said this, Providence, with the aid of the Seven Governors and Harmony, brought the sexes together, mak-ing 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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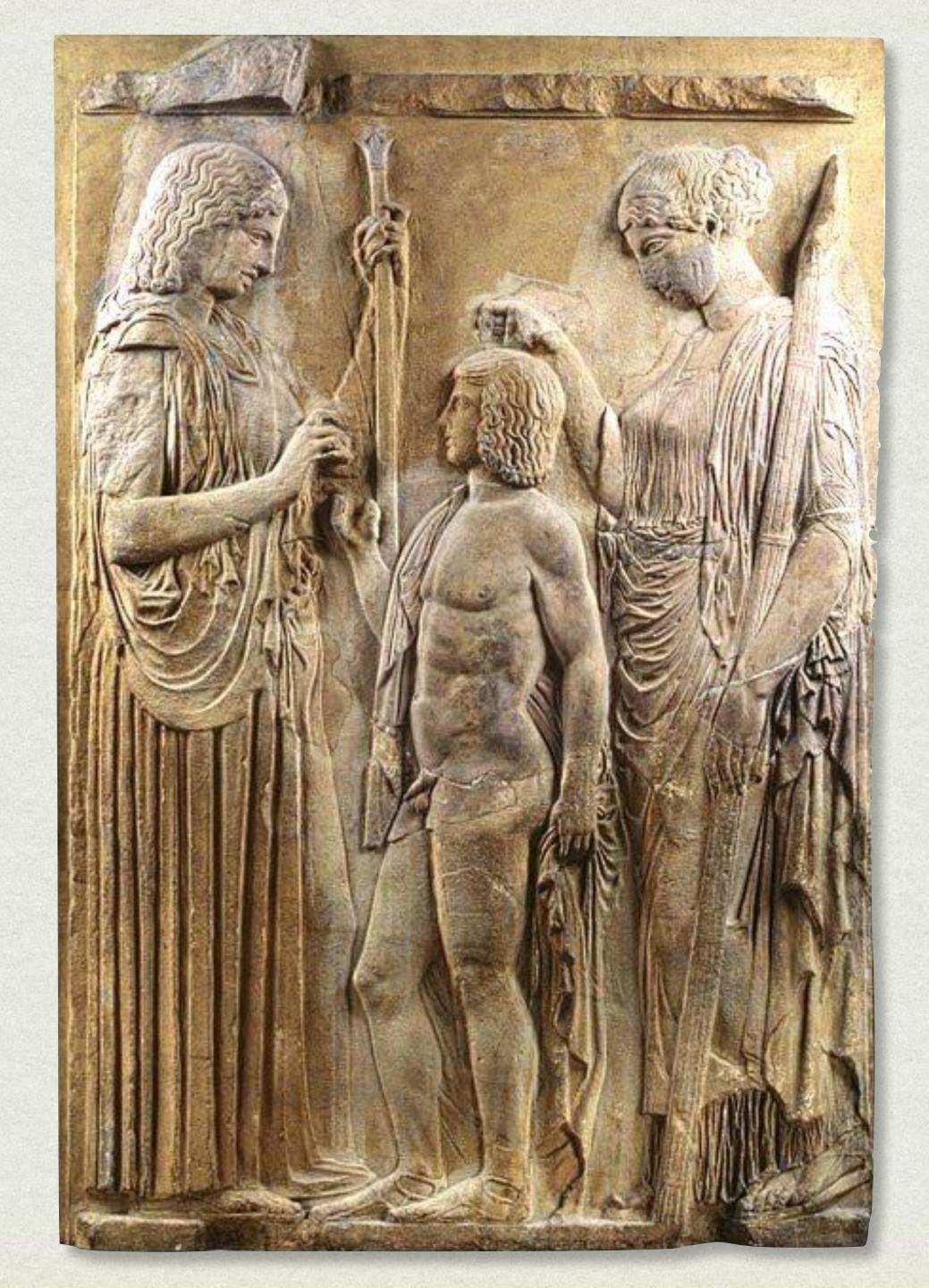
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Mysteries [from Greek mysteria] Applies chiefly to Greece, but once extended to Asiatic cults of religiophilosophical character, it acquired a wider range under the Romans, and is used in *The* Secret Doctrine in reference to equivalent institutions 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

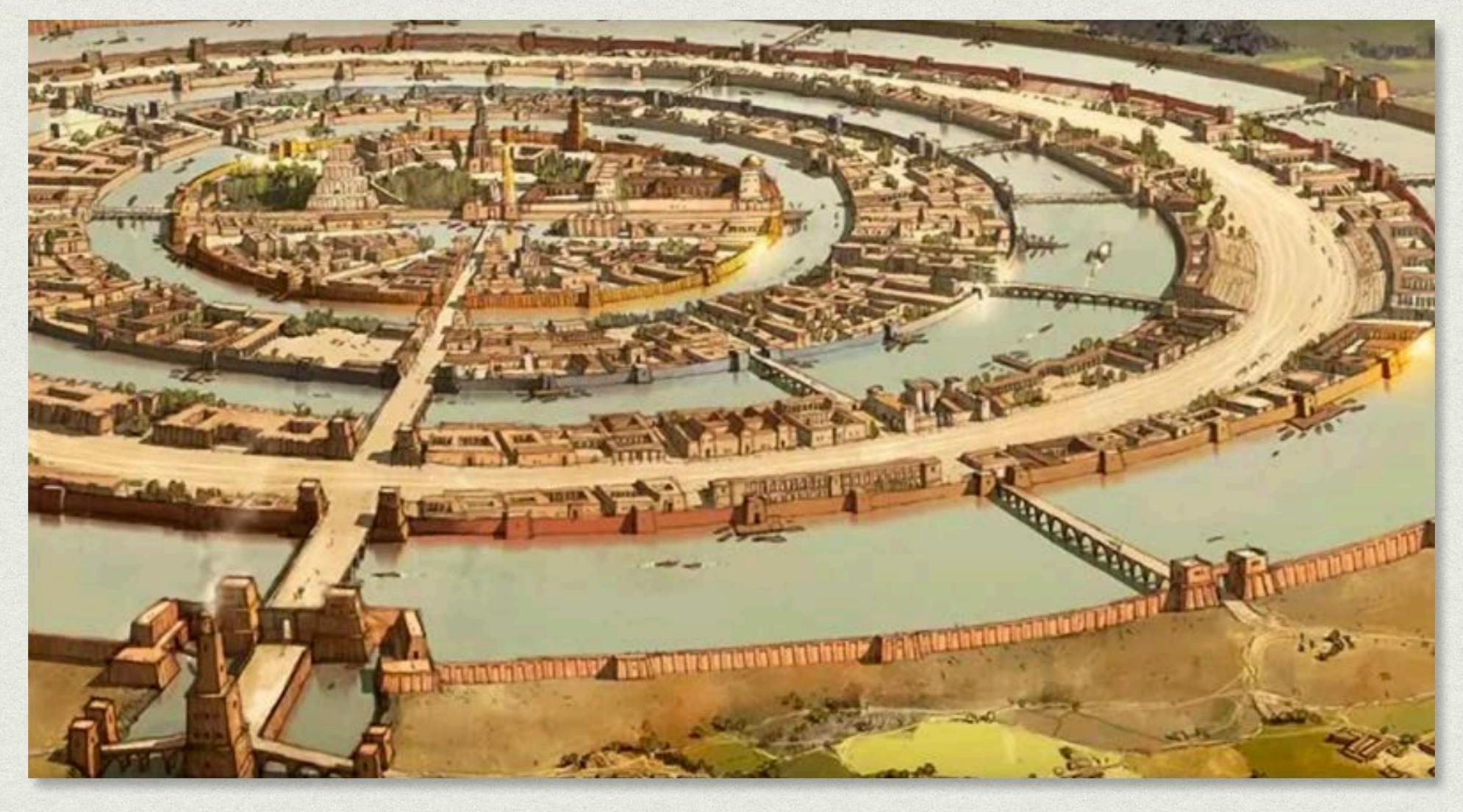


The Mysteries were divided into the Greater and Lesser, inner and outer, esoteric and partly exoteric; and, as the former were guarded by well-observed secrecy the sources of ordinary information are mostly based on the latter. The more recondite Mysteries could not, from their very nature, be publicly 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 rootrace, 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

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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."

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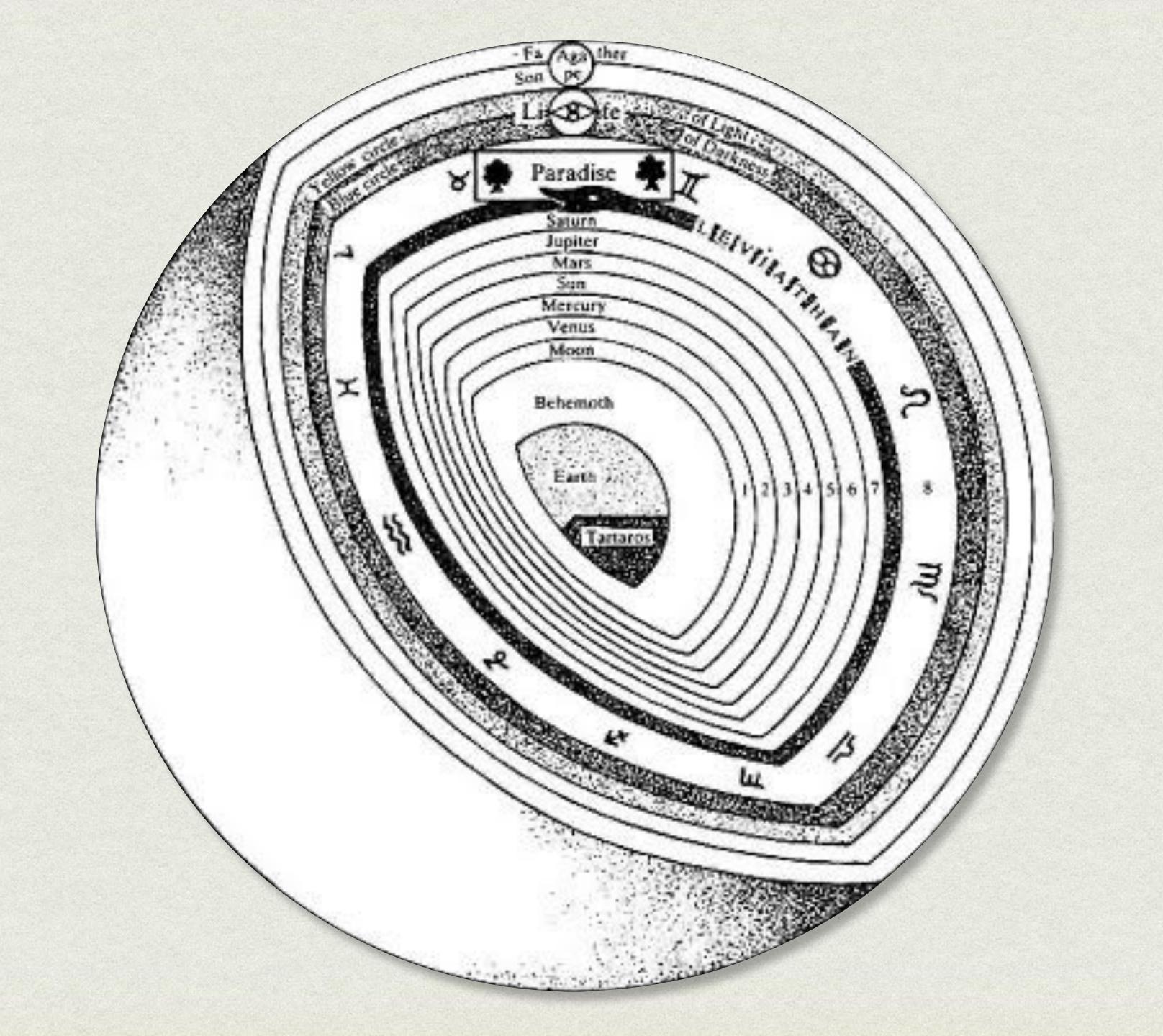
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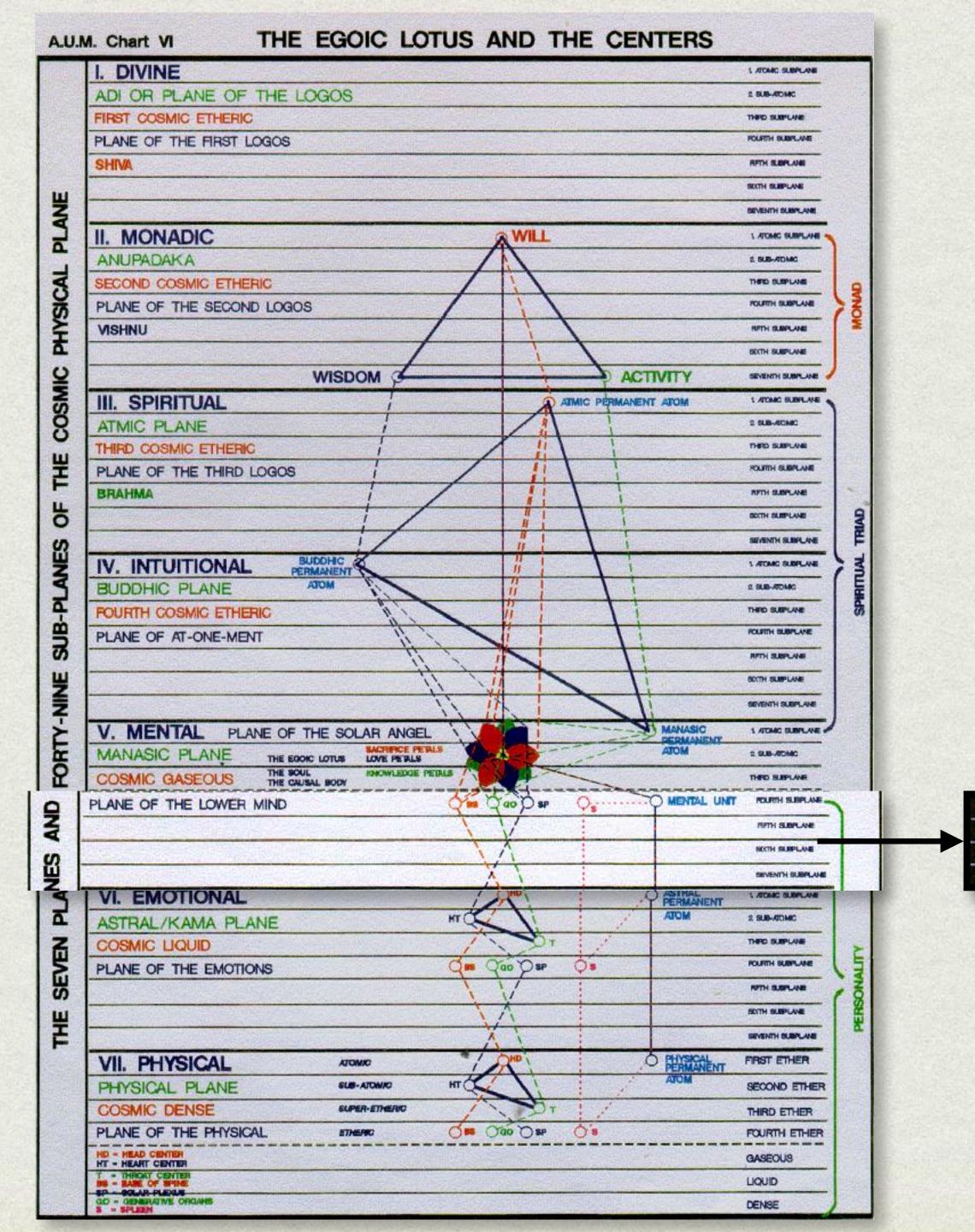
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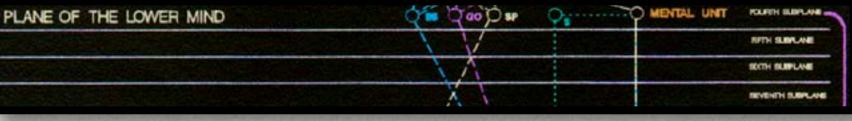
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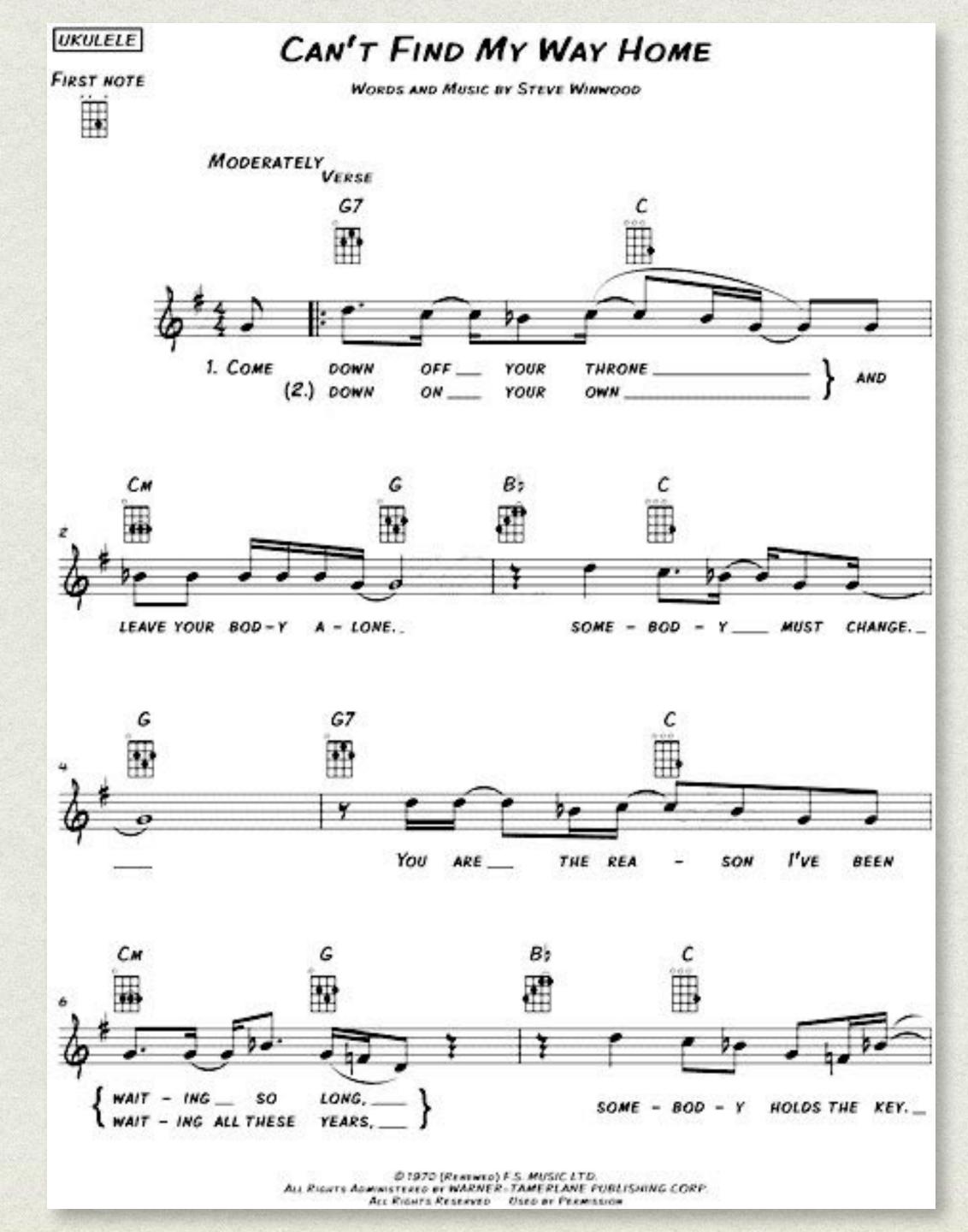
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BLINDFAIT





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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.

"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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XI

"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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When the disciple has striven to expand his consciousness, when he has learnt to stabilise his consciousness in the Spiritual Triad, then he becomes part of a great and constant hierarchical effort which strives upwards towards the "Place of Clear Electric Light," to which the clear cold light of the reason [pure perception of truth] is the first key to the first door into Shamballa. –Rays and Initiations:139

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"Blessed art thou, O Son of Light, to whom of all men, I, Poi-mandres, 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 MyMind (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 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.

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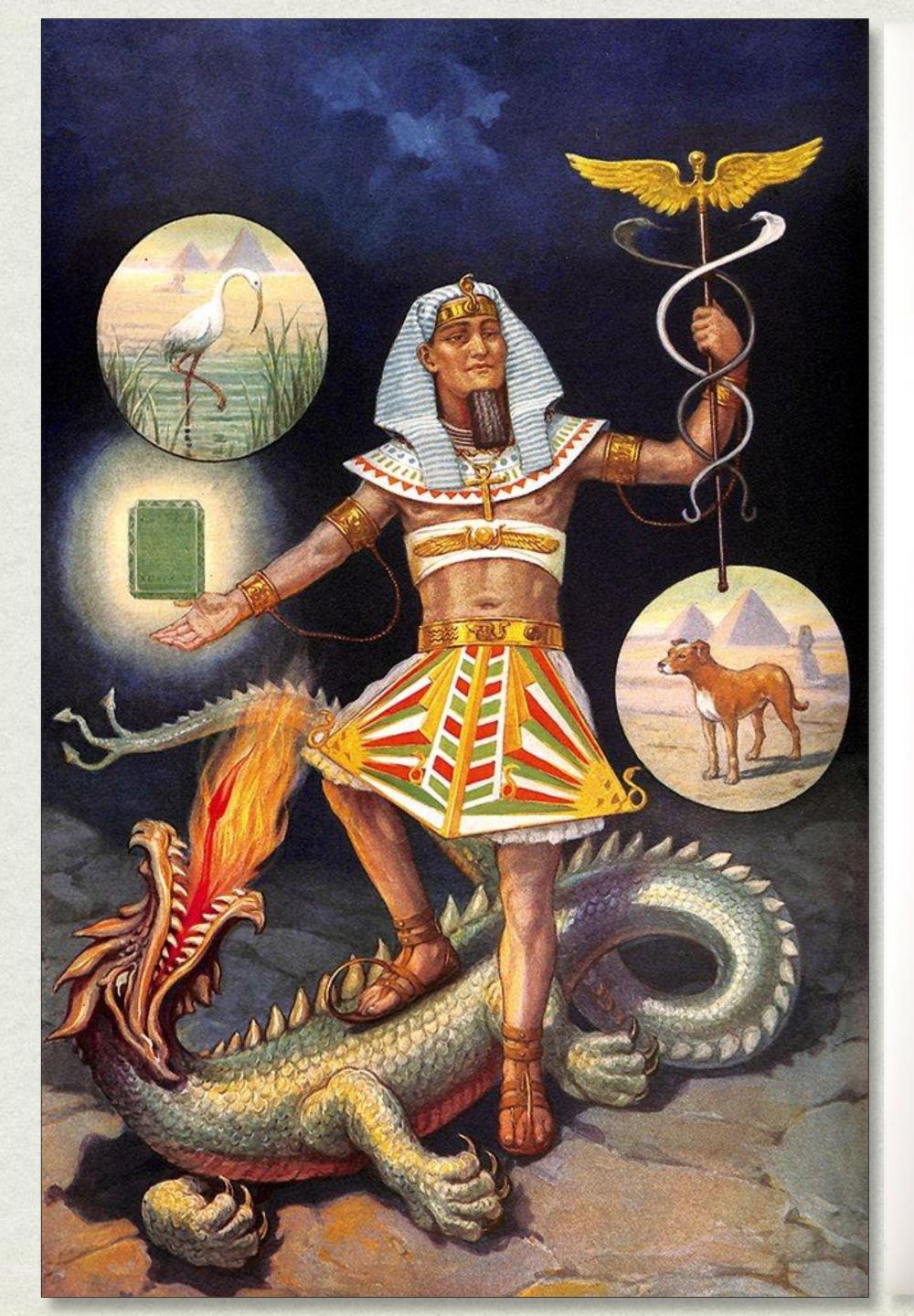
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IIVXXX

The Life and Writings of Thoth Hermes Erismegistus



HUNDER rolled, 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 huminous 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 huminance of the Mysteries. Whence it comes none knoweth, save the 'Master of the Light.' Behold Him!" Suddenly, through the gleaming mist a figure appeared, surrounded by a flickering greenish sheen. The initiator lowered his wand and, bowing his head, placed one hand edgewise against his breast in humble salutation. The neophyte stepped back in awe, partly blinded by the glory of the revealed figure. Gaining courage, the youth gazed again at the Divine One. The Form before him was considerably larger than that of a mortal man. The body seemed partly transparent so that the heart and brain could be seen pulsating and radiant. As the candidate watched, the heart changed into an ibis, and the brain into a flashing emerald. In Its

hand this mysterious Being bore a winged rod, entwined with serpents. The aged initiator, raising his wand, cried out in a loud voice:"All hail Thee, Thoth Hermes, Thrice Greatest; all hail Thee, Prince of Men; all hail Thee who standeth upon the head of Typhon!" At the same instant a lurid writhing dragon appeared—a hideous monster, part serpent, part crocodile, and part hog. From its mouth and nostrils poured sheets of flame and horrible sounds echoed through the vaulted chambers. Suddenly Hermes struck the advancing reptile with the serpent-wound staff and with snarling cry the dragon fell over upon its side, while the flames about it slowly died away. Hermes placed His foot upon the skull of the vanquished Typhon. The next instant, with a blaze of unbearable glory that sent the neophyte staggering backward against a pillar, the immortal Hermes, followed by streamer 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. Am

accomplished such a monumental labor. Among the arts and sciences which it is affirmed Hermes revealed to mankind were medicine, chemistry, law, art, astrology, music, rhetoric, magic, philosophy, geography, mathematics (especially geometry), anatomy, and oratory. Orpheus was similarly acclaimed by the Greeks.

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

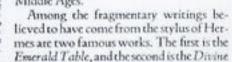
His transcendent learning caused Hermes to be identified with many of the early sages and prophets. In his Ancient Mythology, Bryant writes: "I have mentioned that Cadmus was the same as the Egyptian Thoth; and it is manifest from his being Hermes, and from the invention of letters being attributed to him." (In the chapter on the theory of Pythagorean Mathematics will be found the table of the original Cadmean letters.) Investigators believe that it was Hermes who was known to the Jews as "Enoch," called by Kenealy the "Second Messenger of God." Hermes was accepted into the mythology of the Greeks, later becoming the Mercury of the Latins. He was revered through the form of the planet Mercury because this body is nearest to the sun: Hermes of all creatures was nearest to God, and became known as the Messenger of the Gods.

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

THE MUTILATED HERMETIC FRAGMENTS

On the subject of the Hermetic books, James Campbell Brown,

in his History of Chemistry, has written: "Leaving the Chaldean and earliest Egyptian periods, of which we have remains but no record, and from which no names of either chemists or philosophers have come down to us, we now approach the Historic Period, when books were written, not at first upon parchment or paper, but upon papyrus. A series of early Egyptian books is attributed to Hermes Trismegistus, who may have been a real savant, or may be a personification of a long succession of writers. * * * He is identified by some with the Greek god Hermes, and the Egyptian Thoth or Tuti, who was the moon-god, and is represented in ancient paintings as ibis-headed with the disc and crescent of the moon. The Egyptians regarded him as the god of wisdom, letters, and the recording of time. It is in consequence of the great respect entertained for Hermes by the old alchemists that chemical writings were called 'bermetic,' 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



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

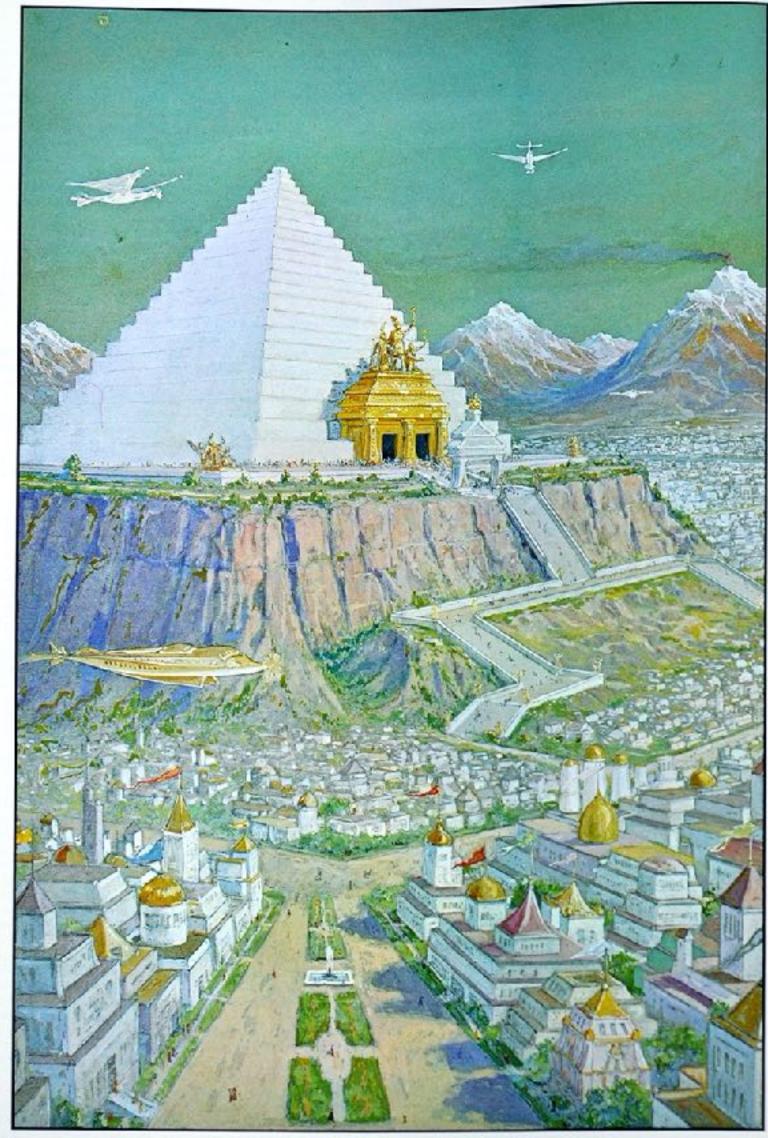
"For the Egyptians pursue a philosophy of their own. This is



From Historia Domon Pari

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, Thath Hernes Trismegistus—the Three Times Greatest, the "First Intelligencer"—was regarded by the ancient Egyptians as the embodinary increshadowed crarcely have



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AN IDEALISTIC DEPICTION OF THE ATLANTEAN MYSTERY TEMPLE.

In the Critis, Place describes in detail the divine foundation of the Adantean Empire, originally business. The golden age preserved in moth and legend, when the gode toolked with men, despites the training of Adantean conditionable of the ancient world were the Adantean, to subme every circlayed nature owns on inclination. The designeds of the ancient world were the Adantean, to subme every circlayed nature owns on inclinating an authentic account of the catachysm which so only the continuous of Adantean. This privates document contains the following statement according to the training an authentic account of the catachysm which so only the continuous of Adantean. This privates document contains the following statement according to the training that the test of the 1st Mulas in the month Zuc. there occurred terrible earthquakes, which continued uniform interruption until the 1st Chain. The country of the hills of Mula the land of Mu, was sucrificed, being traite uphanted it suddenly destphened during one night, the basin being consumally shaken by unknown forces. Being confined, characteristic for it or its reversal times and in various places, At institute surface gave away and the countries were time accounted to their heaping, immigrated into Egypt and other parts of the cataliness submerged, the initiates of the Adantean Mysteries, carrying with them the secret doctrines encrusted to their heaping, immigrated into Egypt and other parts of the earth where they would be safe from the impunding cotastrophe. Thus their escret teaching—with its process value to subscript to receive it.

XLI

The Initiation of the Pyramid



DUPREME among the wonders of antiquity, unrivaled by the chievements of later architects and builders, the Great Pyramid of Gizeh bears muce witness to in unknown civilization which, aving completed its predestined pan, passed into oblivion. Elequent 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 trued 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 spones 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 fusished first, then the middle, and finally the part which was lowest and nearest the ground. There is an inscription in Egyptian characters on the pyraenid which records the quantity of radishes, ensons, and garlick commend by the labourers who constructed it; and I perfectly well remember that the interpreter who read the writing to one said that the money expended in this way was \$600 talents of silver. If this then is a true second, what a vast num must have been spent on the iron tools used in the work, and on the feeding and clothing of the labourers, considering the length of time the work lasted, which has already been stated [em years], and the addizional time - no small space, I imagine which must have been occupied by the quarrying of the stones, their conveyance, and the formation of the anderground spartments."

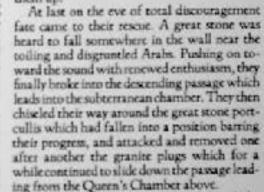
origin and purpose of the Great Pyramid. This is but one of several instances in his writings which would lead the thoughtful reader to sunner dearth, and of the power of his own med the redected and observed magnitudes the staff of white. The sphere is therefore the motion of the several destination because the entering of Messes, the solutions of the several destination and all the several destination of the several destination and all the several destinations are several destinations. peer that Hemdonis howelf was an initiate of

the Sucred Schools and consequently obligated to preserve inviolate the secrets of the ancient orders. The theory advanced by Hesodorus and now generally accepted that the Pyramid was the tomb of the Plearach Cheups cannot be miscantiated. In fact, Manetho, Eratostheses, and Diodona Sicular all differ from Herodona-as well as from each other regarding the name of the builder of this suprome edifice. The sepulcheal vaule, which, according to the Lepsius Law of pyramid consequences, should have been finished at the same time as the minument or sooner, was never completed. There is no proof that the building was exected 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 decorarinn, such as inwriptions, images, carrouches, paintings, and other

distinctive features associated with dynastic mortuary art. The only hieroglyphics to be found within the Pyramid are a few builders' marks scaled 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 entile 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 subjest 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 crected before the Deluge—a theory substantiated by the much-abused Arabian traditions. One Arabian historian declared that the Pyra-

mid 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.

Caliph al Mamoun, an illustrious descendant of the Prophet, inspired by stories of the immense treasures sealed within its depths, journeyed from Bagdad to Cairo, A.D. 820, with a great force of workmen to open the mighty Pyramid. When Caliph al Mamoun first reached the foot of the "Rock of Ages" and gazed up at its smooth glistening surface, a turnult of emotions undoubtedly racked his soul. The casing stones must have been in place at the time of his visit, for the Caliph could find no indication of an entrance-four perfectly smooth surfaces confronted him. Following vague rumors, he set his followers to work on the north side of the Pyramid, with instructions to keep on cutting and chiseling until they disovered something. To the Moslems with their crude instruments and vinegar it was a herculean effort to tunnel a full hundred feet through the limestone. Many times they were on the point of rebellion, but the word of the Caliph was law and the hope of a vast fortune buoyed



Finally no more blocks descended and the To pure the options is to attain personal immertality. way was clear for the followers of the Prophet 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 Mamoun-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 antedfluvian monarch who had carefully estimated their wages and thoughtfully caused the exact amount to be buried for their benefit!

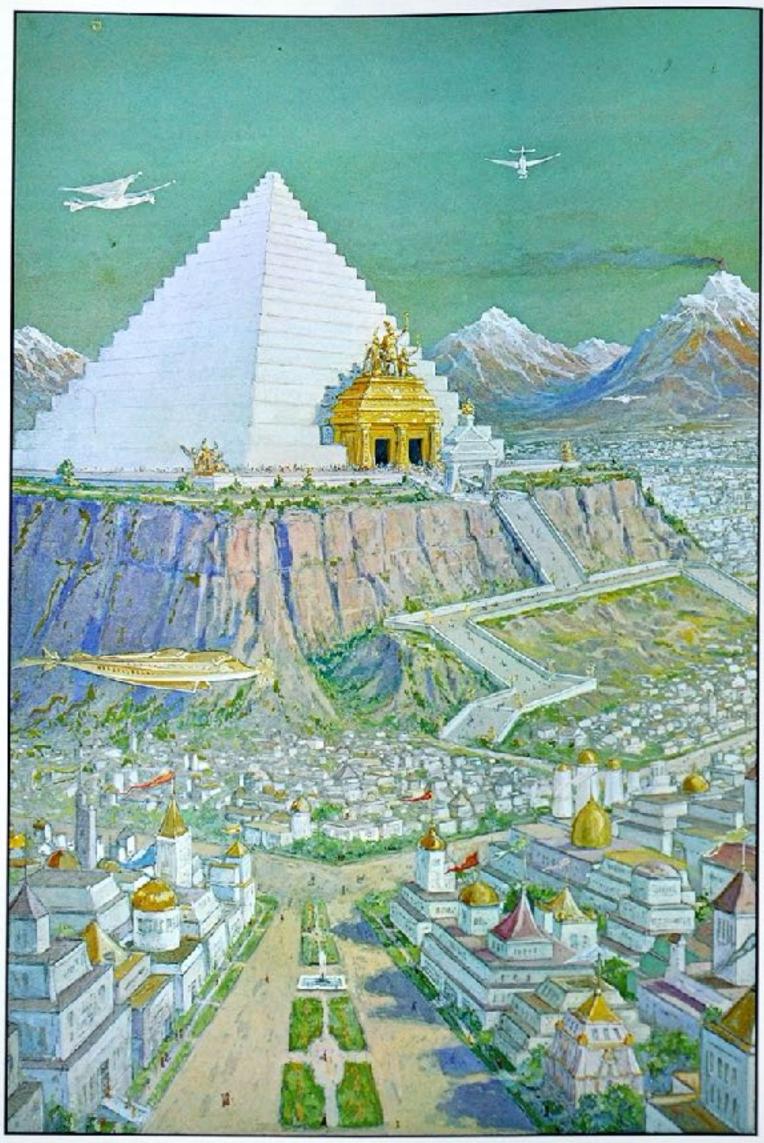
The Caliph then returned to the city of his fathers and the Great Pyramid was left to the mency of succeeding generations. In the ninth century the sun's rays striking the highly polished surfaces of the original casing stones caused each side of the Pyramid to appear as



CEDIPUS AND THE SPHENX.

The Egyption Sphine is closely related to the Greek legend of Offices, who feet solved the famine riddle proping all by the mistoriest creature with the finds of a tunged limited the head of a summer which frequented the highway incling to Thefee. To make who passed her date the aphine order-condition proping. What animalized that in the more on the second the question. What amounts is that in the mem-ing game on from their, or memors that feet, and in the examing on these feet." I have note failed to assume her visible the distributed. Chilipse distincted the assumer to be more broadly, soles on childhood oranical upon his hands and known, in mentional stand arms, and or old aga shuffled olving supposi-ing himself by a staff. Distinctoring one to have been the anxion to have visible, the spinons can have all from the staff unknown to have visible, the spinons can have all from the staff unknown

While his account it extremely colorful, it is a symmetry and the pathon of the feather of Hestory, for reasons so and a symmetry and the pathon of the Pathon which he doubties considered sufficient, concern a fraudulent story to concern the true origin and purpose of the Great Paramid. This



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AN IDEALISTIC DEPICTION OF THE ATLANTEAN MYSTERY TEMPLE.

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In the Critiss, Place describes in detail the divine foundation of the Adamson Empire, originally known as Possedonis. The golden age preserved in most and begand, when the gods with new, defices the tymin of Adamson civilization. The demigods of the ancient would were the Adamsons, to whom every critical nature over a new in moderal late of gratisticle. In the British Museum there is a remarkable document—known as the Train manuscript—which was sentime over 3,500 years ago by the Mayor of Tucation, condaming an differently described of the catacitysm which so which was succifically being traite uphenous of statistical described of Mu, was succifically being traite uphenous of statistical described of Mu, was succifically being traite uphenous of statistical described of the land of Mu, was succifically being traite uphenous of statistical described on was places. At least the surface gave away and ten countries were tirm arounder and mattered; making compand, these committees of the land to rise several times and in various places. At least the surface gave away and ten countries were tirm arounder and mattered; making the force of the consultions, they such until their 65,000,000 on subablicants.

Before the Adamson continent was submerged, the initiates of the Adamson Mysteries, carrying with them the secret doctrines encrusted to their heeping, immigrated into Egypt and other parts of the earth where they would be safe from the impunding consurable transposed tracking—with its process subur to subsequent agree—was preserved. They established conserved fearing and promulgated the code clothed in the language of symbolism, to such as they deemed worthy to receive a.

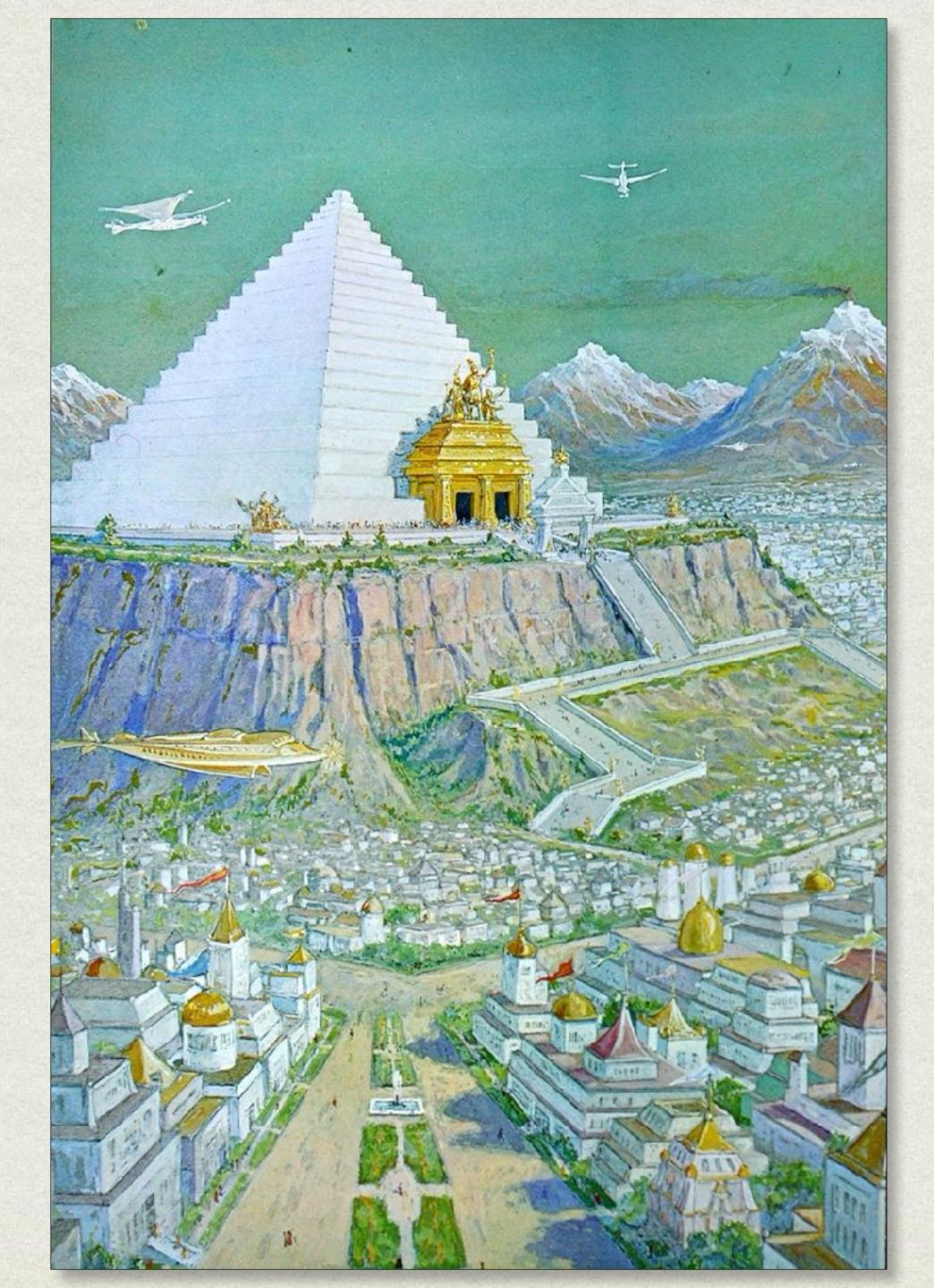
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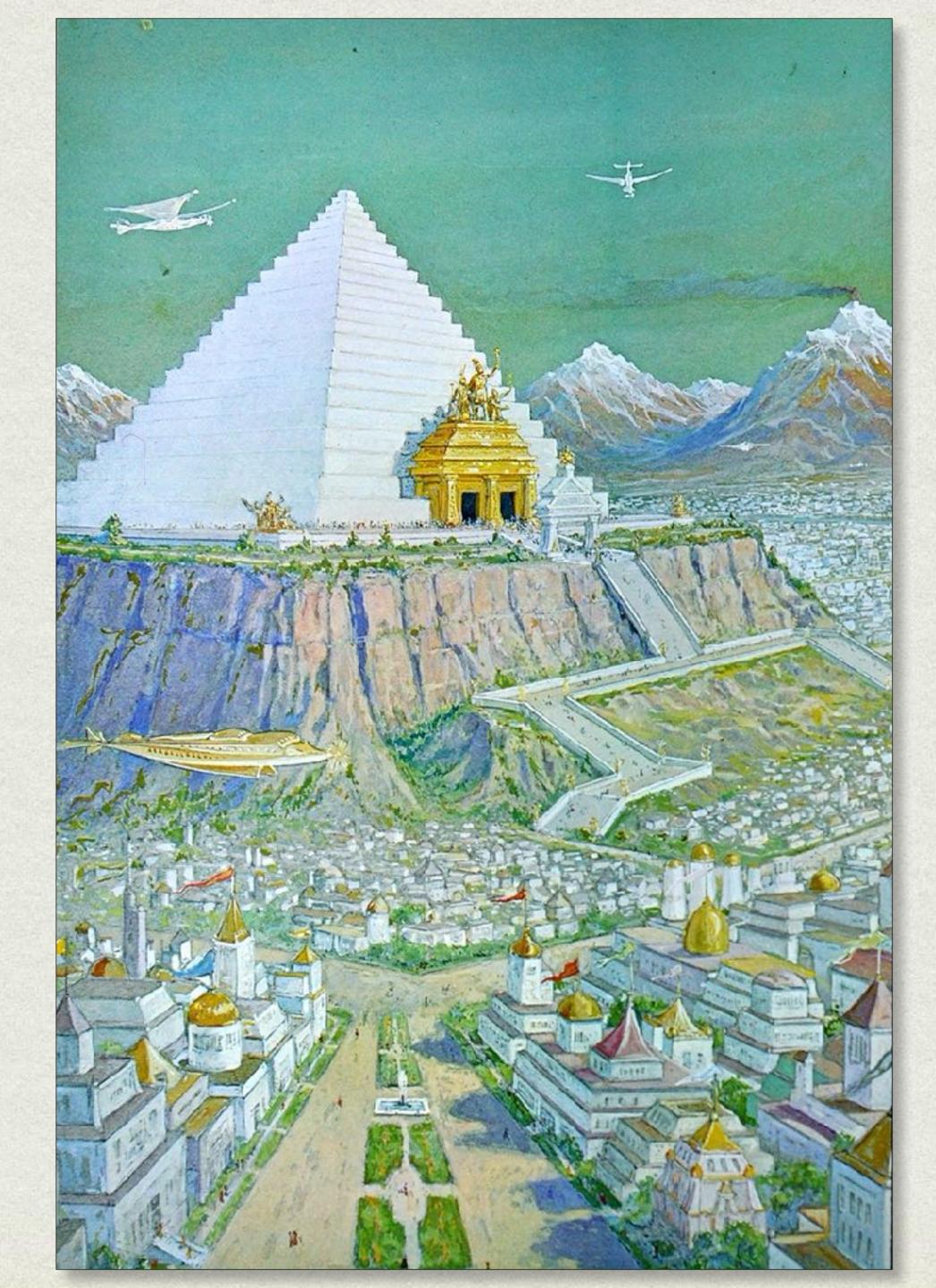
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Before the Atlantean continent was submerged, the initiates of the Atlantean Mysteries, carrying with them the secret doctrines entrusted to their keeping, immigrated into Egypt and other parts of the earth where they would be safe from the impending 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.



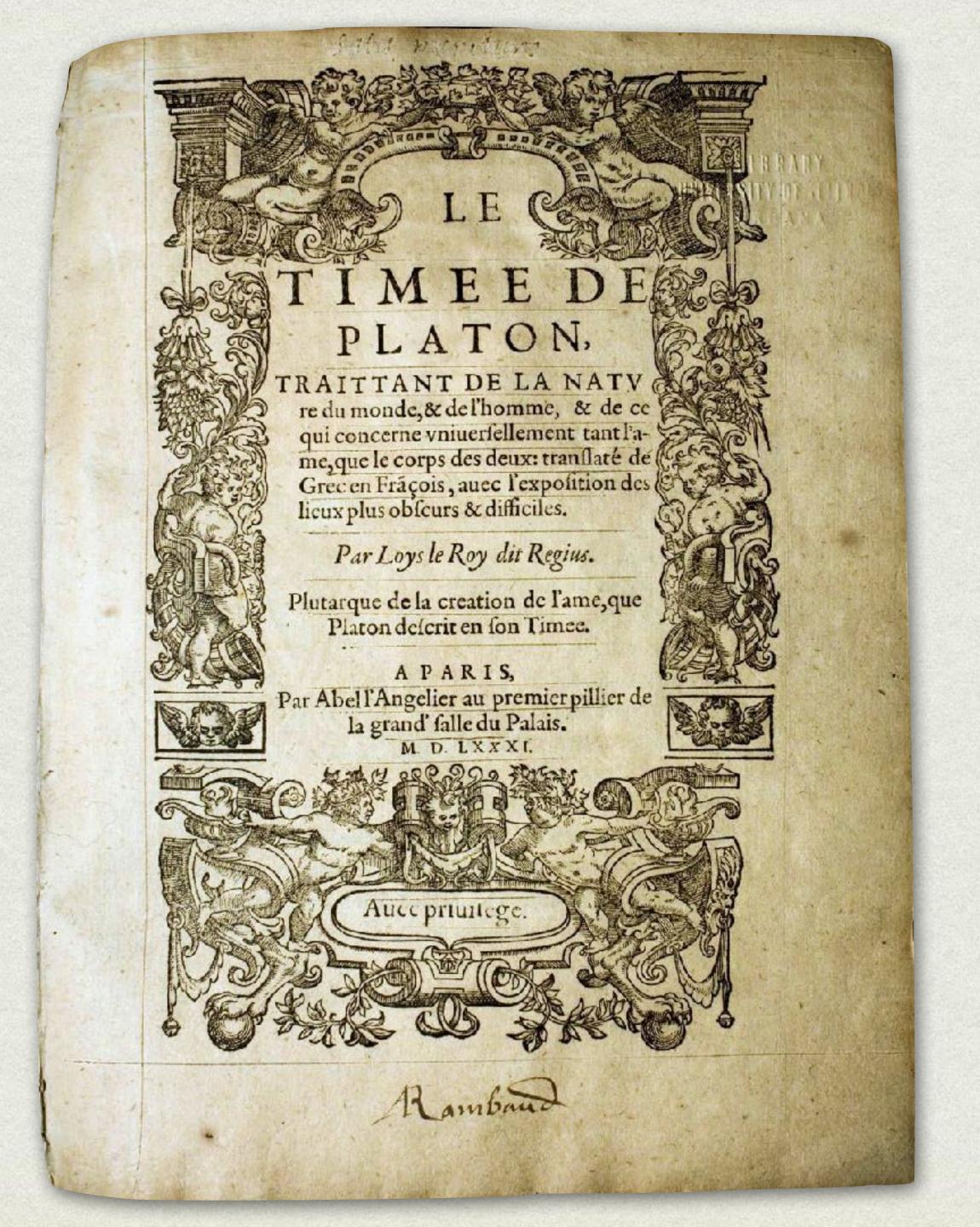
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VACCAMINATE WALK SHIRMALALS M. L. MENT-WALLER M. IS MAI AWATERIA A APARTEY OA HATEL YNT PHINTERSON EAST THREOTON OF THREE THERE'S TO PERSONAL BREALTH IN LANGUE AND STORY TOURNESSALAMENTARTERIANS HE ESTATE ON LUXUR THE STREET, THE MAKERAR LANGUATURE MARKET SAMPLE COMMENSATIVA CALMINITIES CO L TOICISINATE COTINGERS TO APPENDED THE WAS THE SPECIAL PROPERTY OF AND ENDONESSED IN STREET, STATE OF MY TEPROTACION MOYENYET WE. KALIPOTOPONIAPHNATABASOFINE AT IT TO PLANINGS HAT IN CHIM PROPERTY PARTON PART TO MAN A STAN A TON AND A ENFORTHMENTAL I SEPTEMBER THE FORE Market State of the Contraction of the TRA KAIFAGENTATION KINNAFF MAKEN HELSPAANSTATHOT APPRILATION OF PERSONS Service The AMPRINE

Early copy of *Critias*



IIIXXX

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 Smith sonian 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 aproblem, 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 theislandsnowexisting 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

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, Leucipe; 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. Poscidon further called the country Atlantis and the surrounding sea the Atlantic in honor of Atlas. Before the birth of his ten sons, Poscidon divided the continent and the coastwise sea into concentric zones of land and water, which were as perfeet 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 semitropic 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, withorichalch. Thecitadel, 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 ivery, gold, silver, and orichalch, even to the pillars and floor. The temple contained a colossal statue of Poseidonstanding in a chariot drawn by six wingedhorses, about him a hundred Nereids riding on dolphins. Arranged outside the building were golden statues of the first ten kings and their wives.

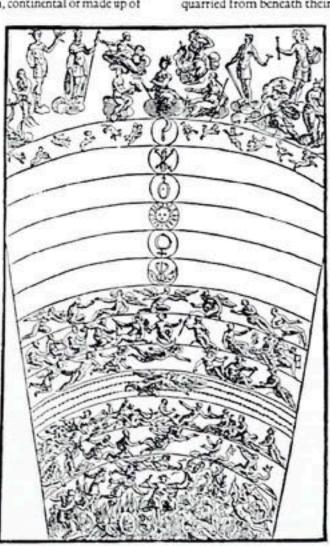
In the groves and gardens were hot and cold springs. There were numerous temples to various deities, places of exercise for men and for beasts, public baths, and a great race course for horses. At various vantage points on the zones were fortifications, and to the great harbor came vessels from every 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, canals, which were also used for trans-

portation. 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 concern-

ing 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 orichalch 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



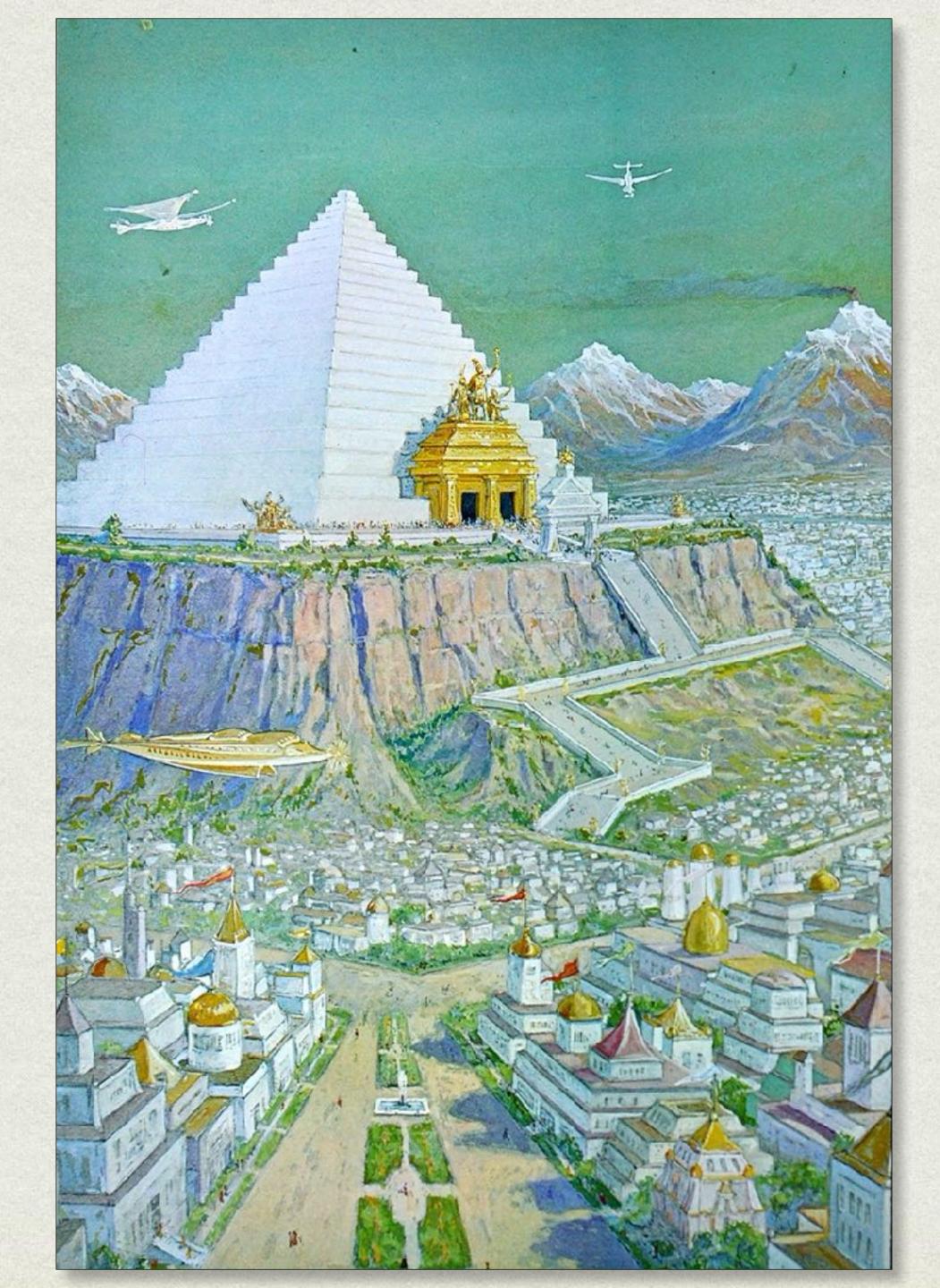
From Cartari's Imagini degli Dei degli Antichi. THE SCHEME OF THE UNIVERSE ACCORDING TO THE GREEKS AND ROMANS.

the engulfment of that continent.

The description of the Atlantean

The description of the Atlantean

The description by Plato in the Critias may be summarized as follows. In the first agest the gods divided the earth are fast agest the fast agest the gods divided the earth are fast agest the fast ages ages ages proper symbol of her haughtness and glory.

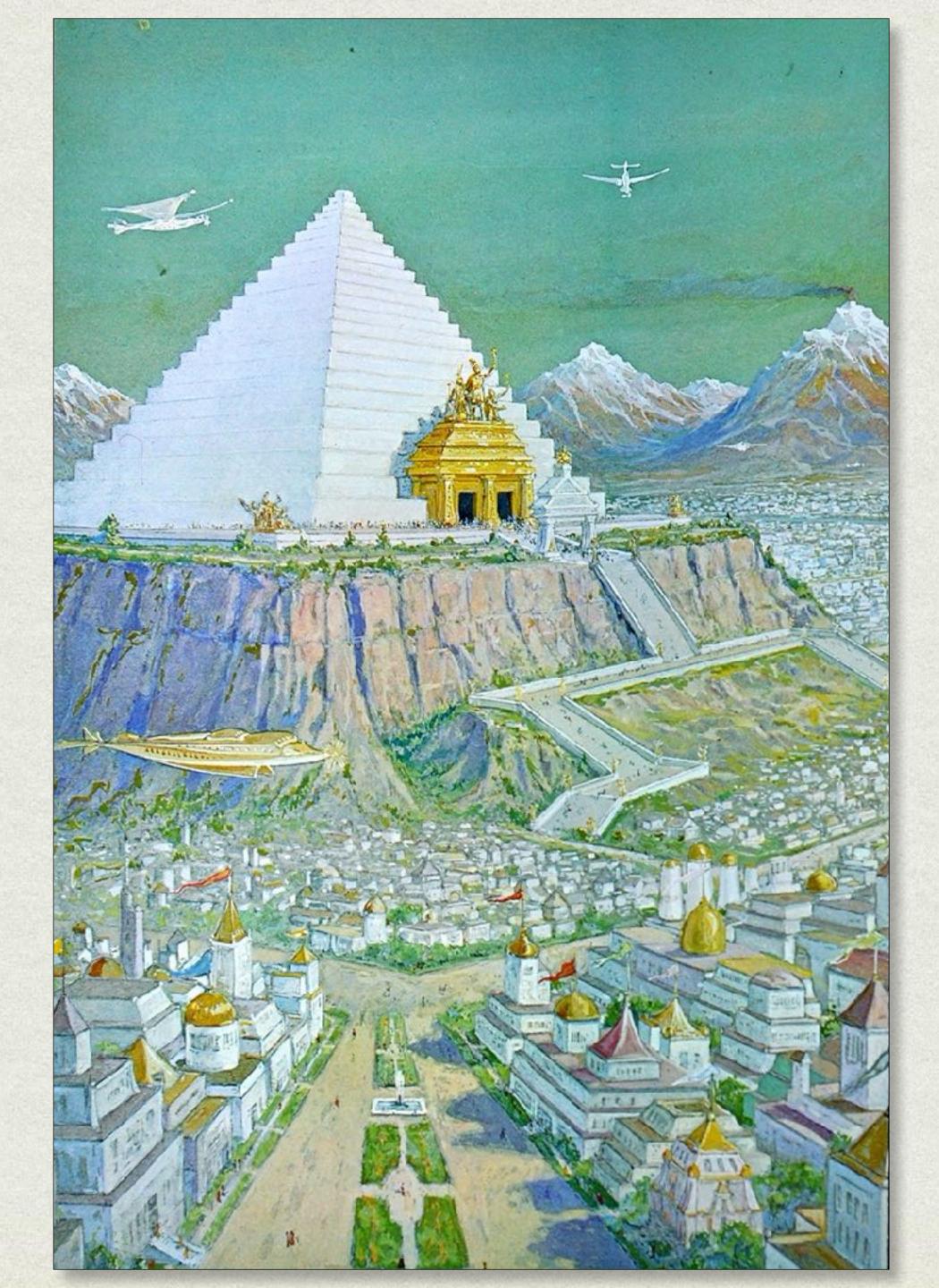


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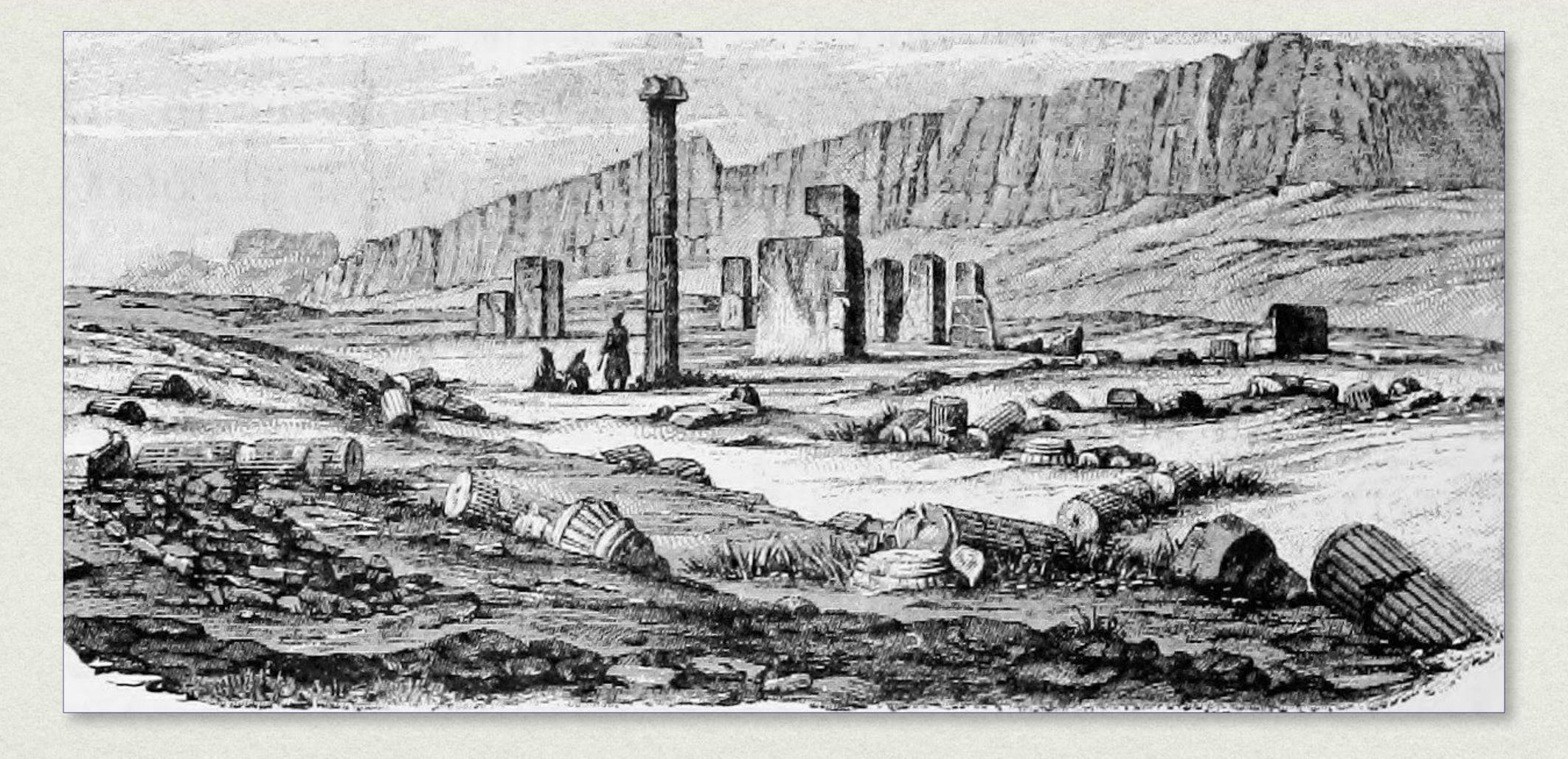








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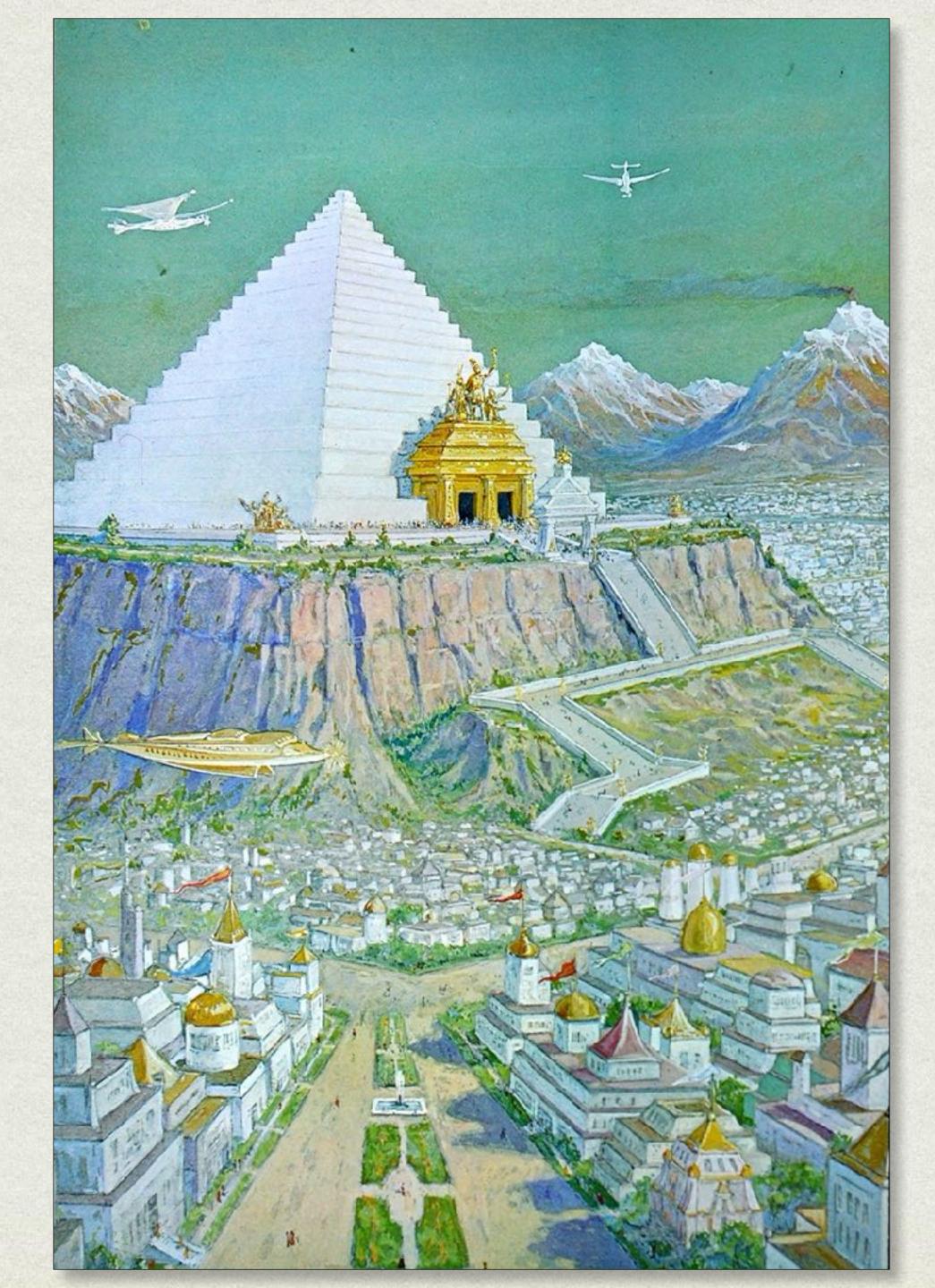


All that the modern processes of civilisation have made possible, and much more than that which today comes under the name of scientific discovery, were known in old Atlantis, but they were not developed by men themselves but given to them as a free gift, much as people

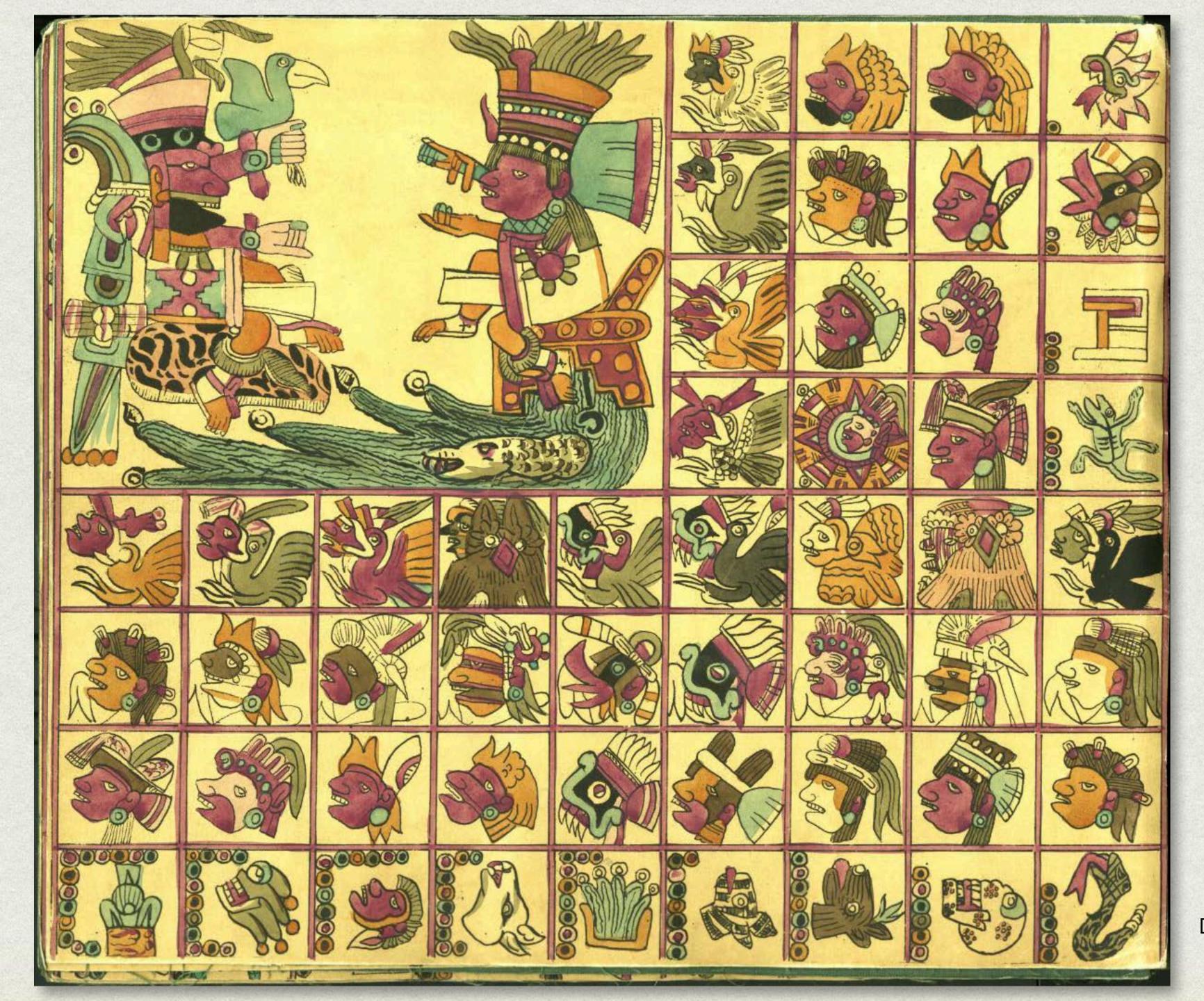
today give to a child beautiful and wonderful things which the child uses and enjoys but which he does not understand in any way. Great and beautiful cities, full of temples and great buildings (of which the Chaldean and Babylonian remains are the degenerate

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

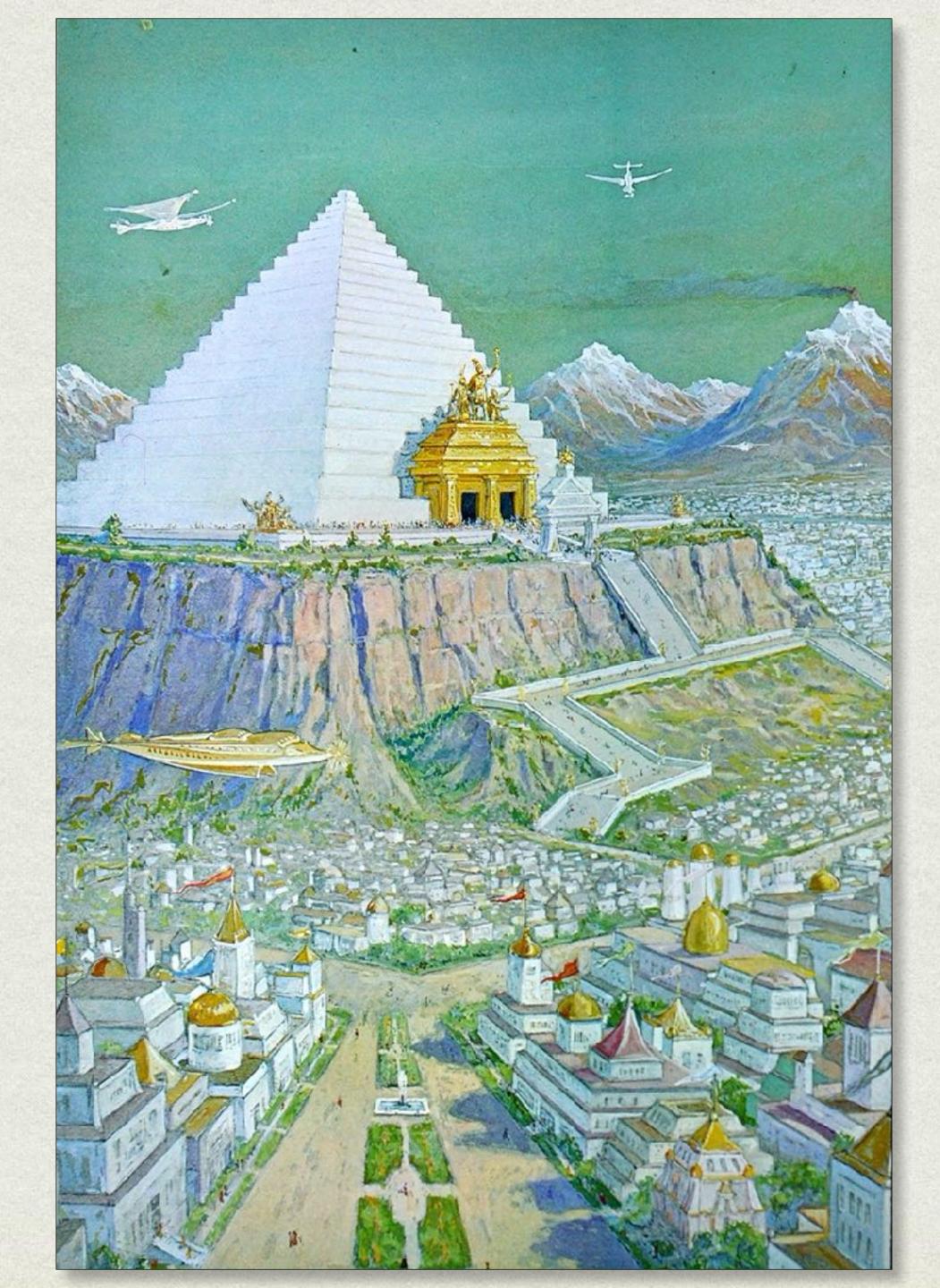


The Troano manuscript

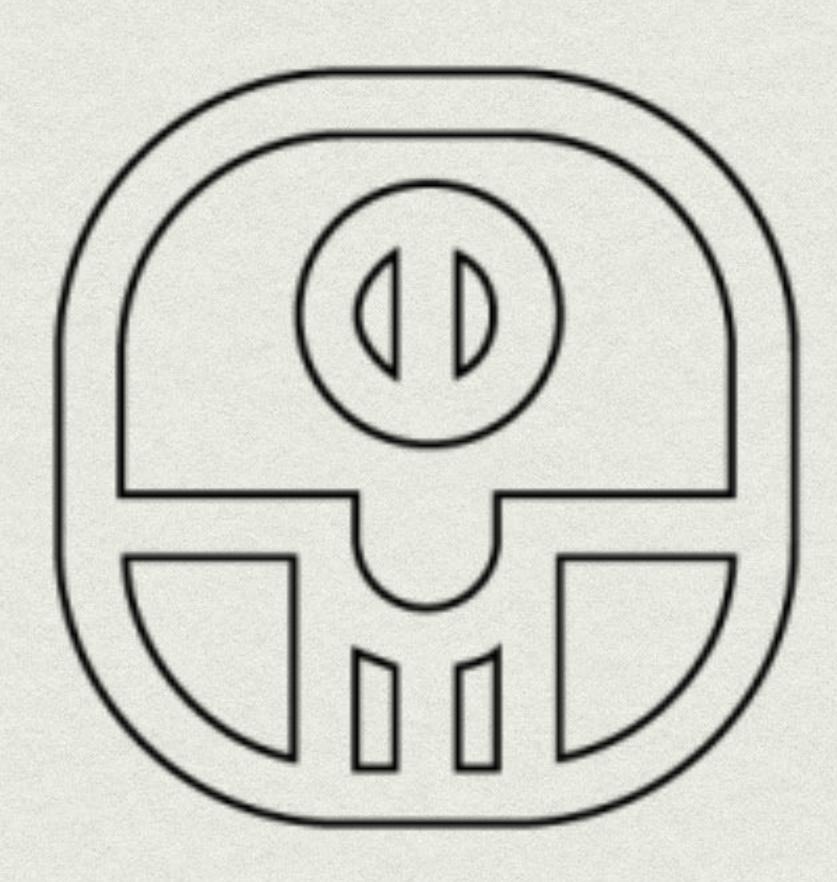
The original is written on a strip of Maguey paper about 14 feet long and 9 inches wide, the surface of which is covered with a white paint or varnish,

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

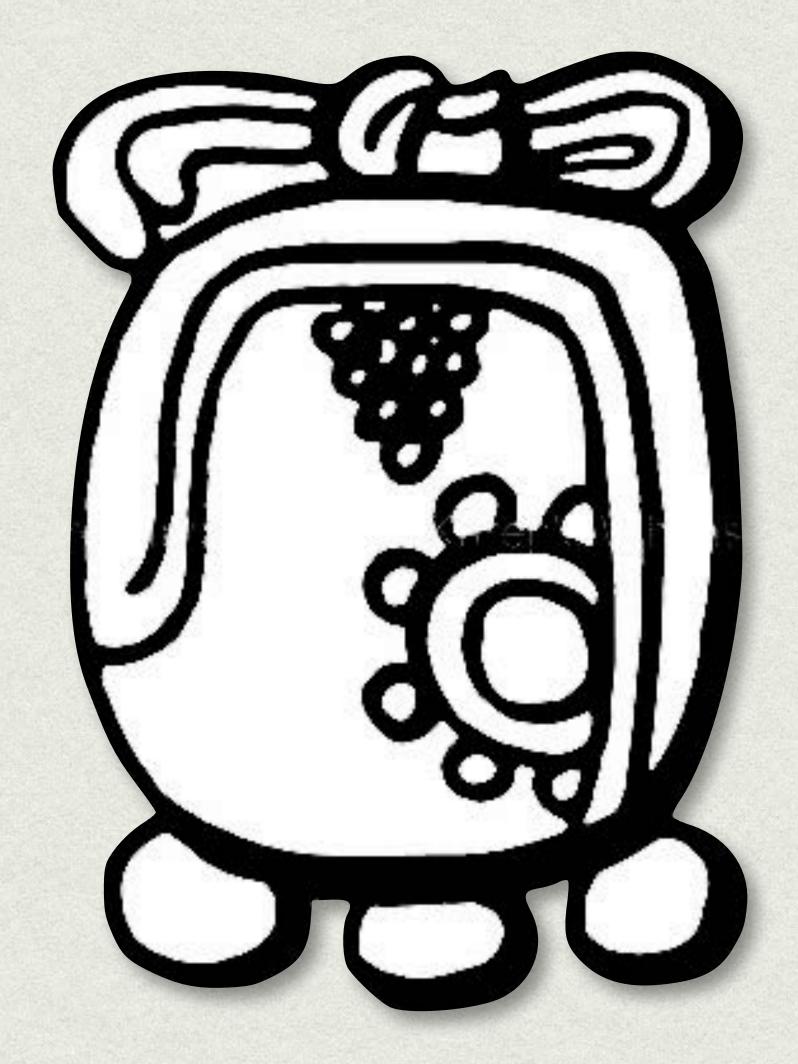


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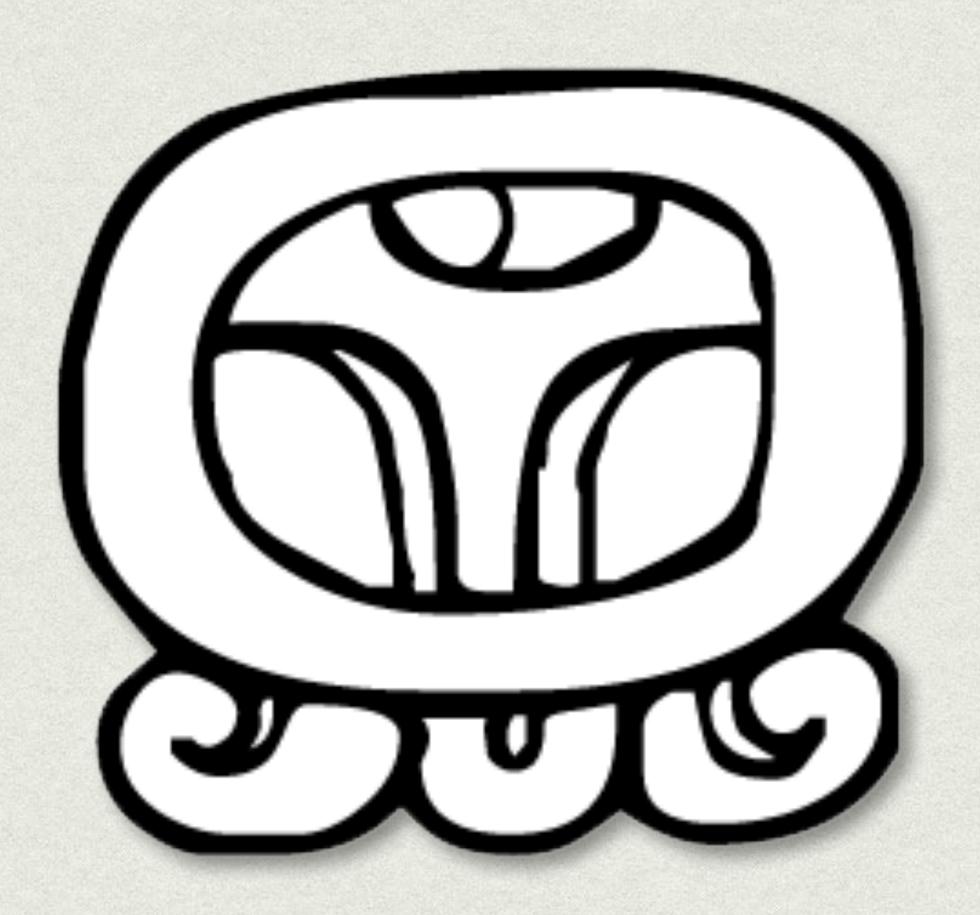


Kan, Harvest and wealth

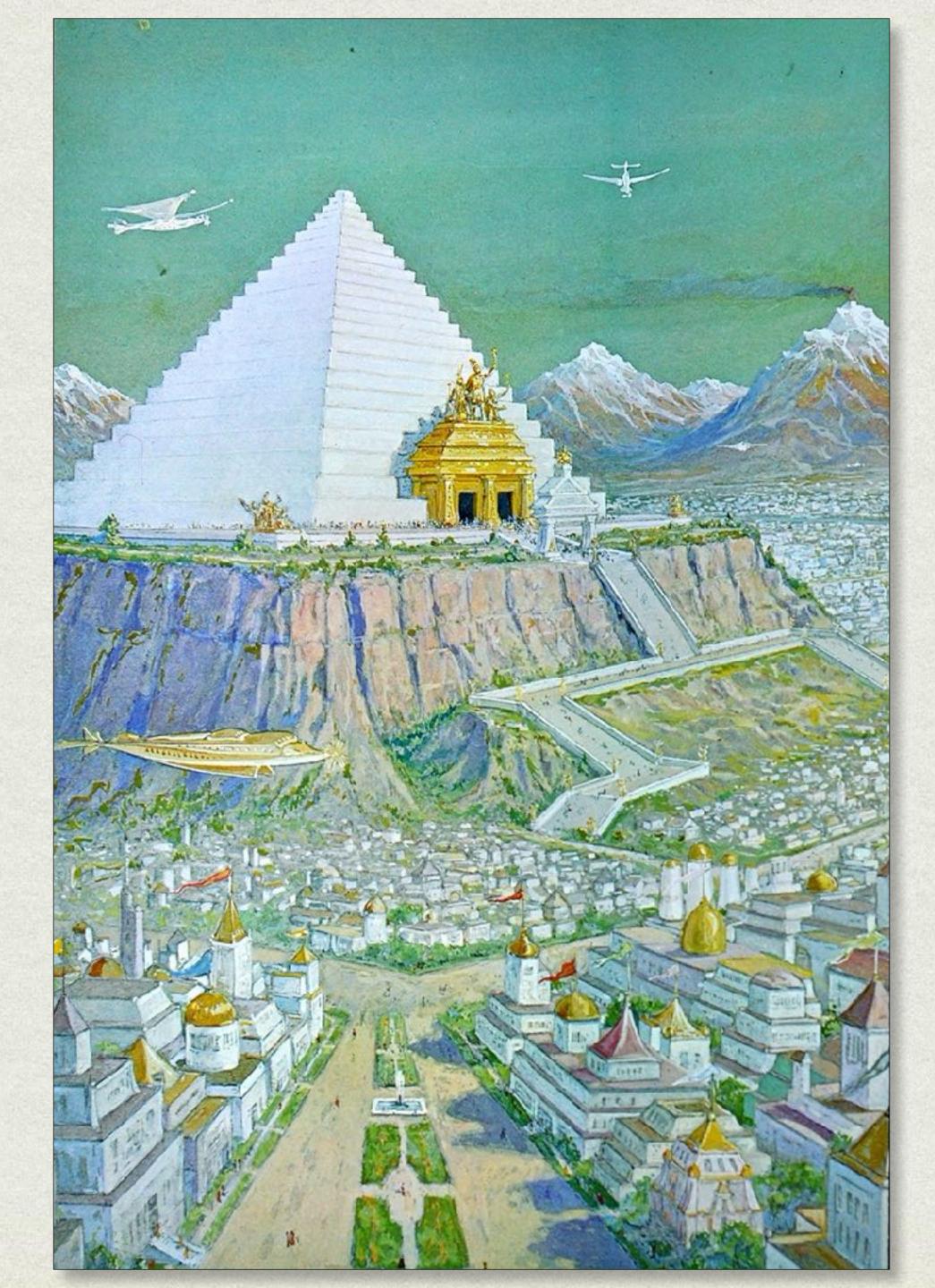




The Mayan glyph for Zac

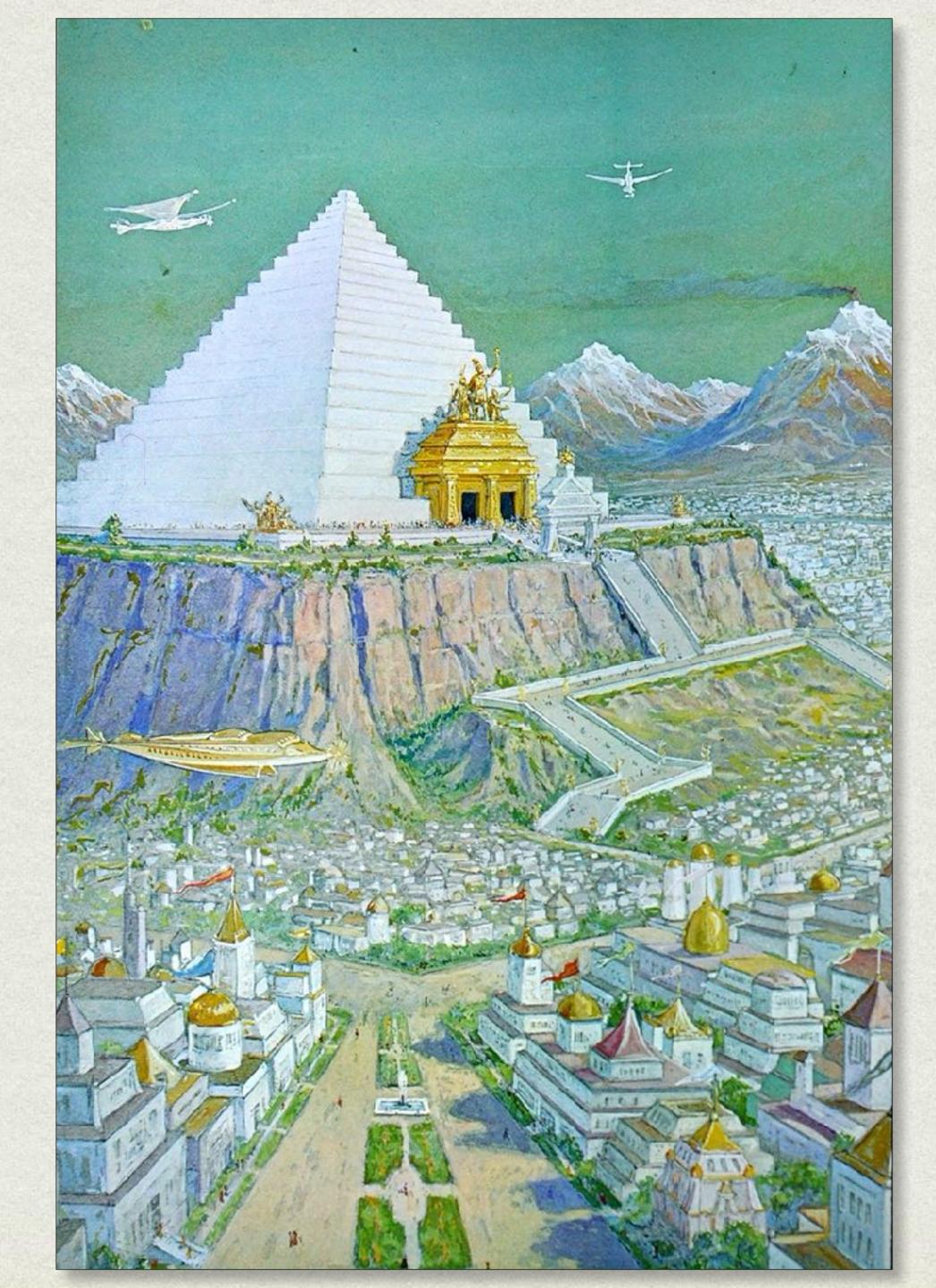


The Mayan glyph for Chuen



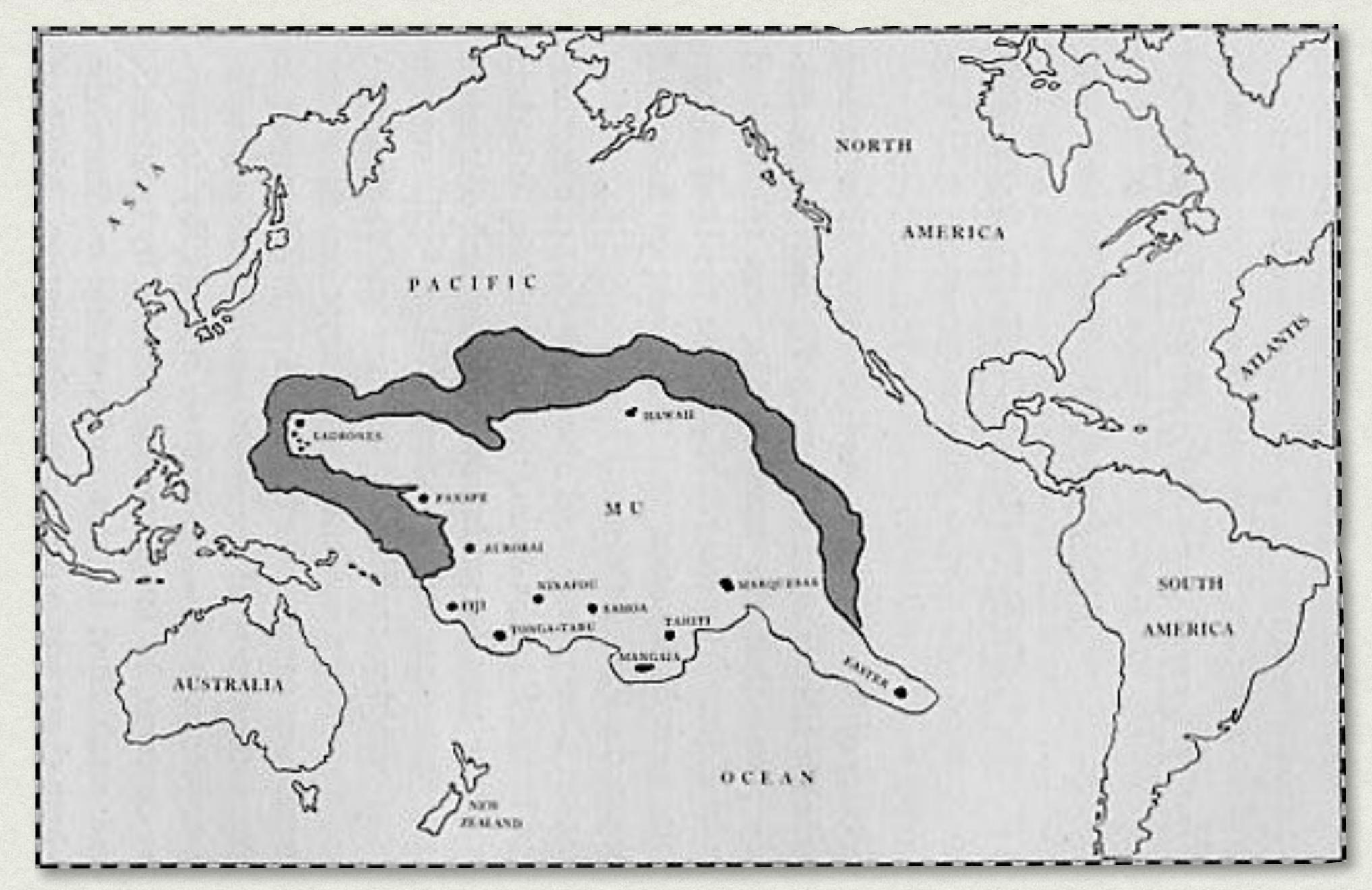
The country of the hills of Mud, the land of Mu, was sacrificed; being twice upheaved it suddenly disappeared during one night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and to rise several times and in various places. At last the surface gave 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.

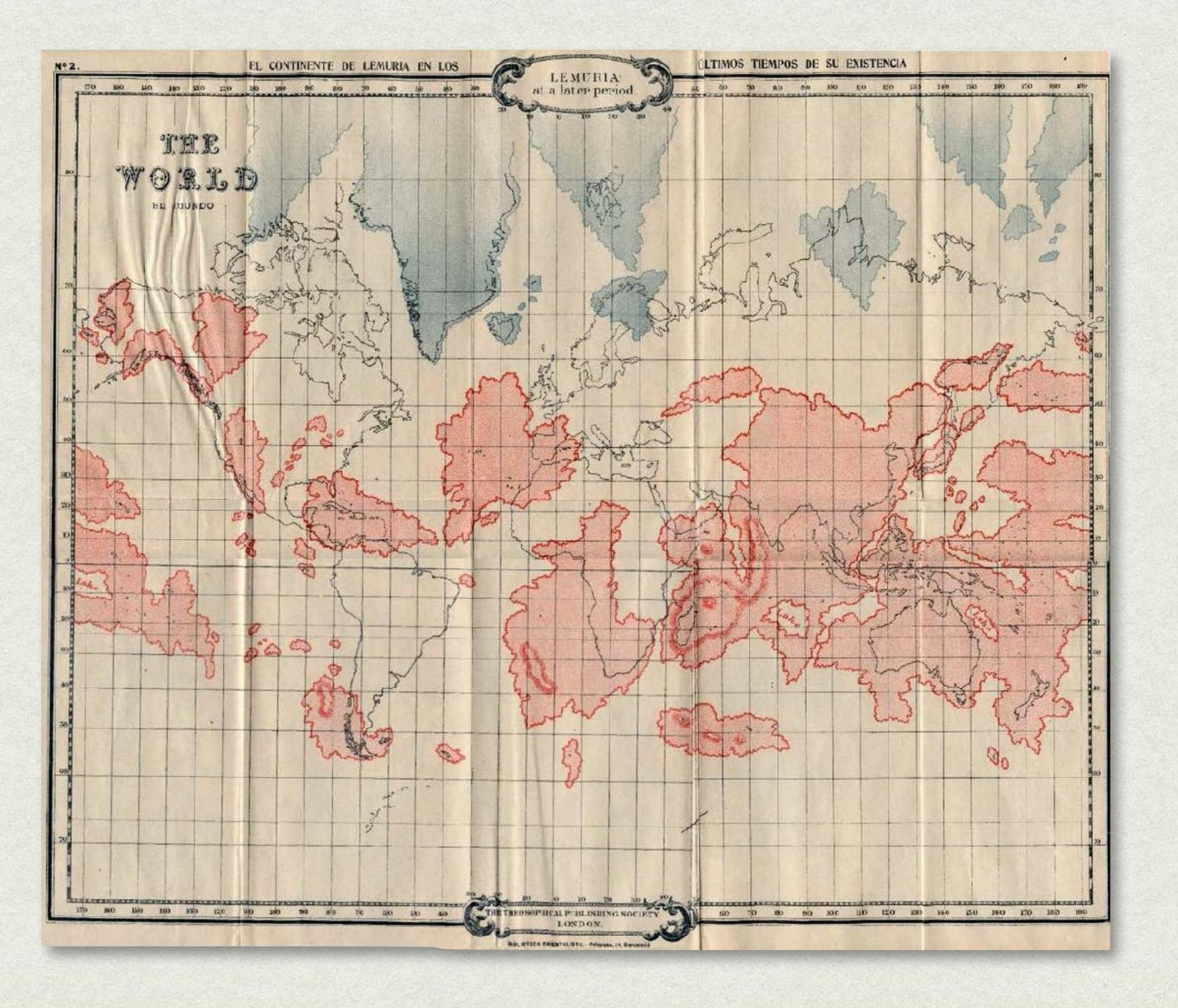


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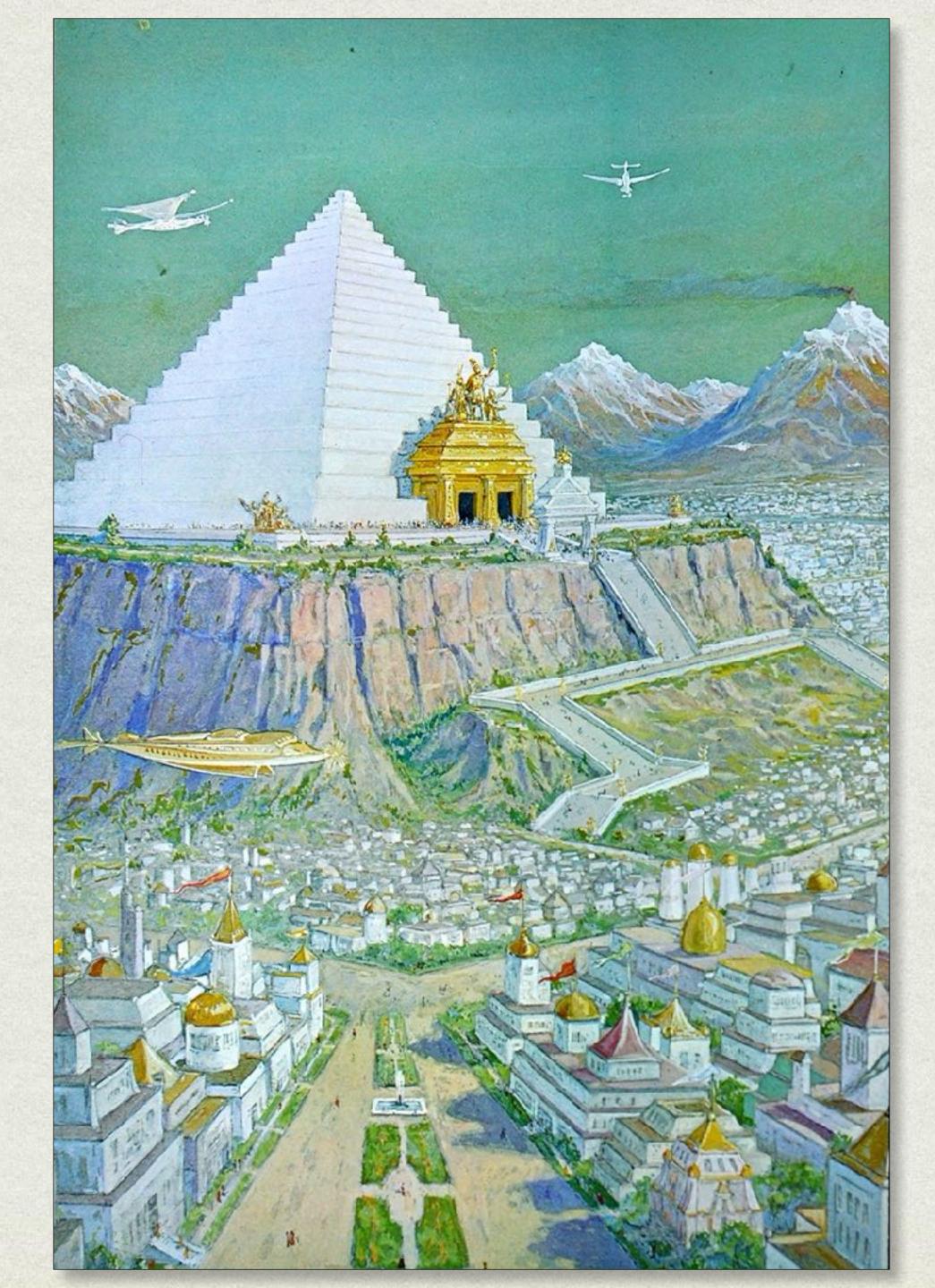
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A map from the book, "The Lost Continent of Mu", 1926. By James Churchward

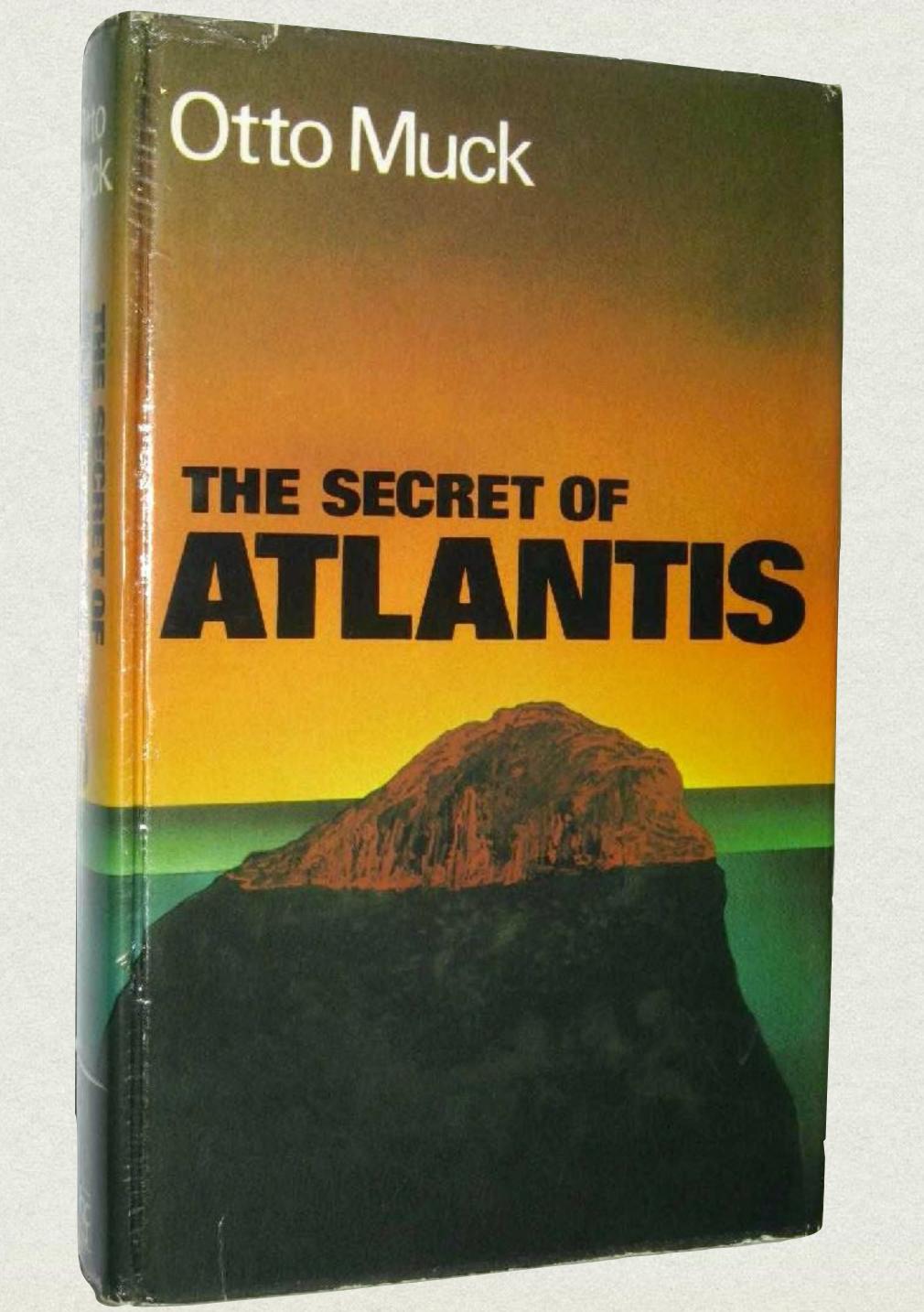


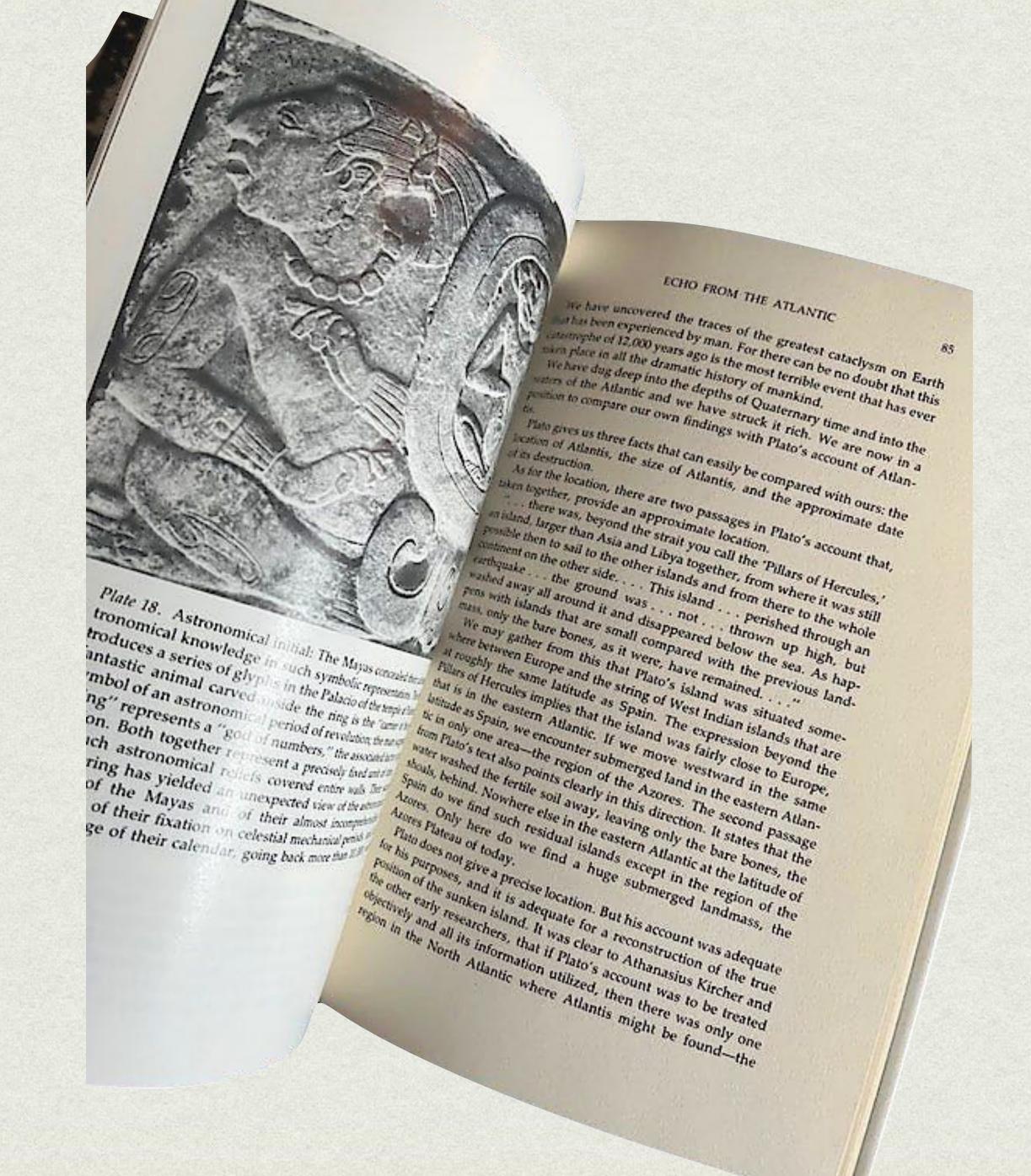
But if one believes in the final submersion of Atlantis 850,000 years ago, as taught in "Esoteric Buddhism" (the gradual first sinking having begun during the Eocene age), one has to accept the statement for the so-called Lemuria, the continent of the Third Root Race, first nearly destroyed by combustion, 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

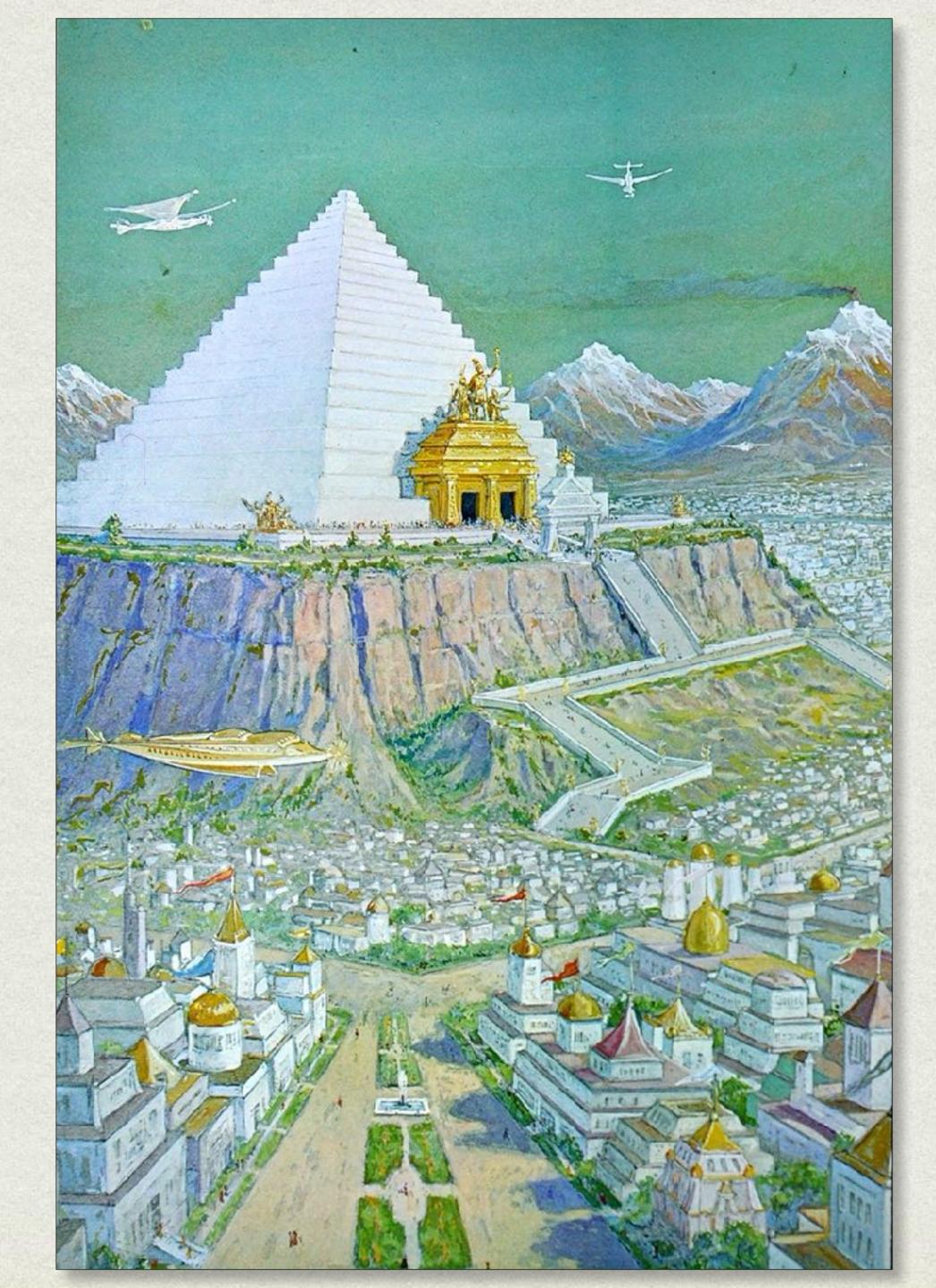


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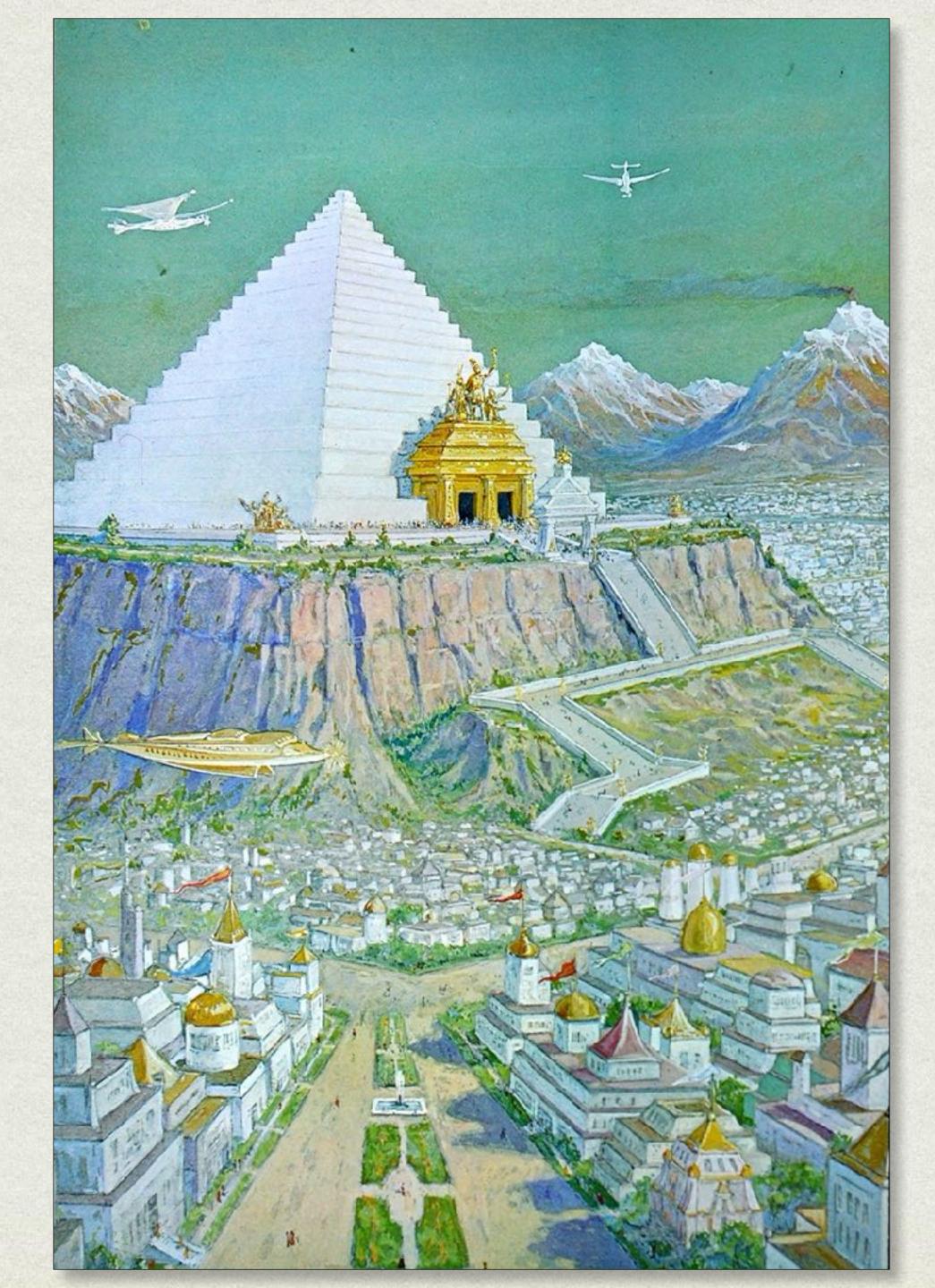
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"Like as a dragon snake uncoils slowly its body, so the sons of men, led on by the Sons of Wisdom, opened their folds and spreading out like a running stream of sweet waters.... Many of the faint-hearted among them perished on their way. But most were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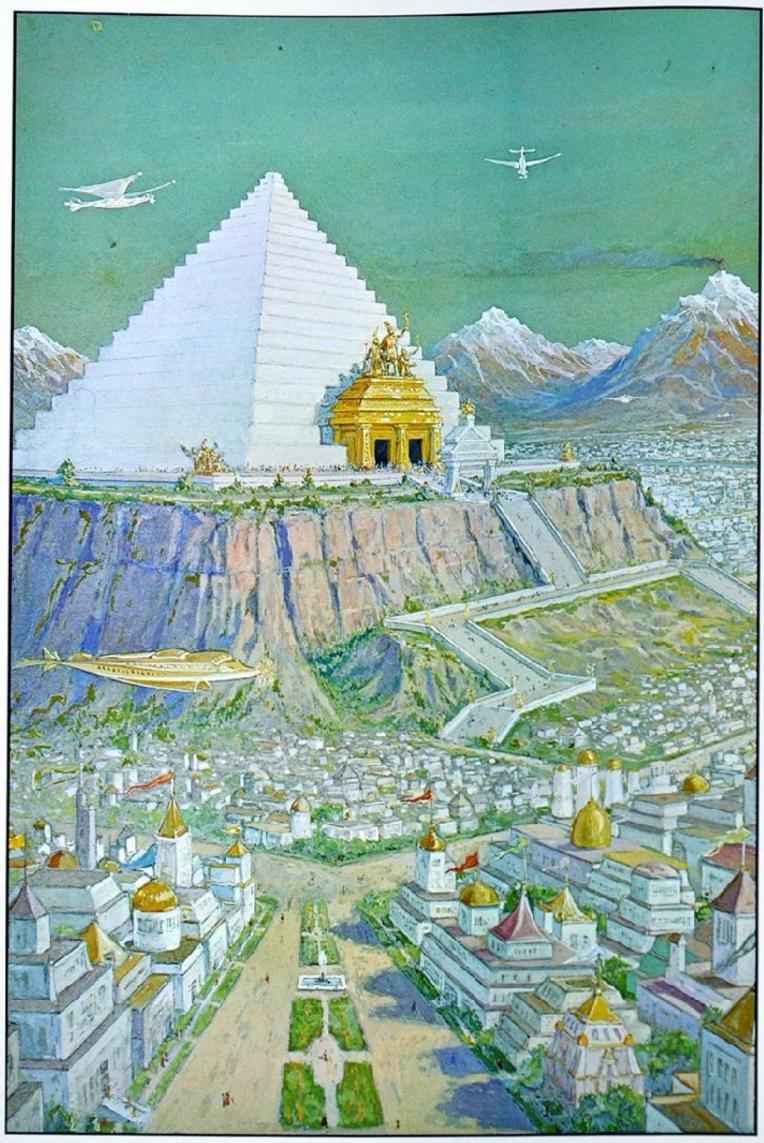


The Destruction of Atlantis
Nicholas Roerich, 1928

What was this nation? The secret doctrine teaches that it was the latest, seventh subrace 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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The Initiation of the Pyramid



DUPREME 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, taving completed its predestined pan, passed into oblivion. Eloquent in its silence, inspiring in its majesty, drvine in its simplic ity, 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 trued 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, Herodocus. "The pyramid was buile 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 senses to their places by means of machines formed of short wooden planks. The first mathine 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 garlick consumed by the labourers who constructed it; and I perfectly well remember that the interprener who read the writing an me said that the moory expended in this way was 1600 talents of silver. If this then is a true second, what a wast nom must have been spent on the most tools used to the work, and on the form tools used to the work, and on the business of Chipper, who for about the formula riddle proposed from the most tools are all the language from the statement contains with the body of a weight formula to the registers. feeding and clothing of the labourers, comindering the length of time the work lasted, which has already been stated for 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 spartments.

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Caliph al Mamoun, an illustrious descendant of the Prophet, inspired by stories of the immense treasures sealed within its depths, journeyed from Bagdad to Cairo, A.D. 820, with a great force of workmen to open the mighty Pyramid. When Caliph al Mamoun first reached the foot of the "Rock of Ages" and gazed up at its smooth glistening surface, a turnult of emotions undoubtedly racked his soul. The casing stones must have been in place at the time of his visit, for the Caliph could find no indication of an entrance-four perfectly smooth surfaces confronted him. Following vague rumors, he set his followers to work on the north side of the Pyramid, with instructions to keep on cutting and chiseling until they discovered something. To the Moslems with their crude instruments and vinegar it was a herculean effort to tunnel a full hundred feet through the limestone. Many times they were on the point of rebellion, but the word of the Caliph was law and the hope of a vast fortune buoyed

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

But where were the treasures! From room to room the francic workmen rushed, looking in vain for loot. The discontent of the Moslems reached such a height that Calipb al Mamoun - 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 say 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



GEDIPUS AND THE SPHINK.

The Initiation of the Pyramid

From Levi's Les Mystères de la Kaballe.

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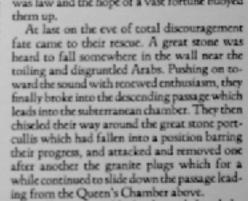
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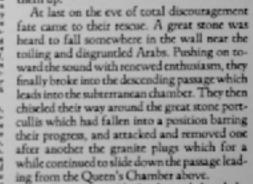
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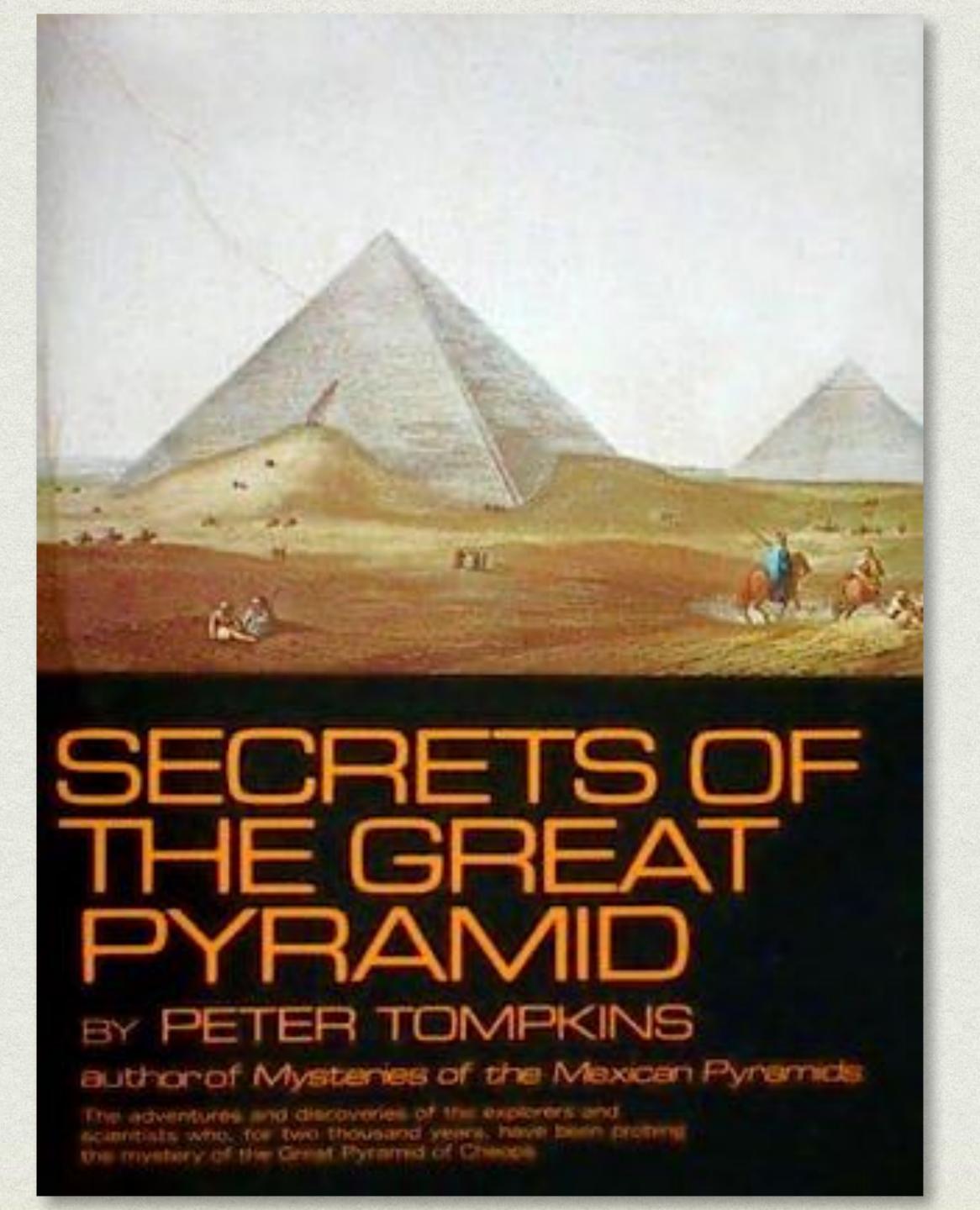
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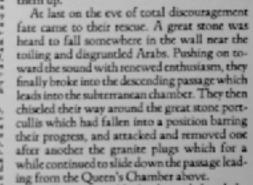
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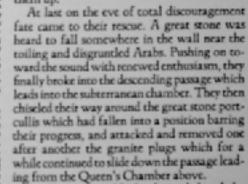
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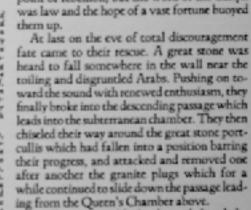
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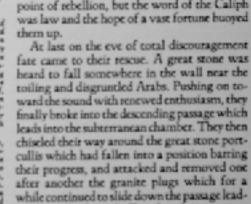
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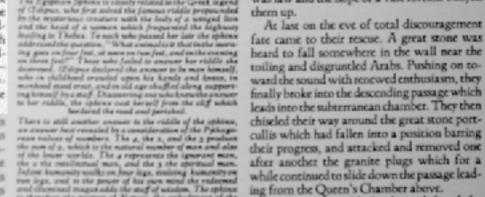
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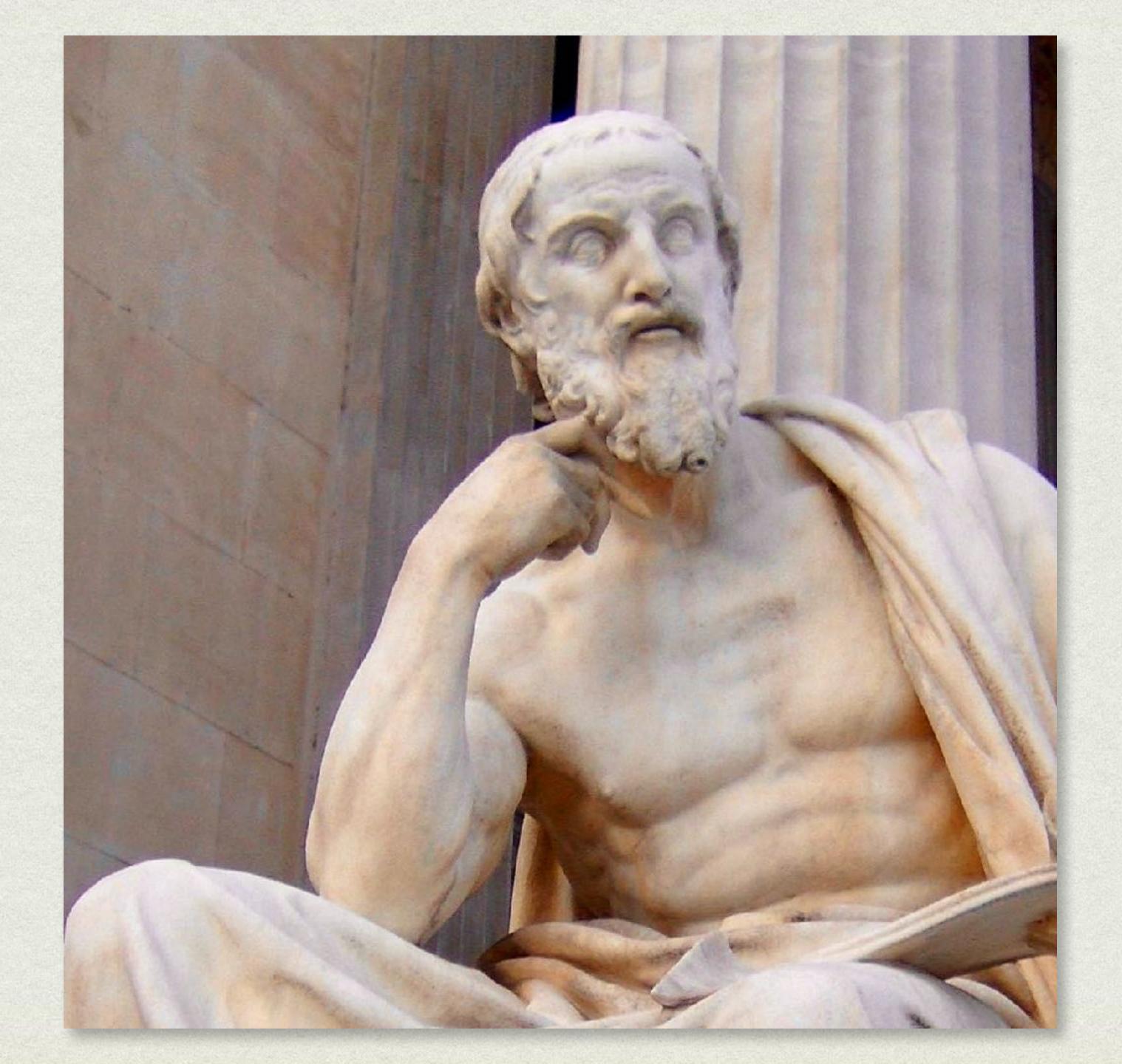
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The only report on the daily cost of building the Pyramid is given by Herodotus, who says that an interpreter told him the daily sum spent on radishes, onions and garlic for the workmen was Inscribed In Egyptian characters on the base of the Pyramid. 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 equlvalent of a finished limestone block for her favors. -Secrets of the Great Pyramids

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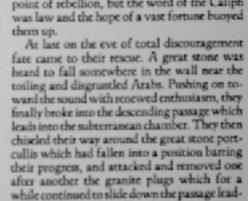
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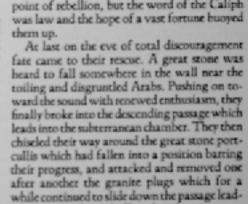
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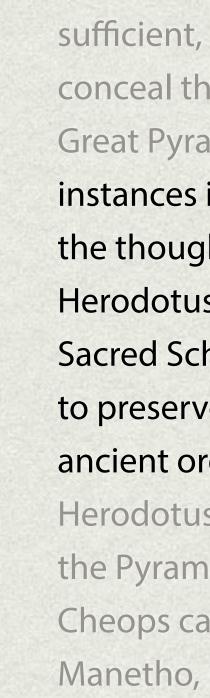
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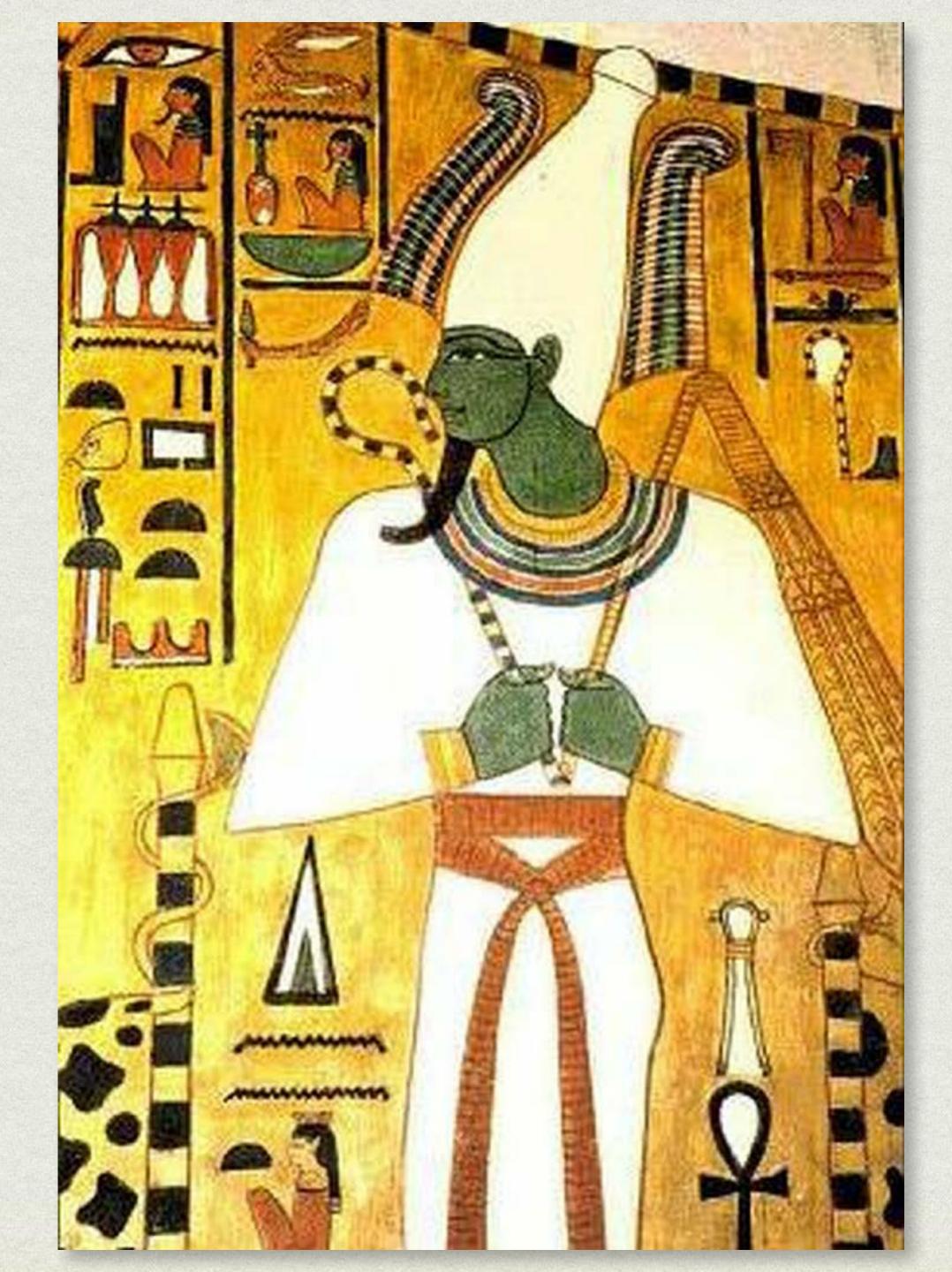
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The sufferings and death of Osiris were the great mystery of the Egyptian religion. His being the abstract idea of the divine goodness, his manifestation on earth, his death, his resurrection, and his subsequent office as judge of the dead in a future 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.

The Initiation of the Pyramid

From Levi's Les Mystères de la Kaballe.

CEDIFUS AND THE SPHINX.



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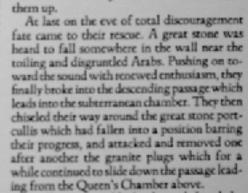
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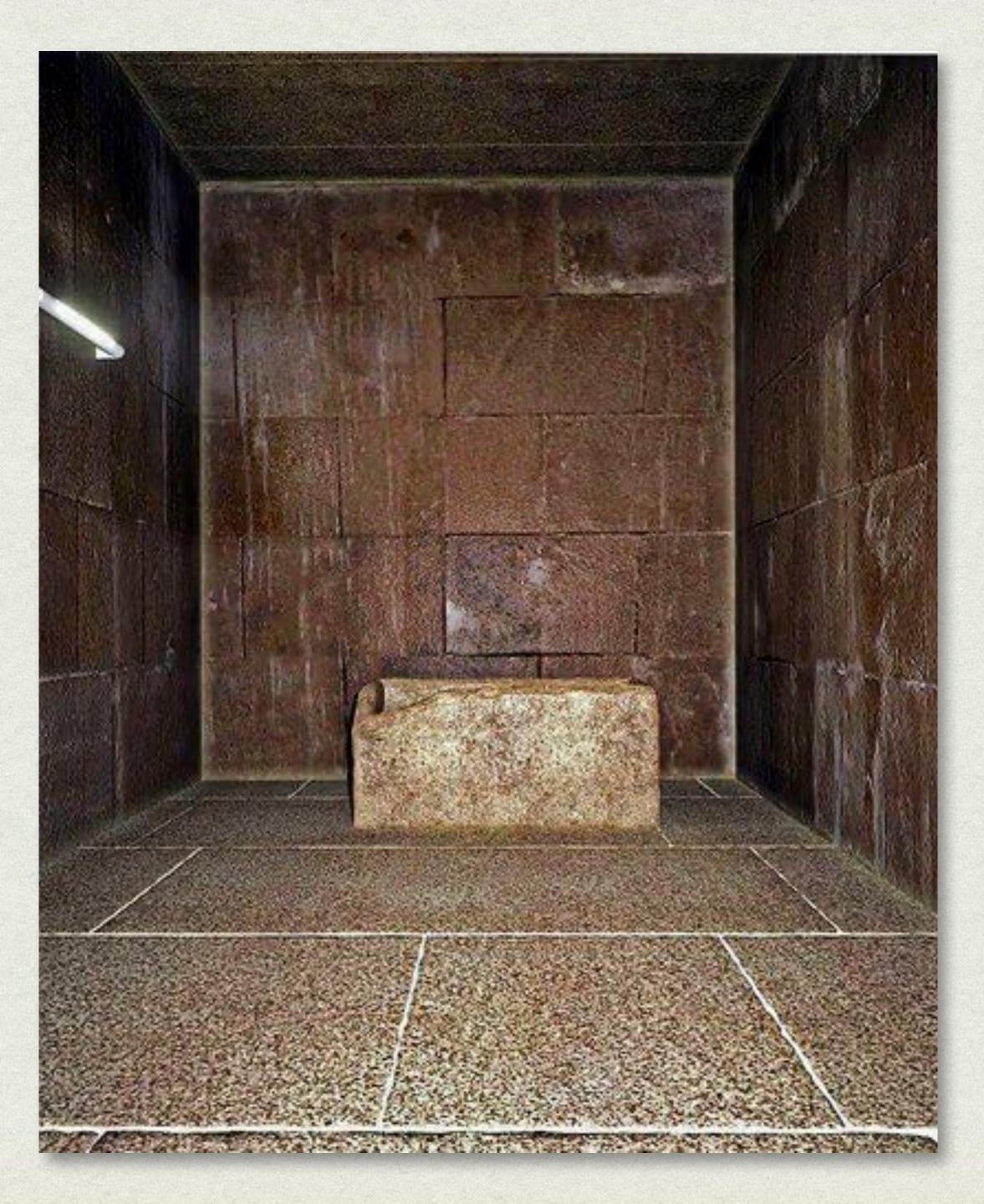


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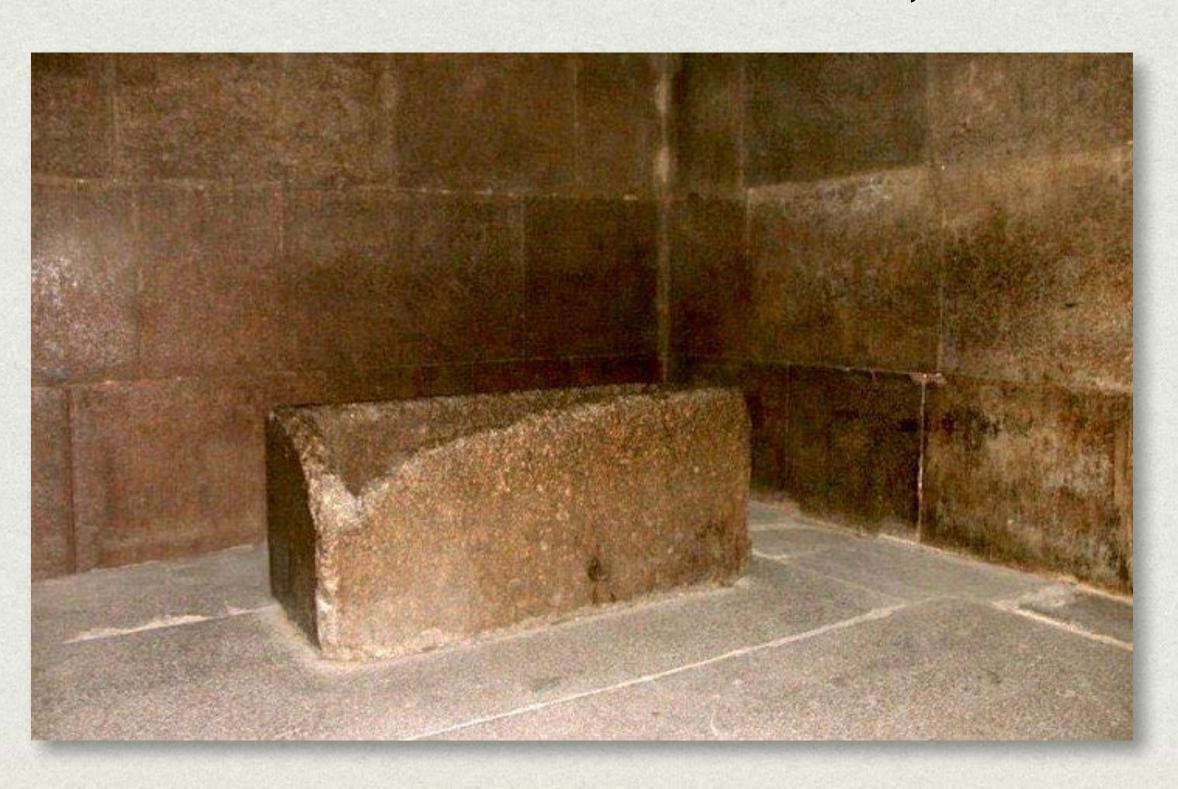


Pursuing Jornard's theory that the King's Chamber and its sarcophagus might have been designed not as a tomb, but to monumentalize a system of weights and measures, Taylor was amazed to find that the cubic capacity of the granite coffer was almost precisely four times what the British farmer still used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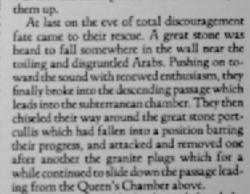
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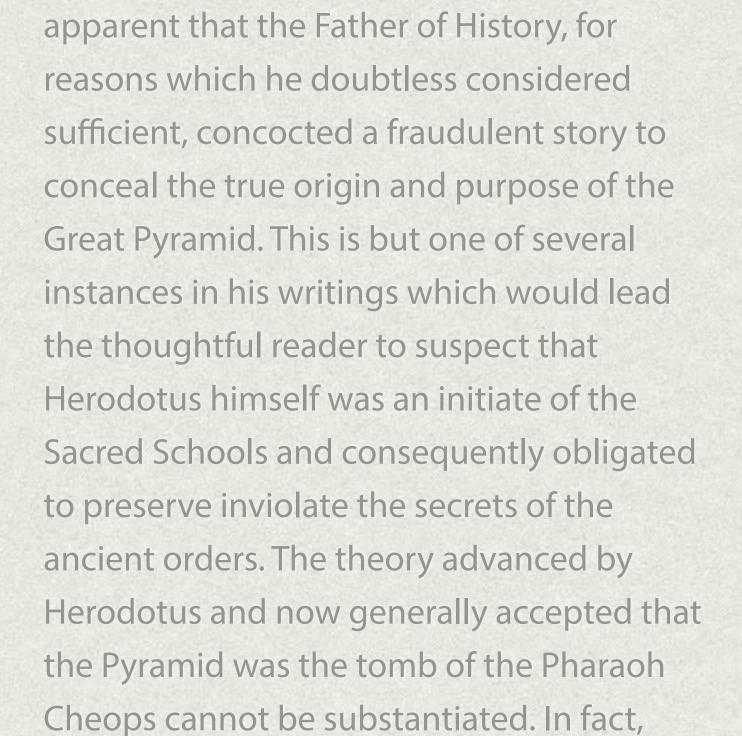
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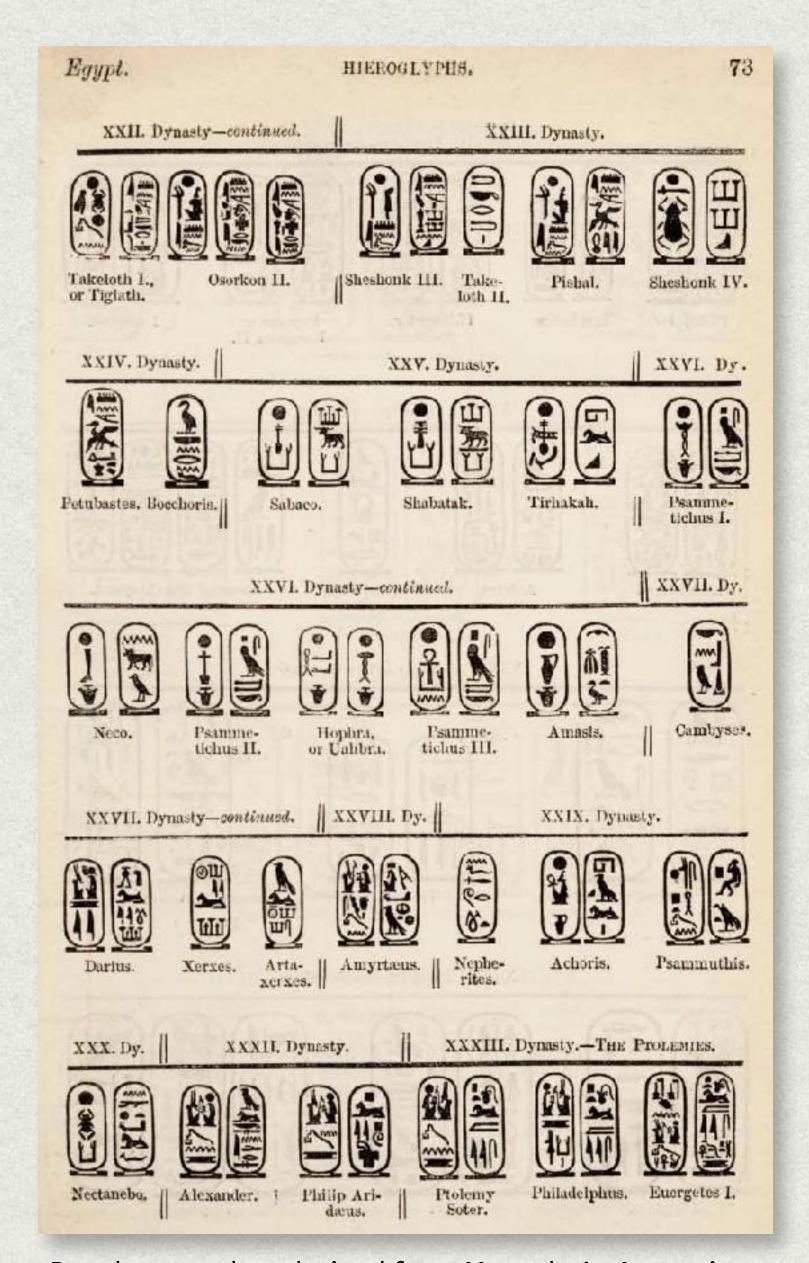
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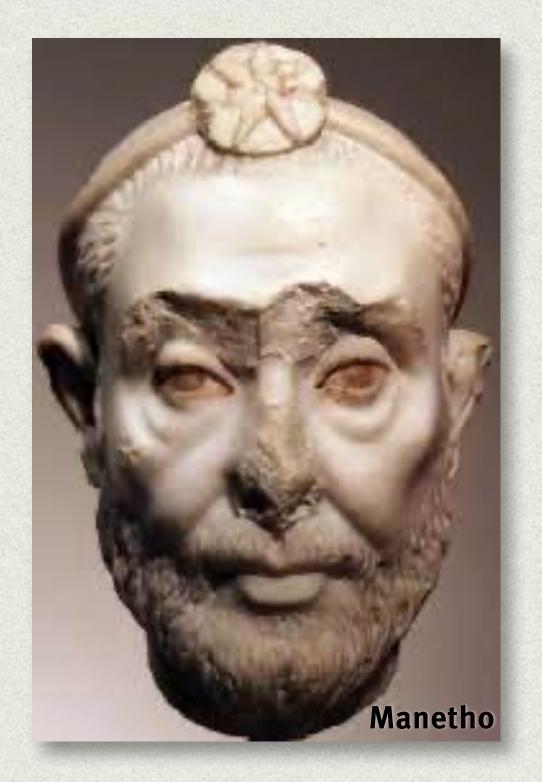


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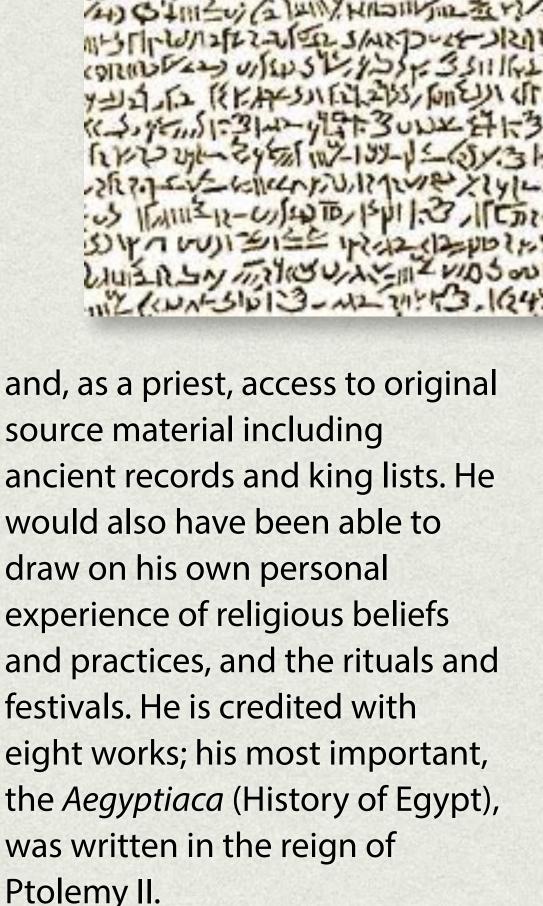
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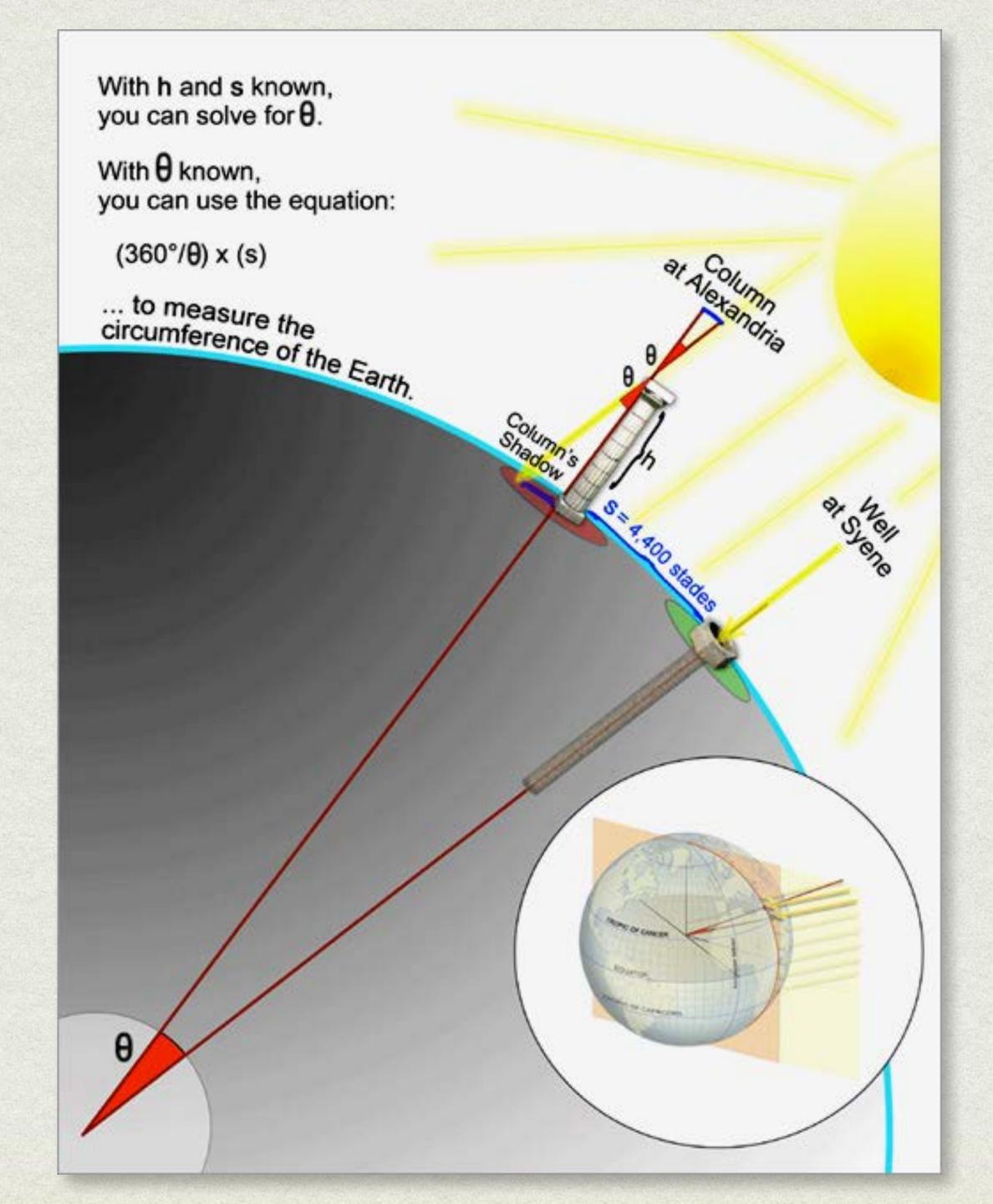
Royal cartouches derived from Manetho's Aegyptiaca



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

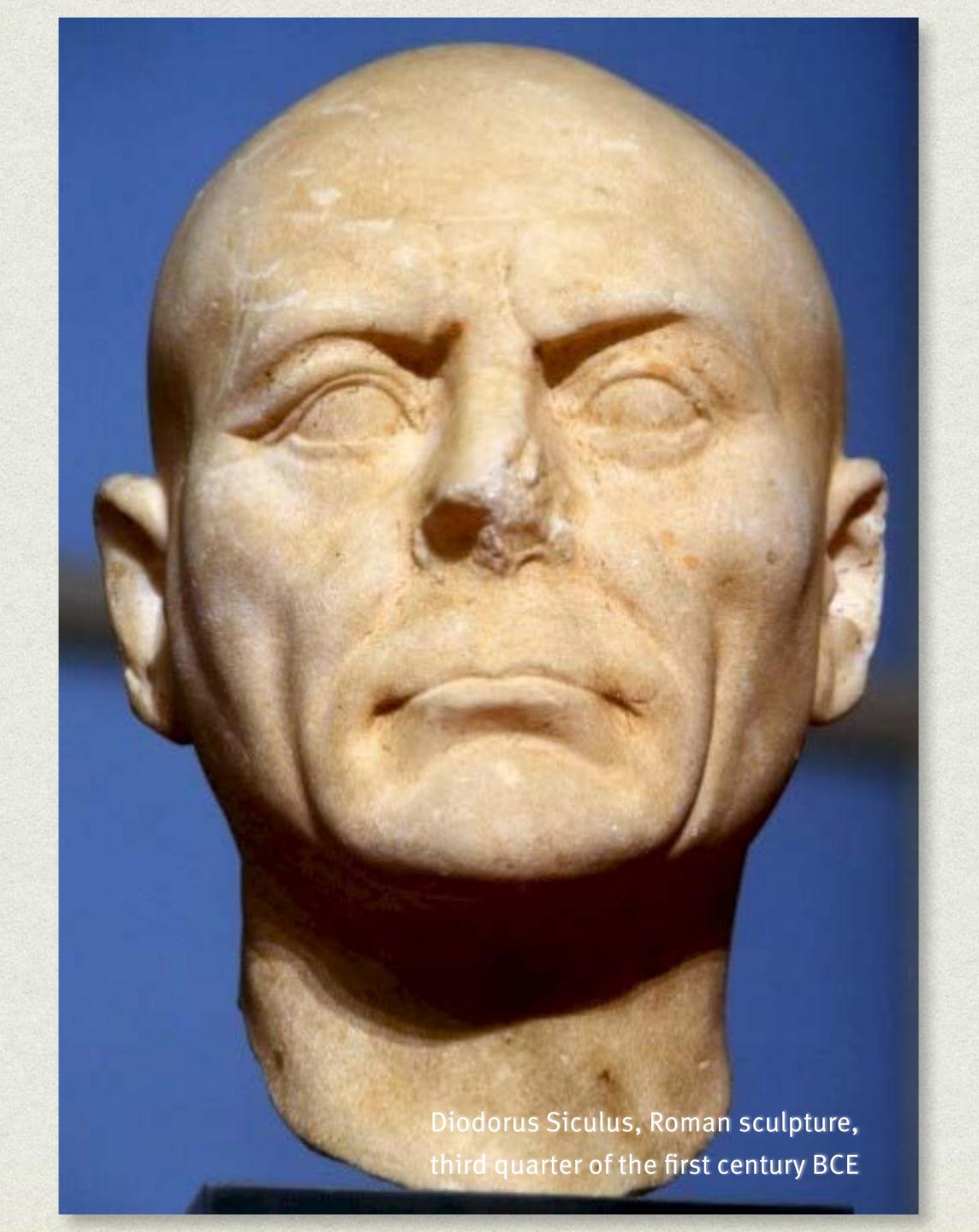


In this book, he compiled a chronicle of the Egyptian kings from 3100 BC down to 343 BC. Written in Greek and based on the original lists which the priests held in temples. This book remained the authentic source for Egypt's history for several centuries until it was lost, probably during the fire of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





Eratosthenes



ΔΙΟΔΩΡΟΥ ΤΟΥ ΣΙΚΕΛΙΩΤΟΥ

ΒΙΒΛΙΟΘΗΚΗΣ ΙΣΤΟΡΙΚΗΣ ΤΑ ΣΩΖΟΜΕΝΑ.

DIODORI SICULI

BIBLIOTHECAE HISTORICAE

LIBRI QUI SUPERSUNT,

INTERPRETE

LAURENTIO RHODOMANO.

AD FIDEM MSS. RECENSUIT

PETRUS WESSELINGIUS,

ATQUE

HENR. STEPHANI, LAUR. RHODOMANI, FULVII URSINI, HENR.

VALESII. JACOBI PALMERII & SUAS ADNOTATIONES,

CUM INDICIBUS LOCUPLETISSIMIS, ADJECT.

TOMUS II.



A M S T E L O D A M I,
Sumptibus J A C O B I WETSTENIL

M. D. CCXLVI.

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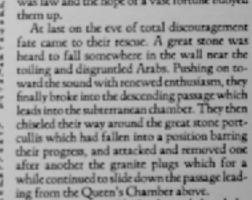
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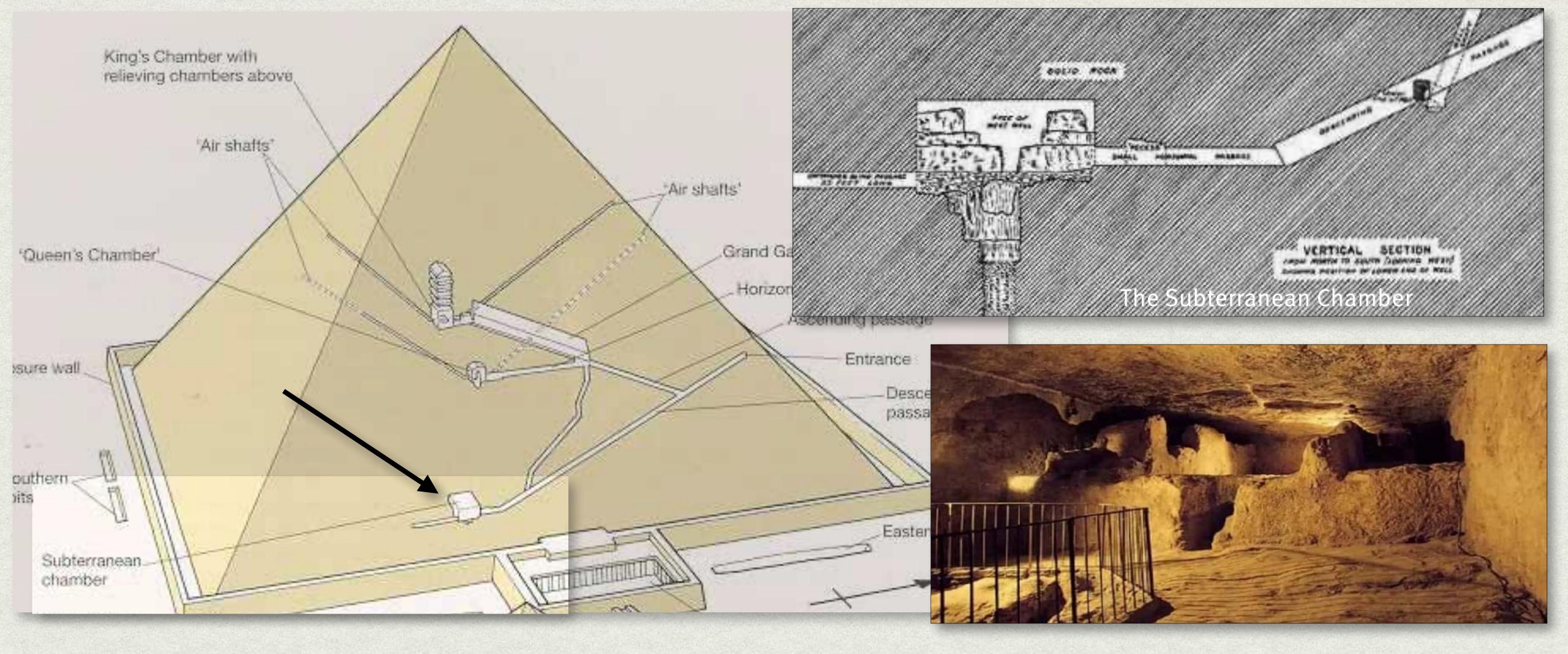


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The Subterranean Chamber

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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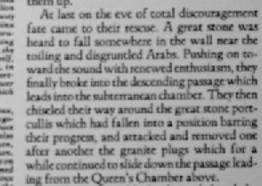
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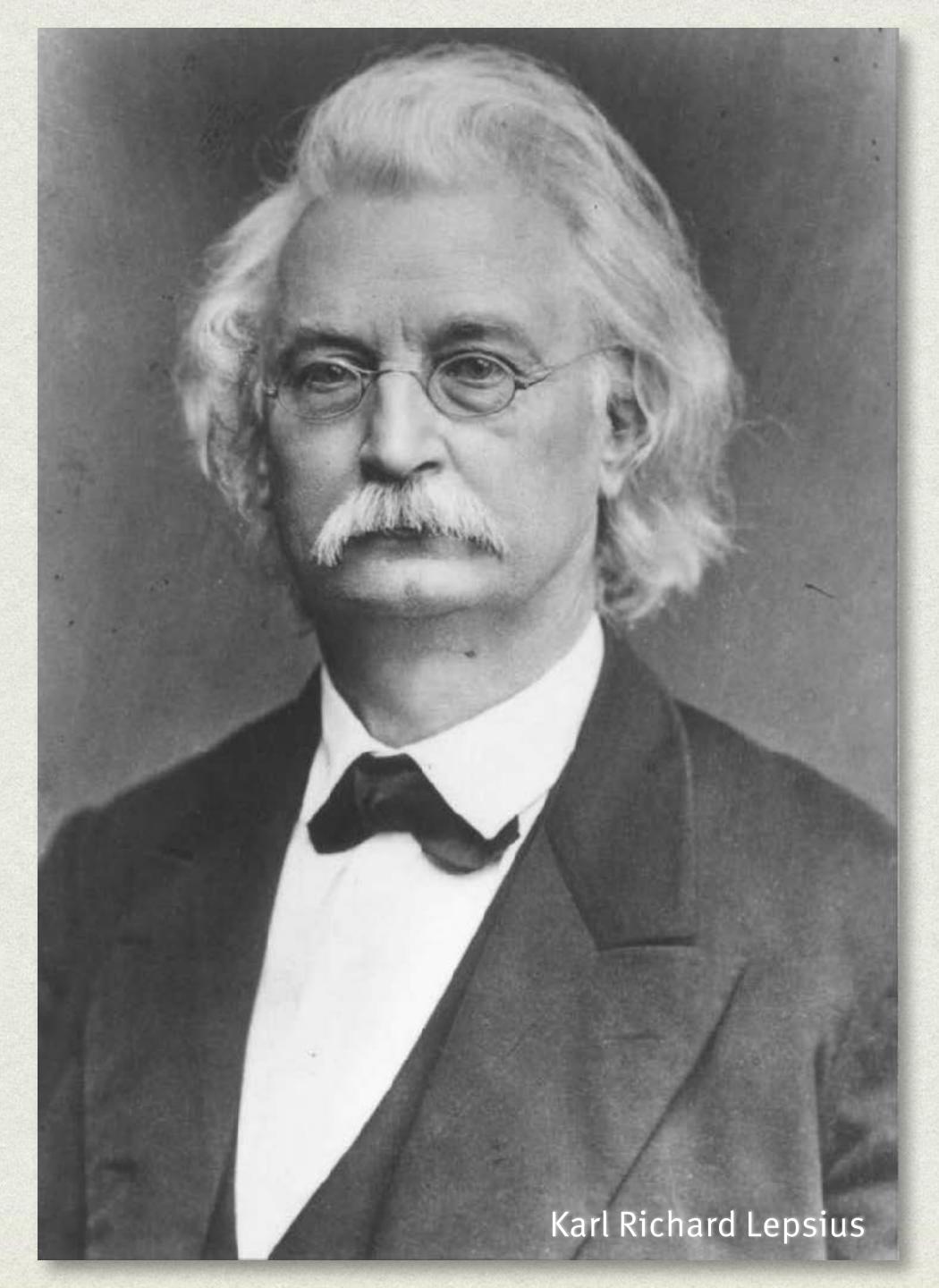


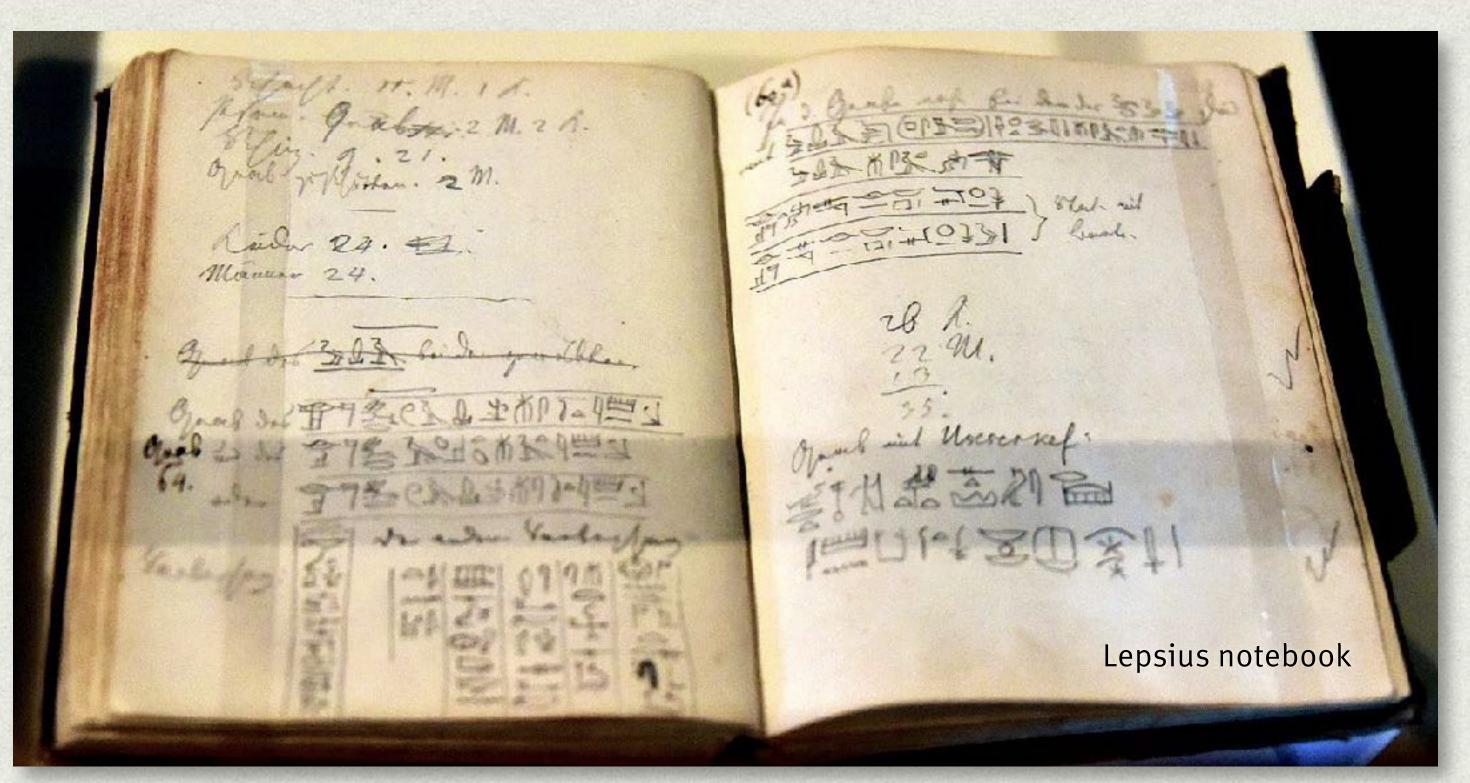
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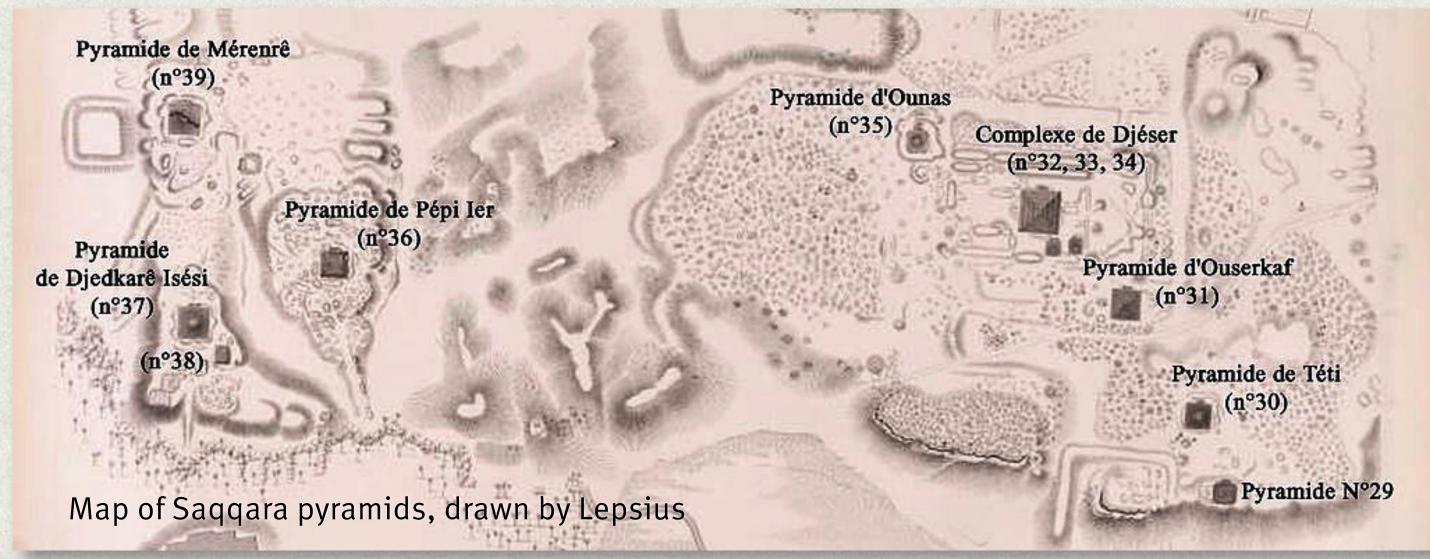
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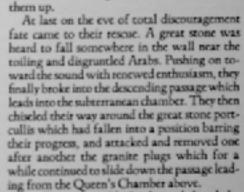
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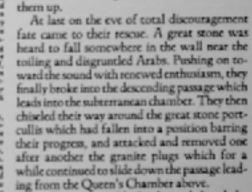
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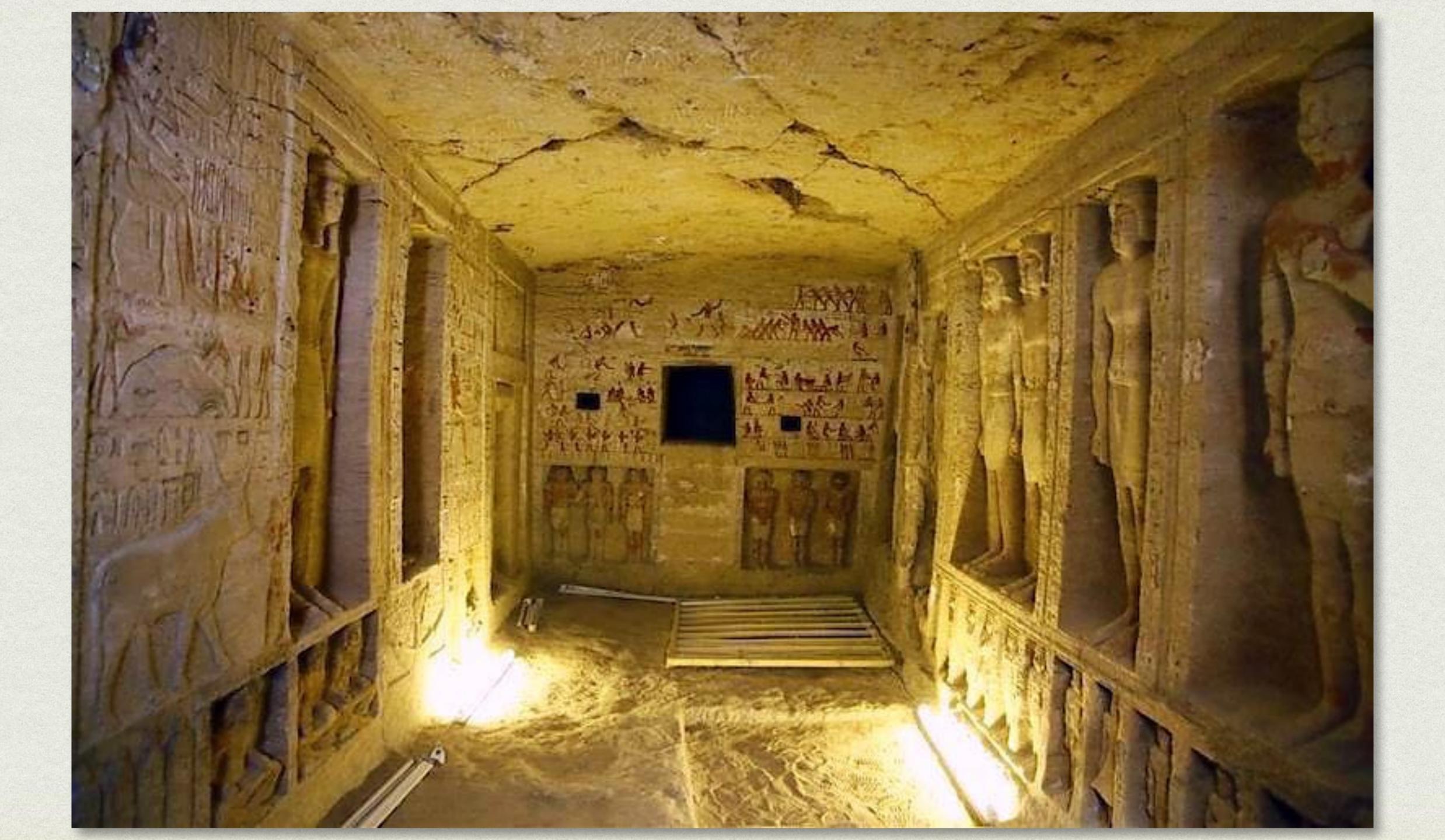
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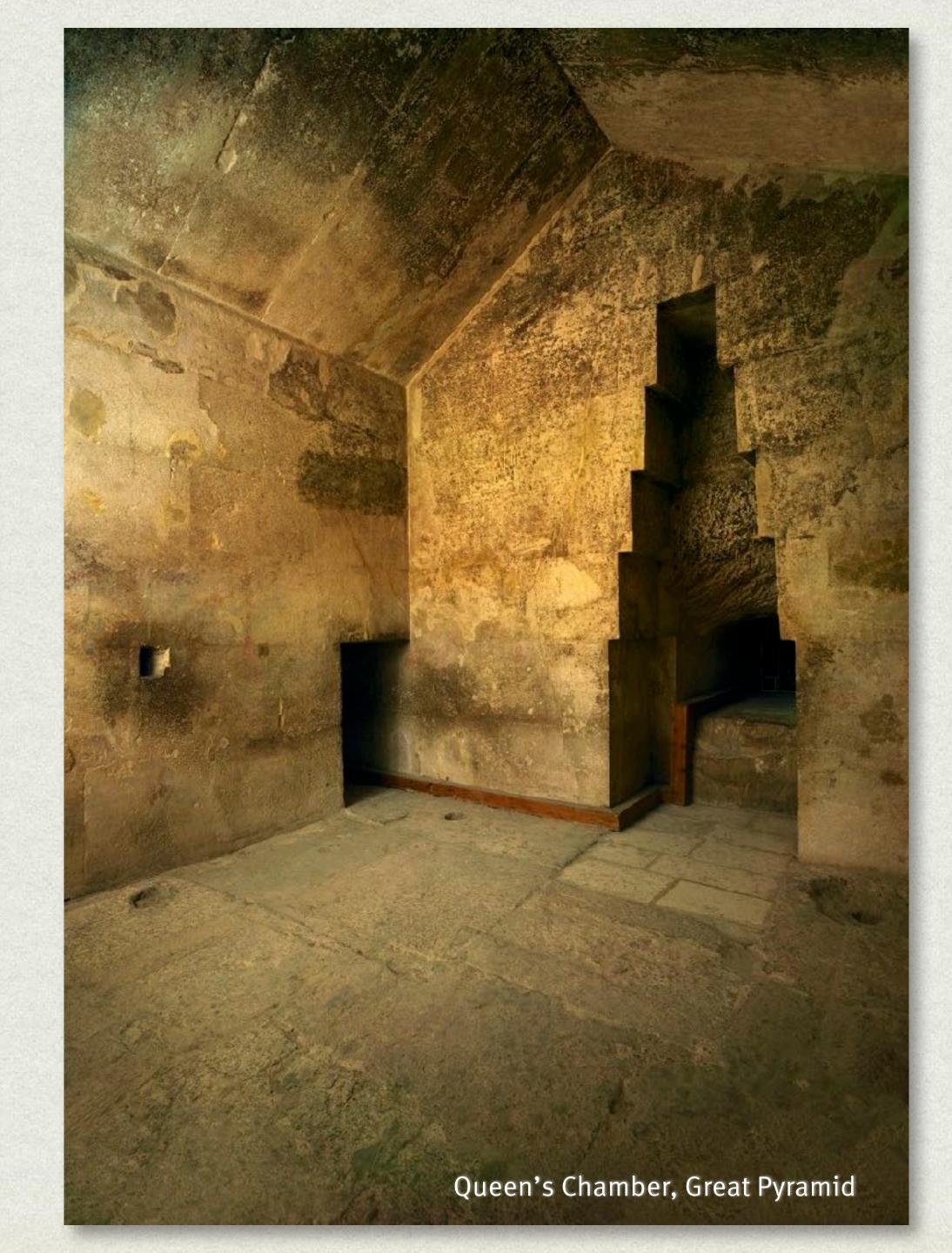
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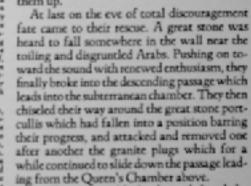
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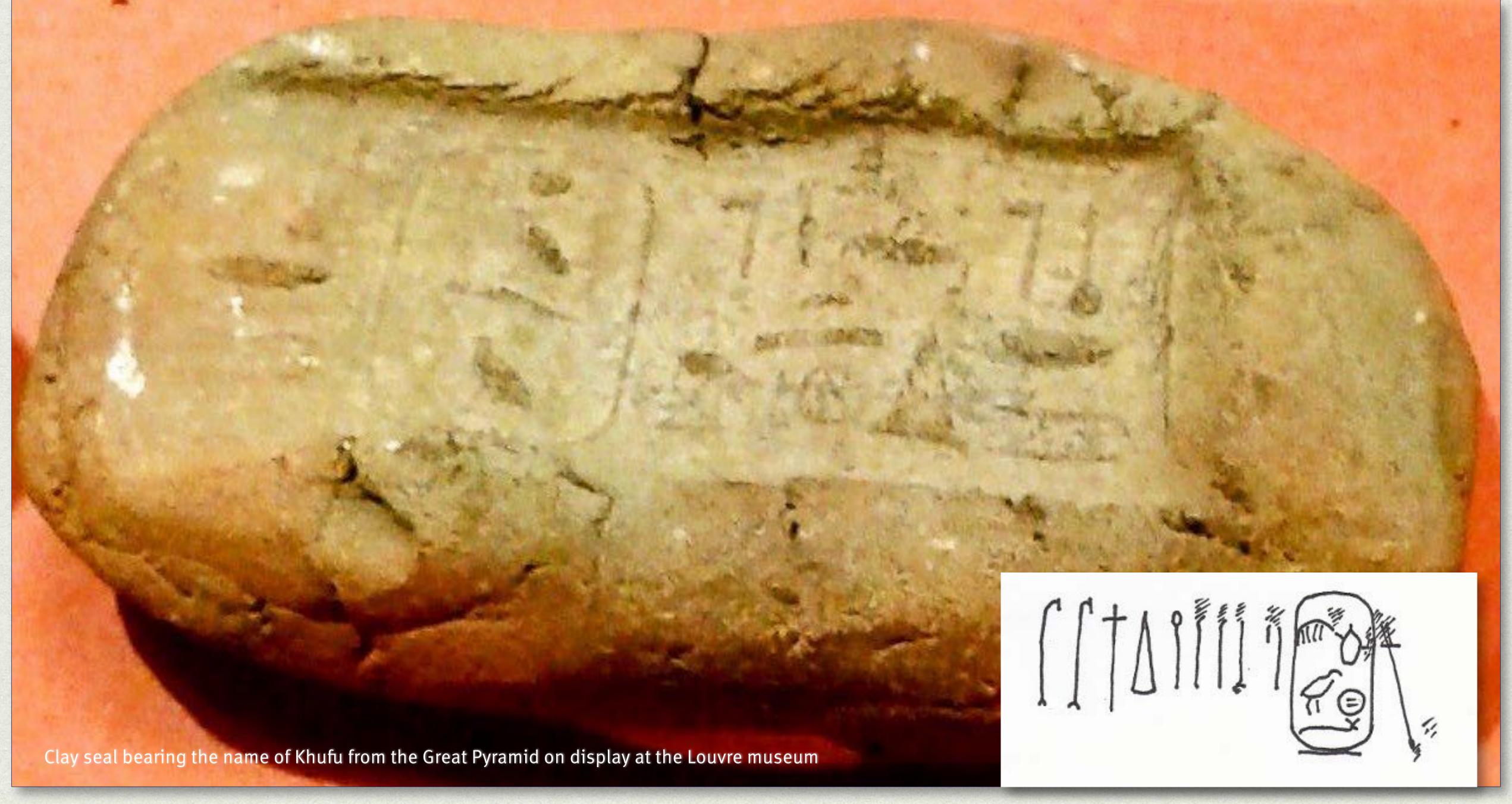
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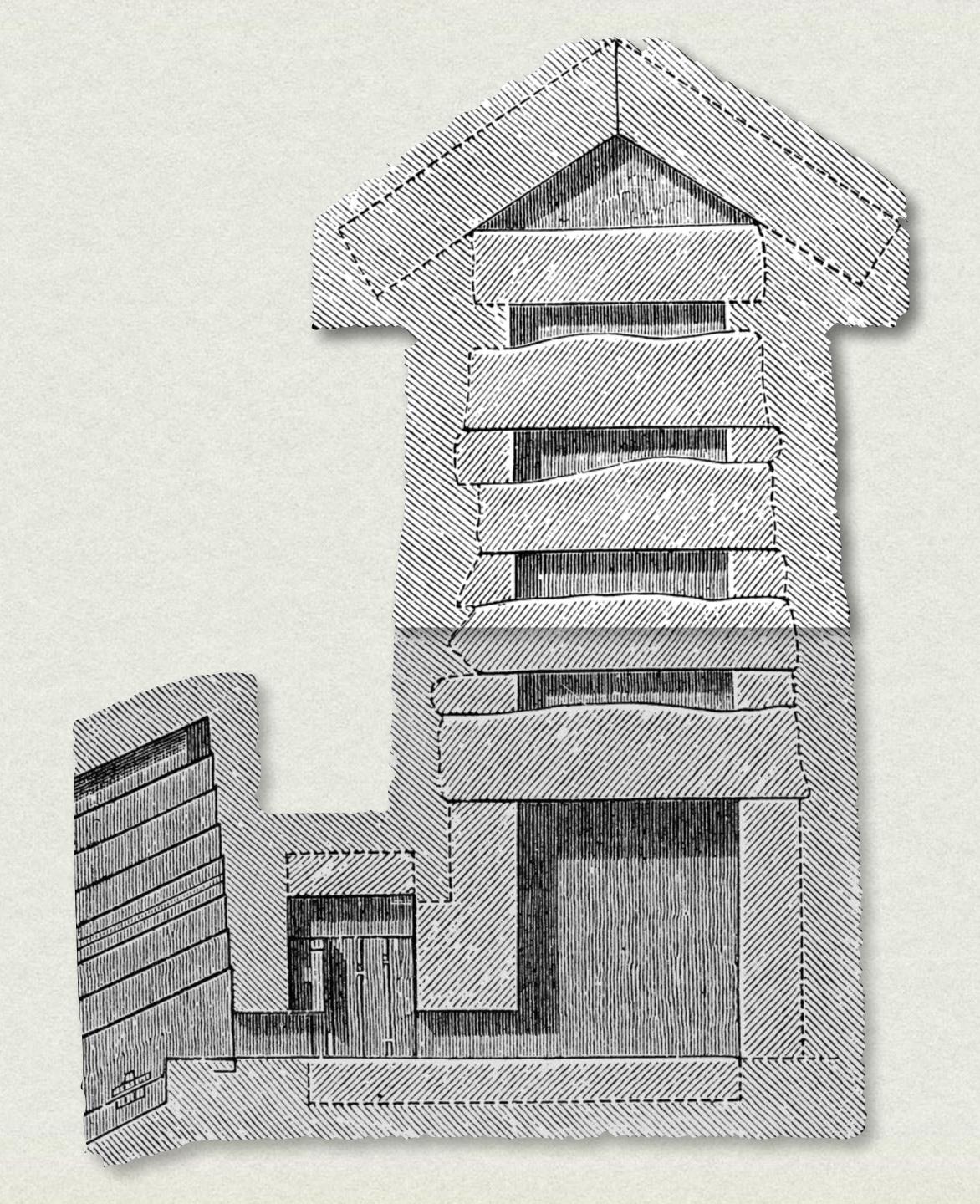
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Khufu's cartouche found inscribed on a backing stone of the pyramid



Richard William Howard Vyse, British Egyptologist



The Initiation of the Pyramid

From Levi's Les Mystères de la Kaballe.

CEDIFUS AND THE SPHINX.



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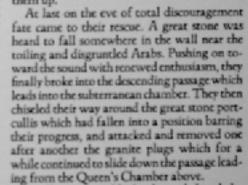
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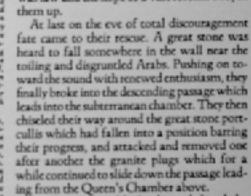
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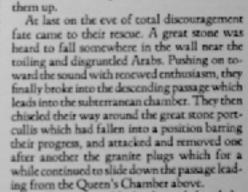
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