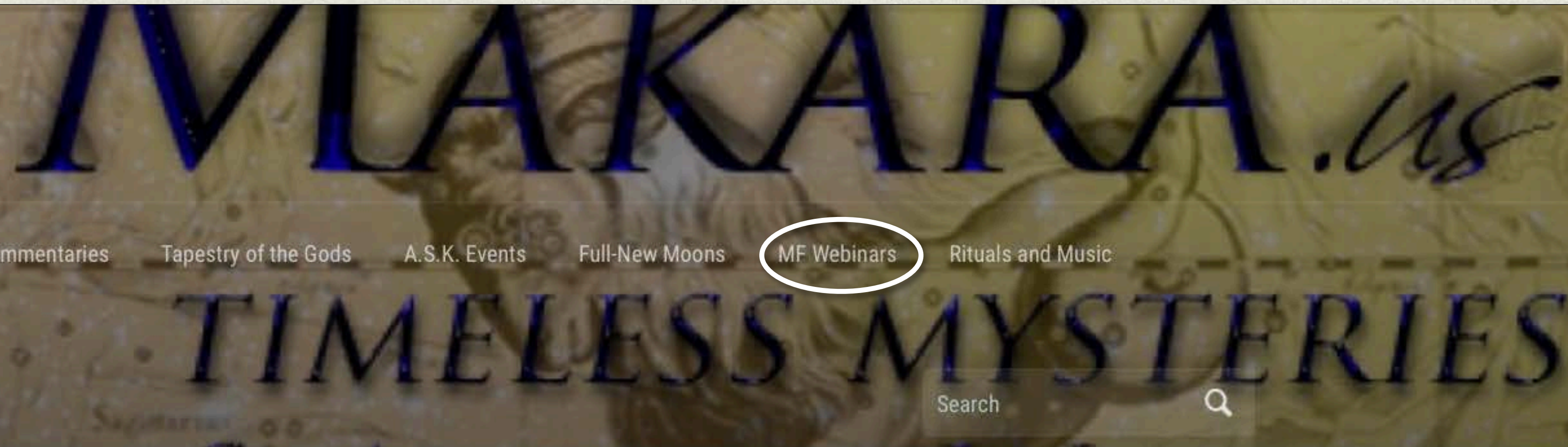


3d view of the interior of the Great Pyramid



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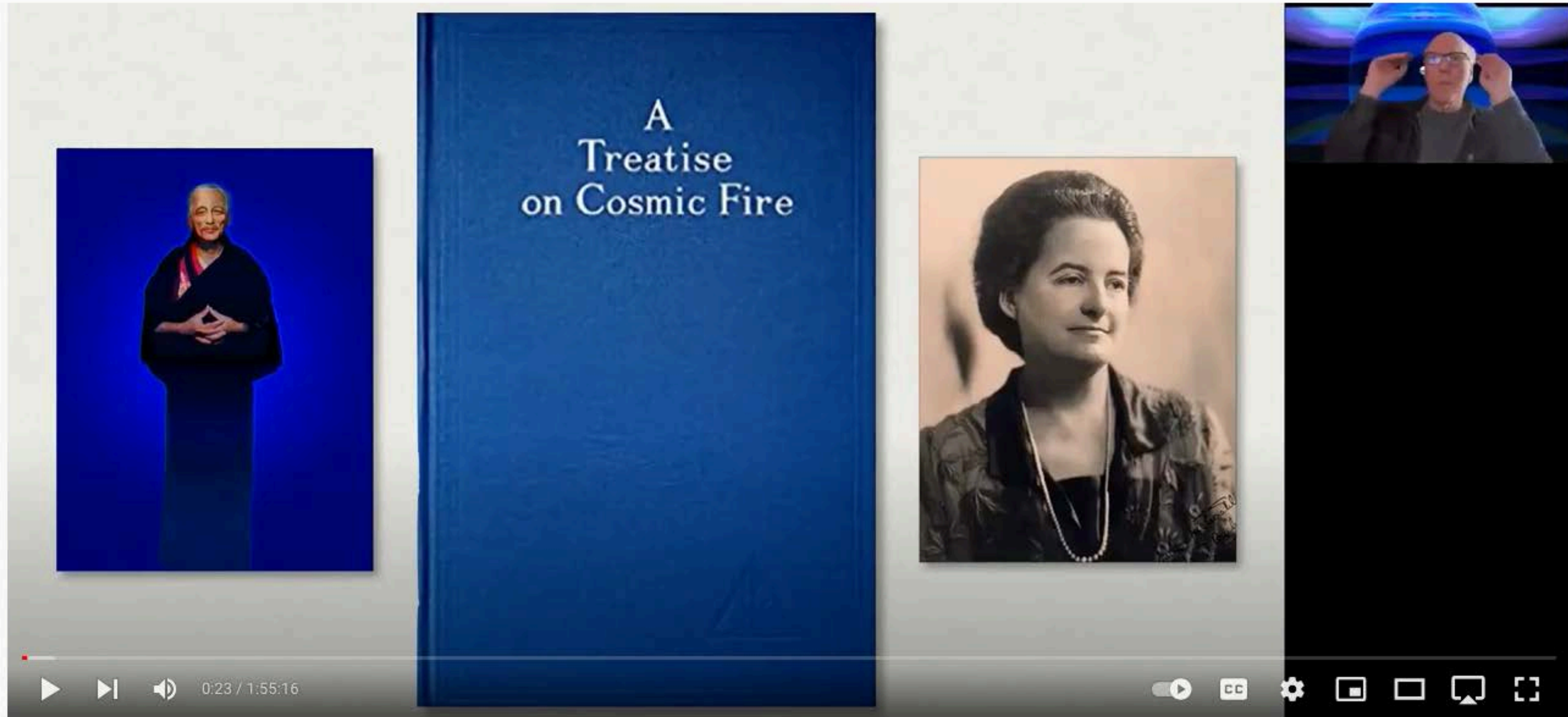
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AN ENCYCLOPEDIA OUTLINE OF
**Masonic, Hermetic,
 Qabbalistic and Rosicrucian
 Symbolical Philosophy**
*Being an Interpretation of the
 Secret Teachings concealed within the Rituals, Allegories
 and Mysteries of all Ages*
 BY
MANLY P. HALL
 THE ILLUSTRATIONS IN COLOR BY
 J. AUGUSTUS KNAPP
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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



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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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.

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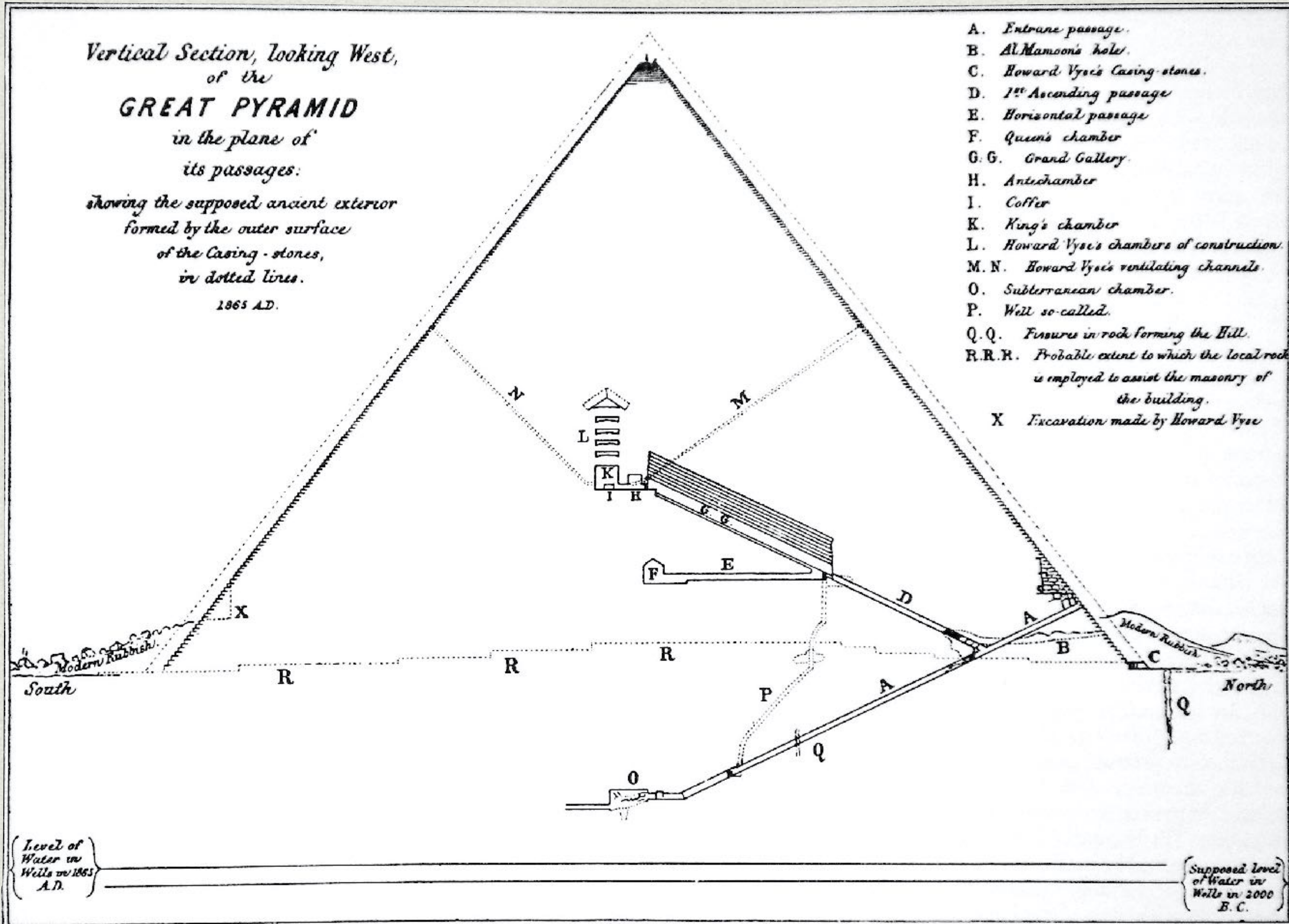
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*Vertical Section, Looking West,
of the
GREAT PYRAMID
in the plane of
its passages:*

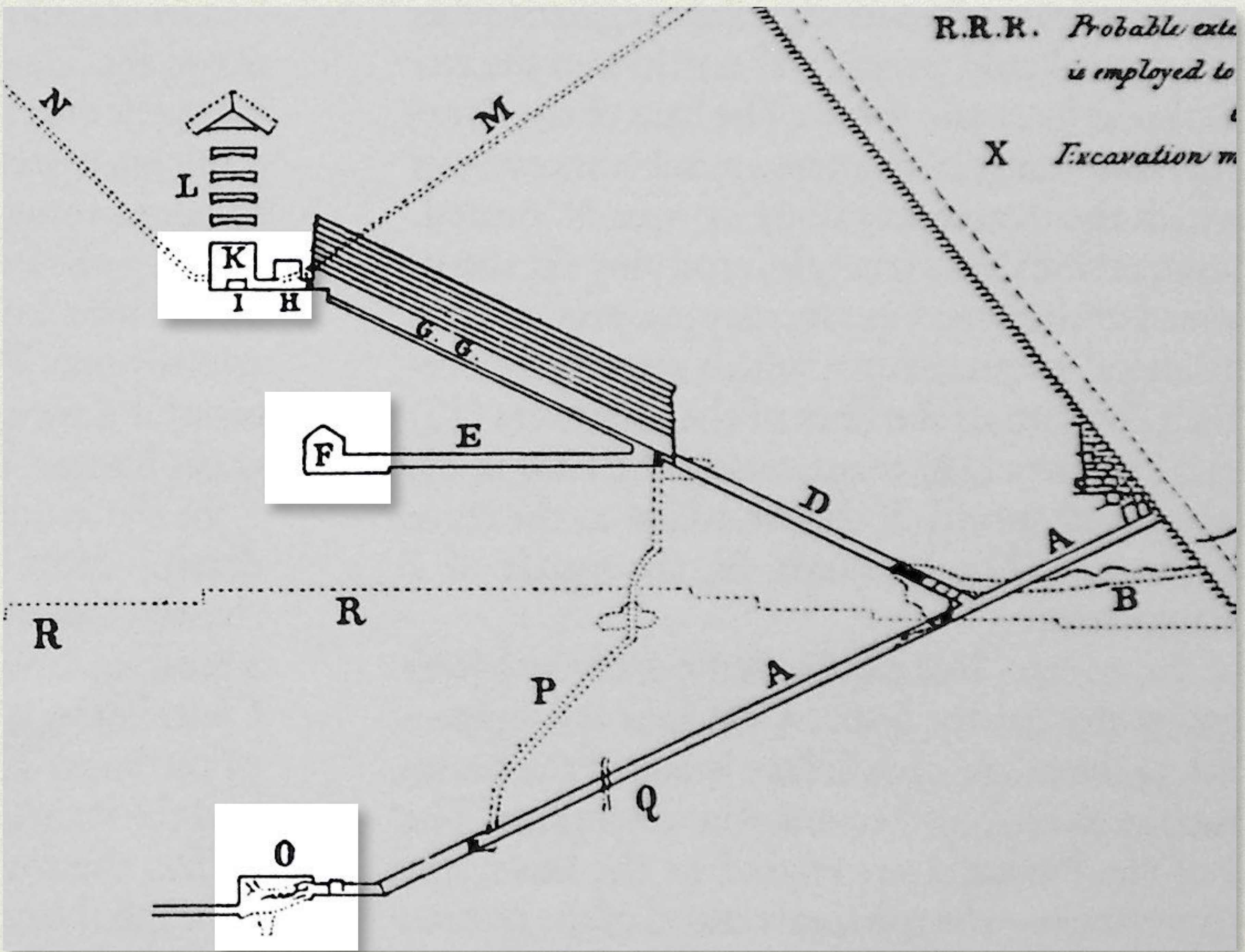
*showing the supposed ancient exterior
formed by the outer surface
of the Casing-stones,
in dotted lines.*

1865 A.D.



The Great Pyramid stands upon a limestone plateau at the base of which, according to ancient history, the Nile once flooded, thus supplying a method for the huge blocks used in its construction. Presuming that the capstone as originally in place, the Pyramid is, according to John Taylor, in round figures 486 feet high; the base of each side is 764 feet long, and the entire structure covers a ground area of more than 13 acres.

The Great Pyramid is the only one in the group at Gizeh--in fact, as far as known, the only one in Egypt--that has chambers within the actual body of the Pyramid itself. For this reason it is said to refute the Lepsius Law, which asserts that each of these structures is a monument raised over a subterranean chamber in which a ruler is entombed. The Pyramid contains four chambers, which in the diagram are lettered K, H, F, and O.



The Pyramid contains four chambers, which in the diagram are lettered K, H, F, and O.

- K- King's Chamber
- H- Antechamber
- F- Queen's Chamber
- O- Subterranean Chamber



By denying the existence of any evidence for the development of Egyptian civilization prior to the first dynasty, West created room to inject the idea of a lost, advanced civilization of Atlanteans who created the Sphinx and passed on their knowledge to the dynastic Egyptians. Ten years later, West sought the opinion of geologist Robert Schoch to validate his claims. In 1990 they traveled together to Egypt, visiting the Sphinx. The following year Schoch formulated and presented his version of the hypothesis, purposely avoiding the use of the word "Atlantis". He originally estimated the Sphinx to have been created before 5000 BC, later pushing his minimum estimate further back to 9700 BC, once again aligning it with Plato's lost civilization of Atlantis. Schoch and West argued that other structures and surfaces on the Giza Plateau are made from the same band of limestone as the Sphinx enclosure, but do not show the same erosion as the walls of the Sphinx enclosure. -Wikipedia

Robert Schoch (left) and John Anthony West on the Giza Plateau



Caliph al Mamoun

SSACE

FIG. I.

ENTRANCE

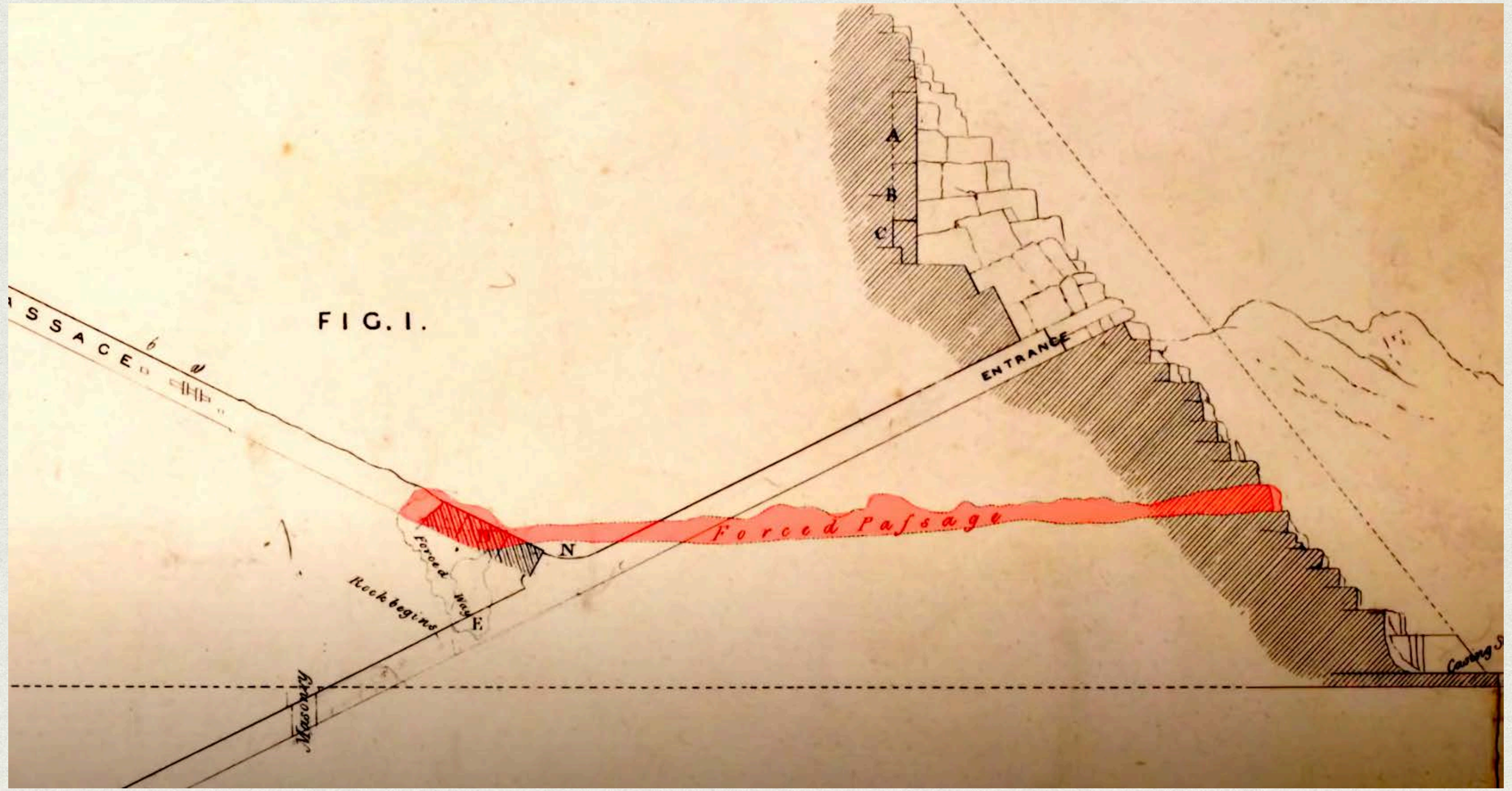
Forced Passage

Forced Way
Rock begins

N

Masonry

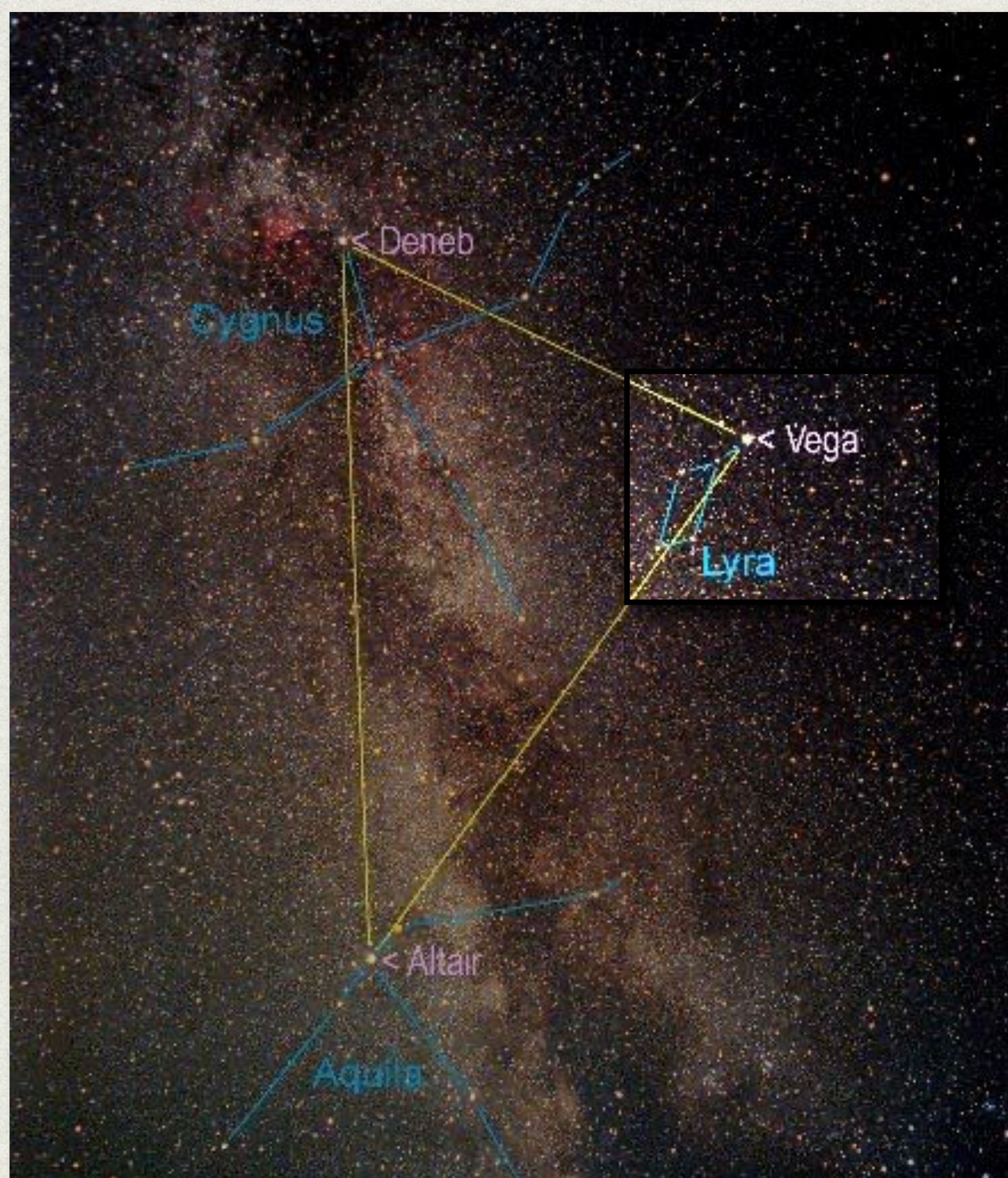
Caving

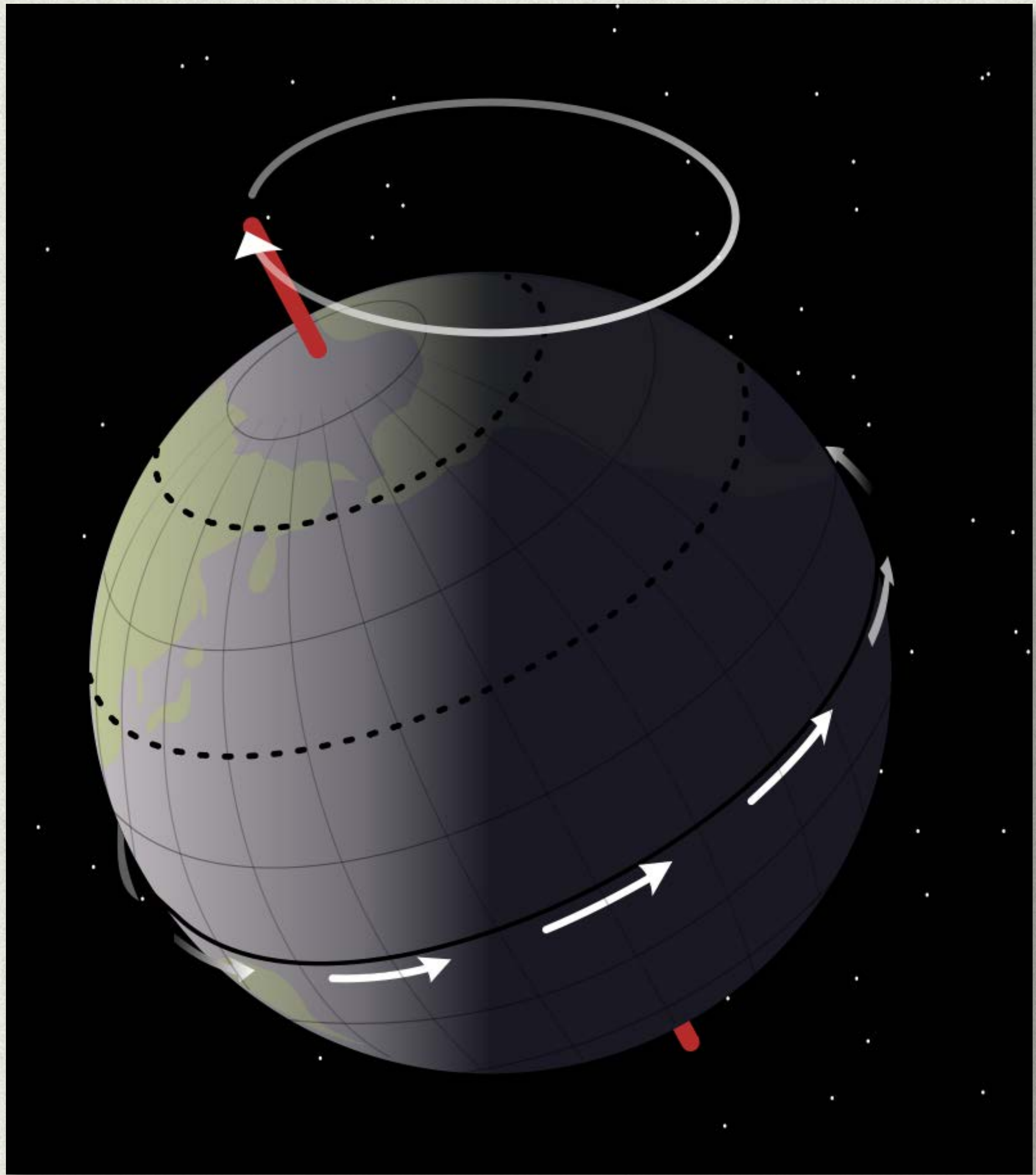


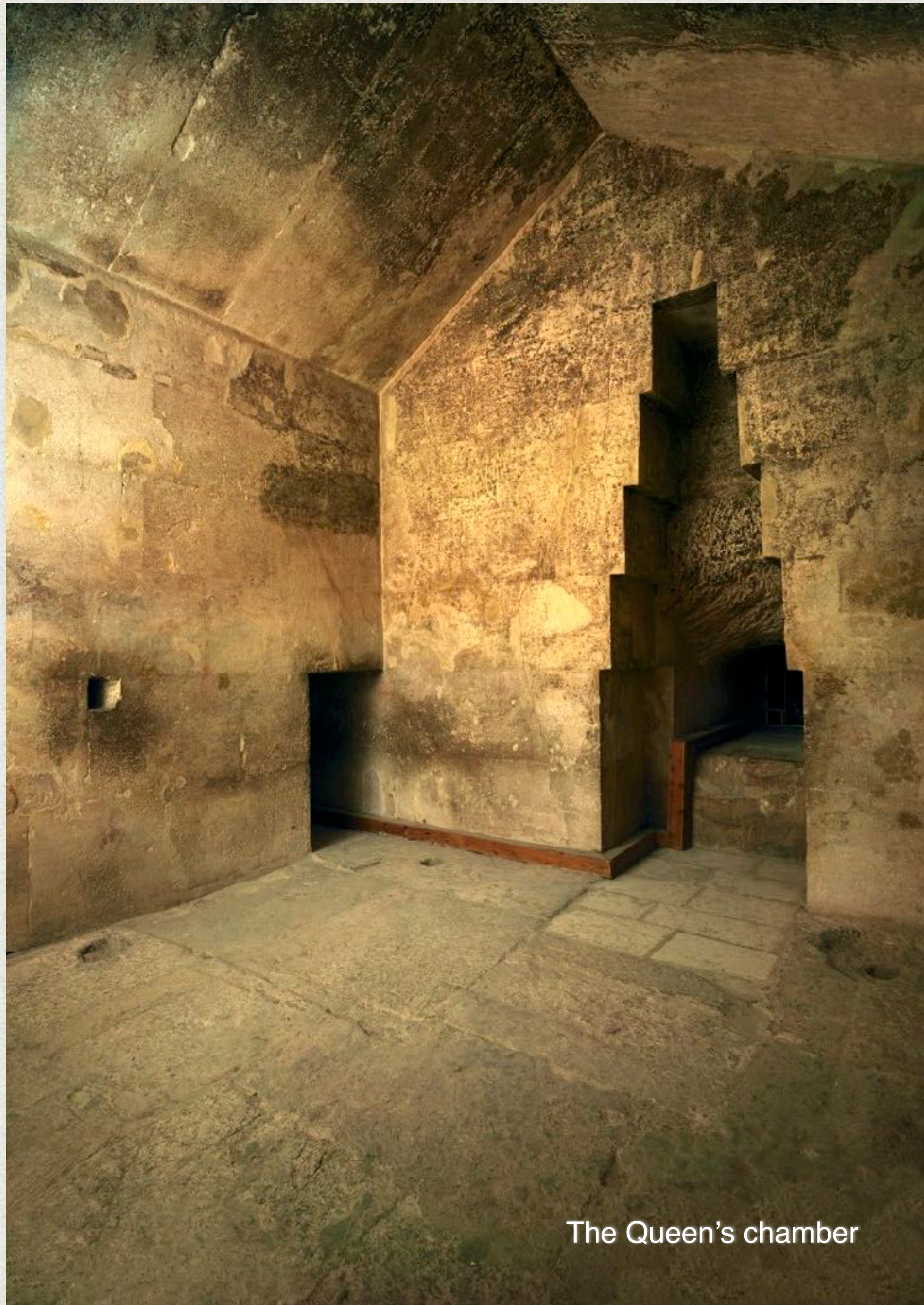


Charles Piazzi Smyth (1819–1900),
Astronomer Royal of Scotland

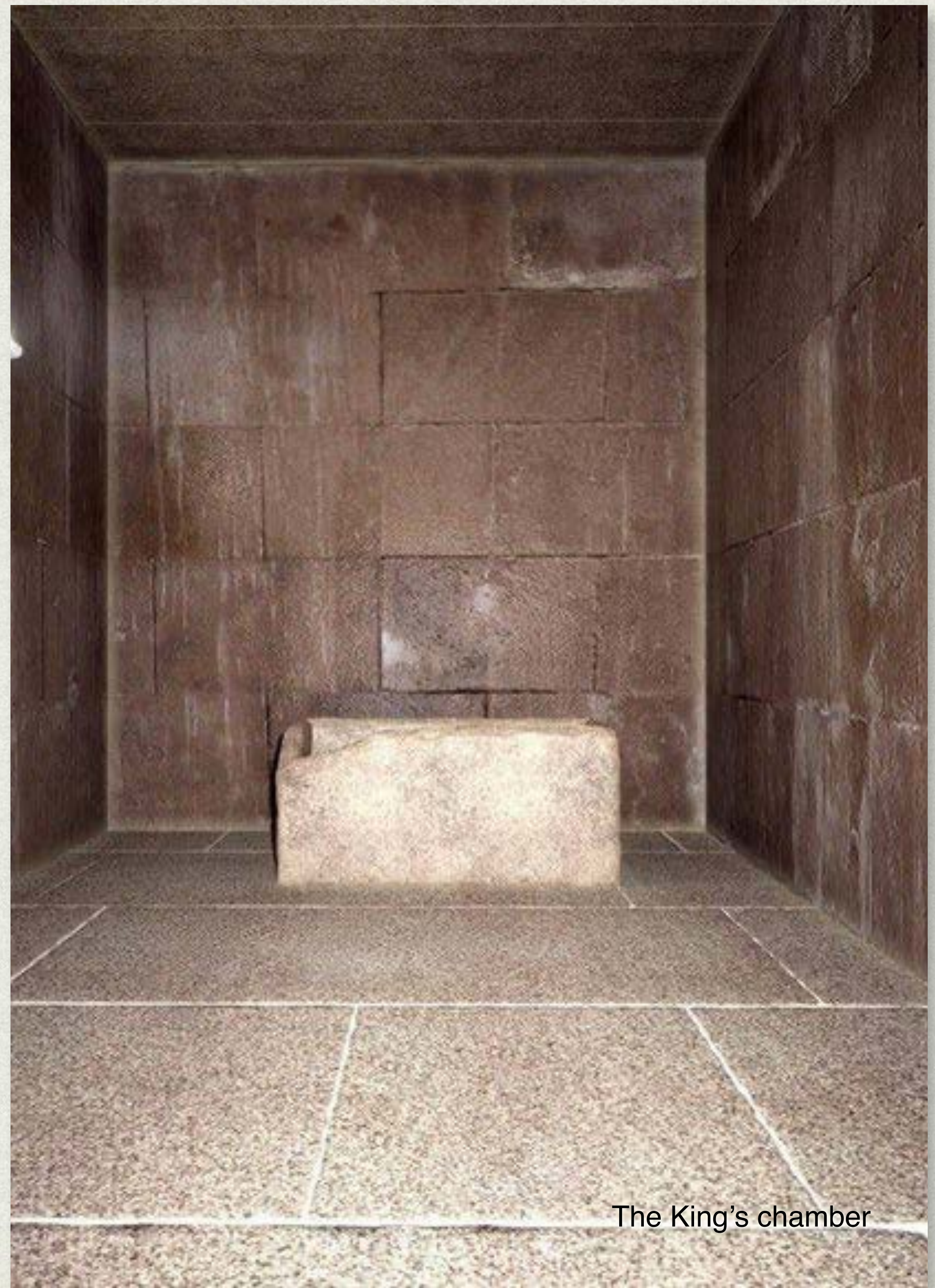




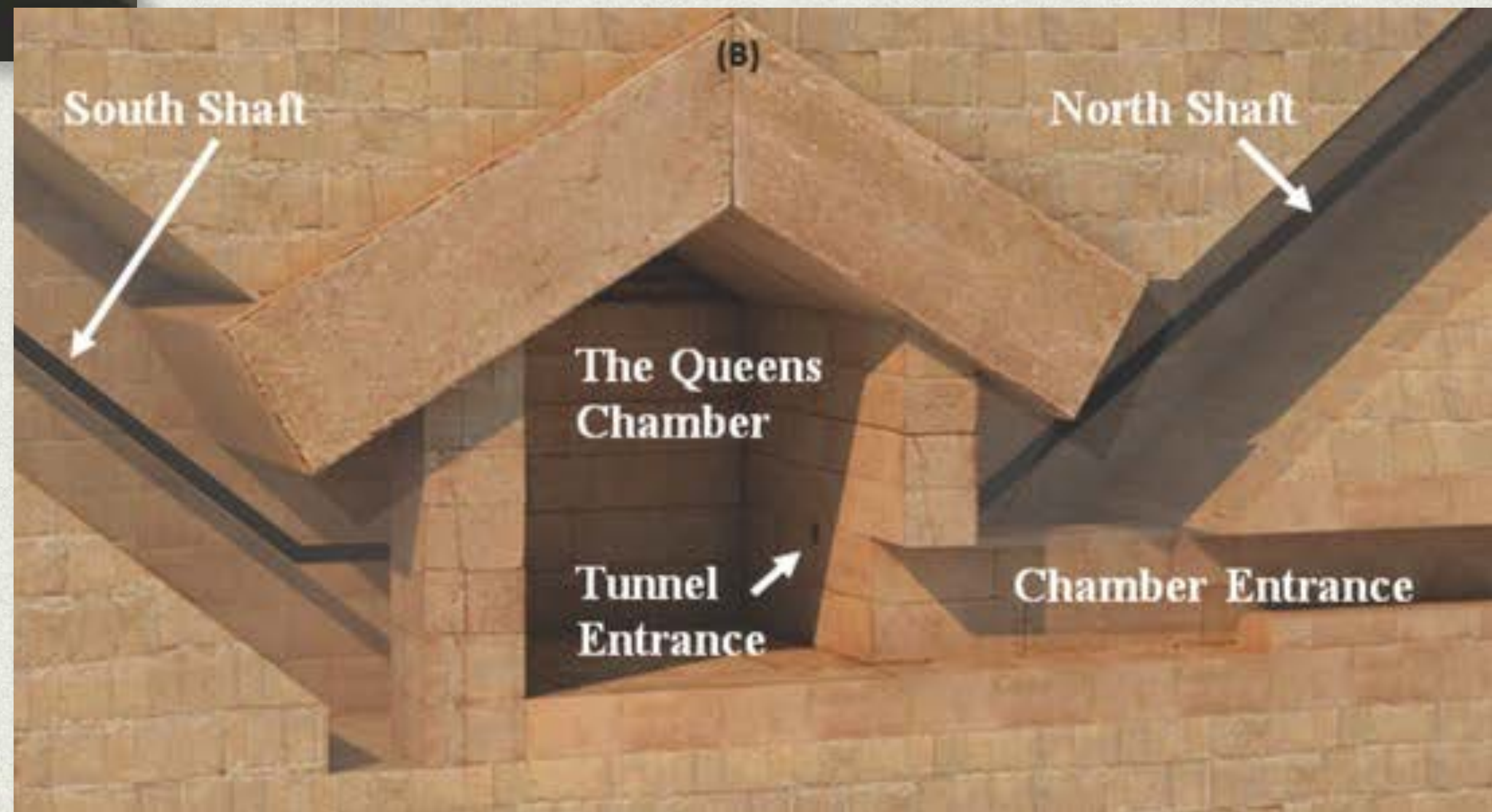
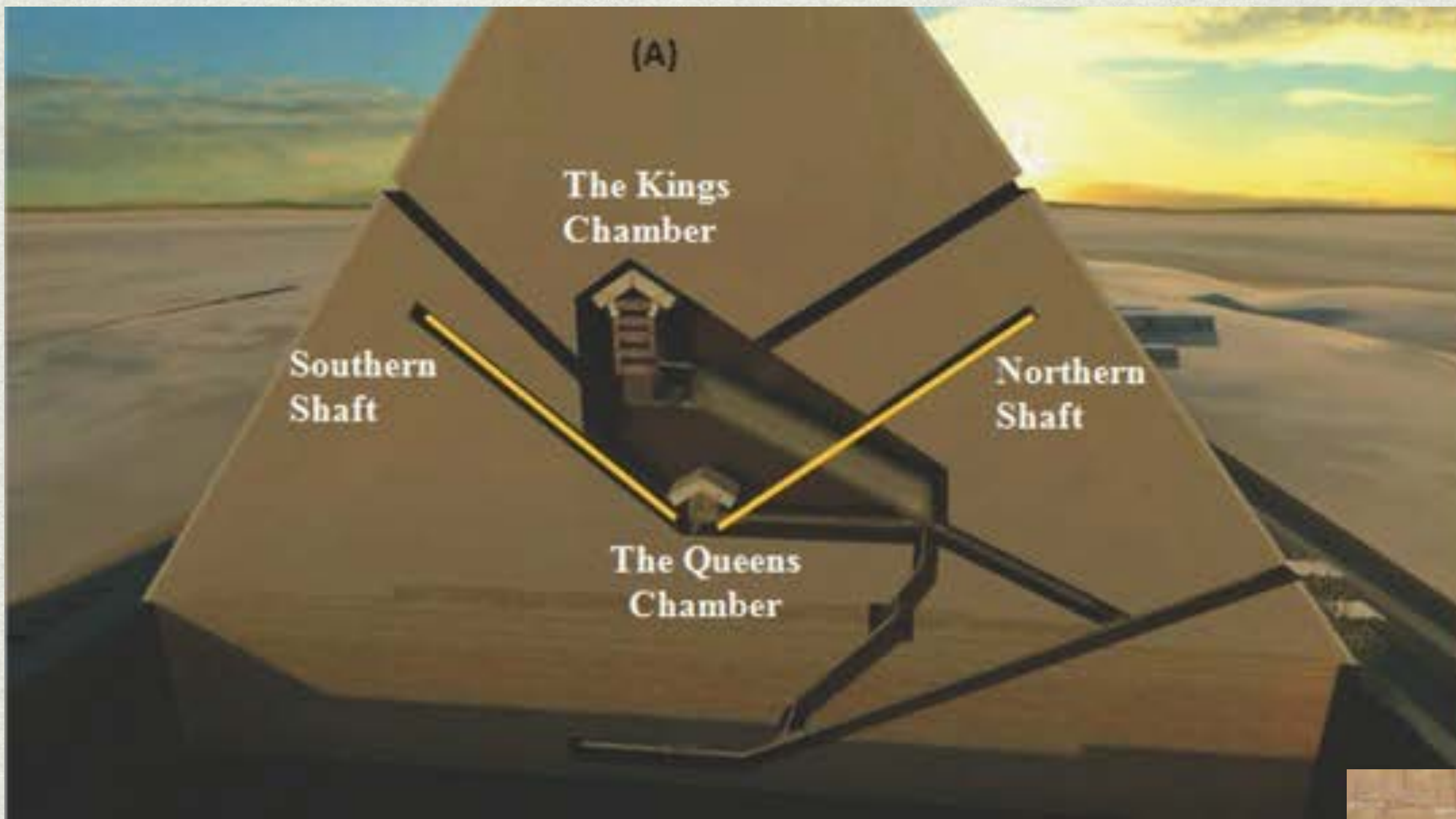


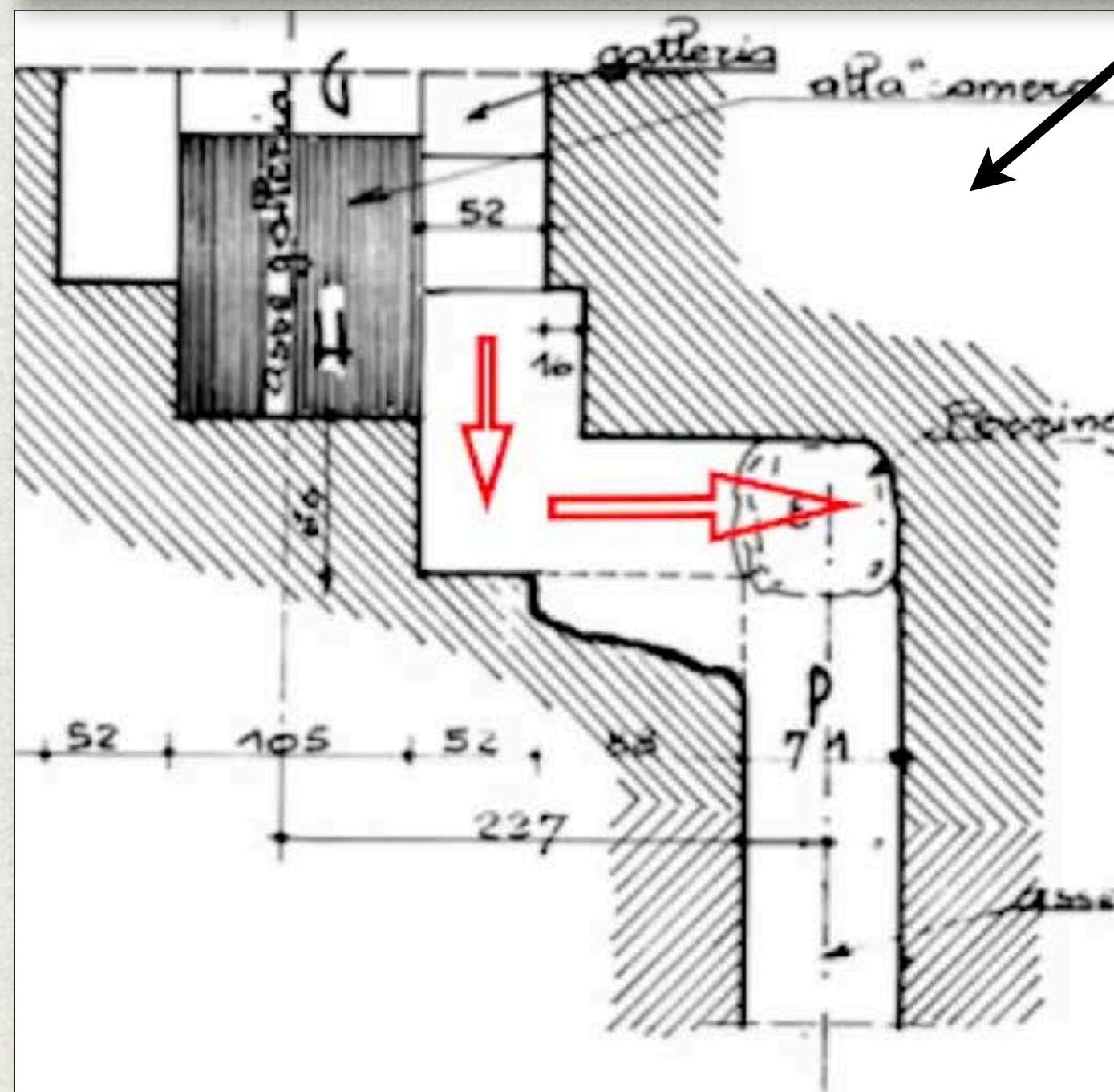
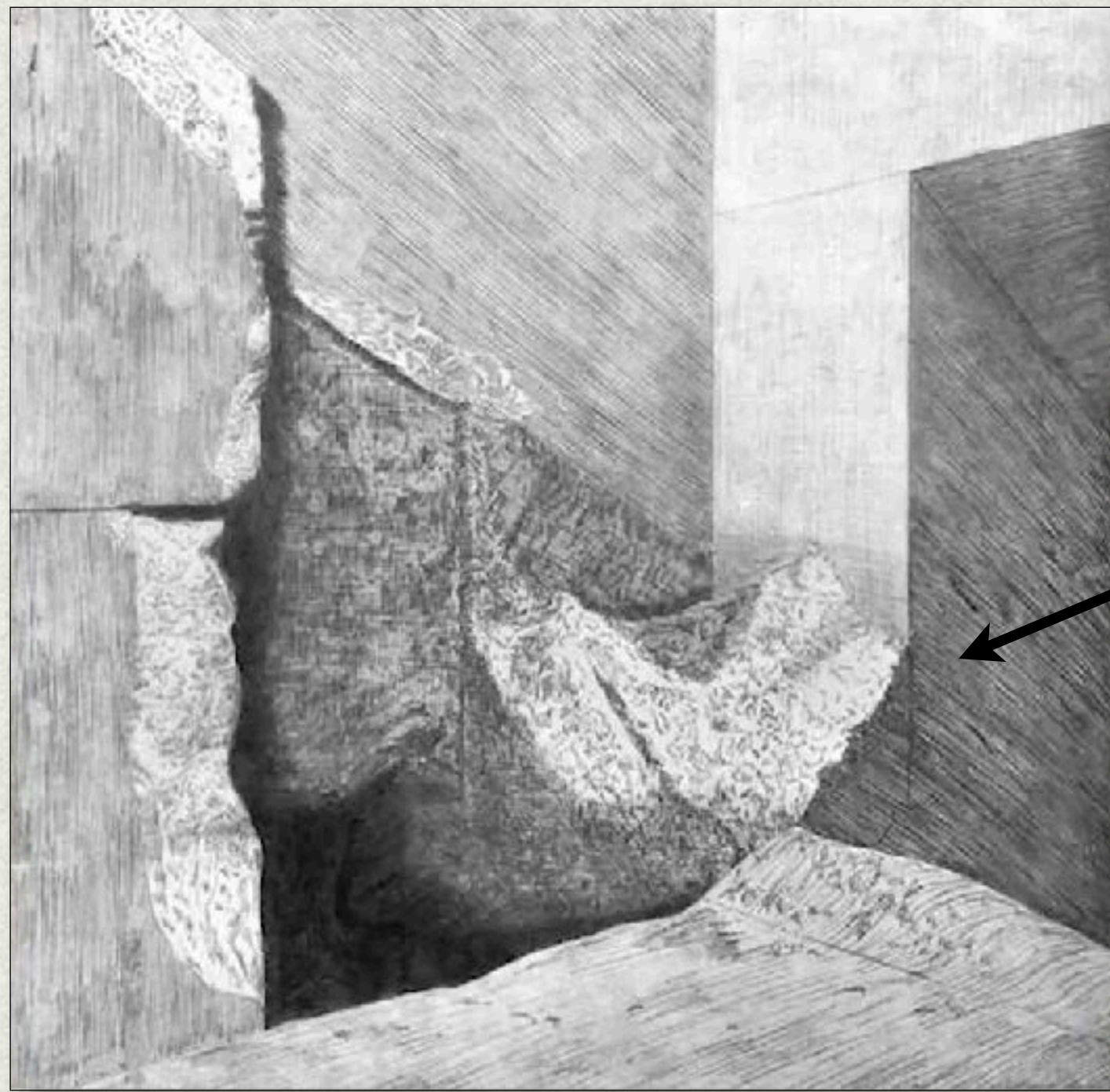


The Queen's chamber

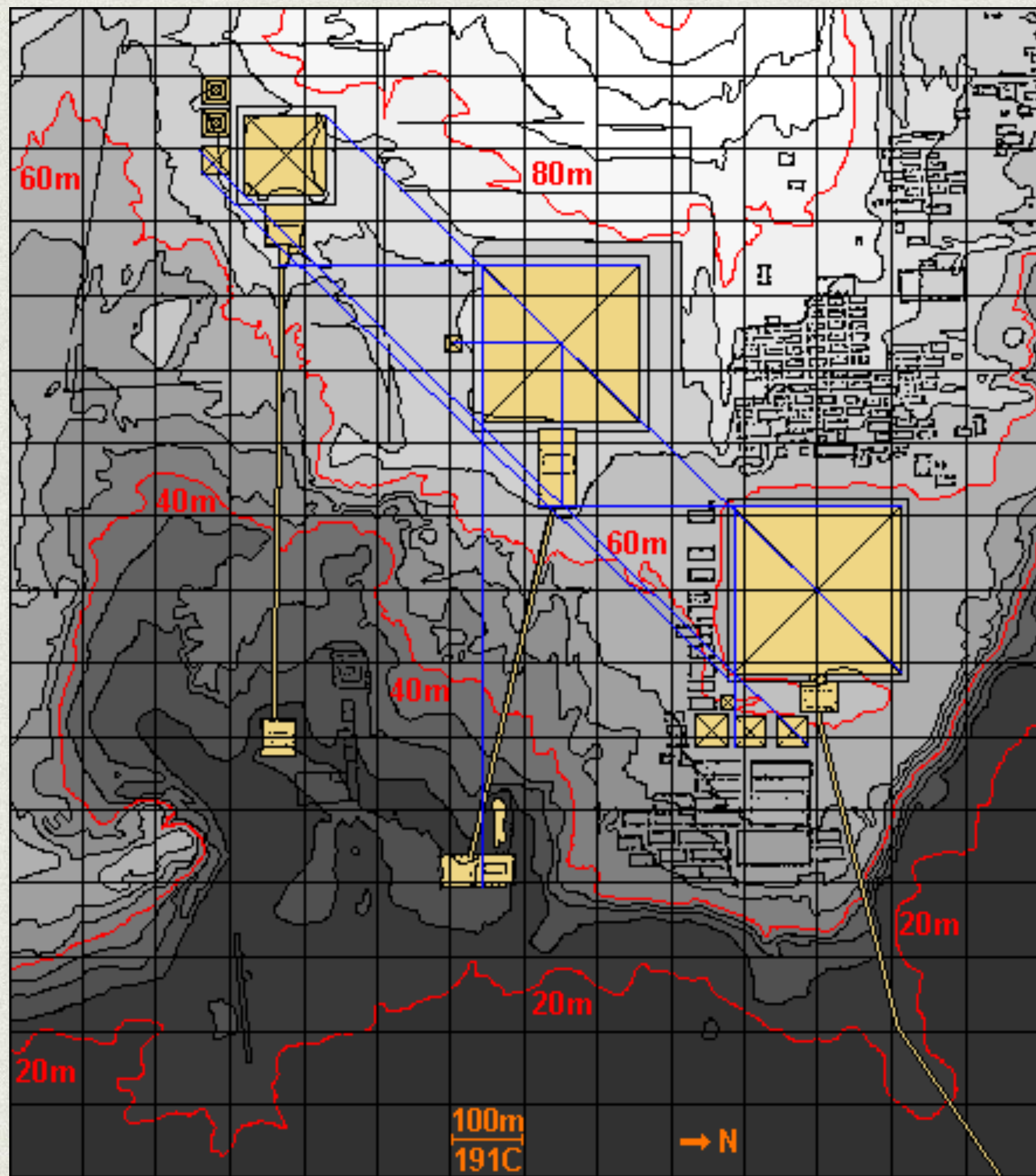


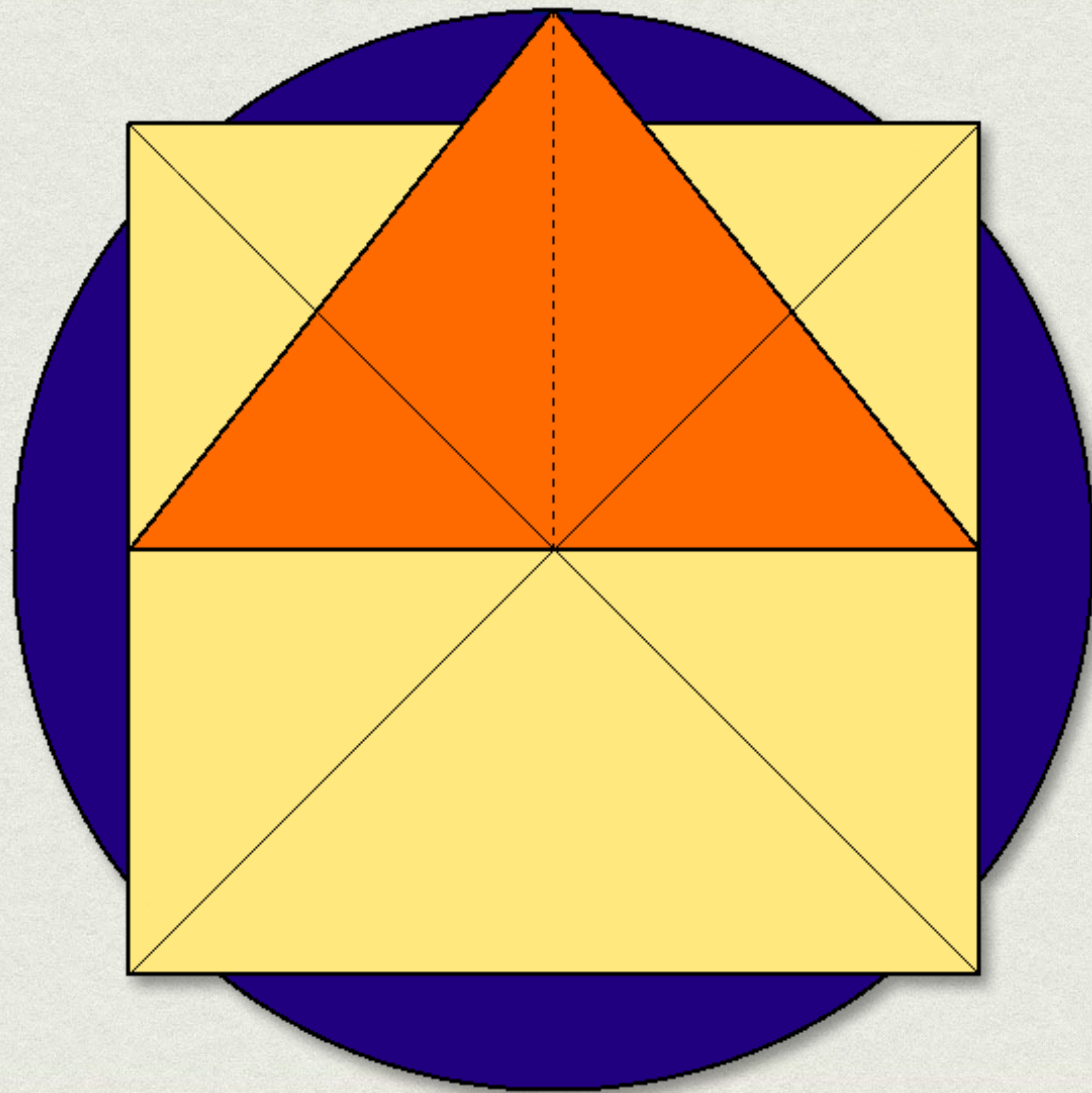
The King's chamber











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While such figures doubtless will evoke the ridicule of modern Egyptologists, they are based upon an exhaustive study of the principles of sidereal mechanics as incorporated into the structure of the Pyramid by its initiated builders. If the casing stones were in position at the beginning of the ninth century, the so-called erosion marks upon the outside were not due to water. The theory also that the salt upon the interior stones of the Pyramid is evidence that the building was once submerged is weakened by the scientific fact that this kind of stone is subject to exudations of salt. While the building may have been submerged, at least in part, during the many thousands of years since its erection, the evidence adduced to prove this point is not conclusive.

The Great Pyramid was built of limestone and granite throughout, the two kinds of rock being combined in a peculiar and significant manner. The stones were trued with the utmost precision, and the cement used was of such remarkable quality that it is now practically as hard as the stone itself. The limestone blocks were sawed with bronze saws, the teeth of which were diamonds or other jewels. The chips from the stones were piled against the north side of the plateau on which the structure stands, where they form an additional buttress to aid in supporting the weight of the structure. The entire Pyramid is an example of perfect orientation and actually squares the circle. This last is accomplished by dropping a vertical line from the apex of the Pyramid to its base line. If this vertical line be considered as the radius of an imaginary circle, the length of the circumference of such a circle will be found to equal the sum of the base lines of the four sides of the Pyramid.

If the passage leading to the King's Chamber and the Queen's Chamber was sealed up thousands of years before the Christian Era, those later admitted into the Pyramid Mysteries must have received their initiations in subterranean galleries now unknown. Without such galleries there could have been no possible means of ingress or egress, since the single surface entrance was completely closed with casing stones. If not blocked by the mass of the Sphinx or concealed in some part of that image, the secret entrance may be either in one of the adjacent temples or upon the sides of the limestone plateau.

Attention is called to the granite plugs filling the ascending passageway to the Queen's Chamber which Caliph al Mamoun was forced practically to pulverize before he could clear a way into the upper chambers. C. Piazzzi Smyth notes that the positions of the stones demonstrate that they were set in place from above—which made it necessary for a considerable number of workmen to depart from the upper chambers. How did they do it? Smyth believes they descended through the well (see diagram), dropping the ramp stone into place behind them. He further contends that robbers probably used the well as a means of getting into the upper chambers. The ramp stone having been set in a bed of plaster, the robbers were forced to break through it, leaving a jagged opening. Mr. Dupré, an architect who has spent years investigating the pyramids, differs from Smyth, however, in that he believes the well itself to be a robbers' hole, being the first successful attempt made to enter the upper chambers from the subterranean chamber, then the only open section of the Pyramid.

Mr. Dupré bases his conclusion upon the fact that the well is merely a rough hole and the grotto an irregular chamber, without any evidence of the architectural precision with which the remainder of the structure was erected. The diameter of the well also precludes the possibility of its having been dug downward; it must have been gouged out from below, and the grotto was necessary to supply air to the thieves. It is inconceivable that the Pyramid builders would break one of their own ramp stones and leave its broken surface and a gaping hole in the side wall of their otherwise perfect gallery. If the well is a robbers' hole, it may explain why the Pyramid was empty when Caliph al Mamoun entered it and what happened to the missing coffer lid. A careful examination of the so-called unfinished sub-

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Unfortunately, the bronze door referred to cannot be found, nor is there any evidence that it ever existed. The passing centuries have wrought many changes in the colossus, however, and the original opening may have been closed.

Nearly all students of the subject believe that subterranean chambers exist beneath the Great Pyramid. Robert Ballard writes: "The priests of the Pyramids of Lake Moeris had their vast subterranean residences. It appears to me more than probable that those of Gizeh were similarly provided. And I may go further:—Out of these very caverns may have been excavated the limestone of which the Pyramids were built. *** In the bowels of the limestone ridge on which

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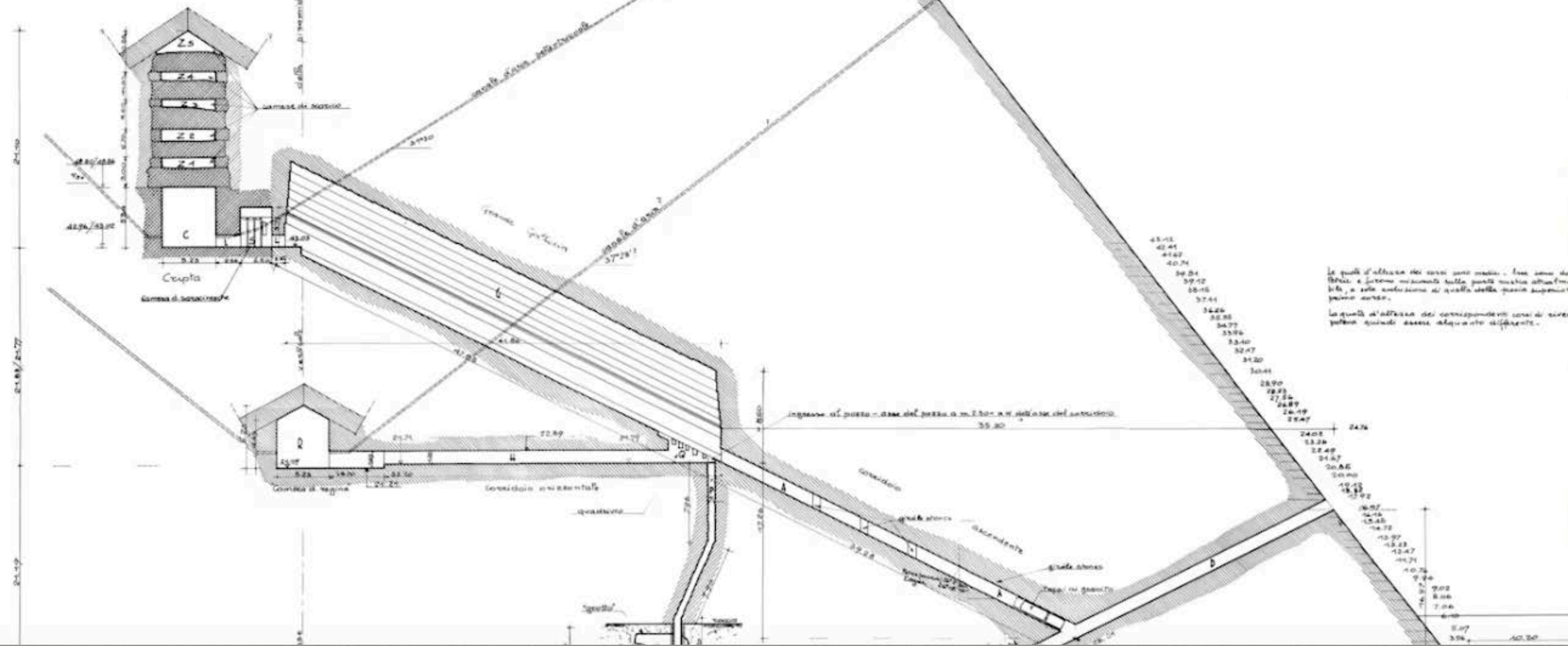
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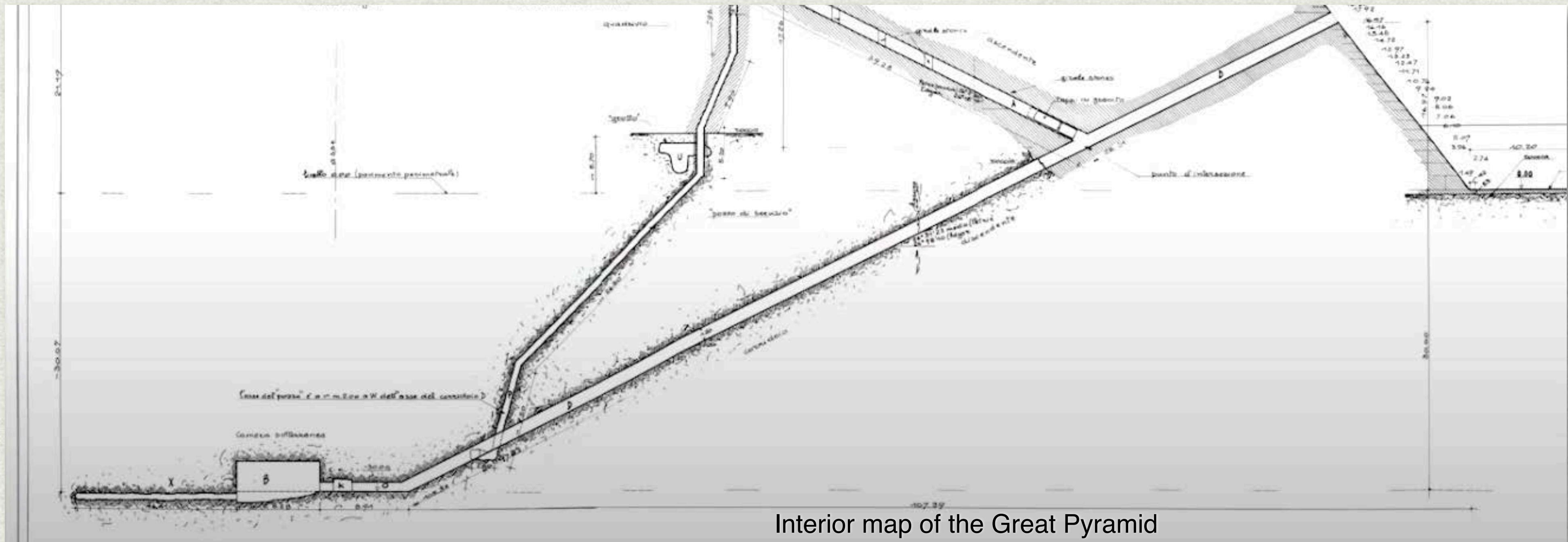
FIG. 1 SEZIONE S-M



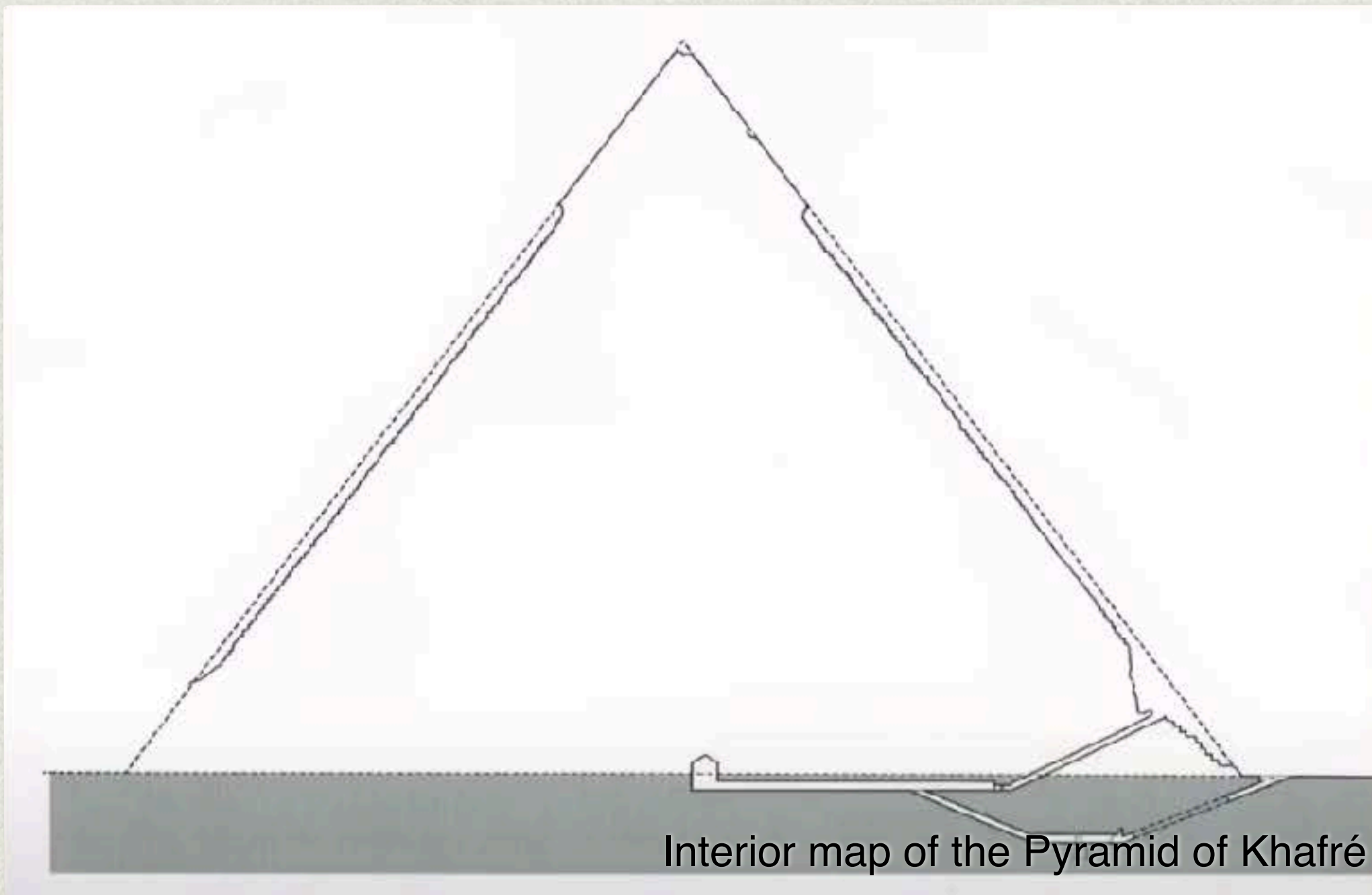
Le quoti d'altezza dei corai sono variabili - loro sono da
 0.00 e finono in alcuni alle quote variabili
 1.00, a sola eccezione di quella della piazza superiore
 piano terra.

Le quoti d'altezza dei corrispondenti corai di terra
 possono quindi essere alquanto differenti.

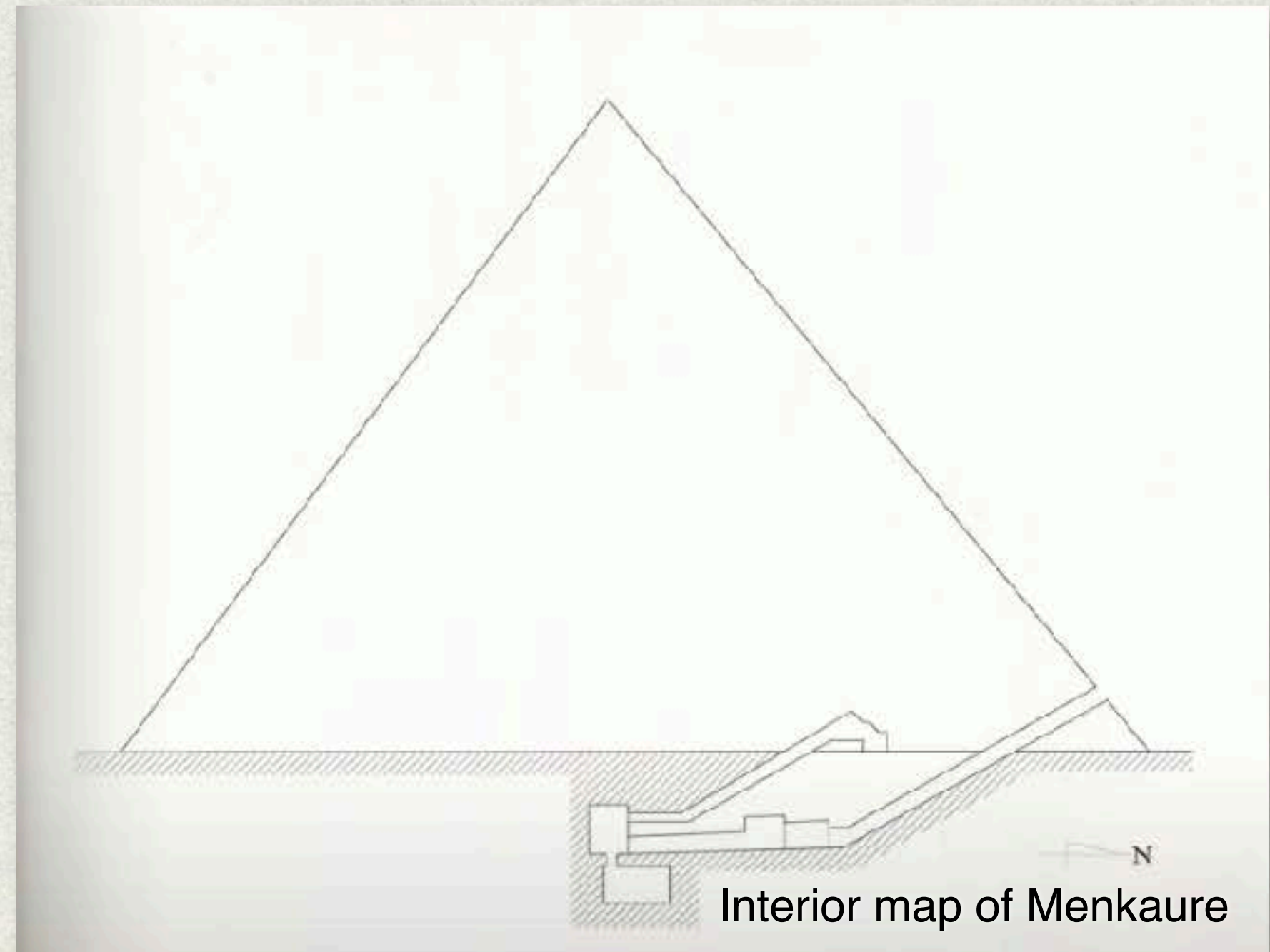




Interior map of the Great Pyramid

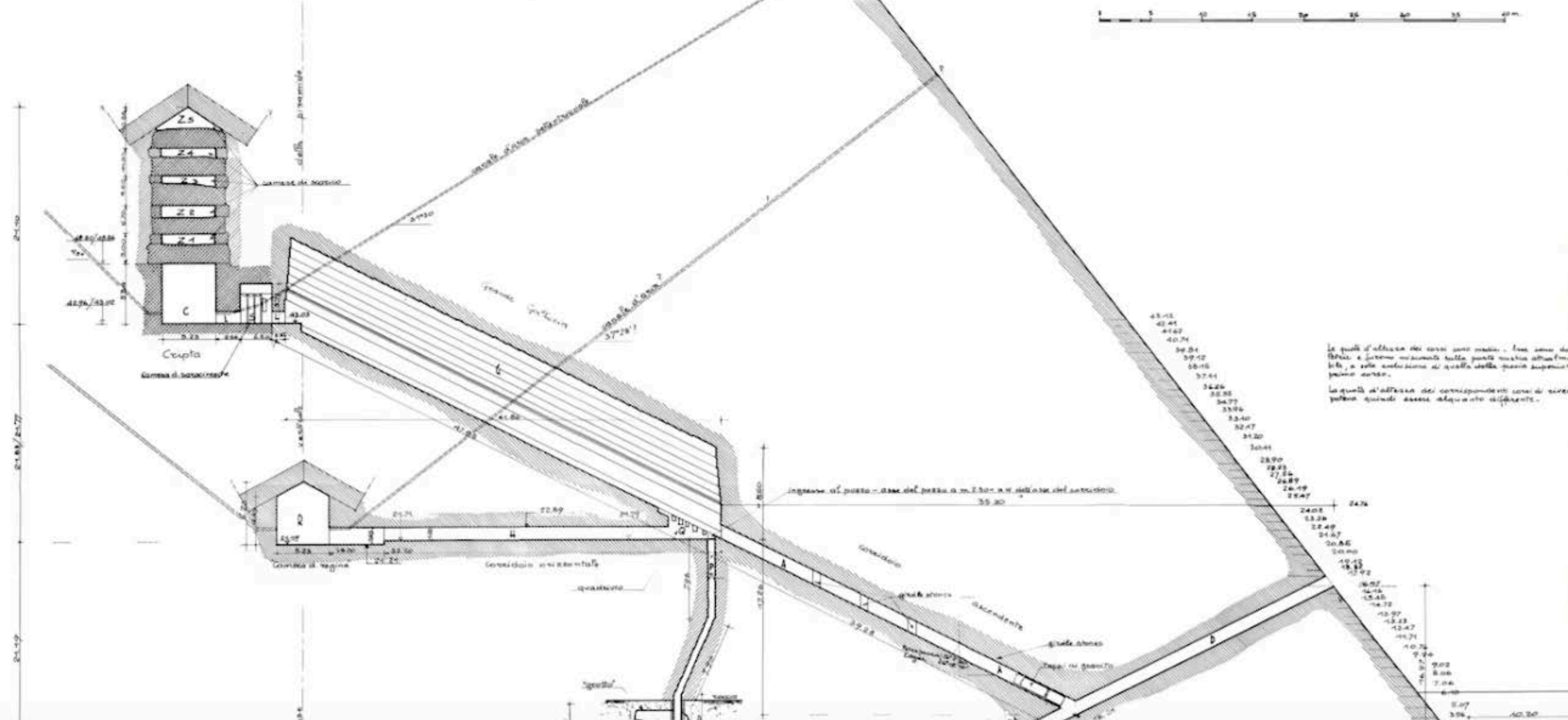


Interior map of the Pyramid of Khafre



Interior map of Menkaure

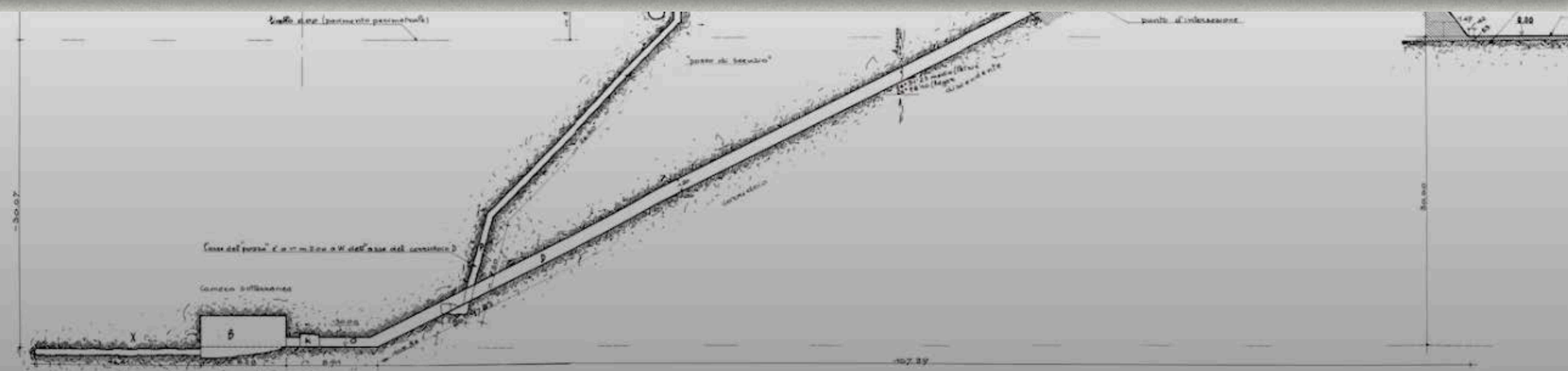
FIG. 1 SEZIONE S-N

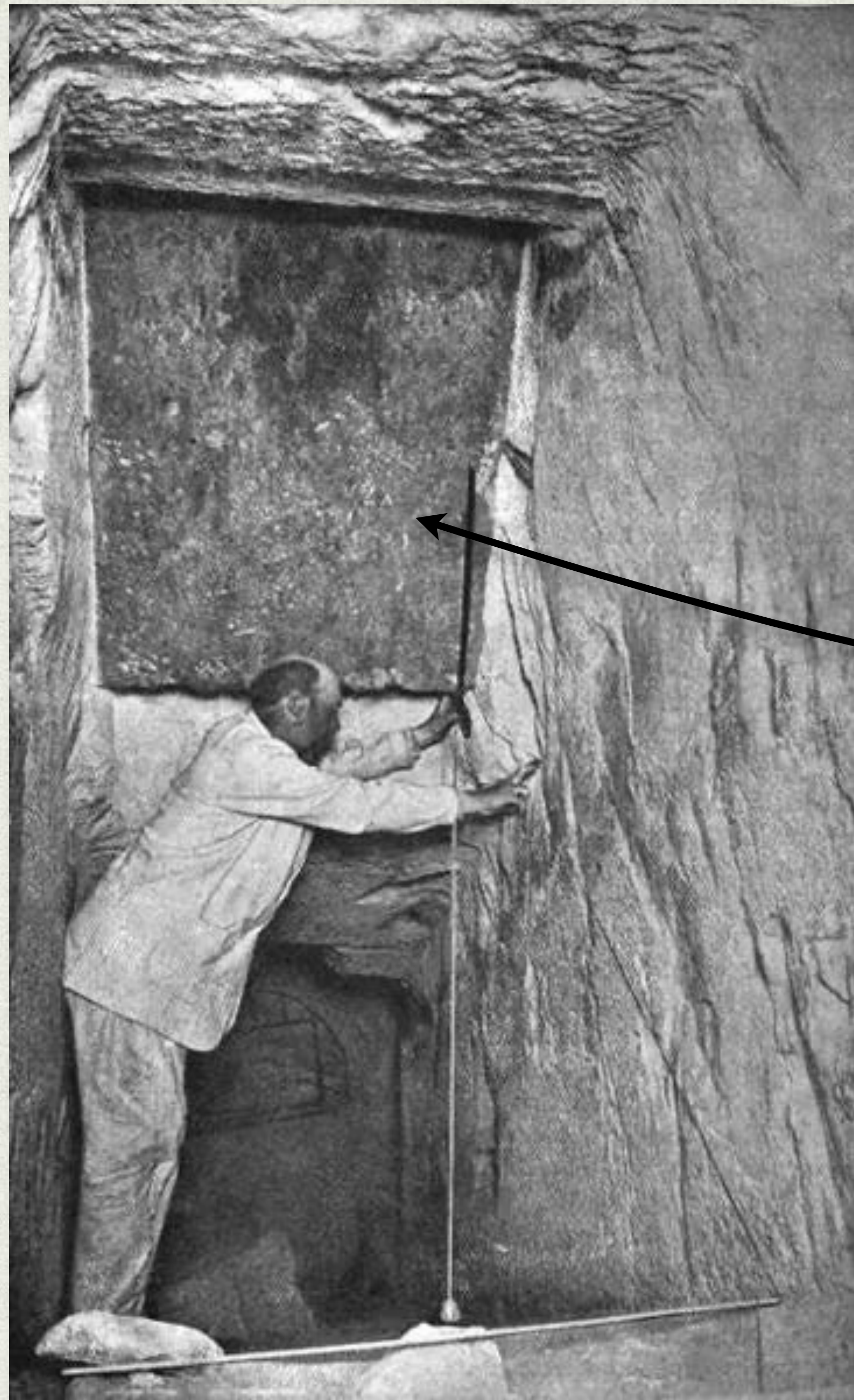


Le quote d'altezza dei corsi sono medie - non sono da
 offrire e faranno momento nelle piante e nelle sezioni
 solo a titolo indicativo, e solo in relazione al livello
 di riferimento.

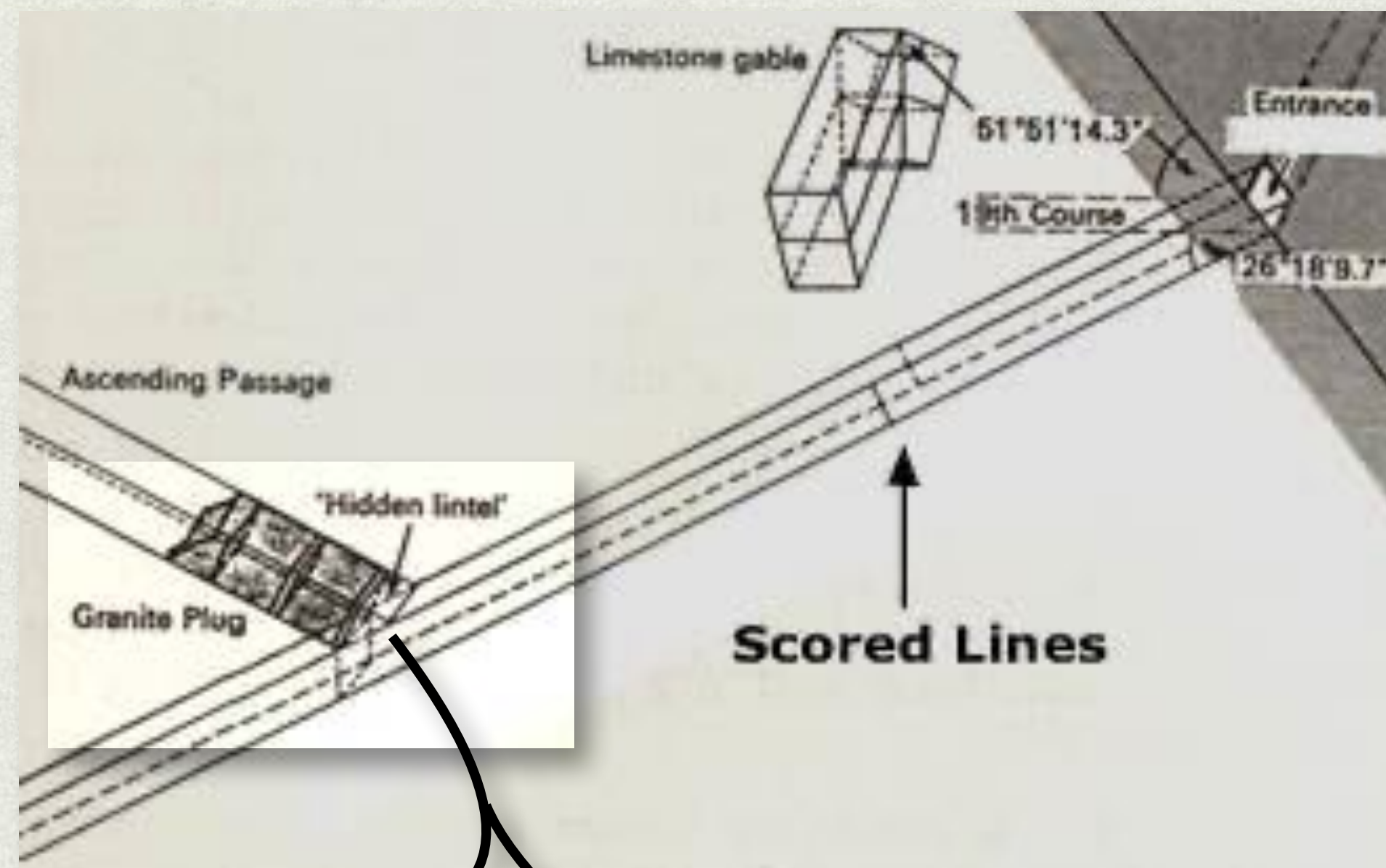
Le quote d'altezza dei corrispondenti corsi di terra
 potranno essere diverse.

45.15
 42.41
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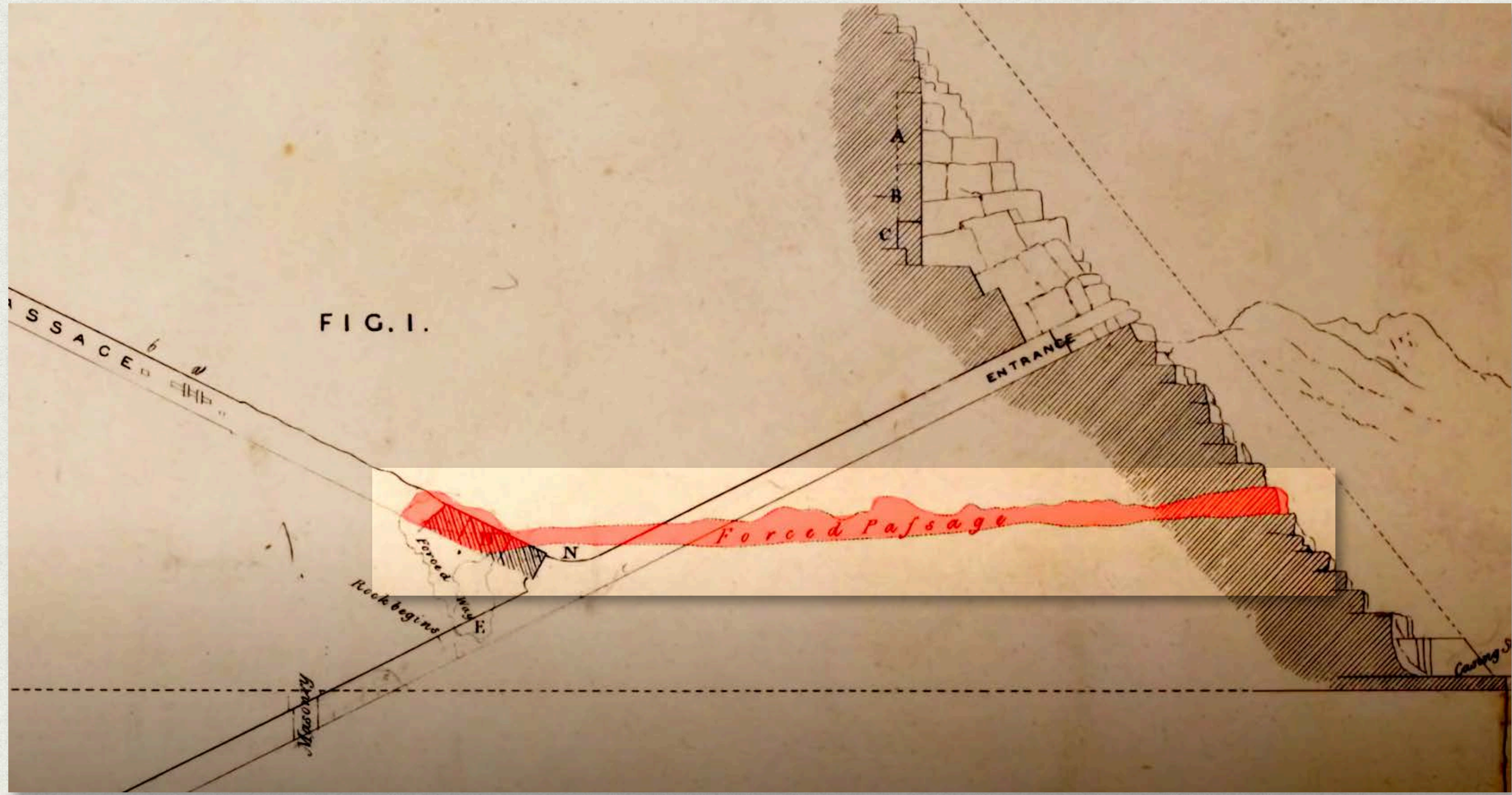


The bottom granite plug as seen from underneath, 1910



The bottom granite plug

FIG. I.



PASSAGE 6

A
B
C

ENTRANCE

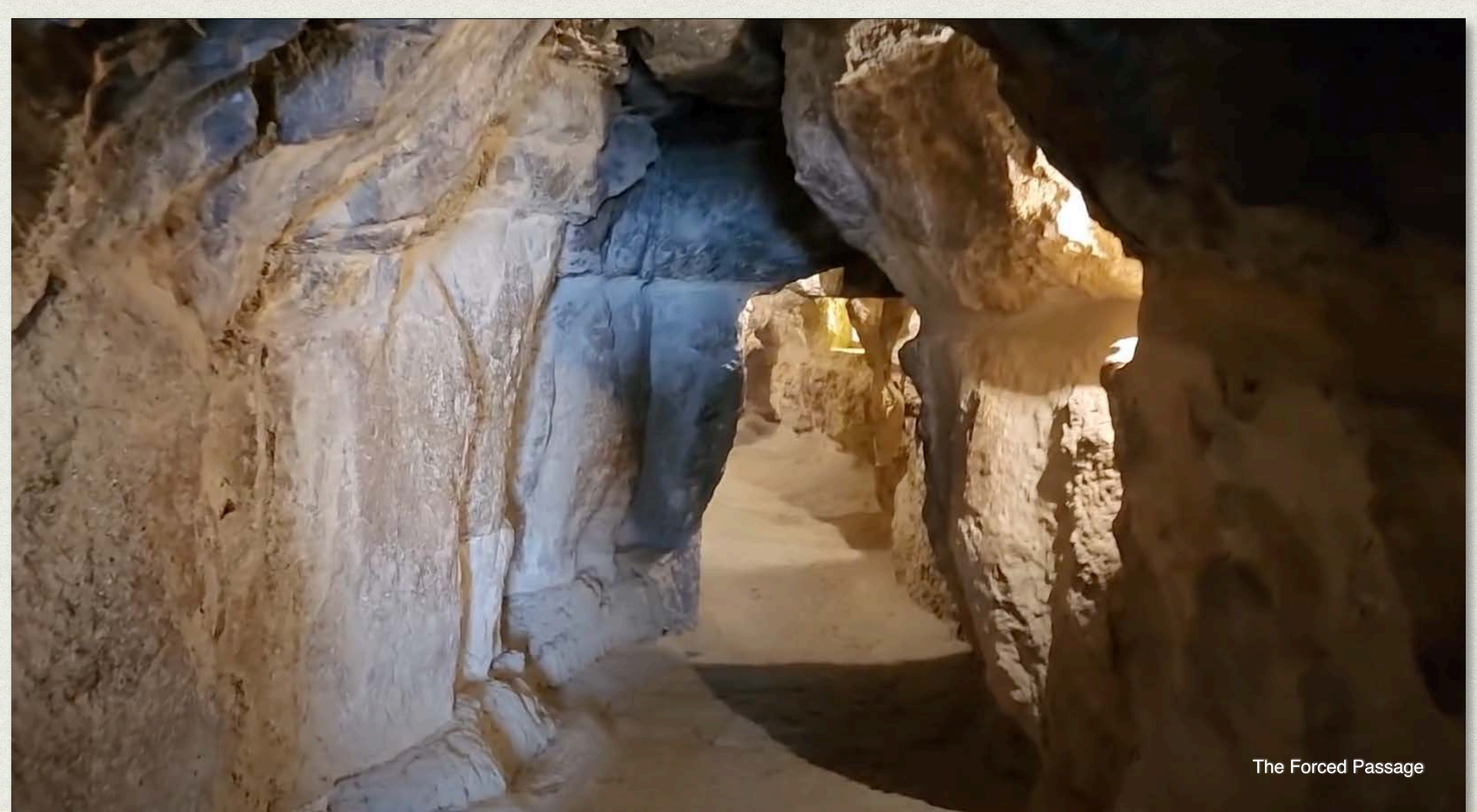
Forced Passage

N

Rock begins
Forced Way E.

Masonry

Carriage



The Forced Passage

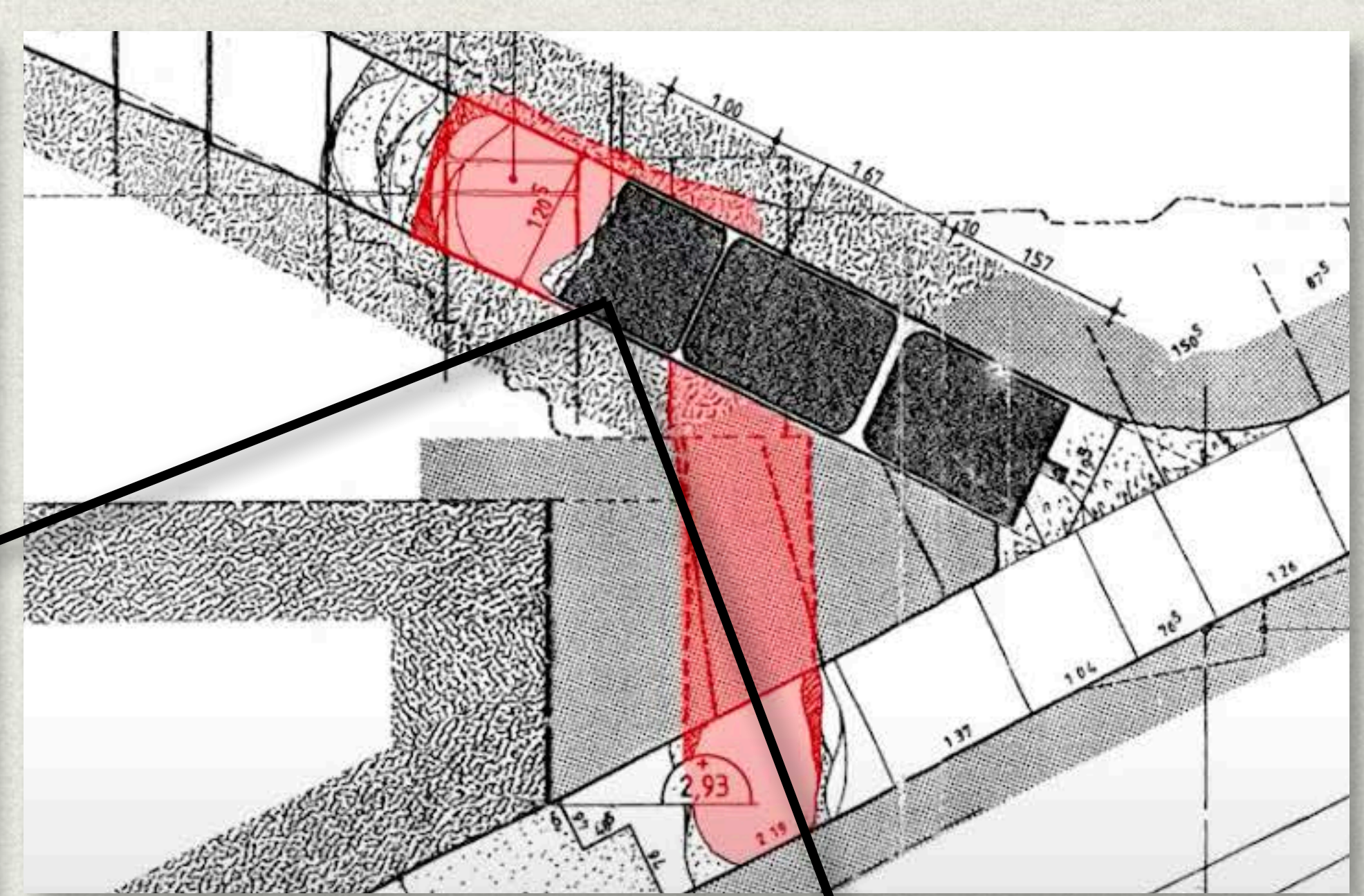


Caliph al Mamoun

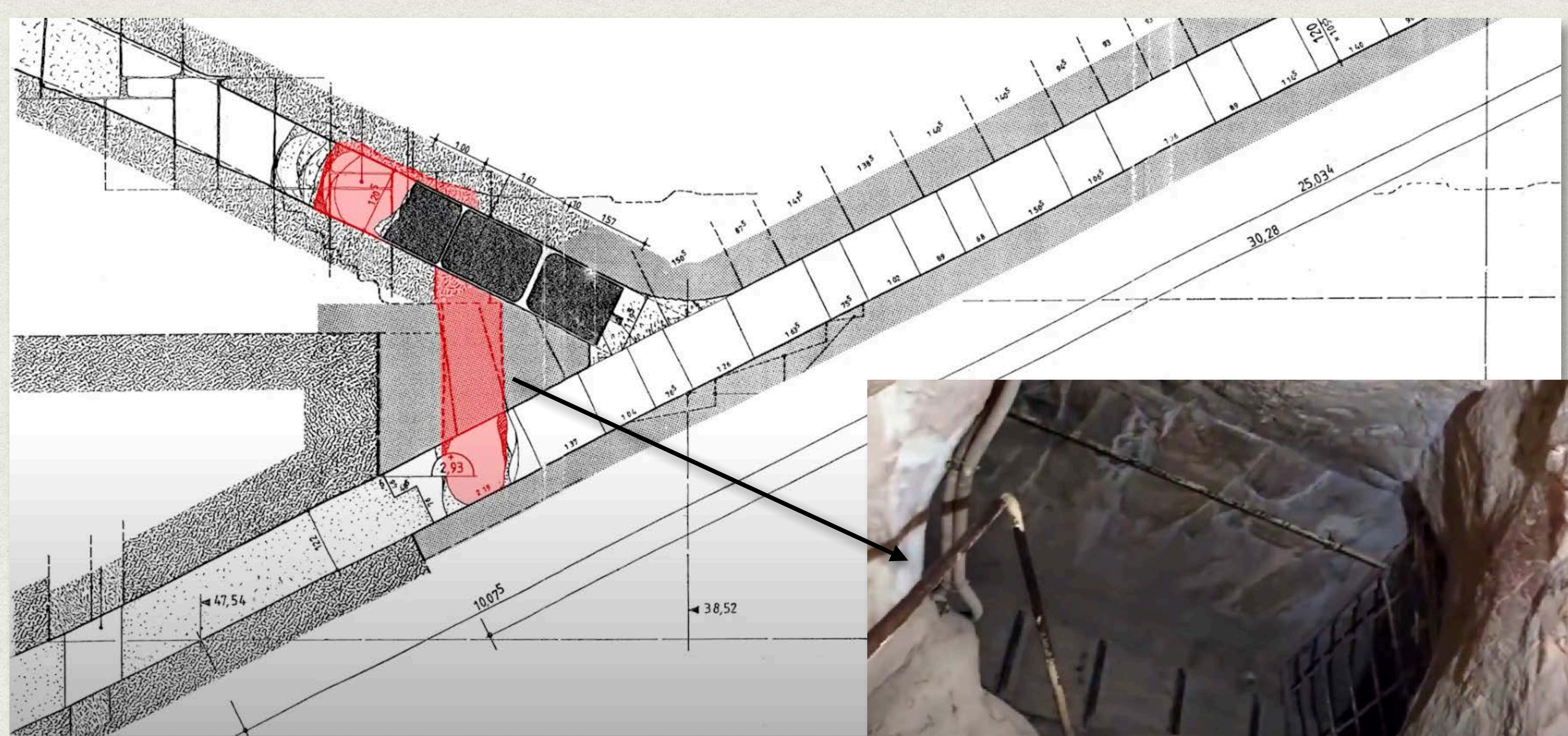


The Forced Passage





The upper two granite plugs



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While such figures doubtless will evoke the ridicule of modern Egyptologists, they are based upon an exhaustive study of the principles of sidereal mechanics as incorporated into the structure of the Pyramid by its initiated builders. If the casing stones were in position at the beginning of the ninth century, the so-called erosion marks upon the outside were not due to water. The theory also that the salt upon the interior stones of the Pyramid is evidence that the building was once submerged is weakened by the scientific fact that this kind of stone is subject to exudations of salt. While the building may have been submerged, at least in part, during the many thousands of years since its erection, the evidence adduced to prove this point is not conclusive.

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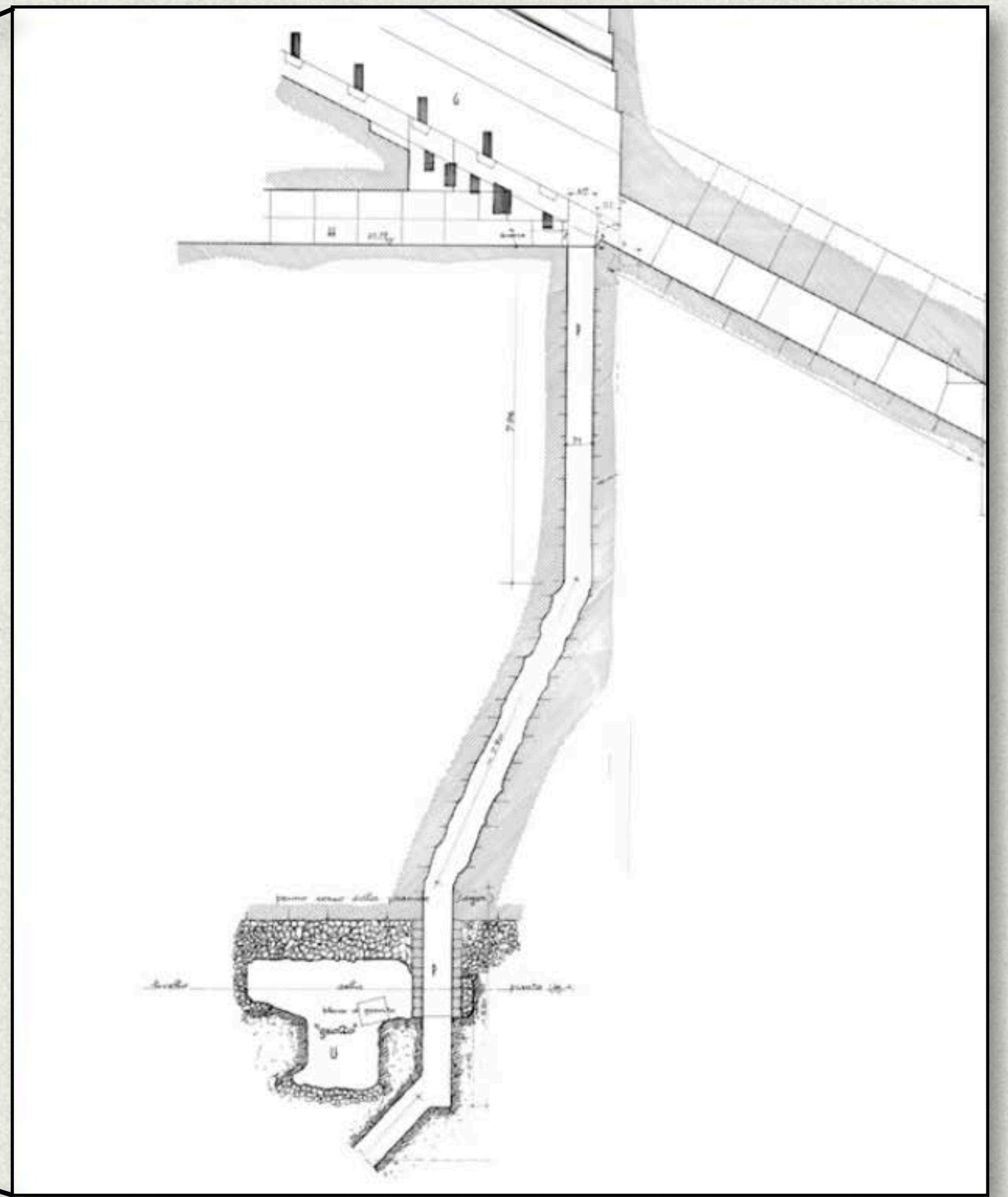
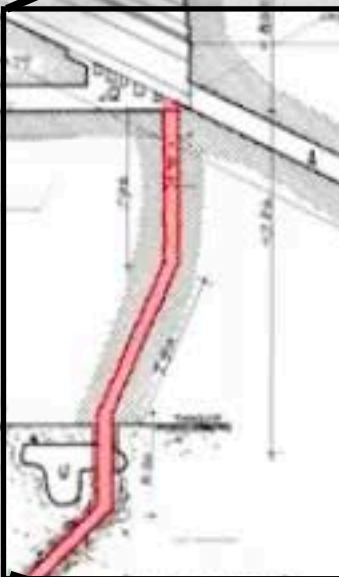
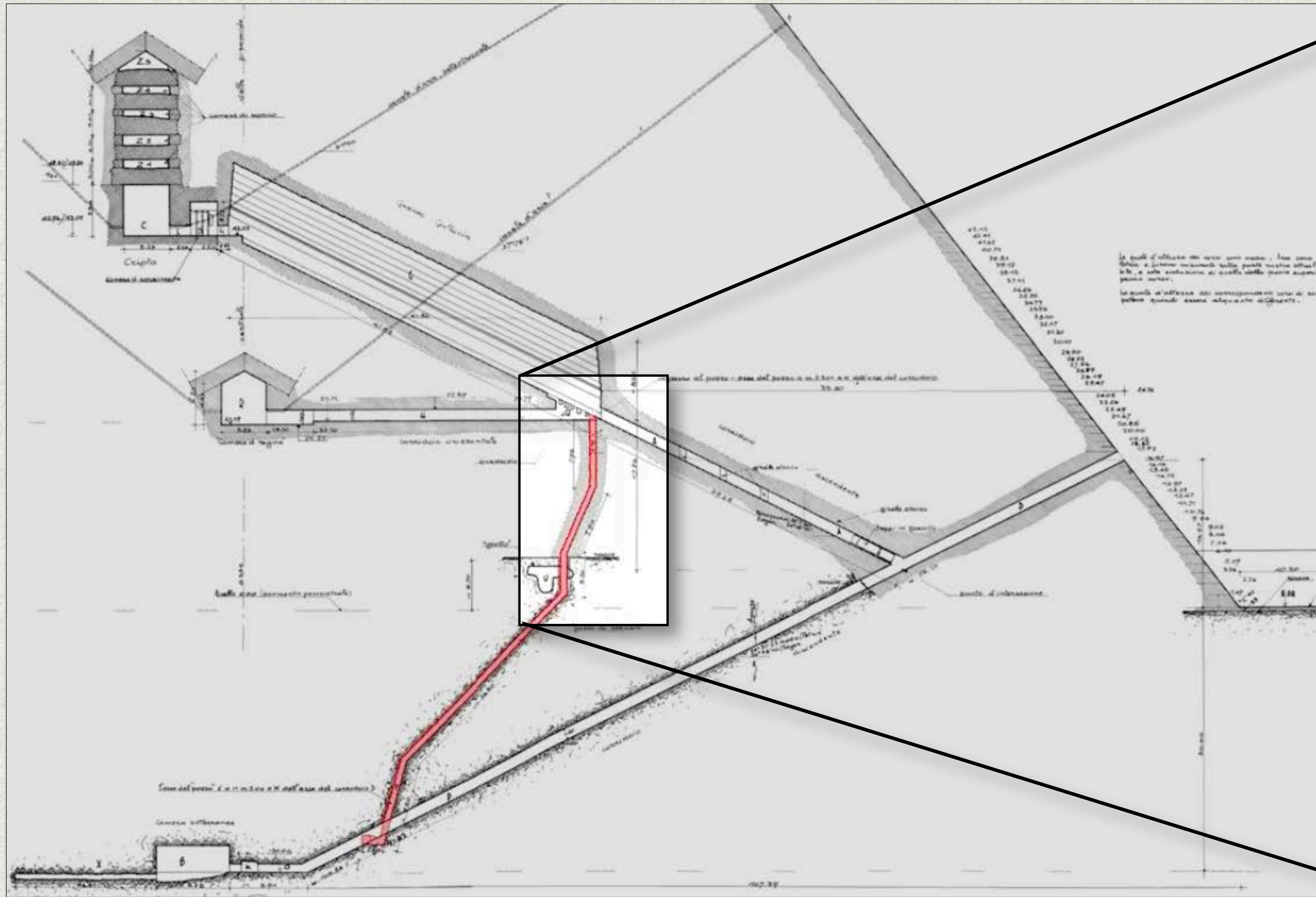
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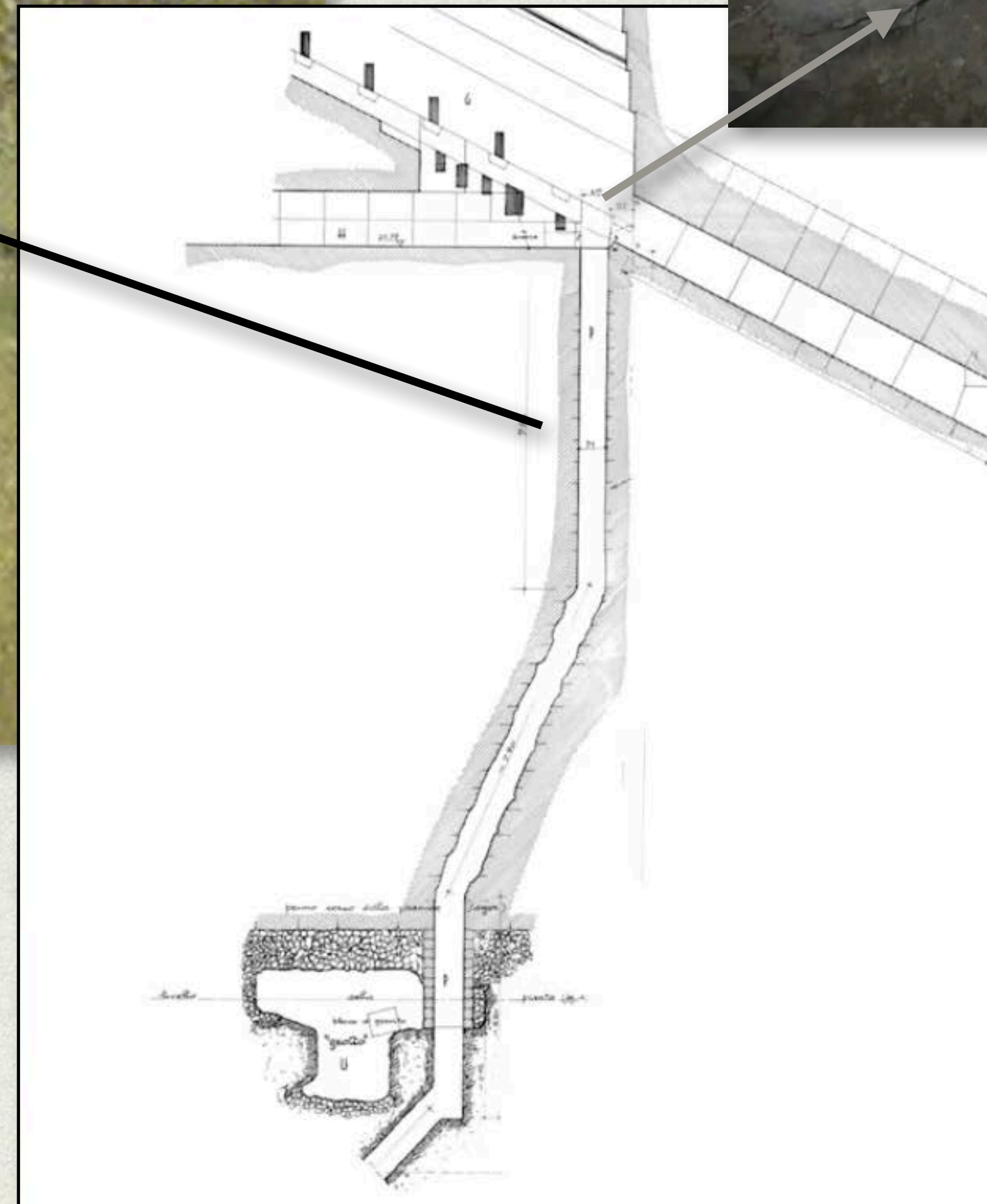
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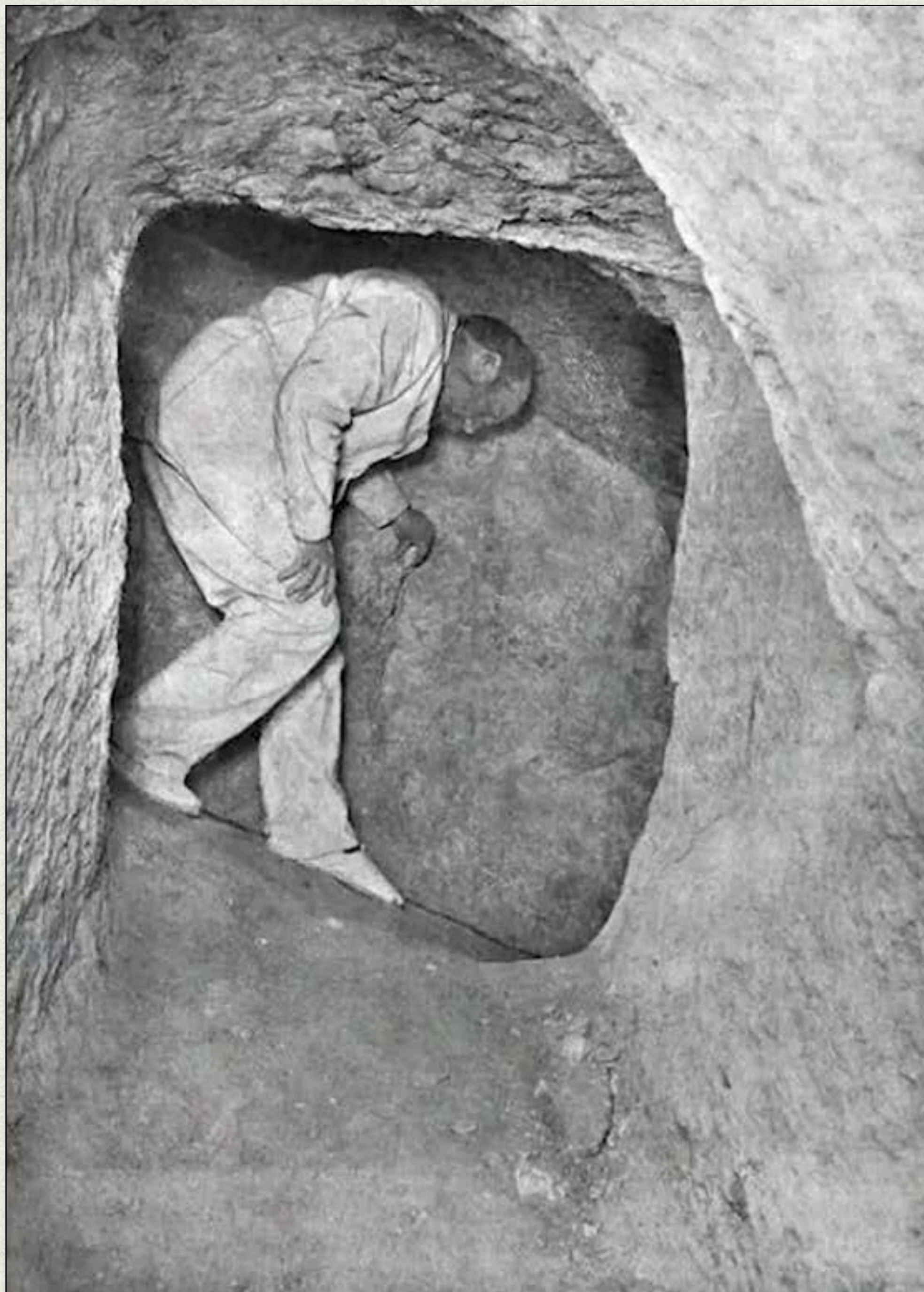
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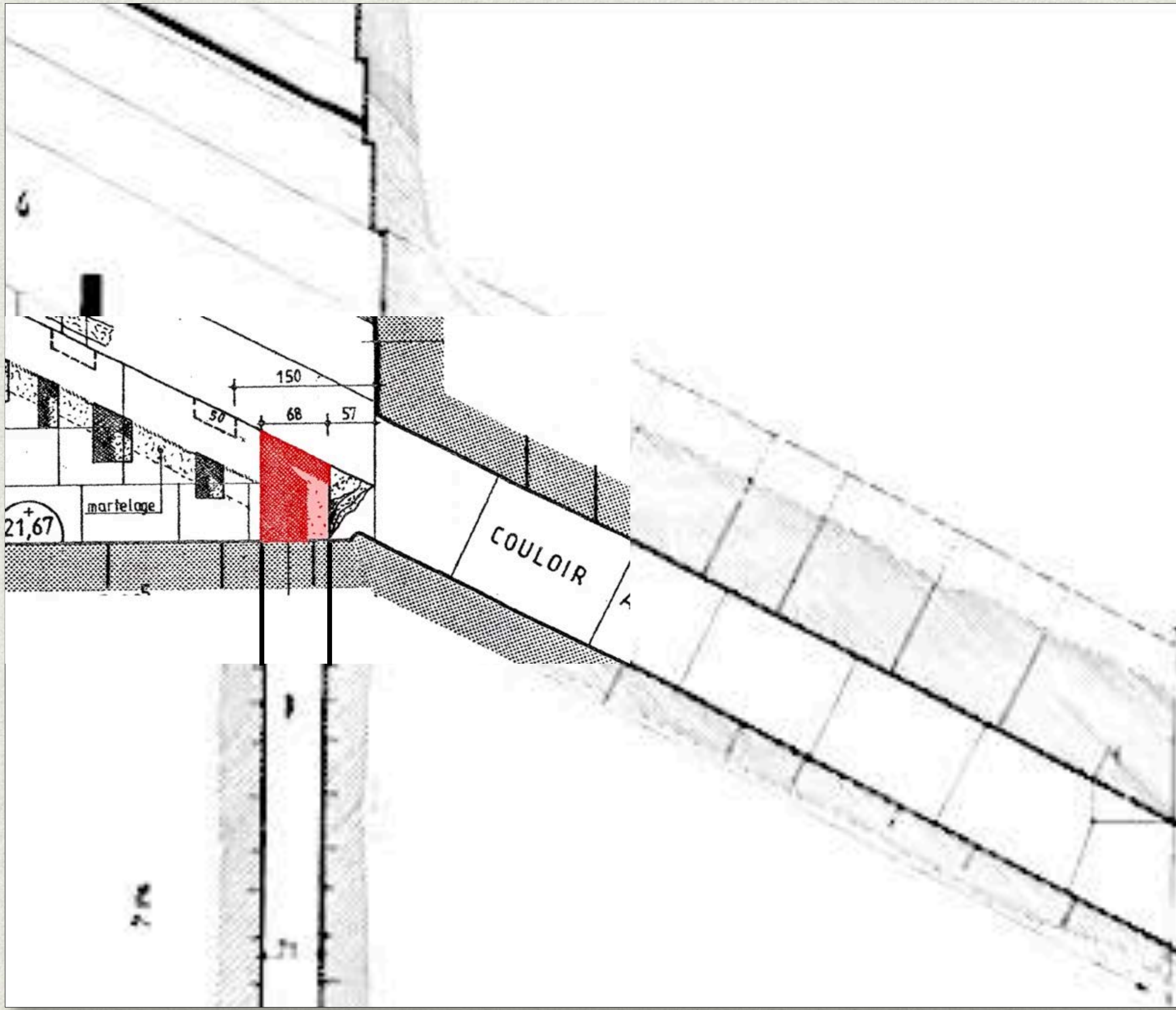


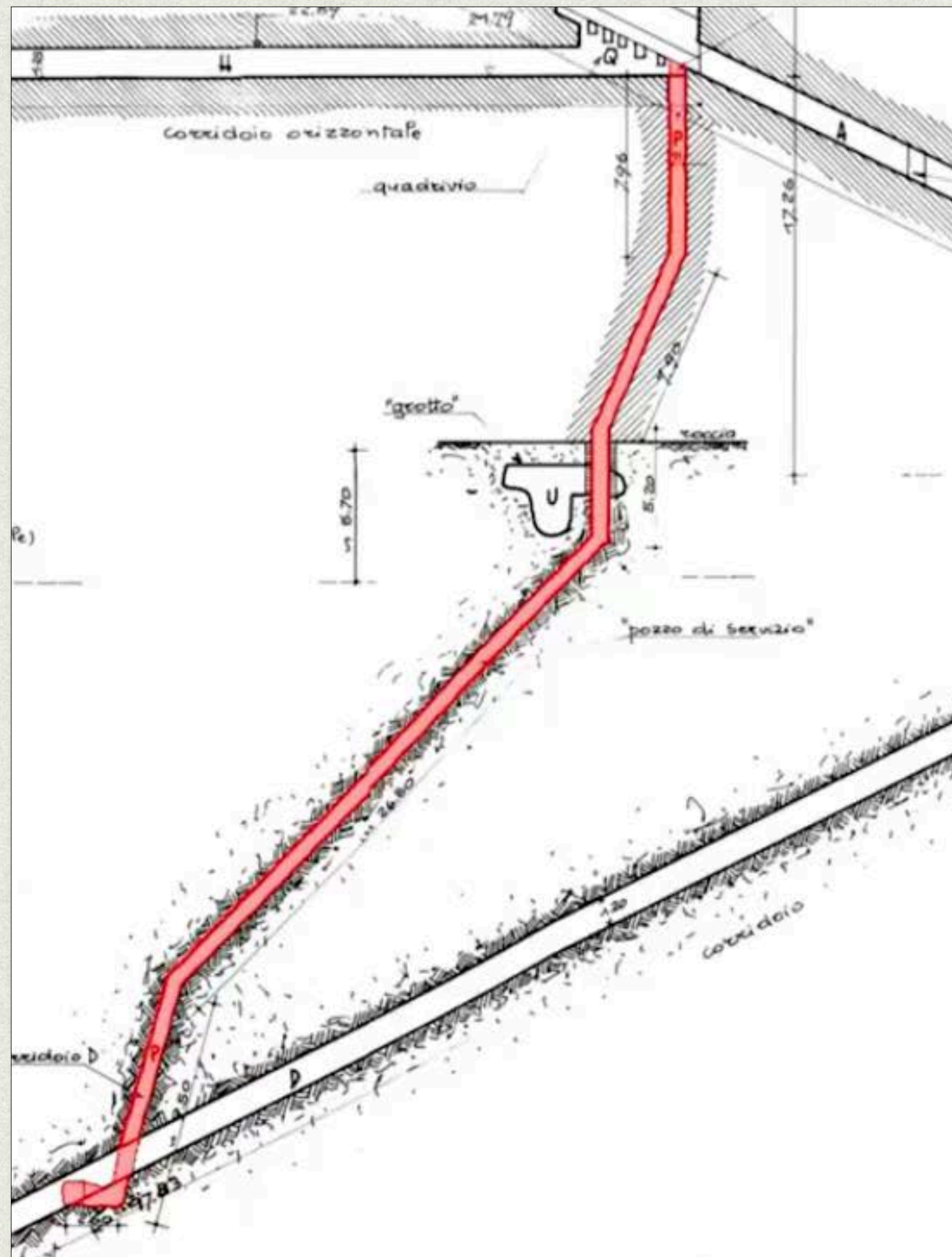
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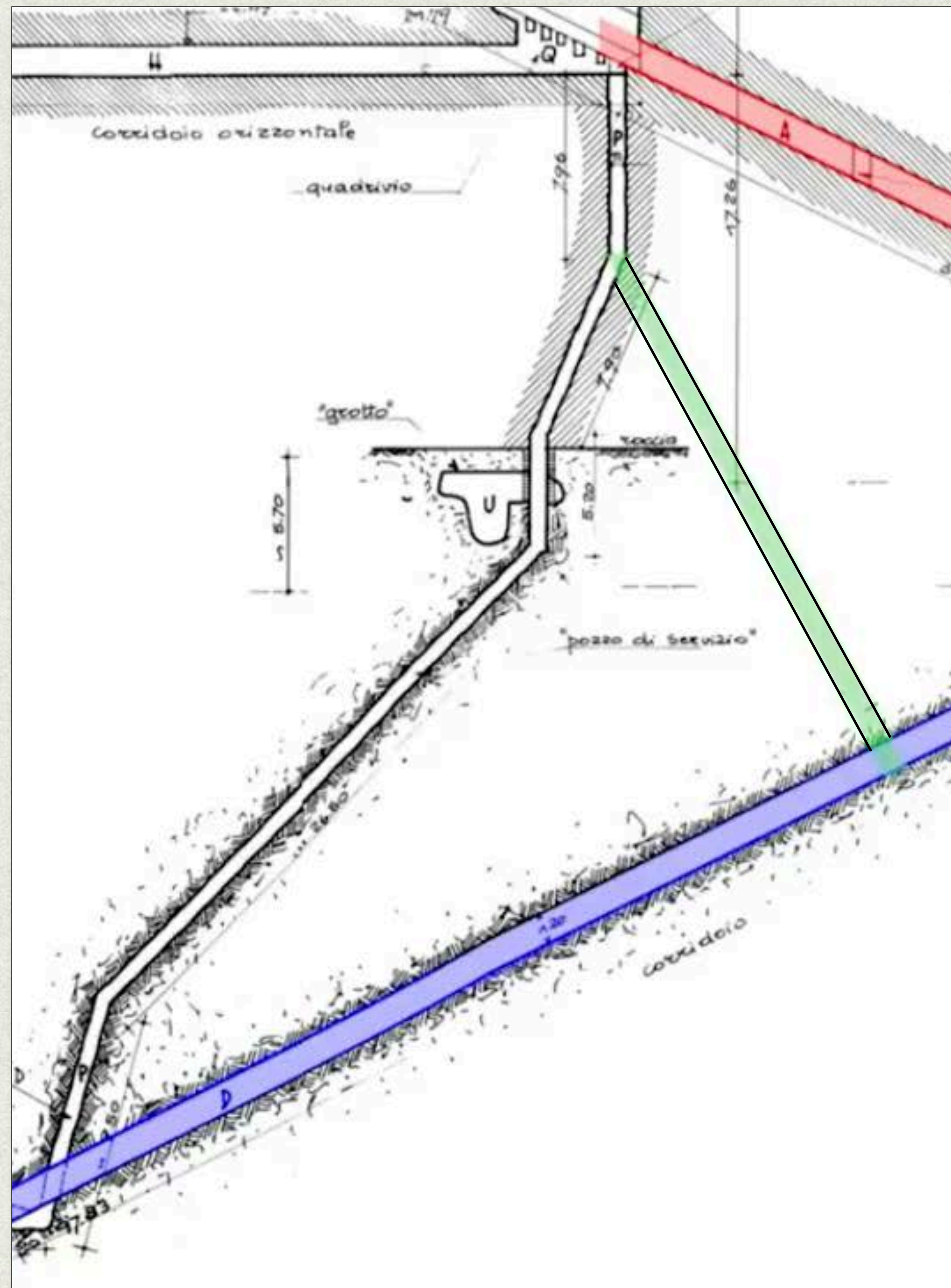


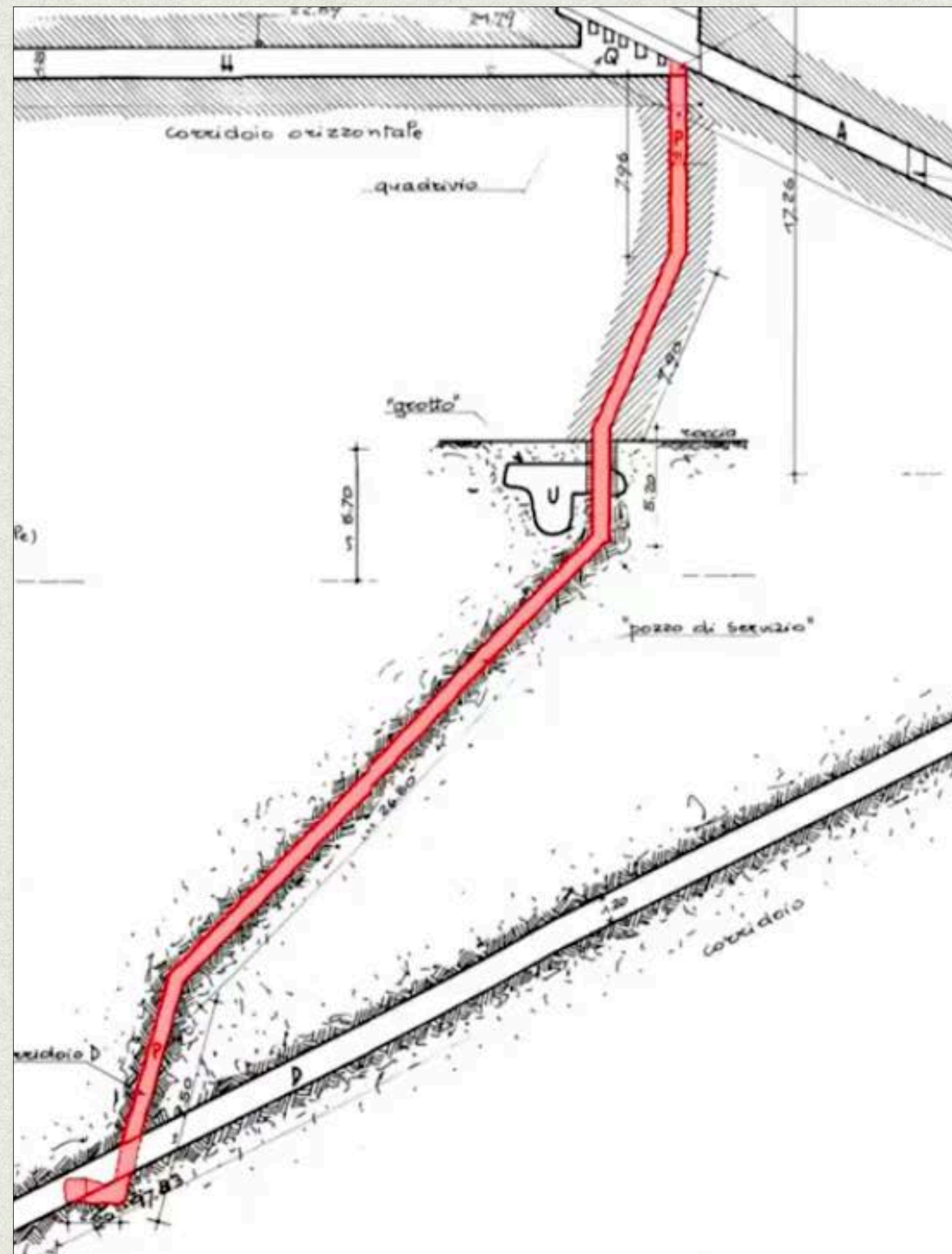


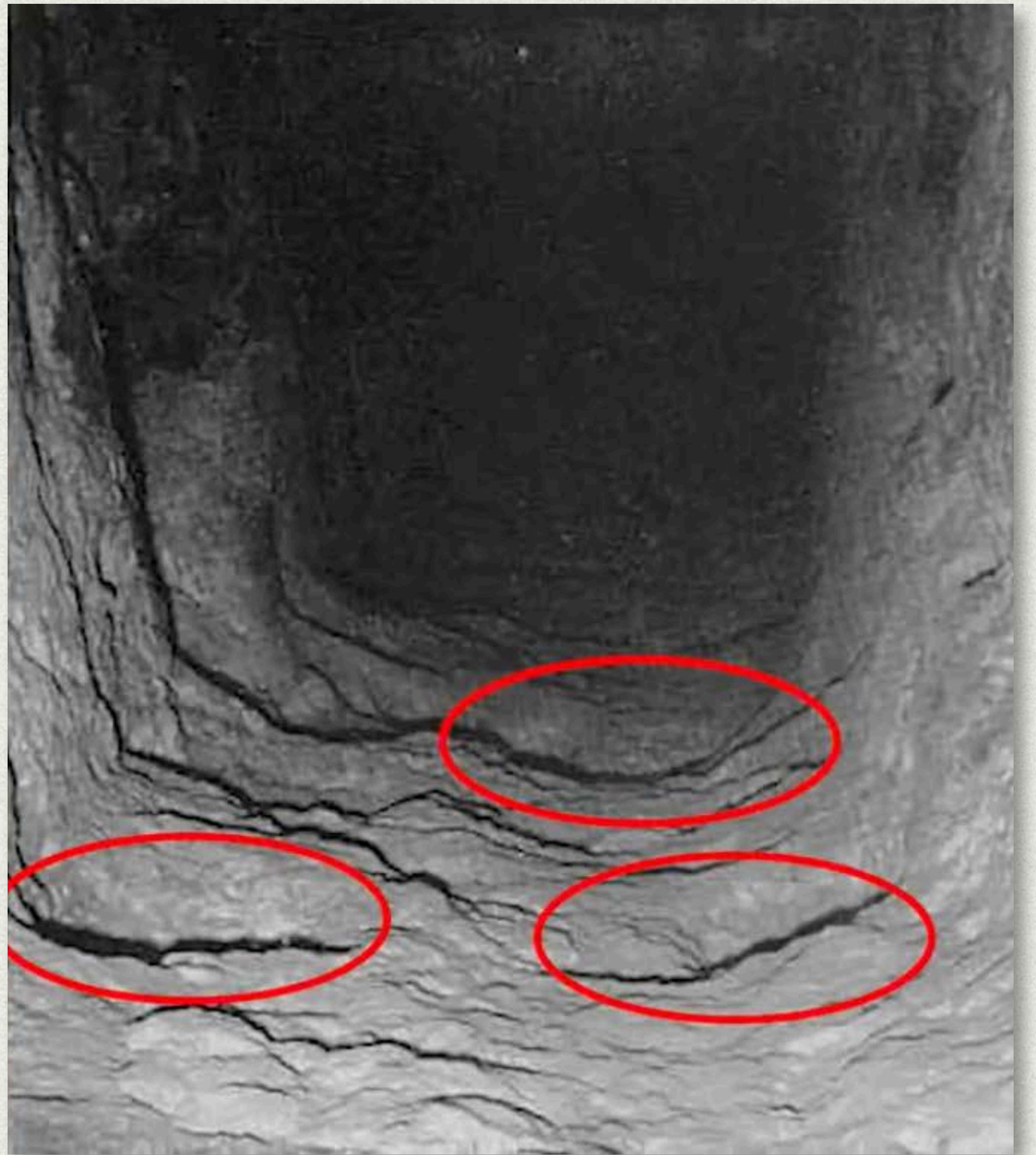
Upper part of the “well-shaft”

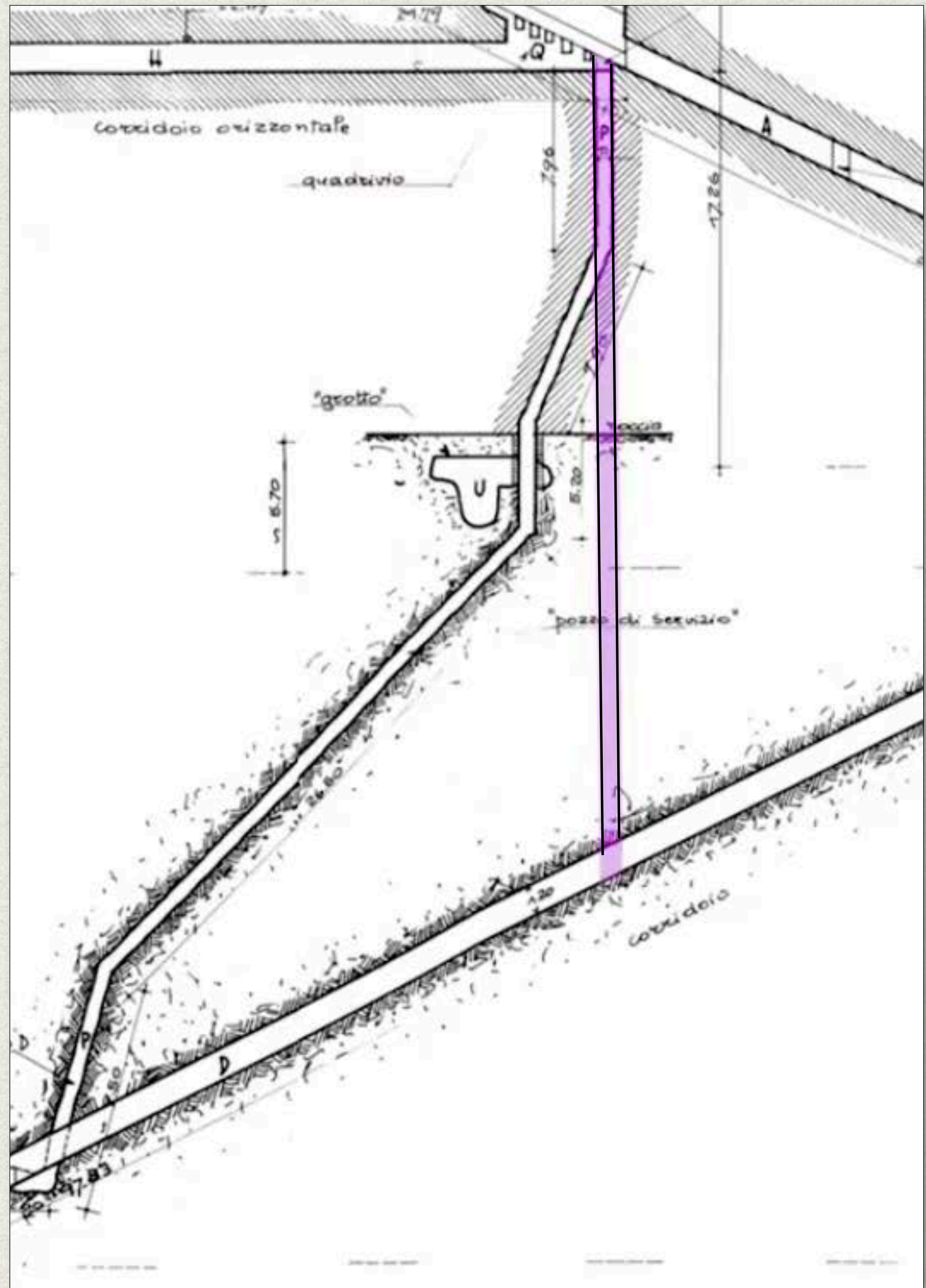












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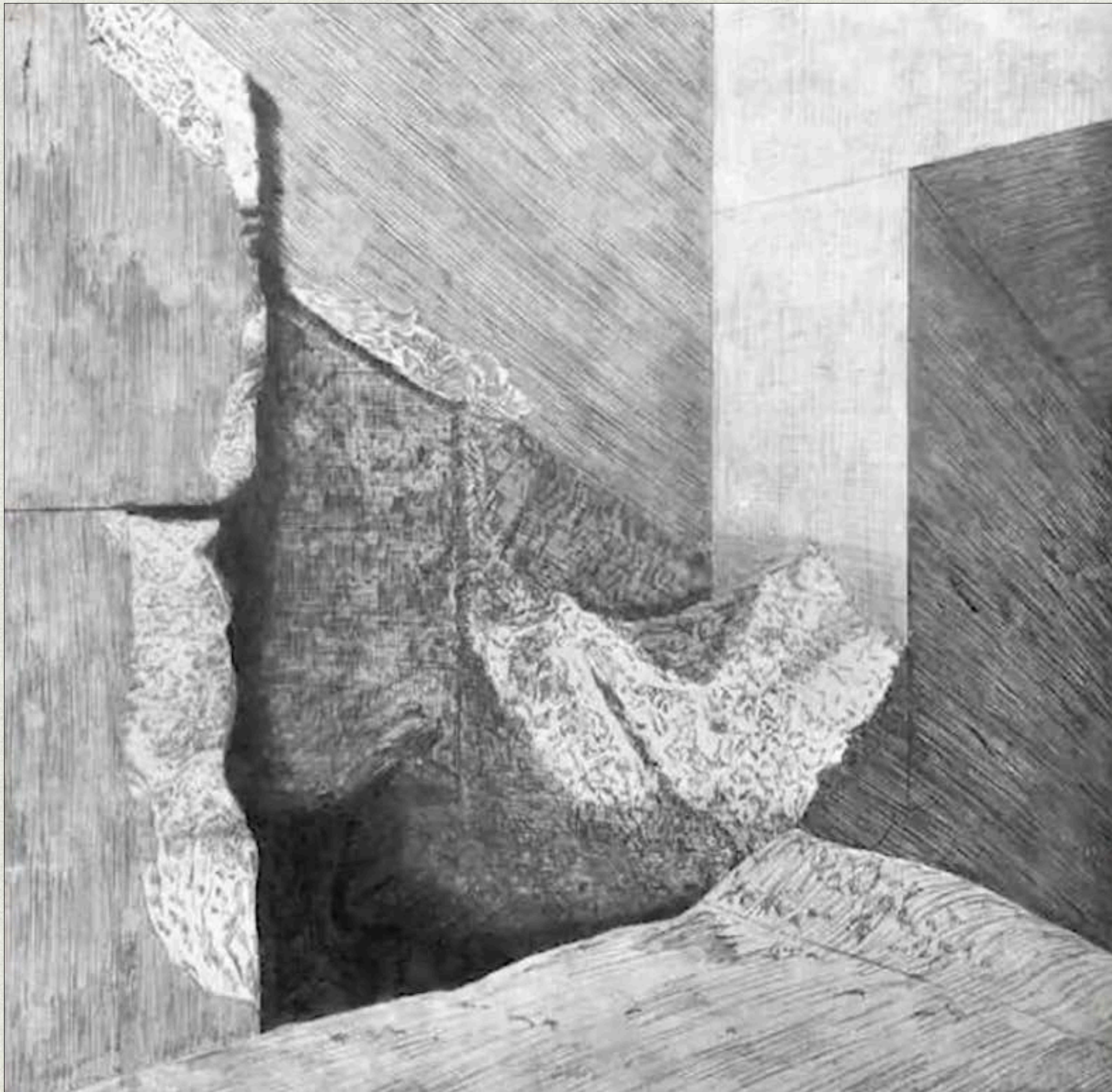
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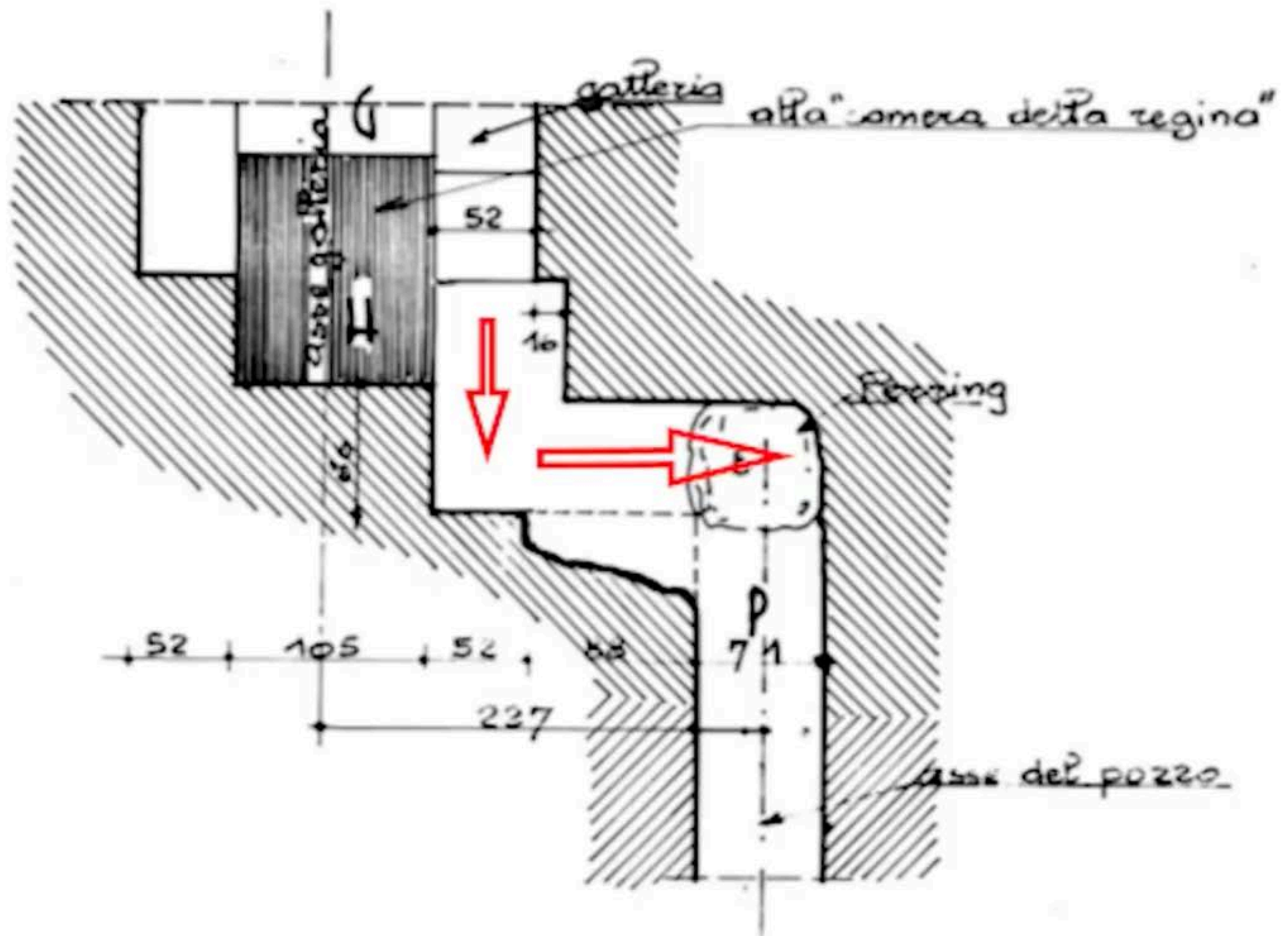
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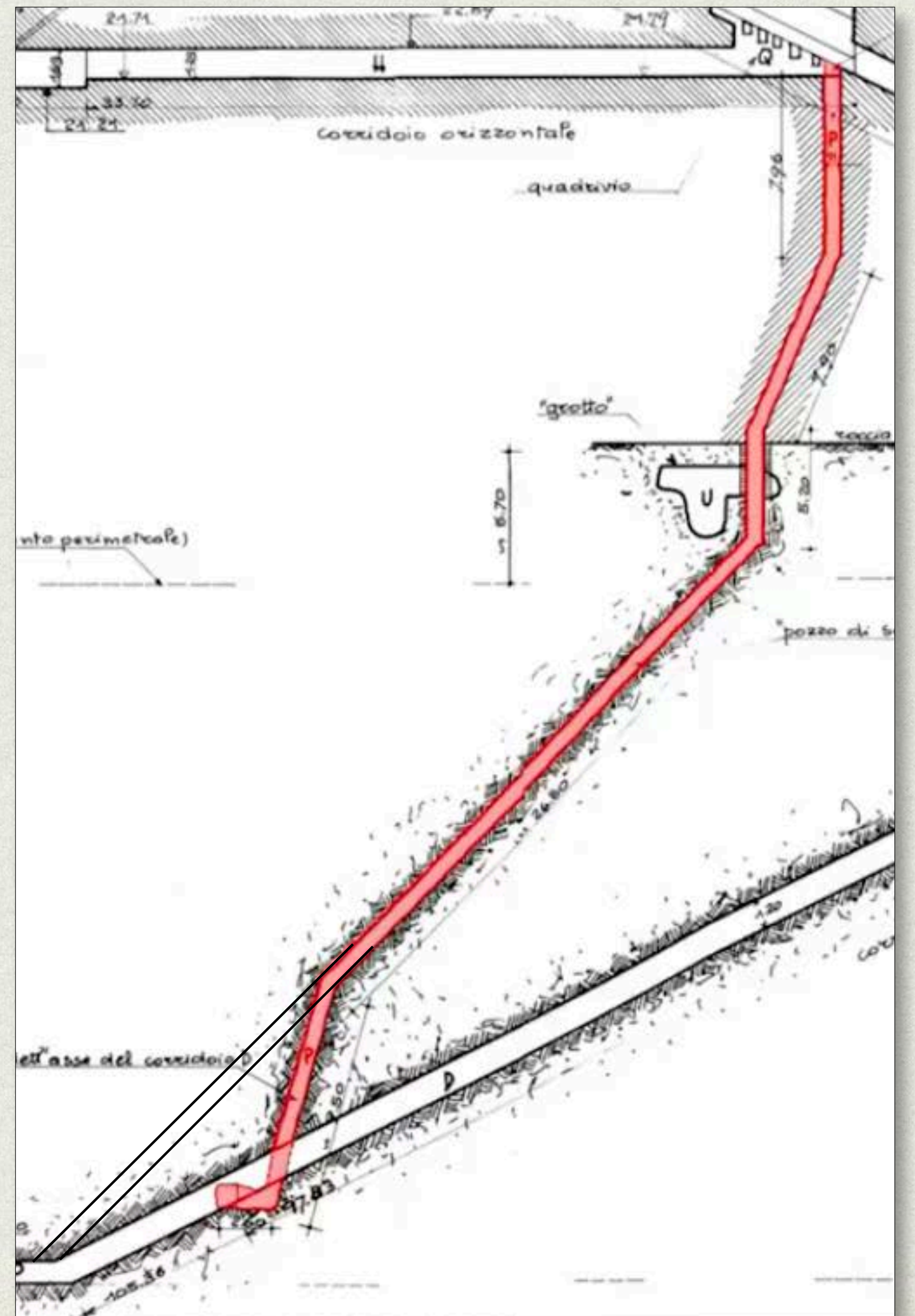
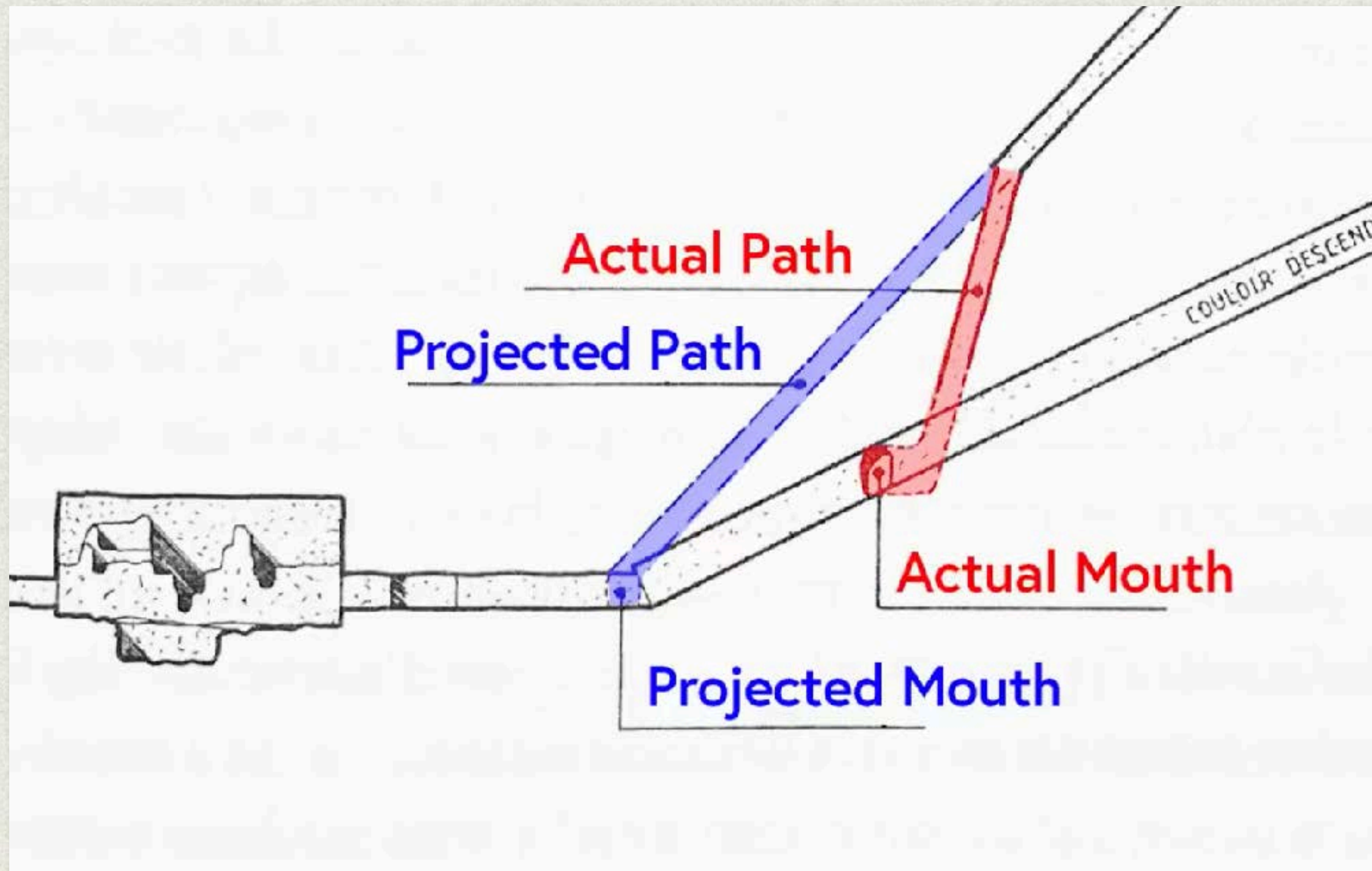
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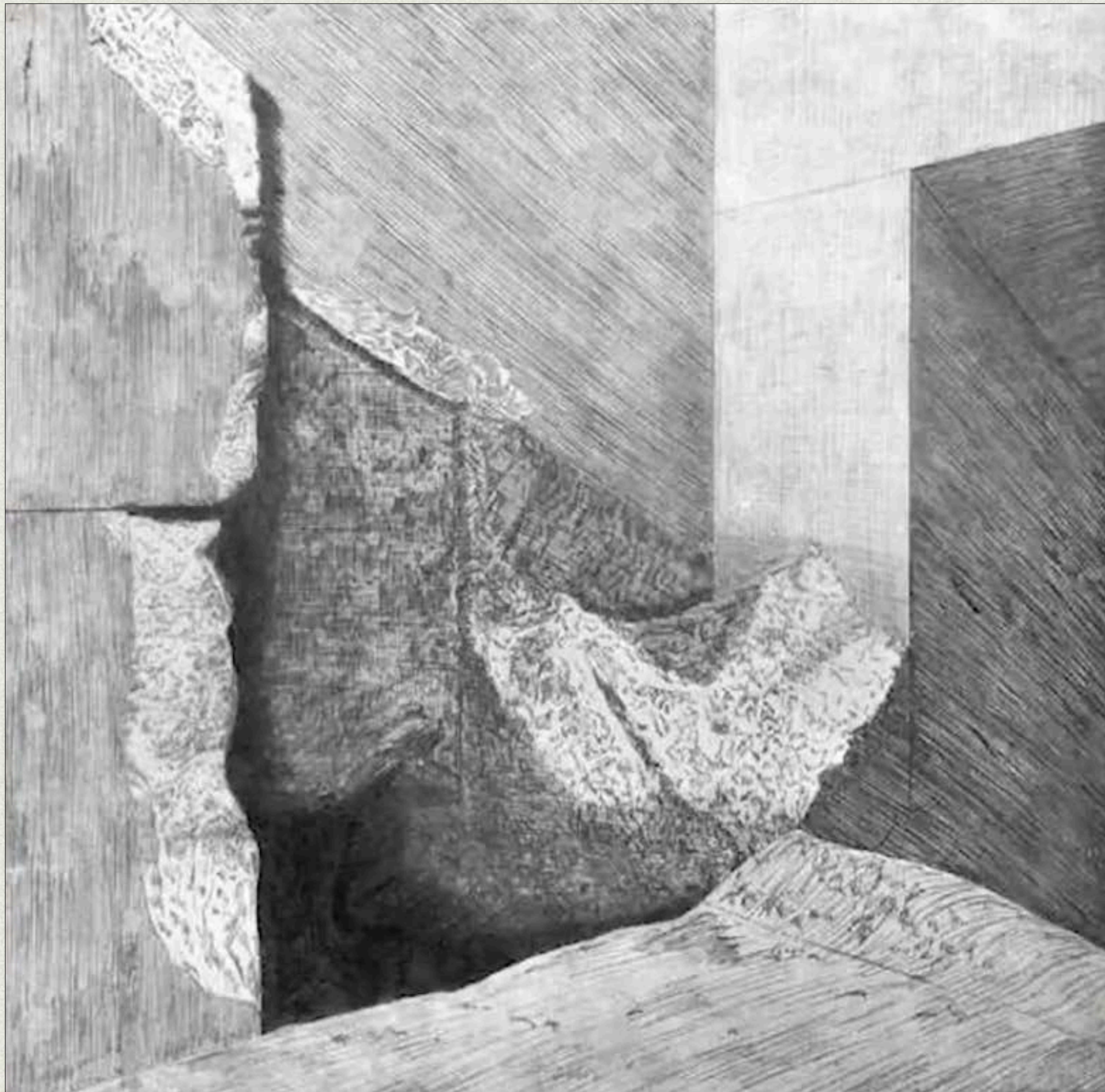
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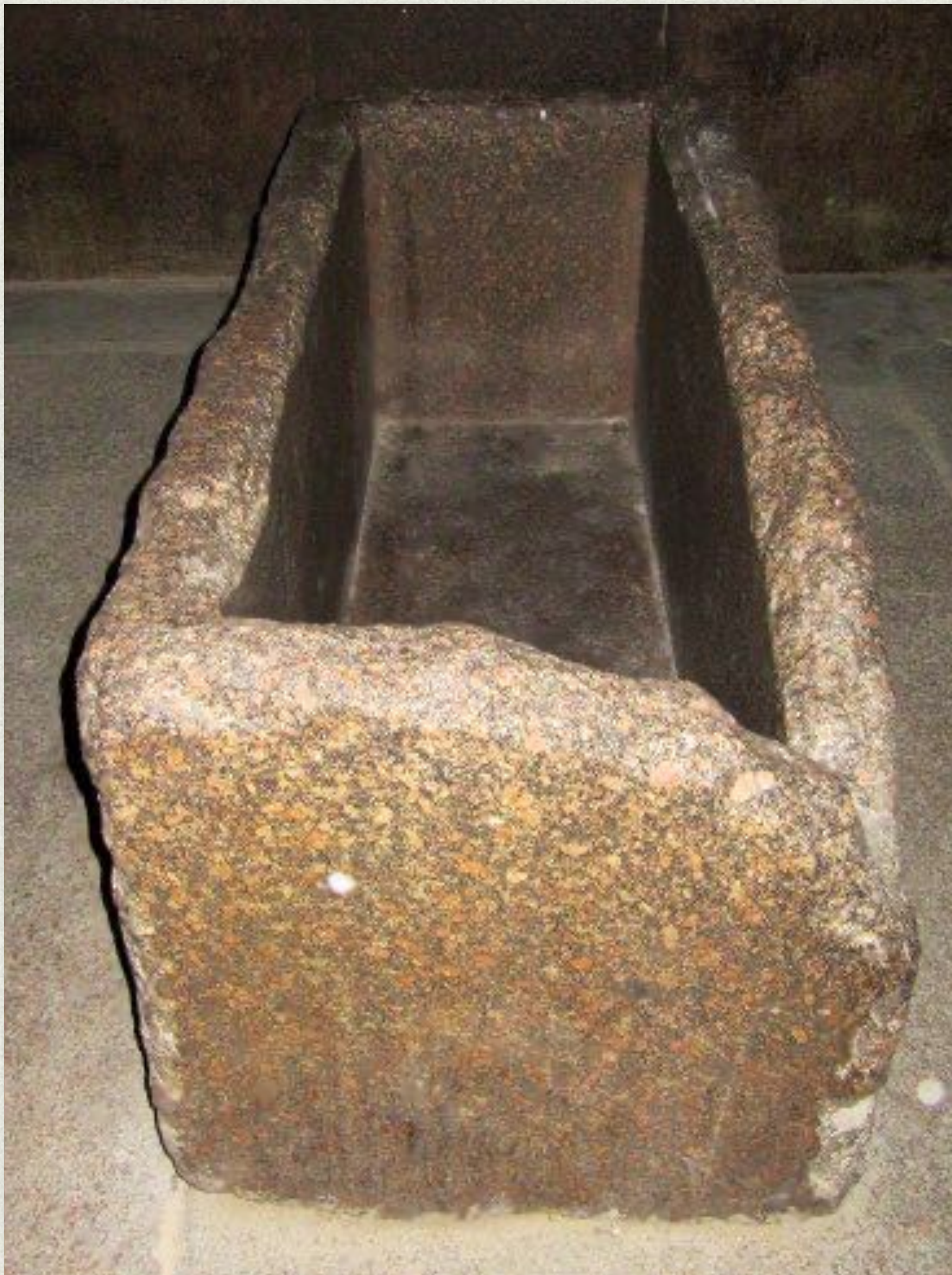
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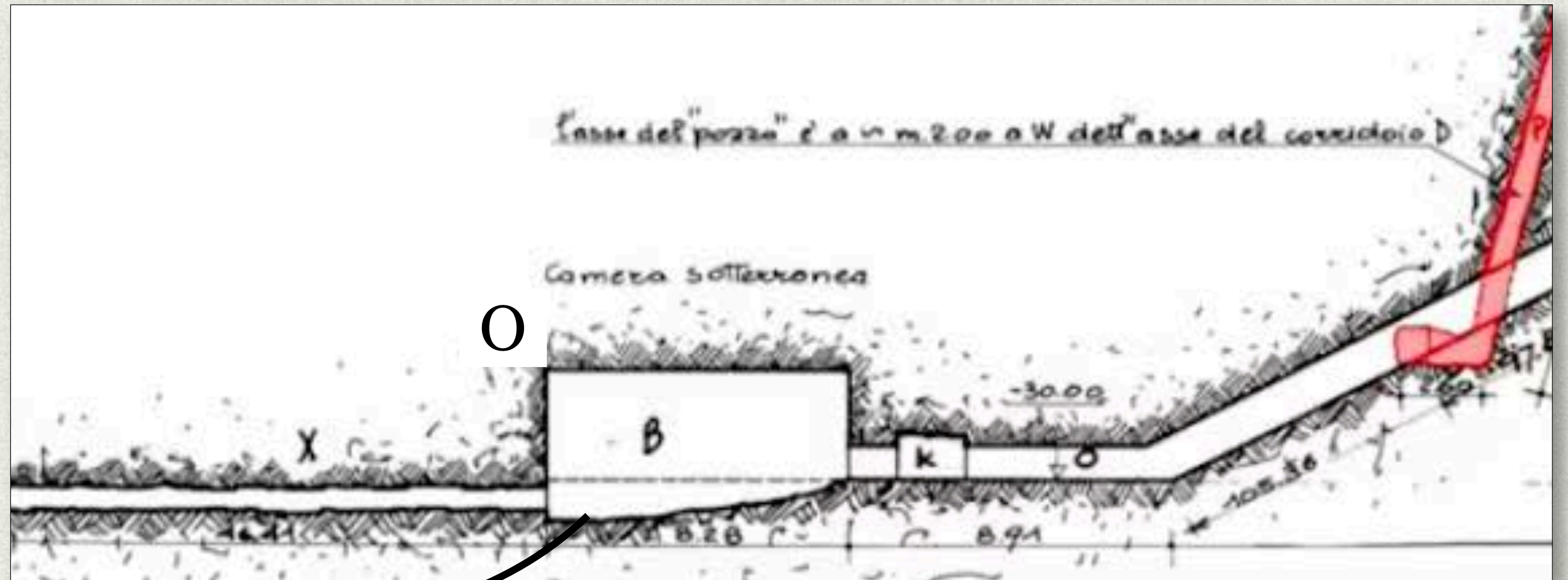
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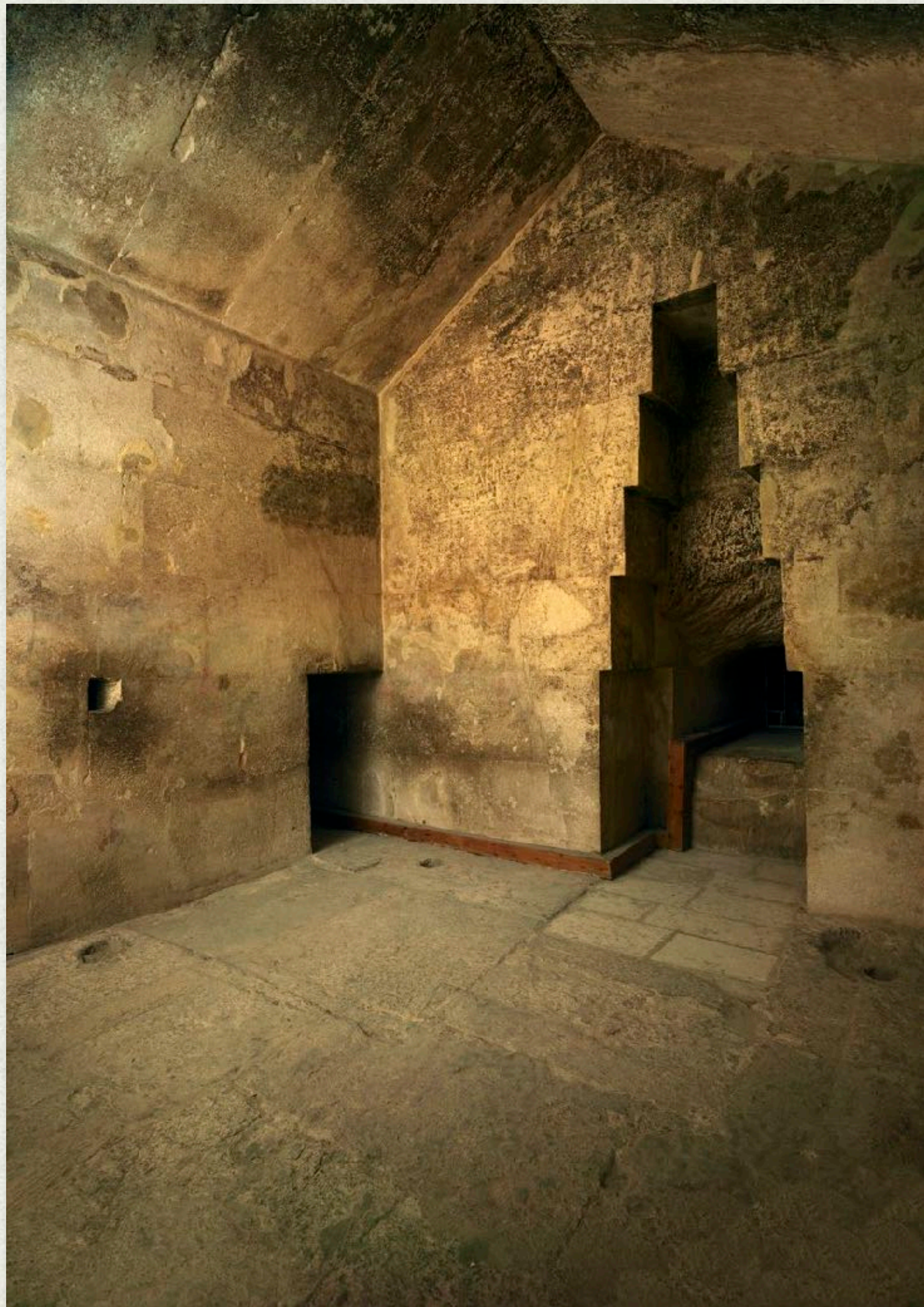
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Niche in Queen's Chamber



Grand Gallery



Tomb of Kaipure
Old Kingdom, Saqqara, Egypt

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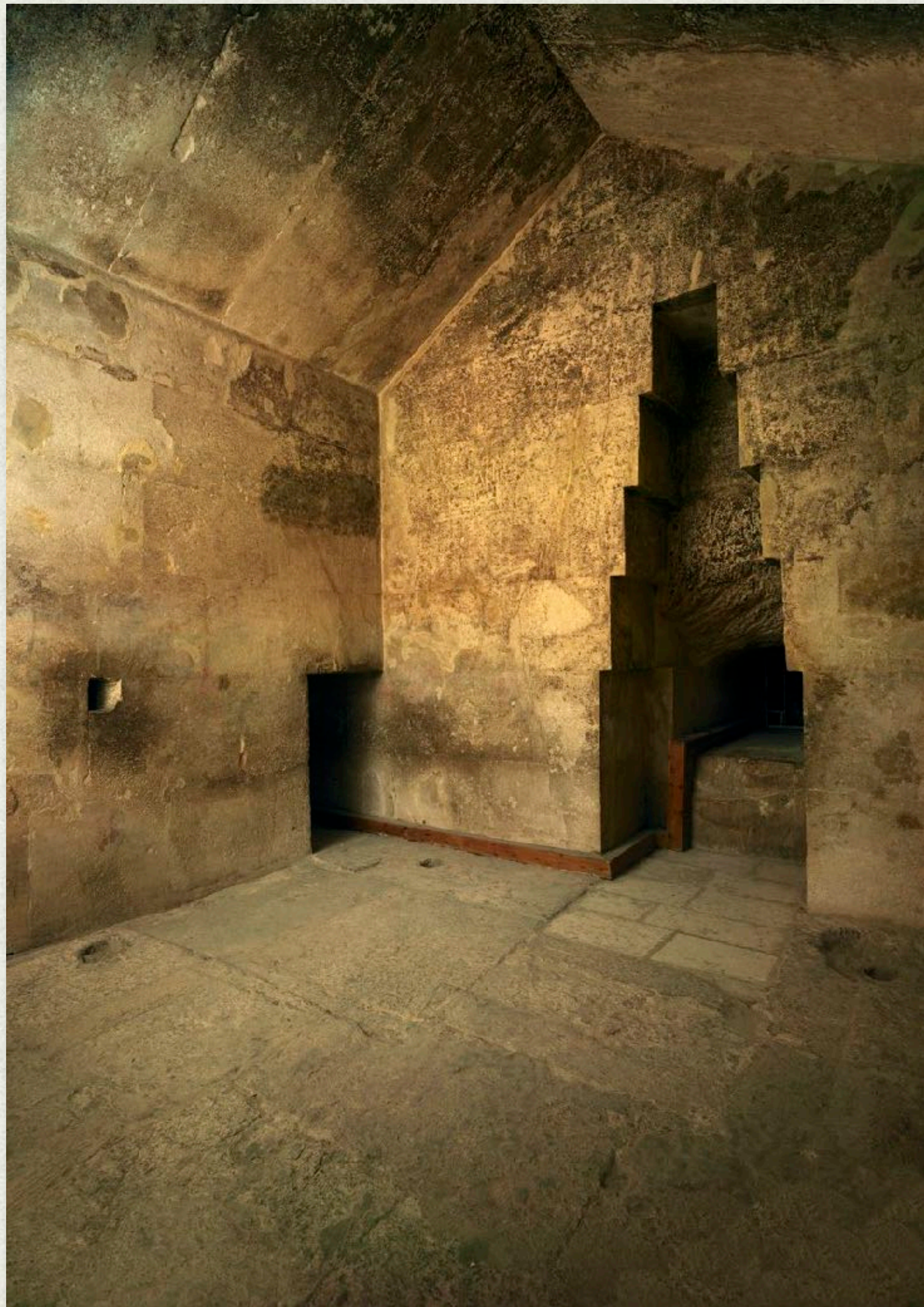
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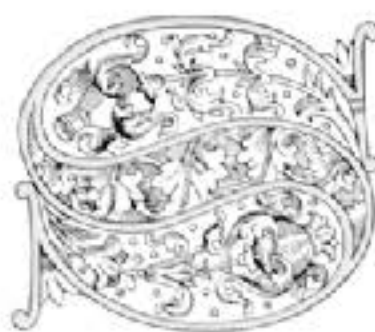
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The Great Pyramid is the only form of building that conforms to the symbolic description of the "spiritual building" spoken of in Scripture, of which Christ is said to be the "chief cornerstone." -blueletterbible.org

The Initiation of the Pyramid



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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 stones to their places by means of machines formed of short wooden planks. The first machine raised them from the ground to the top of the first step. On this there was another machine, which received the stone upon its arrival, and conveyed it to the second step, whence a third machine advanced it still higher. Either they had as many machines as there were steps in the pyramid, or possibly they had but a single machine, which, being easily moved, was transferred from tier to tier as the stone rose. Both accounts are given, and therefore I mention both. The upper portion of the pyramid was finished first, then the middle, and finally the part which was lowest and nearest the ground. There is an inscription in Egyptian characters on the pyramid which records the quantity of radishes, onions, and garlic consumed by the labourers who constructed it, and I perfectly well remember that the interpreter who read the writing to me said that the money expended in this way was 1600 talents of silver. If this then is a true record, what a vast sum 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 [ten years], and the additional time — no small space, I imagine — which must have been occupied by the quarrying of the stones, their conveyance, and the formation of the underground apartments."

While his account is extremely colorful, it is apparent that the Father of History, for reasons which he doubtless considered sufficient, concocted a fanciful story to conceal the true origin and purpose of the Great Pyramid. This is but one of several instances in his writings which would lead the thoughtful reader to suspect that Herodotus himself was an initiate of the Sacred Schools and consequently obligated to preserve inviolate the secrets of the ancient orders. The theory advanced by Herodotus and now generally accepted that the Pyramid was the tomb of the Pharaoh Cheops cannot be substantiated. In fact, Manetho, Eratosthenes, and Diodorus Siculus all differ from Herodotus—as well as from each other—regarding the name of the builder of this immense edifice. The sepulchral vault, which, according to the Lepsius Law of pyramid construction, should have been finished at the same time as the monument or sooner, was never completed. There is no proof that the building was erected by the Egyptians, for the elaborate carvings with which the burial chambers of Egyptian royalty are almost invariably ornamented are entirely lacking and it embodies some of the elements of their architecture or decoration, such as inscriptions, images, cartouches, paintings, and other

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OEDIPUS AND THE SPHINX.

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

There is still another answer to the riddle of the sphinx, an answer long retained by a considerable number of the Pythagorean nations of numbers. The 4, the 3, and the 2 produce the sum of 9, which is the natural number of men and also of the lower worlds. The 4 represents the ignorant man, the 3 the intellectual man, and the 2 the spiritual man. Before humanity walks on four legs, existing humanity on two legs, and in the presence of his own mind, the rational and elevated man adds the staff of wisdom. The sphinx is therefore the mystery of Nature, the embodiment of the secret doctrine, and all who answer solve her riddle perish. To pass the sphinx is to attain personal immortality.

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PYRAMID PROBLEMS

C. Piazzi Smyth asks: "Was the Great Pyramid, then, erected before the invention of hieroglyphics, and previous to the birth of the Egyptian religion?" Time may yet prove that the upper chambers of the Pyramid were a sealed mystery before the establishment of the Egyptian empire. In the subterranean chamber, however, are markings which indicate that the Romans gained admission there. In the light of the secret philosophy of the Egyptian initiates, W. W. Harmon, by a series of extremely complicated yet exact mathematical calculations, determines that the first ceremonial of the Pyramid was performed 68,890 years ago on the occasion when the star Vega for the first time sent its ray down the descending passage into the pit. The actual building of the Pyramid was accomplished in the period of from ten to fifteen years immediately preceding this date.

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The Great Pyramid was built of limestone and granite throughout, the two kinds of rock being combined in a peculiar and significant manner. The stones were trued with the utmost precision, and the cement used was of such remarkable quality that it is now practically as hard as the stone itself. The limestone blocks were sawed with bronze saws, the teeth of which were diamonds or other jewels. The chips from the stones were piled against the north side of the plateau on which the structure stands, where they form an additional buttress to aid in supporting the weight of the structure. The entire Pyramid is an example of perfect orientation and actually squares the circle. This last is accomplished by dropping a vertical line from the apex of the Pyramid to its base line. If this vertical line be considered as the radius of an imaginary circle, the length of the circumference of such a circle will be found to equal the sum of the base lines of the four sides of the Pyramid.

If the passage leading to the King's Chamber and the Queen's Chamber was sealed up thousands of years before the Christian Era, those later admitted into the Pyramid Mysteries must have received their initiations in subterranean galleries now unknown. Without such galleries there could have been no possible means of ingress or egress, since the single surface entrance was completely closed with casing stones. If not blocked by the mass of the Sphinx or concealed in some part of that image, the secret entrance may be either in one of the adjacent temples or upon the sides of the limestone plateau.

Attention is called to the granite plugs filling the ascending passageway to the Queen's Chamber which Caliph al Mamoun was forced practically to pulverize before he could clear a way into the upper chambers. C. Piazzi Smyth notes that the positions of the stones demonstrate that they were set in place from above—which made it necessary for a considerable number of workmen to depart from the upper chambers. How did they do it? Smyth believes they descended through the well (see diagram), dropping the ramp stone into place behind them. He further contends that robbers probably used the well as a means of getting into the upper chambers. The ramp stone having been set in a bed of plaster, the robbers were forced to break through it, leaving a jagged opening. Mr. Dupré, an architect who has spent years investigating the pyramids, differs from Smyth, however, in that he believes the well itself to be a robbers' hole, being the first successful attempt made to enter the upper chambers from the subterranean chamber, then the only open section of the Pyramid.

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THE SPHINX

Although the Great Pyramid, as Ignatius Donnelly has demonstrated, is patterned after an antediluvian type of architecture, examples of which are to be found in nearly every part of the world, the Sphinx (*Hu*) is typically Egyptian. The stele between its paws states the Sphinx is an image of the Sun God, Harmackis, which was evidently made in the similitude of the Pharaoh during whose reign it was chiseled. The statue was restored and completely excavated by Tahutmes IV as the result of a vision in which the god had appeared and declared himself oppressed by the weight of the sand about his body. The broken beard of the Sphinx was discovered during excavations between the front paws. The steps leading up to the Sphinx and also the temple and altar between the paws are much later additions, probably Roman, for it is known that the Romans reconstructed many Egyptian antiquities. The shallow depression in the crown of the head, once thought to be the terminus of a closed-up passageway leading from the Sphinx to the Great Pyramid, was merely intended to help support a headdress now missing.

Metal rods have been driven into the Sphinx in a vain effort to discover chambers or passages within its body. The major part of the Sphinx is a single stone, but the front paws have been built up of smaller stones. The Sphinx is about 200 feet long, 70 feet high, and 38 feet wide across the shoulders. The main stone from which it was carved is believed by some to have been transported from distant quarries by methods unknown, while others assert it to be native rock, possibly an outcropping somewhat resembling the form into which it was later carved. The theory once advanced that both the Pyramid and the Sphinx were built from artificial stones made on the spot has been abandoned. A careful analysis of the limestone shows it to be composed of small sea creatures called *mmmulites*.

The popular supposition that the Sphinx was the true portal of the Great Pyramid, while it survives with surprising tenacity, has never been substantiated. P. Christian presents this theory as follows, basing it in part upon the authority of Iamblichus:

"The Sphinx of Gizeh, says the author of the *Traité des Mystères*, served as the entrance to the sacred subterranean chambers in which the trials of the initiate were undergone. This entrance, obstructed in our day by sands and rubbish, may still be traced between the forelegs of the crouched colossus. It was formerly closed by a bronze gate whose secret spring could be operated only by the Magi. It was guarded by public respect and a sort of religious fear maintained its inviolability better than armed protection would have done. In the belly of the Sphinx were cut out galleries leading to the subterranean part of the Great Pyramid. These galleries were so artfully crisscrossed along their course to the Pyramid that in setting forth into the passage without a guide through this network, one ceaselessly and inevitably returned to the starting point." (See *Histoire de la Magie*.)

Unfortunately, the bronze door referred to cannot be found, nor is there any evidence that it ever existed. The passing centuries have wrought many changes in the colossus, however, and the original opening may have been closed.

Nearly all students of the subject believe that subterranean chambers exist beneath the Great Pyramid. Robert Ballard writes: "The priests of the Pyramids of Lake Moeris had their vast subterranean residences. It appears to me more than probable that those of Gizeh were similarly provided. And I may go further—Out of these very caverns may have been excavated the limestone of which the Pyramids were built. * * * In the bowels of the limestone ridge on which

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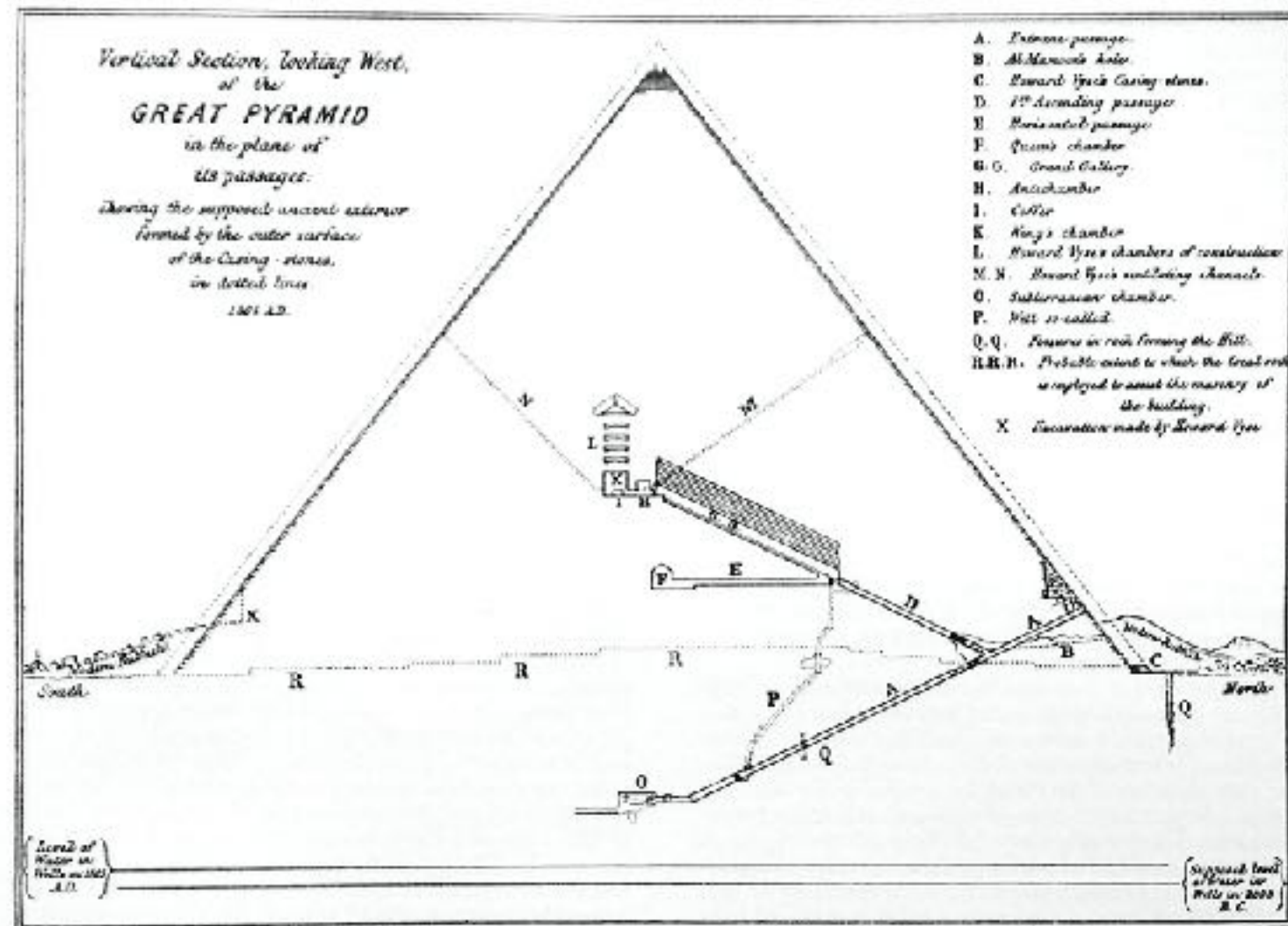
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From Smith's Life and Work at the Great Pyramid.

A VERTICAL SECTION OF THE GREAT PYRAMID.

The Great Pyramid stands upon a limestone plateau at the base of which, according to ancient history, the Nile once flowed, thus supplying a method of transportation for the huge blocks used in its construction. Presuming that the capstone was originally in place, the Pyramid is, according to John Taylor, in round figures 486 feet high, the base of each side is 754 feet long, and the entire structure covers a ground area of more than 13 acres.

The Great Pyramid is the only one in the group at Gizeh—in fact, as far as known, the only one in Egypt—that has chambers within the actual body of the Pyramid itself. For this reason it is said to refute the Lepsius Law, which asserts that each of these structures is a monument raised over a subterranean chamber in which a ruler is entombed. The Pyramid contains four chambers, which in the diagram are lettered K, H, F, and O.

The King's Chamber (K) is an oblong apartment 30 feet long, 17 feet wide, and 19 feet high (disregarding fractional parts of a foot in each case), with a flat roof consisting of nine great stones, the largest in the Pyramid. Above the King's Chamber are five low compartments (L), generally termed construction chambers. In the lowest of these the so-called Alimphopha of the Pyramid Cause are located. The roof of the fifth construction chamber is pitched. At the end of the King's Chamber opposite the entrance stands the famous sarcophagus, or altar (I), and behind it is a shallow opening in the rock dug in the hope of discovering valuables. Two channels (M, N) passing through the entire body of the Pyramid terminate in the King's Chamber. In 1837 this is supposed to establish that the building was not intended for a tomb.

Between the upper end of the Grand Gallery (G, G) and the King's Chamber is a small antechamber (H), its extreme length 9 feet, its extreme width 4 feet, and its extreme height 23 feet, with the walls ground for purposes now unknown. In the lower part of the Grand Gallery is a wall of stone in two sections with a peculiar boss or knob protruding about 18 inches from the surface of the upper part facing the Grand Gallery. This stone does not reach to the floor of the antechamber and those entering the King's Chamber must pass under the slab. From the King's Chamber the Grand Gallery—157 feet in length, 28 feet in height, 7 feet in width at its widest point and decreasing to 23 feet at the north end—overlaps the top of the stones forming the walls—descends to a little above the level of the Queen's Chamber. Here a gallery (E) branches off, passing more than 100 feet back, towards the center of the Pyramid and opening into the Queen's Chamber (F). The Queen's Chamber is 30 feet long, 27 feet wide, and 20 feet high. It is said to be a great vault of masonry. Air passages are also said to lead from the Queen's Chamber, but these were not open originally. In the east wall of the Queen's Chamber is a peculiar niche of gradually converging sides, which, in all likelihood, may prove to be a mineral entrance way.

At the point where the Grand Gallery ends and the horizontal passage towards the Queen's Chamber begins is the entrance to the well and also the opening leading down the first ascending passage (D) to the level where this passage meets the descending passage (A) leading from the outer wall of the Pyramid down to the subterranean chamber. After descending 50 feet down the well (P), the ground is reached. Continuing through the floor of the passage the well leads downward 133 feet to the descending entrance passage (A), which it meets a short distance before this passage becomes horizontal and leads to the subterranean chamber.

The subterranean chamber (O) is about 40 feet long and 27 feet wide, but is extremely low, the ceiling varying in height from a little over 3 feet to about 17 feet from the rough and irregularly finished floor. From the south side of the subterranean chamber a low tunnel runs about 50 feet and then meets a dark wall. These constitute the only known openings in the Pyramid, with the exception of a few niches, exploration holes, blind passages, and the remaining numerous tunnel (B) known to the Moslems under the leadership of the Prophet's descendant, Caliph el-Nasir.

the Pyramids are built will yet be found, I feel convinced, ample information as to their uses. A good diamond drill with two or three hundred feet of rods is what is wanted to test this, and the solidarity of the Pyramids at the same time." (See *The Solution of the Pyramid Problem*.)

Mr. Ballard's theory of extensive underground apartments and quarters brings up an important problem in archeoconics. The Pyramid builders were too farsighted to endanger the permanence of the Great Pyramid by placing over five million tons of limestone and granite on any but a solid foundation. It is therefore reasonably certain that such chambers or passageways as may exist beneath the building are relatively insignificant, like those within the body of the structure, which occupy less than one sixteen-hundredth of the cubic contents of the Pyramid.

The Sphinx was undoubtedly erected for symbolical purposes at the instigation of the priestcraft. The theories that the uræus upon its forehead was originally the finger of an immense sundial and that both the Pyramid and the Sphinx were used to measure time, the seasons, and the procession of the equinoxes are ingenious but not wholly convincing. If this great creature was erected to obliterate the ancient passageway leading into the subterranean temple of the Pyramid, its symbolism would be most appropriate. In comparison with the overwhelming size and dignity of the Great Pyramid, the Sphinx is almost insignificant. Its battered face, upon which may still be seen vestiges of the red paint with which the figure was originally covered, is disfigured beyond recognition. Its nose was

broken off by a fanatical Mohammedan, lest the followers of the Prophet be led into idolatry. The very nature of its construction and the present repairs necessary to prevent the head from falling off indicate that it could not have survived the great periods of time which have elapsed since the erection of the Pyramid.

To the Egyptians, the Sphinx was the symbol of strength and intelligence. It was portrayed as androgynous to signify that they recognized the initiates and gods as partaking of both the positive and negative creative powers. Gerald Massey writes: "This is the secret of the Sphinx. The orthodox sphinx of Egypt is masculine in front and feminine behind. So is the image of Sui-Typhon, a type of horn and tail, male in front and female behind. The Pharaohs, who wore the tail of the Lioness or Cow behind them, were male in front and female behind. Like the Gods they included the dual totality of Being in one person, born of the Mother, but of both sexes as the Child." (See *The Natural Genesis*.)

Most investigators have ridiculed the Sphinx and, without even deigning to investigate the great colossus, have turned their attention to the more overwhelming mystery of the Pyramid.

THE PYRAMID MYSTERIES

The word *pyramid* is popularly supposed to be derived from *pyr*, fire, thus signifying that it is the symbolic representation of the One Divine Flame, the life of every creature. John Taylor believes the word *pyramid* to mean a "measure of wheat," while C. Piazzi Smyth favors the Coptic meaning, "a division into ten." The initiates of

THE PYRAMID MYSTERIES

The Initiation of the Pyramid



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

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

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 stones to their places by means of machines formed of short wooden planks. The first machine raised them from the ground to the top of the first step. On this there was another machine, which received the stone upon its arrival, and conveyed it to the second step, whence a third machine advanced it still higher. Either they had as many machines as there were steps in the pyramid, or possibly they had but a single machine, which, being easily moved, was transferred from tier to tier as the stone rose. Both accounts are given, and therefore I mention both. The upper portion of the pyramid was finished first, then the middle, and finally the part which was lowest and nearest the ground. There is an inscription in Egyptian characters on the pyramid which records the quantity of radishes, onions, and garlic consumed by the labourers who constructed it, and I perfectly well remember that the interpreter who read the writing to me said that the money expended in this way was 1500 talents of silver. If this then is a true record, what a vast sum must have been spent on the 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 [ten years], and the additional time — no small space, I imagine — which must have been occupied by the quarrying of the stones, their conveyance, and the formation of the underground apartments."

While his account is extremely colorful, it is apparent that the Father of History, for reasons which he doubtless considered sufficient, concocted a fraudulent story to conceal the true origin and purpose of the Great Pyramid. This is but one of several instances in his writings which would lead the thoughtful reader to suspect that Herodotus himself was an initiate of the Sacred Schools and consequently obligated to preserve inviolate the secrets of the ancient orders. The theory advanced by Herodotus and now generally accepted that the Pyramid was the tomb of the Pharaoh Cheops cannot be substantiated. In fact, Manetho, Eratosthenes, and Diodorus Siculus all differ from Herodotus—as well as from each other—regarding the name of the builder of this supreme edifice. The sepulchral vault, which, according to the Lepsius Law of pyramid construction, should have been finished at the same time as the monument or sooner, was never completed. There is no proof that the building was erected by the Egyptians, for the elaborate carvings with which the burial chambers of Egyptian royalty are almost invariably ornamented are entirely lacking and it embodies some of the elements of their architecture or decoration, such as inscriptions, images, cartouches, paintings, and other

distinctive features associated with dynastic mortuary art. The only hieroglyphics to be found within the Pyramid are a few builders' marks sealed up in the chambers of construction, first opened by Howard Vyse. These apparently were painted upon the stones before they were set in position, for in a number of instances the marks were either inverted or disfigured by the operation of fitting the blocks together. While Egyptologists have attempted to identify the crude dabs of paint as cartouches of Cheops, it is almost inconceivable that this ambitious ruler would have permitted his royal name to suffer such indignities. As the most eminent authorities on the subject are still uncertain as to the true meaning of these crude markings, whatever proof they might be that the building was erected during the fourth dynasty is certainly offset by the sea shells at the base of the Pyramid which Mr. Gab advances as evidence that it was erected before the Deluge—a theory substantiated by the much-abused Arabian traditions. One Arabian historian declared that the Pyramid

was built by the Egyptian sages as a refuge against the Flood, while another proclaimed it to have been the treasure house of the powerful antediluvian king Sheddad Ben Ad. A panel of hieroglyphs over the entrance, which the casual observer might consider to afford a solution of the mystery, unfortunately dates back no further than A. D. 1843, having been cut at that time by Dr. Lepsius as a tribute to the King of Prussia.

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 tumult 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 them up.

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 roiling and disgruntled Arabs. Pushing on toward the sound with renewed enthusiasm, they finally broke into the descending passage which leads into the subterranean chamber. They then chiseled their way around the great stone portcullis which had fallen into a position barring their progress, and attacked and removed one after another the granite plugs which for a while continued to slide down the passage leading from the Queen's Chamber above.

Finally no more blocks descended and the 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 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 sixth century the sun's rays striking the highly polished surfaces of the original casing stones caused each side of the Pyramid to appear as



From Levi's Les Merveilles de la Kaballe.

GEOPHYSICAL THE SPHINX

The Egyptian Sphinx is closely related to the Great Legend of Atlantis, who first visited the famous island prophesied by the mysterious creature with the body of a winged lion and the head of a woman which frequented the highest peaks of the Atlas. To such who passed her fair the sphinx addressed the question, "What animal is it that in the morning goes on four feet, on two on noon, and on the evening on three feet?" Those who failed to answer her riddle she devoured. "Sphinx desired the answer to be man himself, who in childhood crawled upon his hands and knees, in manhood stood erect, and in old age shuffled along supporting himself by a staff. Discovering one who knew the answer to her riddle, the sphinx cast herself from the cliff which guarded the road and perished."

There is still another answer to the riddle of the sphinx, an answer long retained by a pantheistic view of the Pythagorean values of numbers. The 4, the 3, and the 2 produce the sum of 9, which is the natural number of man and also of the lion's body. The 4 represents the ignorant man, the 3 the intellectual man, and the 2 the spiritual man. Before humanity walks on four legs, existing humanity on two legs, and in the presence of his own mind, the rational and elevated man adds the staff of wisdom. The sphinx is therefore the mystery of Nature, the embodiment of the secret doctrine, and all who answer solve her riddle perish. To pass the sphinx is to attain personal immortality.

a dazzling triangle of light. Since that time, all but two of these casing stones have disappeared. Investigation has resulted in their discovery, recut and resurfaced, in the walls of Mohammedan mosques and palaces in various parts of Cairo and its environs.

PYRAMID PROBLEMS

C. Piazzi Smyth asks: "Was the Great Pyramid, then, erected before the invention of hieroglyphics, and previous to the birth of the Egyptian religion?" Time may yet prove that the upper chambers of the Pyramid were a sealed mystery before the establishment of the Egyptian empire. In the subterranean chamber, however, are markings which indicate that the Romans gained admission there. In the light of the secret philosophy of the Egyptian initiates, W. W. Harmon, by a series of extremely complicated yet exact mathematical calculations, determines that the first ceremonial of the Pyramid was performed 68,890 years ago on the occasion when the star Vega for the first time sent its ray down the descending passage into the pit. The actual building of the Pyramid was accomplished in the period of from ten to fifteen years immediately preceding this date.

While such figures doubtless will evoke the ridicule of modern Egyptologists, they are based upon an exhaustive study of the principles of sidereal mechanics as incorporated into the structure of the Pyramid by its initiated builders. If the casing stones were in position at the beginning of the ninth century, the so-called erosion marks upon the outside were not due to water. The theory also that the salt upon the interior stones of the Pyramid is evidence that the building was once submerged is weakened by the scientific fact that this kind of stone is subject to exudations of salt. While the building may have been submerged, at least in part, during the many thousands of years since its erection, the evidence adduced to prove this point is not conclusive.

The Great Pyramid was built of limestone and granite throughout, the two kinds of rock being combined in a peculiar and significant manner. The stones were trued with the utmost precision, and the cement used was of such remarkable quality that it is now practically as hard as the stone itself. The limestone blocks were sawed with bronze saws, the teeth of which were diamonds or other jewels. The chips from the stones were piled against the north side of the plateau on which the structure stands, where they form an additional buttress to aid in supporting the weight of the structure. The entire Pyramid is an example of perfect orientation and actually squares the circle. This last is accomplished by dropping a vertical line from the apex of the Pyramid to its base line. If this vertical line be considered as the radius of an imaginary circle, the length of the circumference of such a circle will be found to equal the sum of the base lines of the four sides of the Pyramid.

If the passage leading to the King's Chamber and the Queen's Chamber was sealed up thousands of years before the Christian Era, those later admitted into the Pyramid Mysteries must have received their initiations in subterranean galleries now unknown. Without such galleries there could have been no possible means of ingress or egress, since the single surface entrance was completely closed with casing stones. If not blocked by the mass of the Sphinx or concealed in some part of that image, the secret entrance may be either in one of the adjacent temples or upon the sides of the limestone plateau.

Attention is called to the granite plugs filling the ascending passageway to the Queen's Chamber which Caliph al Mamoun was forced practically to pulverize before he could clear a way into the upper chambers. C. Piazzi Smyth notes that the positions of the stones demonstrate that they were set in place from above—which made it necessary for a considerable number of workmen to depart from the upper chambers. How did they do it? Smyth believes they descended through the well (see diagram), dropping the ramp stone into place behind them. He further contends that robbers probably used the well as a means of getting into the upper chambers. The ramp stone having been set in a bed of plaster, the robbers were forced to break through it, leaving a jagged opening. Mr. Dupré, an architect who has spent years investigating the pyramids, differs from Smyth, however, in that he believes the well itself to be a robbers' hole, being the first successful attempt made to enter the upper chambers from the subterranean chamber, then the only open section of the Pyramid.

Mr. Dupré bases his conclusion upon the fact that the well is merely a rough hole and the grotto an irregular chamber, without any evidence of the architectural precision with which the remainder of the structure was erected. The diameter of the well also precludes the possibility of its having been dug downward; it must have been gouged out from below, and the grotto was necessary to supply air to the thieves. It is inconceivable that the Pyramid builders would break one of their own ramp stones and leave its broken surface and a gaping hole in the side wall of their otherwise perfect gallery. If the well is a robbers' hole, it may explain why the Pyramid was empty when Caliph al Mamoun entered it and what happened to the missing coffer lid. A careful examination of the so-called unfinished sub-

terranean chamber, which must have been the base of operations for the robbers, might disclose traces of their presence or show where they piled the rubble which must have accumulated as a result of their operations. While it is not entirely clear by what entrance the robbers reached the subterranean chamber, it is improbable that they used the descending passageway.

There is a remarkable niche in the north wall of the Queen's Chamber which the Mohammedan guides glibly pronounce to be a shrine. The general shape of this niche, however, with its walls converging by a series of overlaps like those of the Grand Gallery, would indicate that originally it had been intended as a passageway. Efforts made to explore this niche have been nonproductive, but Mr. Dupré believes an entrance to exist here through which—if the well did not exist at the time—the workmen made their exit from the Pyramid after dropping the stone plugs into the ascending gallery.

Biblical scholars have contributed a number of most extraordinary conceptions regarding the Great Pyramid. This ancient edifice has been identified by them as Joseph's granary (despite its hopelessly inadequate capacity); as the tomb prepared for the unfortunate Pharaoh of the Exodus who could not be buried there because his body was never recovered from the Red Sea; and finally as a perpetual confirmation of the infallibility of the numerous prophecies contained in the Authorized Version!

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From Levi's *Les Mythes de la Kaballe*.

ŒDIPUS AND THE SPHINX.

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

There is still another answer to the riddle of the sphinx, an answer best revealed by a consideration of the Pythagorean values of numbers. The 4, the 2, and the 3 produce the sum of 9, which is the natural number of man and also of the lower worlds. The 4 represents the ignorant man, the 2 the intellectual man, and the 3 the spiritual man. Infant humanity walks on four legs, evolving humanity on two legs, and in the power of his own mind the redeemed and illumined magus adds the staff of wisdom. The sphinx is therefore the mystery of Nature, the embodiment of the secret doctrine, and all who cannot solve her riddle perish.

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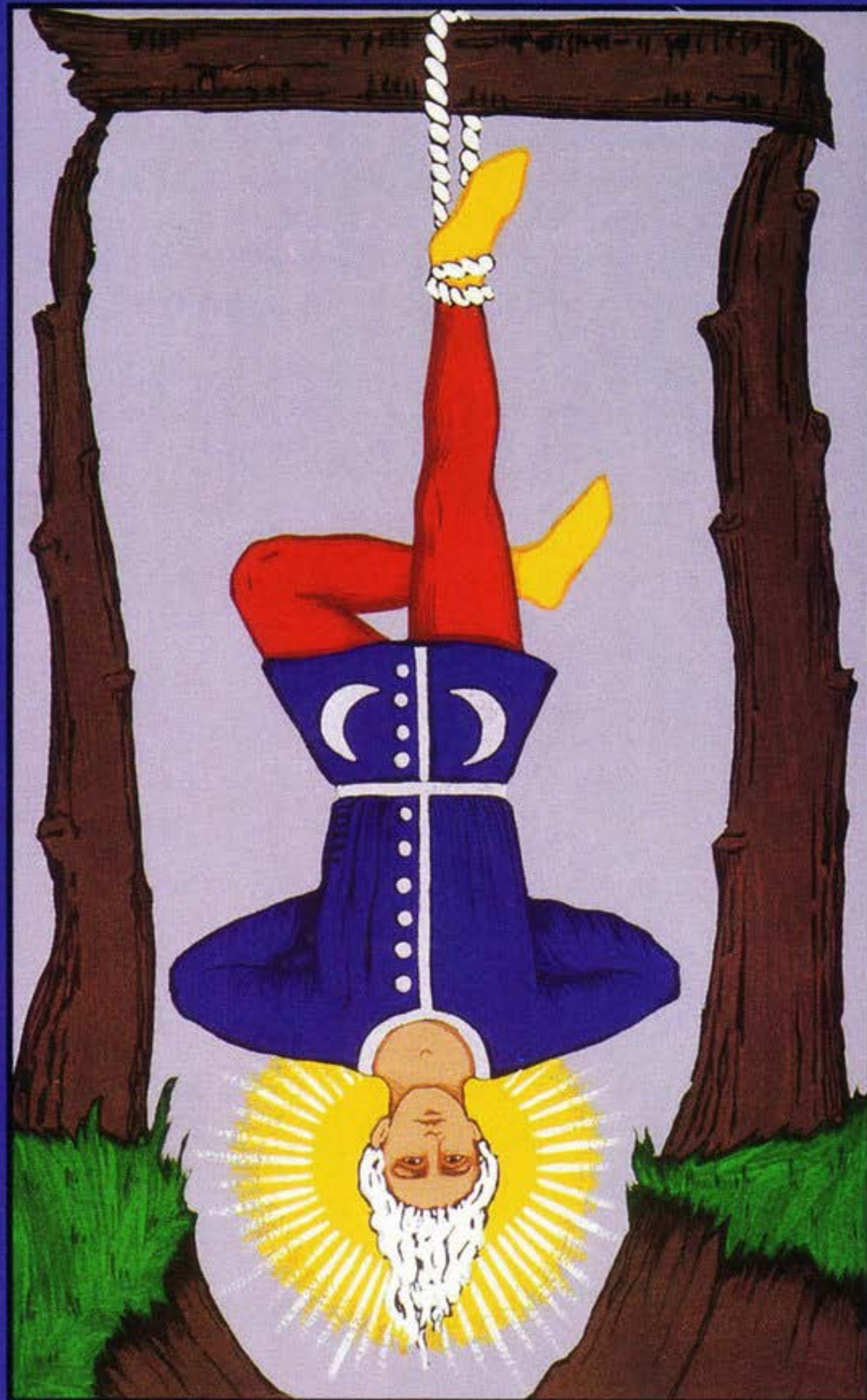
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Attic cup: Oedipus and the Sphinx

According to one version of the story, Laius, king of Thebes, was warned by an oracle that his son would slay him. Accordingly, when his wife, Jocasta bore a son, he had the baby exposed on *Cithaeron*. A shepherd took pity on the infant, who was adopted by King Polybus of Corinth and his wife and was brought up as their son. In early manhood Oedipus visited Delphi and upon learning that he was fated to kill his father and marry his mother, he resolved never to return to Corinth. Traveling toward Thebes, he encountered Laius (his father), who provoked a quarrel in which

Oedipus killed him. Continuing on his way, Oedipus found Thebes plagued by the Sphinx, who put a riddle to all passersby and destroyed those who could not answer. Oedipus solved the riddle, and the Sphinx killed herself. In reward, he received the throne of Thebes and the hand of the widowed queen, his mother, Jocasta. They had four children: Eteocles, Polyneices, Antigone, and Ismene. Later, when the truth became known, Jocasta committed suicide, and Oedipus, after blinding himself, went into exile, accompanied by Antigone and Ismene. –Encyclopedia Britannica



12

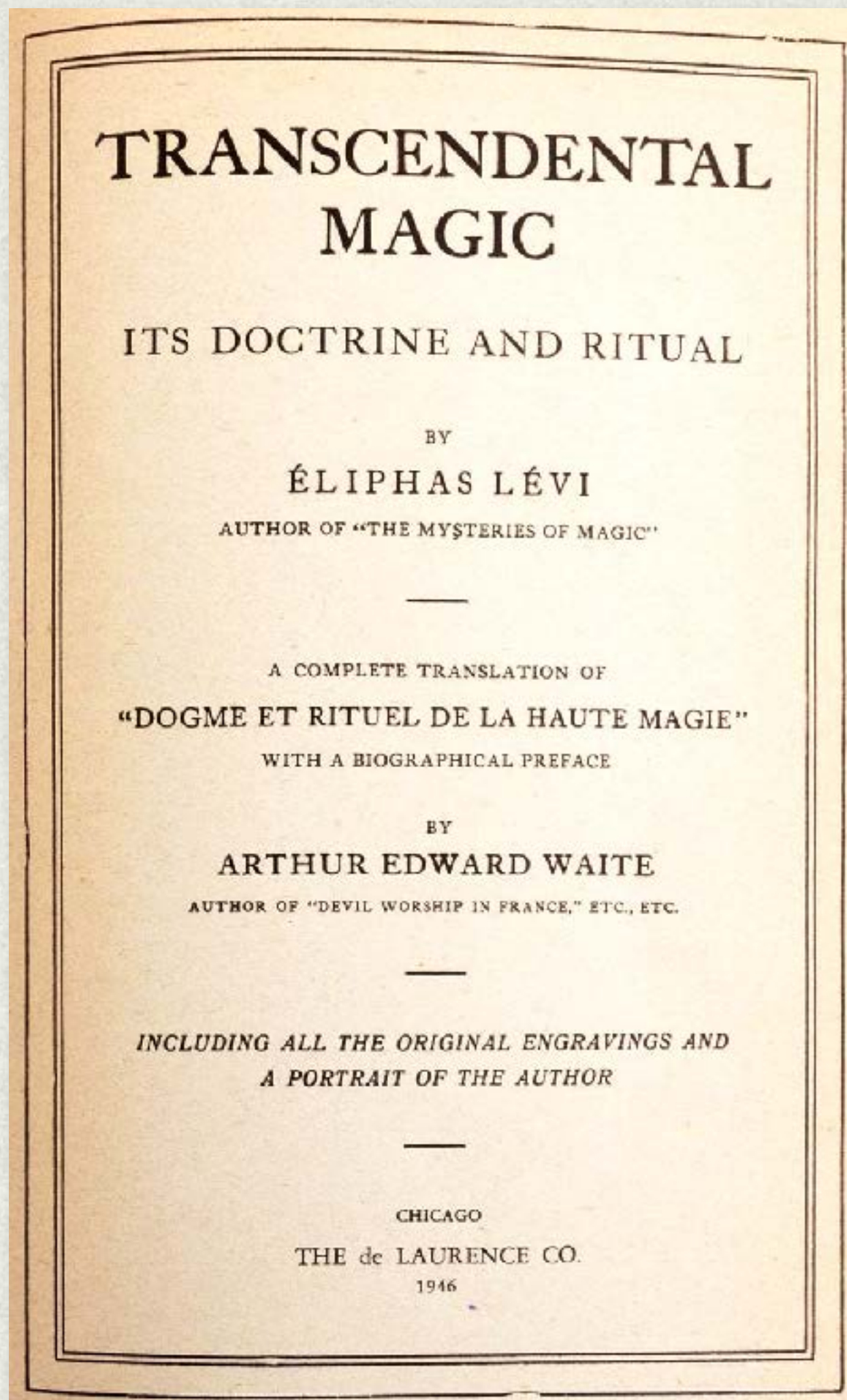
HANGED MAN



This Tarot card also agrees with the symbology of the myth of Oedipus who was given by his father into the hands of herdsmen with orders for him to be destroyed. The herdsmen were moved with pity, yet not daring to disobey they tied the child by one foot to an overhanging branch of a tree. Oedipus represents the personality which the Father seeks not to destroy but to send forth into conditions far from his real home that he may be succored and nourished by nature. While the treatment seems cruel, yet through it Oedipus learned to stand erect and become a valiant defender of the community, and later

he was able to answer the Riddle of the Sphinx, which was a symbol that he had passed his Initiation. Later he became a king and was married to the king's daughter; i. e., his love and intuition (feminine) were joined to wisdom (masculine). However, some accounts depict a more dire result, namely, that he married the queen who was his own mother, thus bringing upon him madness. This is the other side of the story, for the personality must either conquer and have love and wisdom wedded, or else defile the great Divine Mother, which means to use his acquired power for evil purposes. –The Key of Destiny:75-6

Hanged Man, BOTA tarot



Thereafter Oedipus meets with the sphinx, that symbol of symbols, whose unchanging form expresses the one dogma of the Great Universal Mystery. How is the tetrad changed into the duad and explained by the triad? In more common but more emblematic terms, what is that animal which in the morning has four feet, two at noon, and three in the evening? Philosophically speaking, how does the doctrine of elementary forces produce the dualism of Zoroaster, while it is summarized by the triad of Pythagoras and Plato? What is the ultimate reason of allegories and numbers, the final message of all symbolisms? Oedipus replies with a simple and terrible

word which destroys the sphinx and makes the diviner King of Thebes: the answer to the enigma is MAN! . . . Unfortunate! He has seen too much, and yet through a clouded glass. A little while and he will expiate his ominous and imperfect clairvoyance by a voluntary blindness, and then vanish in the midst of a storm, like all civilizations which – each in its own day – shall divine an answer to the riddle of the sphinx without grasping its whole import and mystery. . . . Returning to the fable of Oedipus, the crime of the King of Thebes was that he failed to understand the sphinx; that he destroyed the scourge of Thebes

without being pure enough to complete the expiation in the name of his people. The plague, in consequence, avenged speedily the death of the monster, and the King of Thebes, forced to abdicate, sacrificed himself to the terrible manes of the sphinx, more alive and voracious than ever when it had passed from the domain of form into that of idea. Oedipus divined what was man and he put out his own eyes because he did not see what was God. He divulged half of the Great Arcanum, and, to save his people, it was necessary for him to bear the remaining half of the terrible secret into exile and the grave.
–Transcendental Magic, v.2, p.9-10



If the Sphinx threw herself into the sea and perished, it is not because Oedipus had unriddled the secret of the ages, but because, by anthropomorphizing the ever-spiritual and the subjective, he had dishonored the great truth for ever. Therefore, we can give it only from its philosophical and intellectual planes, unlocked with three keys respectively — for the last four keys of the seven that throw wide open the portals to the mysteries of Nature are in the hands of the highest Initiates, and cannot be divulged to the masses at large — not in this, our century, at any rate. –SD2:516

The occult sciences, or rather the key which alone explains the jargon in which they are expressed, cannot be divulged. Like the Sphinx who dies the moment the enigma of its being is guessed by an Oedipus, they remain occult only as long as they are unknown to the uninitiated. –HPB's Collected Works, v.X!:546

Ingres, Oedipus and the Sphinx (completed in 1827)



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

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Pythagoras



Quel, ch. ammirabil fu perche uiuendo
Abboriua il parlar qual cosa ria,
Hora che non dira, che melio sia
Reuerirlo sepolto ancor tacendo! *il Remondini*

in Bassano per

To the duad [the Pythagoreans] gave the appellation '*audacity, matter, the cause of dissimilitude, tht interval between multitude and the monad*,' ascribing it to Diana and some other deities, to Fate and Death. The triad was considered by them to be intellect, the origin of virtue, and to belong to Justice, Saturn, and many other divinities... They held that the power of the duad subsisted in the four... Four was particularly connected with Mercury, as the deity who imparted intellectual gifts to man; three they looked upon as

embracing all human things. '*Know God*,' says Pythagoras, '*who is number and harmony*.' 'The human soul,' according to that philosopher, was '*number moving itself*;' and some styled number '*the father of gods and men*'... The opinion respecting the 9 was, that '*there could be no number beyond it, and that it circulates all numbers within itself, as is evident from the retrogression of numbers. For their natural progression is as far as 9, after which their retrogression takes place, 10 becoming once more the monad*.' –Manners and Customs of the Ancient Egyptians



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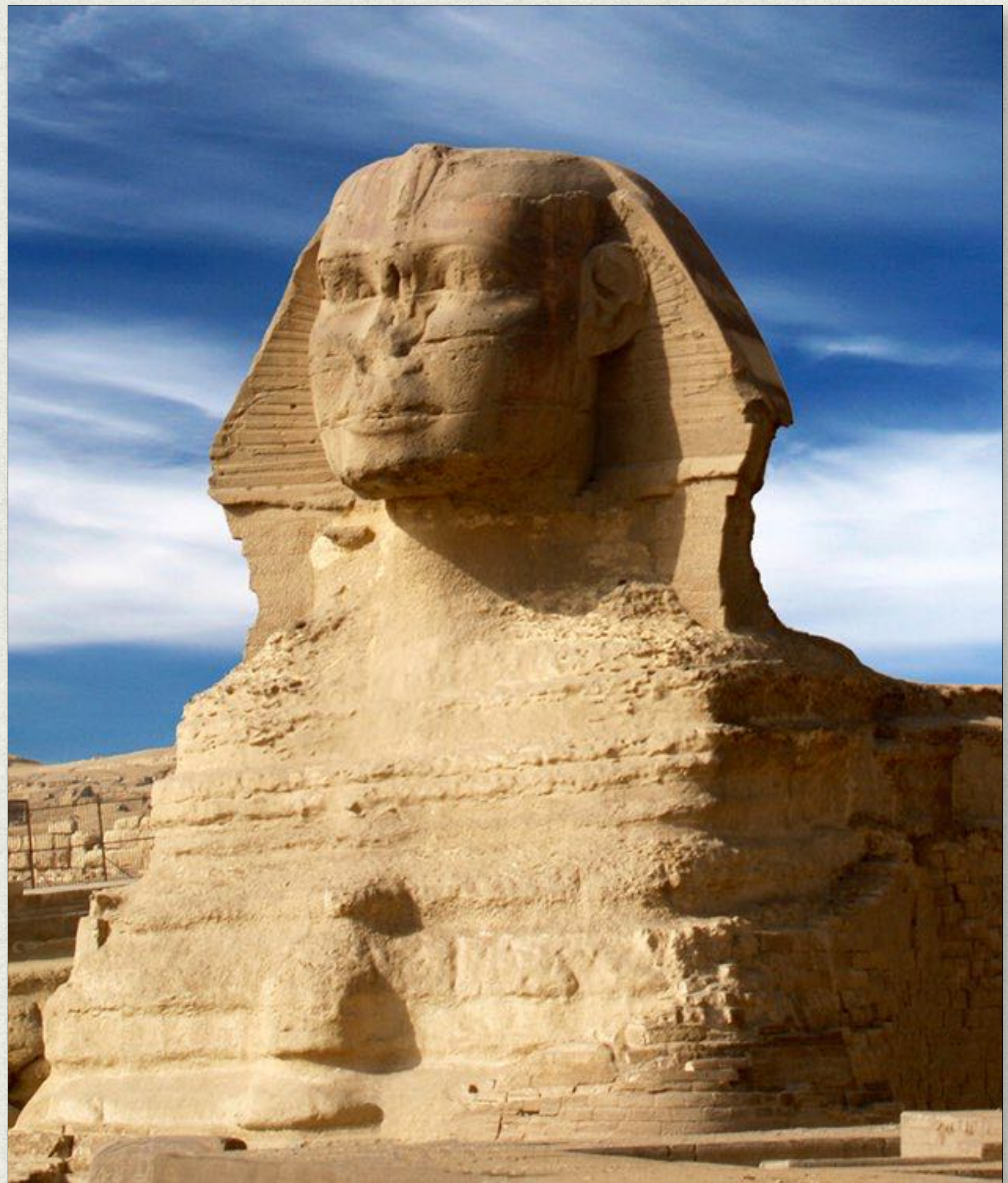
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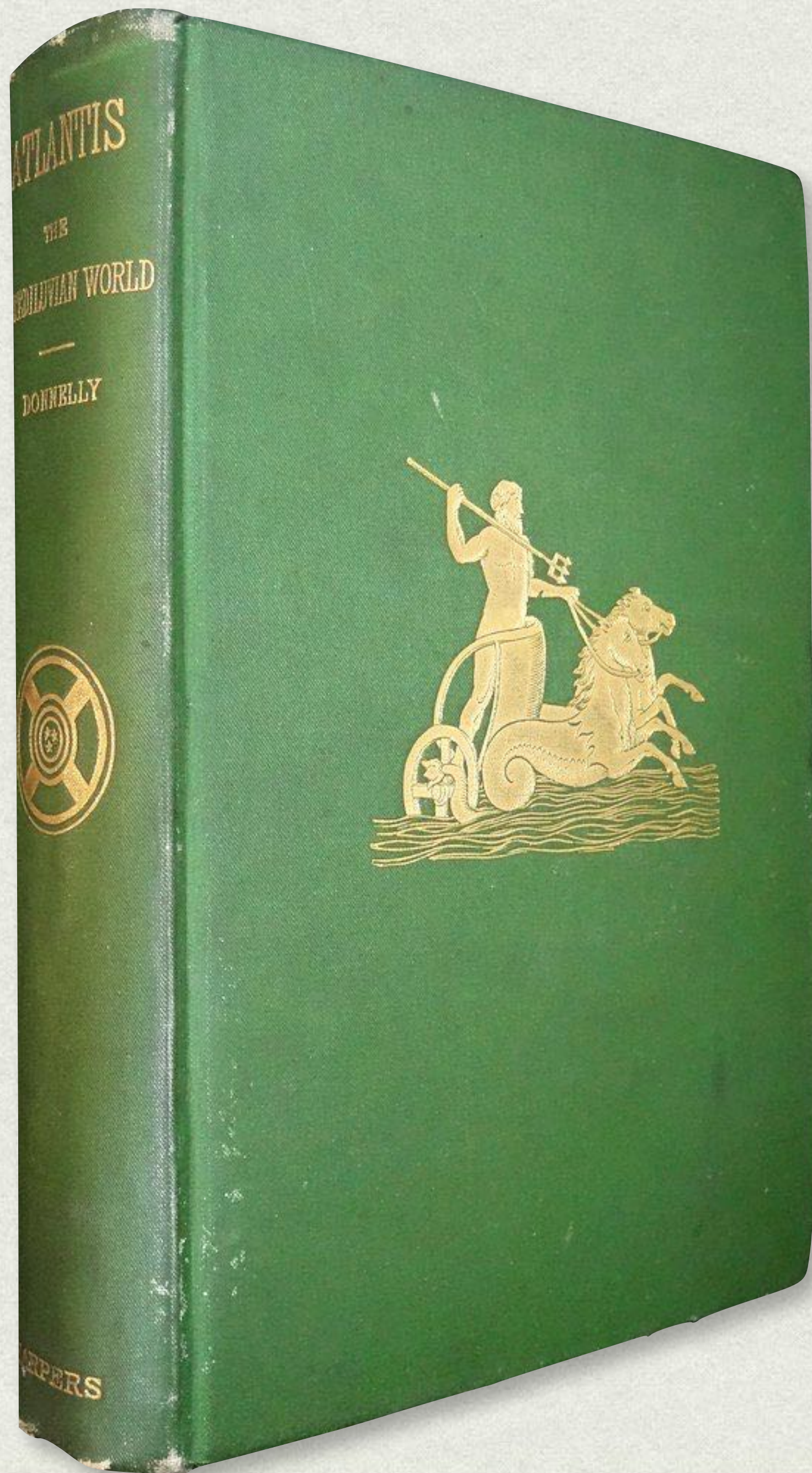
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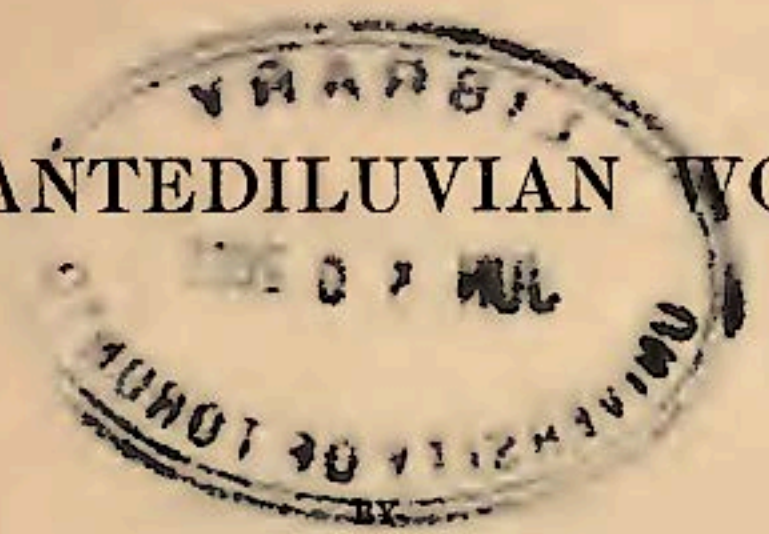
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ATLANTIS:
THE ANTEDILUVIAN WORLD.



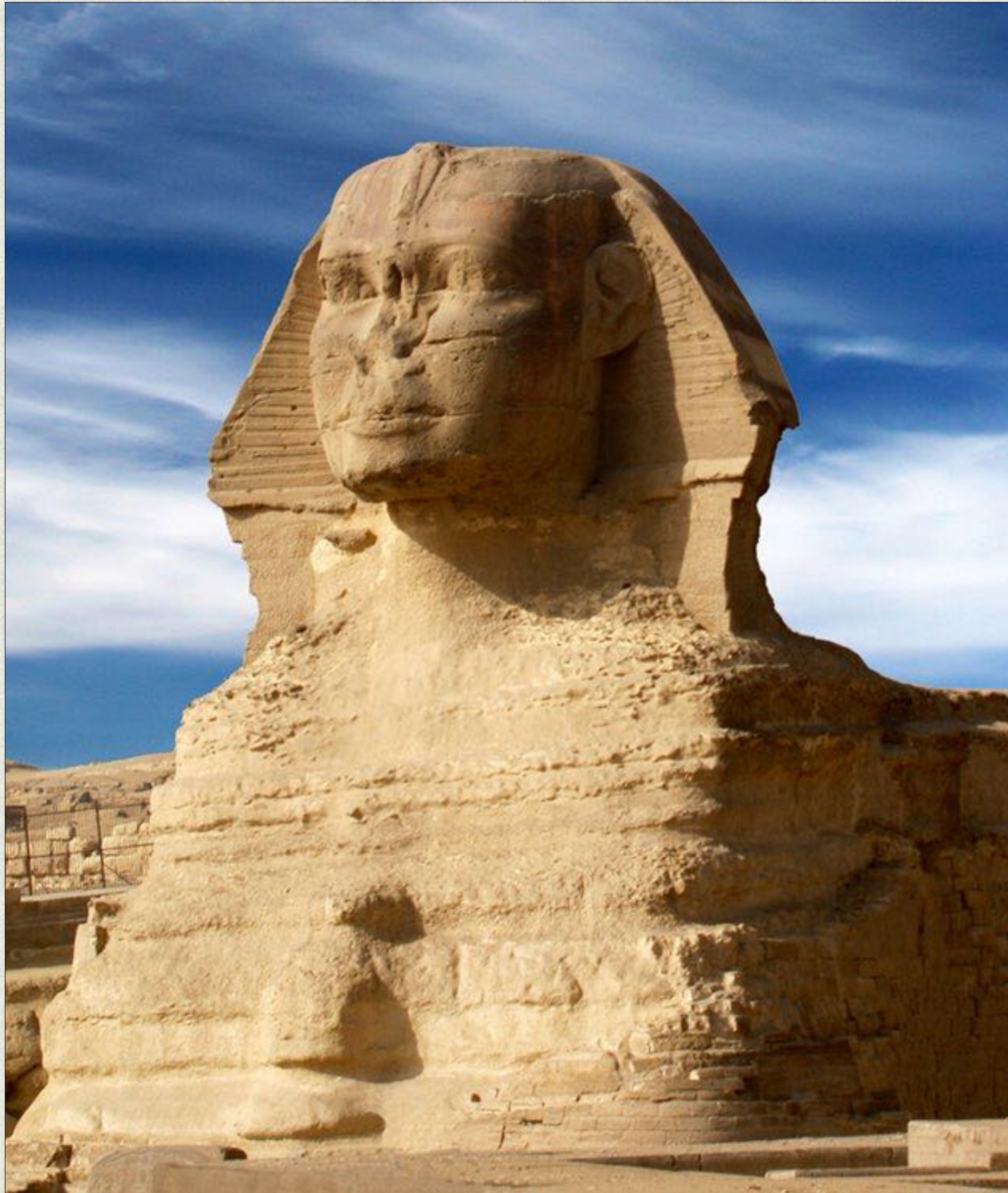
IGNATIUS DONNELLY.

ILLUSTRATED.

*"The world has made such comet-like advance
Lately on science, we may almost hope,
Before we die of sheer decay, to learn
Something about our infancy; when lived
That great, original, broad-eyed, sunken race,
Whose knowledge, like the sea-sustaining rocks,
Hath formed the base of this world's fluctuous lore."*
FESTUS.

NEW YORK:
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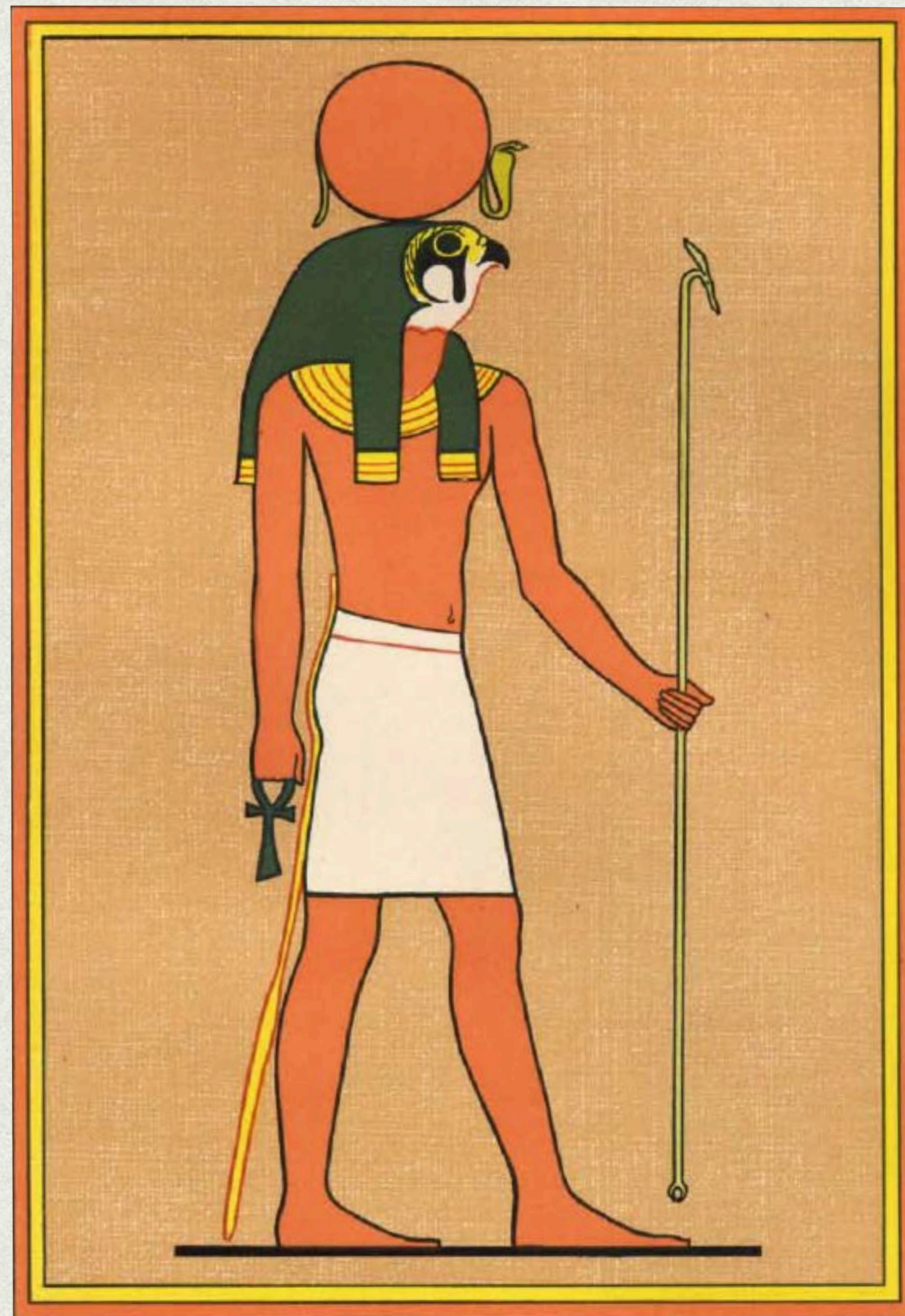
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The Dream Stele is also known as the Sphinx Stele because it tells the story of the young Prince Tuthmosis who falls asleep near the Great Sphinx of Giza and dreams that the Sphinx promises him the throne of Egypt in return for Tuthmosis clearing the sand away from around it. Tuthmosis did as he was instructed and went on to become the pharaoh Tuthmosis IV. In gratitude he promoted Re-Horemakhet above Amun-Re, dedicated a temple to Horemakhet and placed the stele between the paws of the Sphinx to record the tale.

It has been noted by some experts that the stele may not, in fact, date to the reign of Tuthmosis. It is possible

that it is a replacement for an earlier stele, or that it was placed there some time after to enhance the reputation of either the pharaoh or the Sphinx itself. The Stele is actually the lintel of a doorway from the mortuary temple of Khafre's Pyramid.

Left hand side: *"The King of Upper and Lower Egypt, the Lord of the Two Lands, Menkheperure Thutmosis, the appearance of appearances, bestowed with life. Greeting (the god) with a Nemset vase (spoken by the Sphinx) "I give strength to the Lord of the Two Lands, Thutmosis, the appearance of appearances".*

Middle:

(spoken by the Sphinx) *"I make (it so) that Menkheperure appears on the throne of Geb, and Thutmosis, the appearance of appearances, in the position of Atum".*

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"The King of Upper and Lower Egypt, the lord of the Two Lands, Menkheperure Thutmosis, the appearance of appearances, bestowed with life. Making an offering of incense and a libation. Horemakhet (says) "I give strength to the Lord of the Two Lands, Thutmosis, the appearance of appearances". –ancientegyptonline.com

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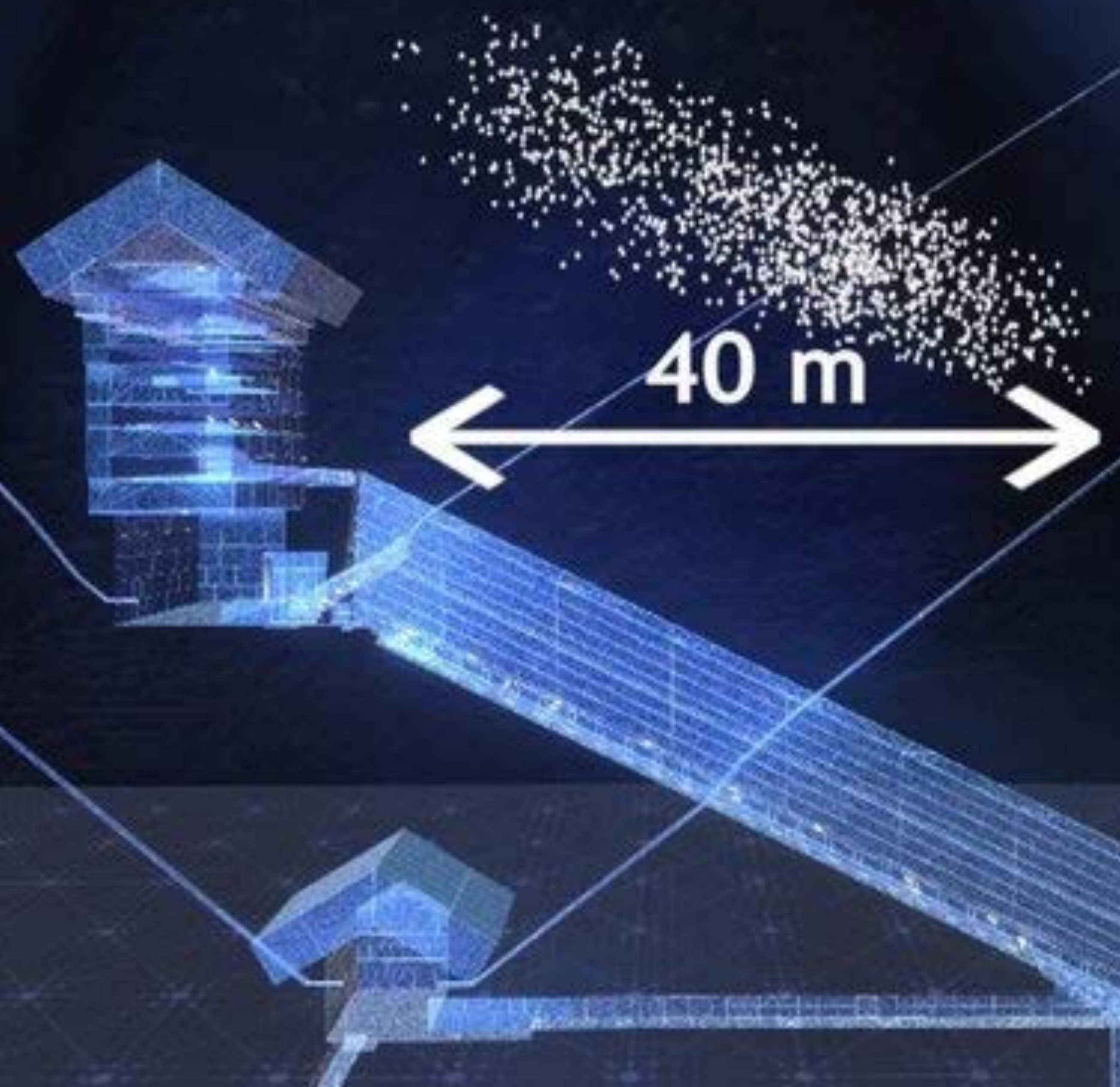
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Nummulites

Imagine millions of them with their wee calcium carbonate skeletons living, dying and sinking to the seafloor. Over time, these little skeletal remains gathered in layers, pressure and time doing the rest. They became cemented together and helped form some of the most beautiful limestones we have today. It is remarkable to think that the Great Pyramid of Egypt, the only remaining wonder of the ancient world, is made up of teeny, tiny single-celled fossils!
-fossilhuntress.blogspot.com

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Unfortunately, the bronze door referred to cannot be found, nor is there any evidence that it ever existed. The passing centuries have wrought many changes in the colossus, however, and the original opening may have been closed.

Nearly all students of the subject believe that subterranean chambers exist beneath the Great Pyramid. Robert Ballard writes: "The priests of the Pyramids of Lake Moeris had their vast subterranean residences. It appears to me more than probable that those of Gizeh were similarly provided. And I may go further:—Out of these very caverns may have been excavated the limestone of which the Pyramids were built. *** In the bowels of the limestone ridge on which

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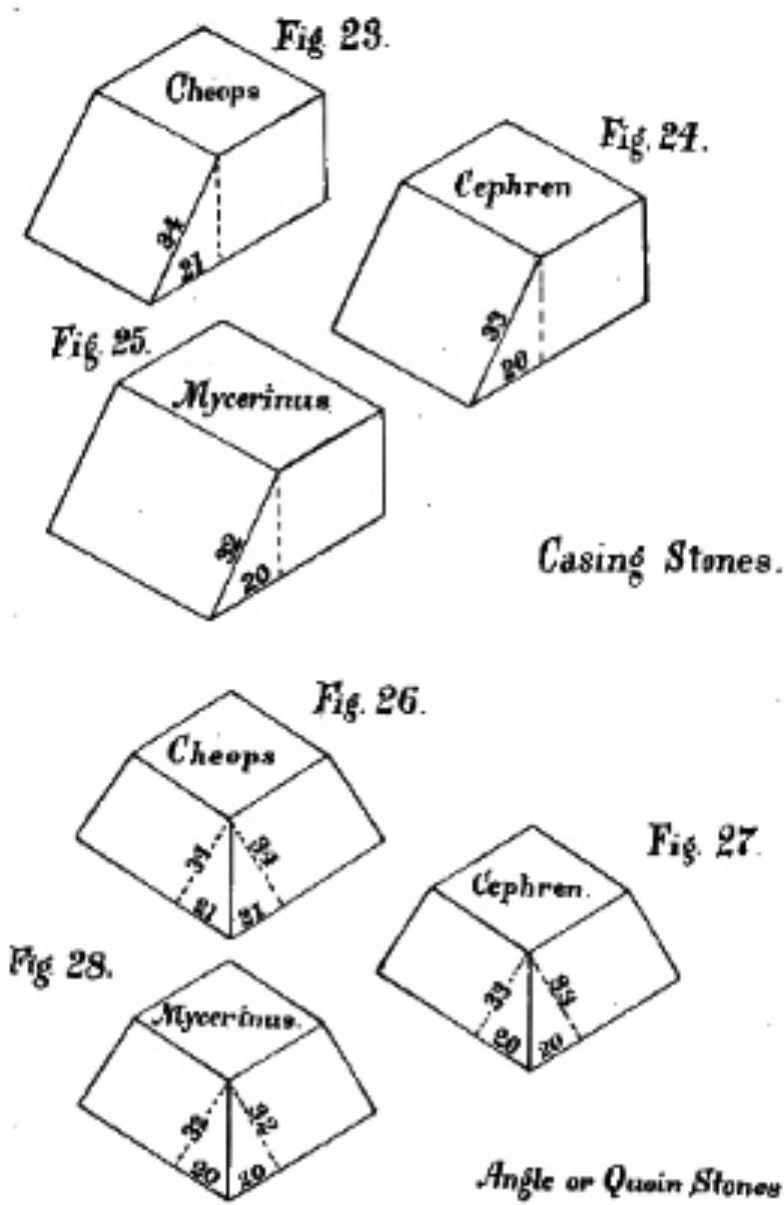
were similarly provided. And I may go further: -Out of these very caverns may have been excavated the limestone of which the Pyramids were built... In the bowels of the limestone ridge on which the Pyramids are built will yet be found, I feel convinced, ample information as to their uses. A good diamond drill with two or three hundred feet of rods is what is wanted to test this, and the solidarity of the Pyramids at the same time." (See *The Solution of the Pyramid Problem*.)



THE SOLUTION
OF THE
PYRAMID PROBLEM

R Ballard





Casing Stones.

Angle or Quoin Stones.

Thus, in inches ($\sqrt{75^2-59^2}$) = 46.30 inches; therefore the inclination of the stone must have been—slant height 75 inches to 46.30 inches horizontal. Now, 46.30 is to 75, as 21 is to 34. Therefore, Col. Vyse's casing stone agrees exactly with my ratio for the Pyramid Cheops, viz., 21 to 34. (See Figure 29.)

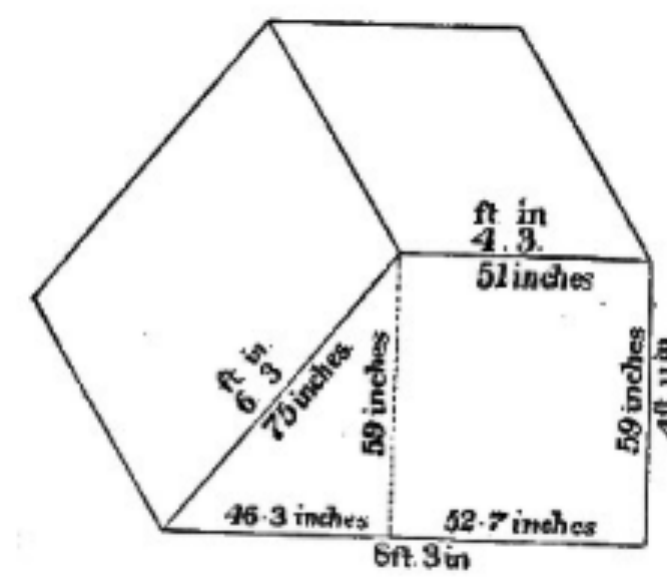
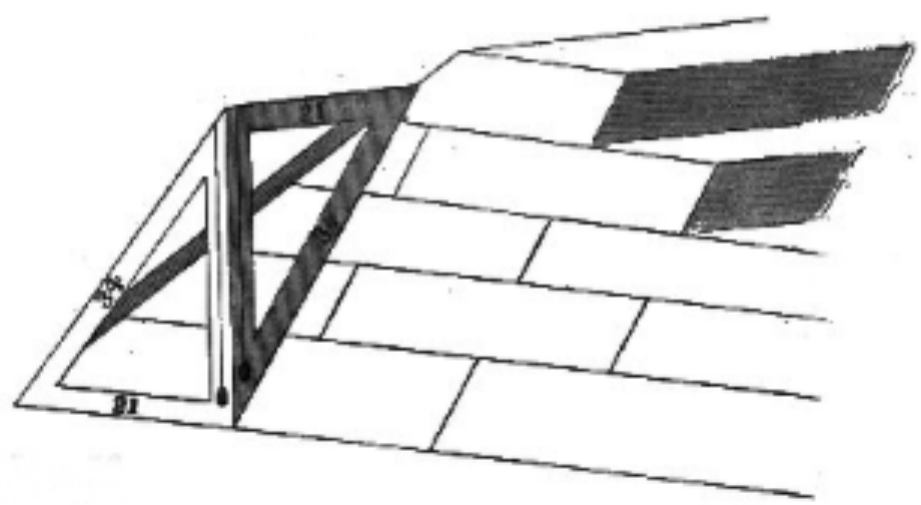


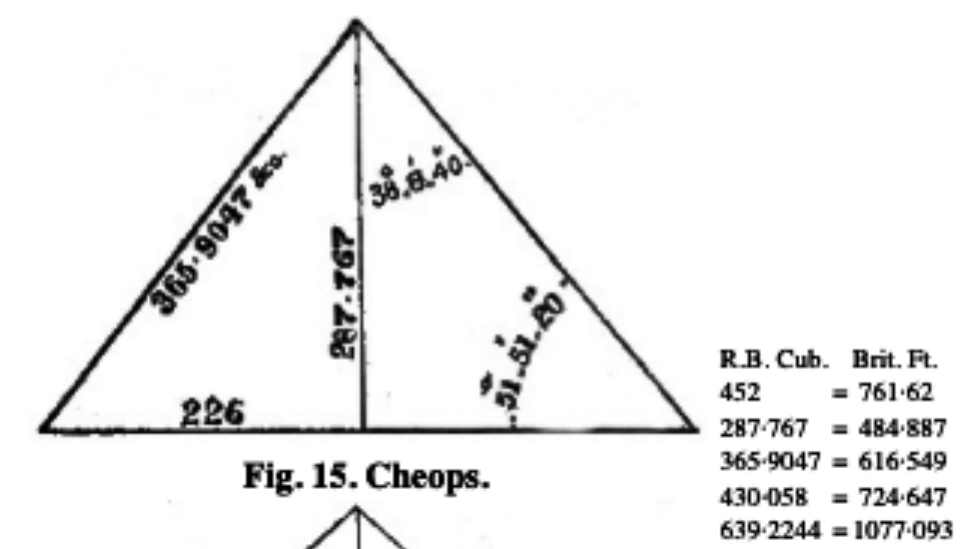
Fig. 29. Col. Vyse's Casing Stone.
75 : 46.3 :: 34 : 21

This stone must have been out of plumb at the back an inch and seven tenths; perhaps to give room for grouting the back joint of the marble casing stone to the limestone body of the work: or, because, as it is not a necessity in good masonry that the back of a stone should be exactly plumb, so long as the error is on the right side, the builders might not have been particular in that respect.



Cheops, standing at angle of wall.)

§ 5. THE EXACT DIMENSIONS OF THE PYRAMIDS.



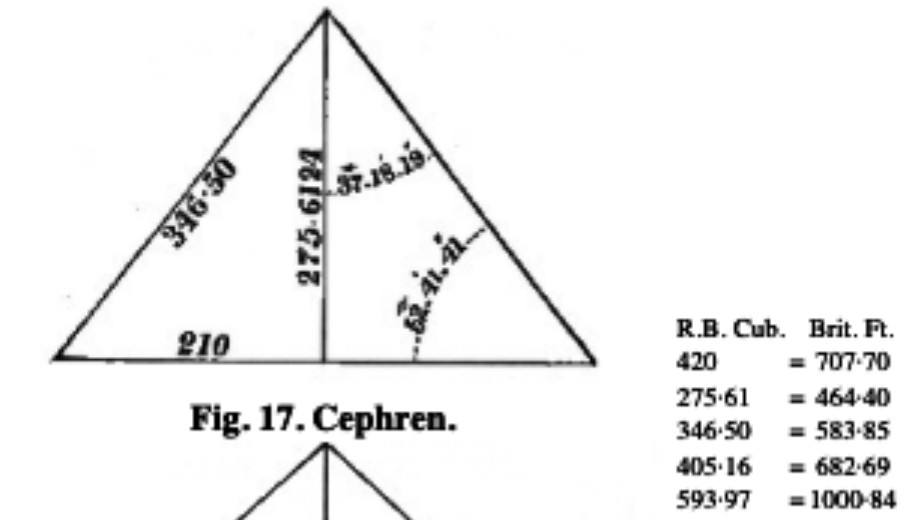
R.B. Cub.	Brit. Ft.
452	= 761.62
287.767	= 484.887
365.9047	= 616.549
430.058	= 724.647
639.2244	= 1077.093

Fig. 15. Cheops.



Fig. 16. Cheops.

Figures 15 to 20 inclusive, show the linear dimensions of the three pyramids, also their angles. The base angles are, Cheops, 51° 51' 20"; Cephren, 52° 41' 41"; and Mycerinus, 51° 19' 4".



R.B. Cub.	Brit. Ft.
420	= 707.70
275.61	= 464.40
346.50	= 583.85
405.16	= 682.69
593.97	= 1000.84

Fig. 17. Cephren.

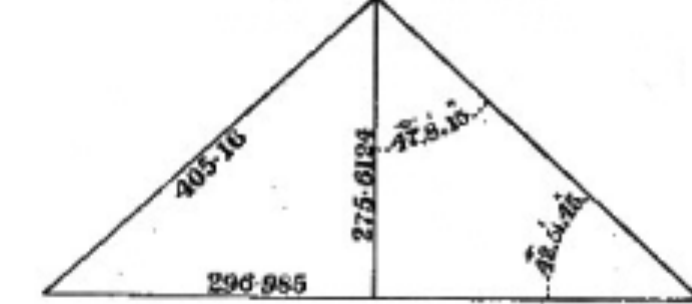
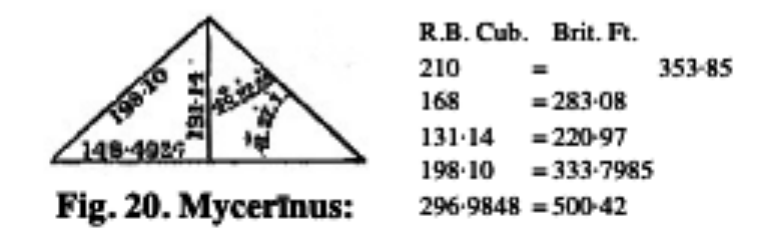


Fig. 18. Cephren.

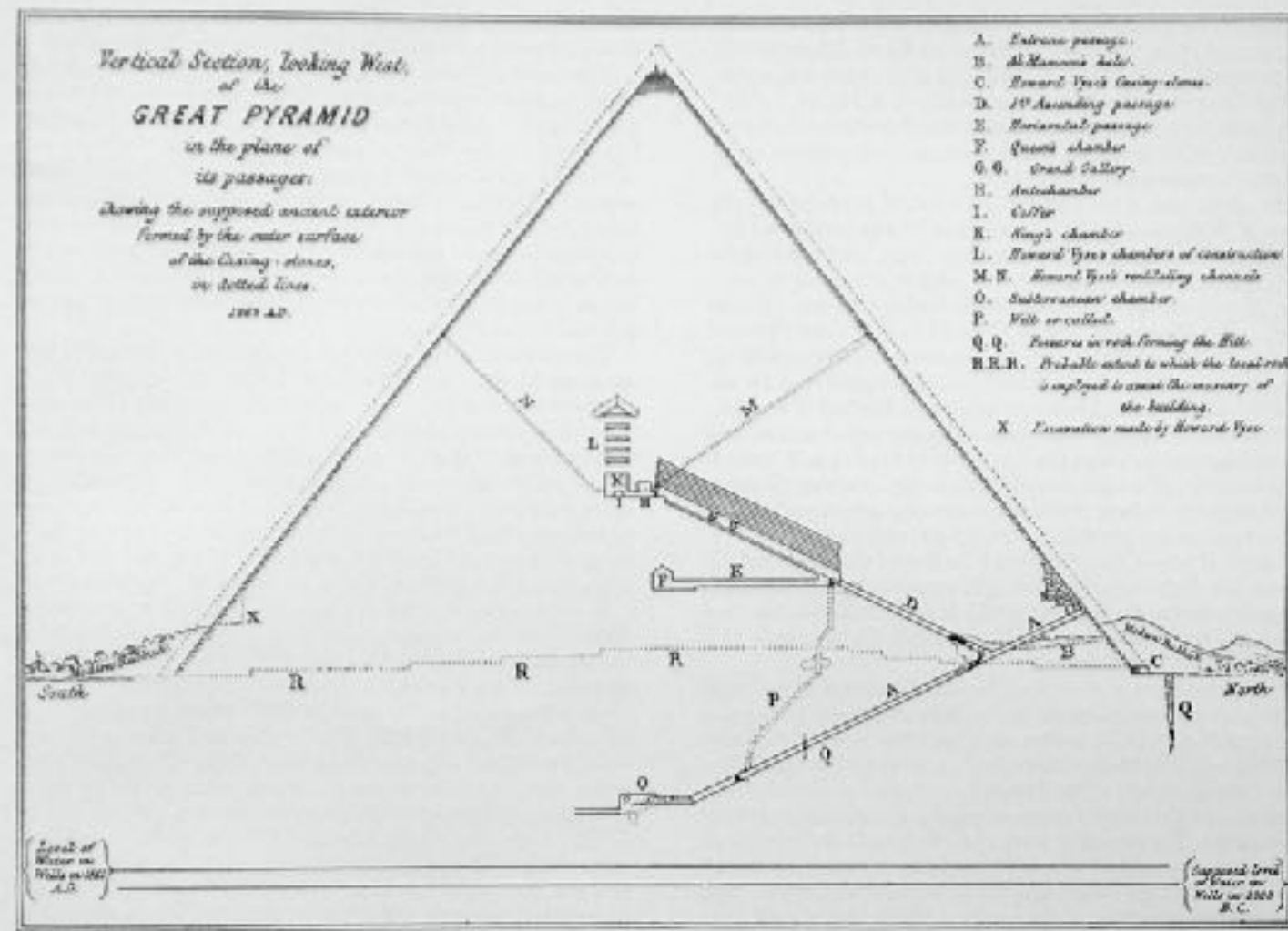


Fig. 19. Mycerinus.



R.B. Cub.	Brit. Ft.
210	= 353.85
168	= 283.08
131.14	= 220.97
198.10	= 333.7985
296.9848	= 500.42

Fig. 20. Mycerinus:



From Smyth's Life and Work at the Great Pyramid.

A VERTICAL SECTION OF THE GREAT PYRAMID.

The Great Pyramid stands upon a limestone plateau at the base of which, according to ancient history, the Nile once flowed. Thus supplying a method of transportation for the huge blocks used in its construction. Presuming that the capstone was originally in place, the Pyramid is, according to John Taylor, in round figures 485 feet high; the base of each side is 754 feet long, and the entire structure covers a ground area of more than 13 acres.

The Great Pyramid is the only one in the group at Gizeh—as far, as far as known, the only one in Egypt—that has chambers within the natural body of the Pyramid itself. For this reason it is said to reflect the Egyptian Law, which asserts that each of these structures is a subterranean chamber in which a ruler is entombed. The Pyramid contains four chambers, which in the diagram are lettered K, H, F, and O.

The King's Chamber (K) is an oblong apartment 30 feet long, 17 feet wide, and 19 feet high (disregarding fractional parts of a foot in each case), with a flat roof consisting of nine great stones, the largest in the Pyramid. Above the King's Chamber are five inconspicuous (L), generally termed construction chambers. In the midst of these the so-called Al-Mansour's hole (B) is located. The roof of the King's Chamber is composed of five blocks. At the east end of the King's Chamber opposite the entrance stands the famous subterranean passage (A), and behind it is a shallow opening into the top of the descending passage. Two air vents (M, N) passing down in the entire body of the Pyramid ventilate the King's Chamber. In itself this is sufficient to establish that the building was intended for a tomb.

Between the upper end of the Grand Gallery (G) and the King's Chamber is a small antechamber (H), its extreme length 9 feet, its extreme width 5 feet, and its extreme height 22 feet, with its walls grooved for purposes now unknown. In the groove nearest the Grand Gallery is a slab of stone in two sections, with a peculiar hole or Apollon protruding about an inch from the surface of the upper part facing the Grand Gallery. This stone does not reach to the floor of the antechamber and thus entering the King's Chamber was just under the slab. From the King's Chamber the Grand Gallery—17 feet in length, 28 feet in height, 2 feet in width at its widest point and decreasing to 1 1/2 feet at the result of seven converging courses of the stones forming the walls—descends to a hole above the level of the Queen's Chamber. Here a gallery (F) branches off, passing more than 100 feet back towards the center of the Pyramid and opening into the Queen's Chamber (F). The Queen's Chamber is 19 feet long, 17 feet wide, and 23 feet high. Its roof is peaked and composed of great slabs of stone. Air passages are shown leading from the Queen's Chamber, but these were not open originally. In the east wall of the Queen's Chamber is a peculiar niche of gradually converging stone, which, in all likelihood, may prove to be a royal but entrance way.

At the point where the Grand Gallery ends and the horizontal passage towards the Queen's Chamber begins is the entrance to the well and also the opening leading down the first ascending passage (D) to the point where this passage meets the descending passage (A) leading from the outer wall of the Pyramid down to the subterranean chamber. After descending 50 feet down the well (P), the ground is reached. Continuing through the floor of the well leads downward 123 feet to the descending entrance passage (A), which it meets a short distance before the passage becomes vertical, and leads into the subterranean chamber.

The subterranean chamber (O) is about 46 feet long and 22 feet wide, but is extremely low, the ceiling varying in height from a little over 3 feet to about 13 feet from the north and apparently unfinished floor. From the south side of the subterranean chamber a low tunnel runs about 30 feet and then meets a blank wall. These constitute the only known openings in the Pyramid, with the exception of a few niches, ventilation holes, blind passages, and the so-called Al-Mansour's hole (B) shown out by the Moslems under the leadership of the Prophet's descendant, Caliph Al-Mansour.

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Mr. Ballard's theory of extensive underground apartments and quarries brings up an important problem in architectonics. The Pyramid builders were too farsighted to endanger the permanence of the Great Pyramid by placing over five million tons of limestone and granite on any but a solid foundation. It is therefore reasonably certain that such chambers or passageways as may exist beneath the building are relatively insignificant, like those within the body of the structure, which occupy less than one sixteen-hundredth of the cubic contents of the Pyramid.

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THE PYRAMID MYSTERIES

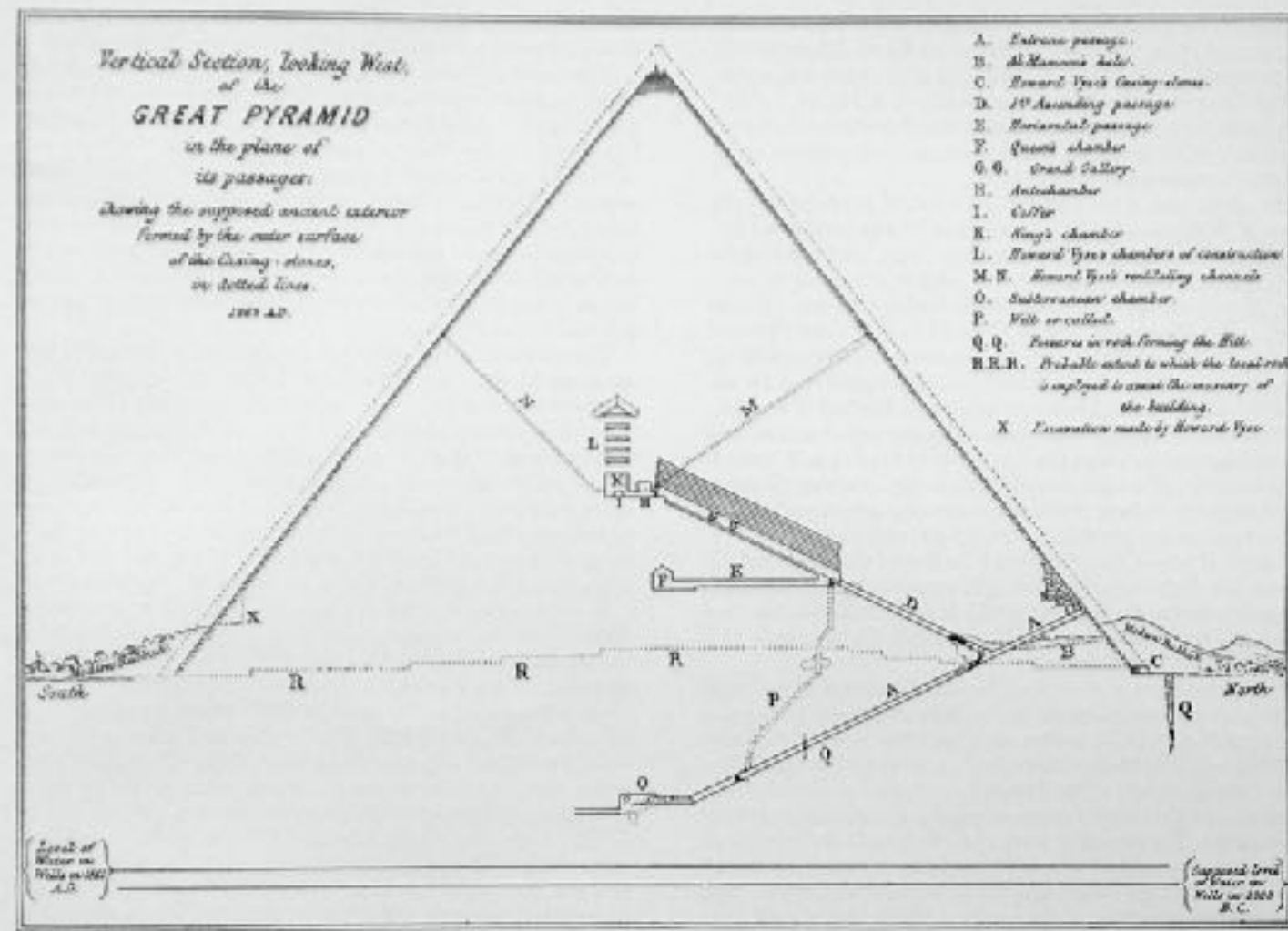
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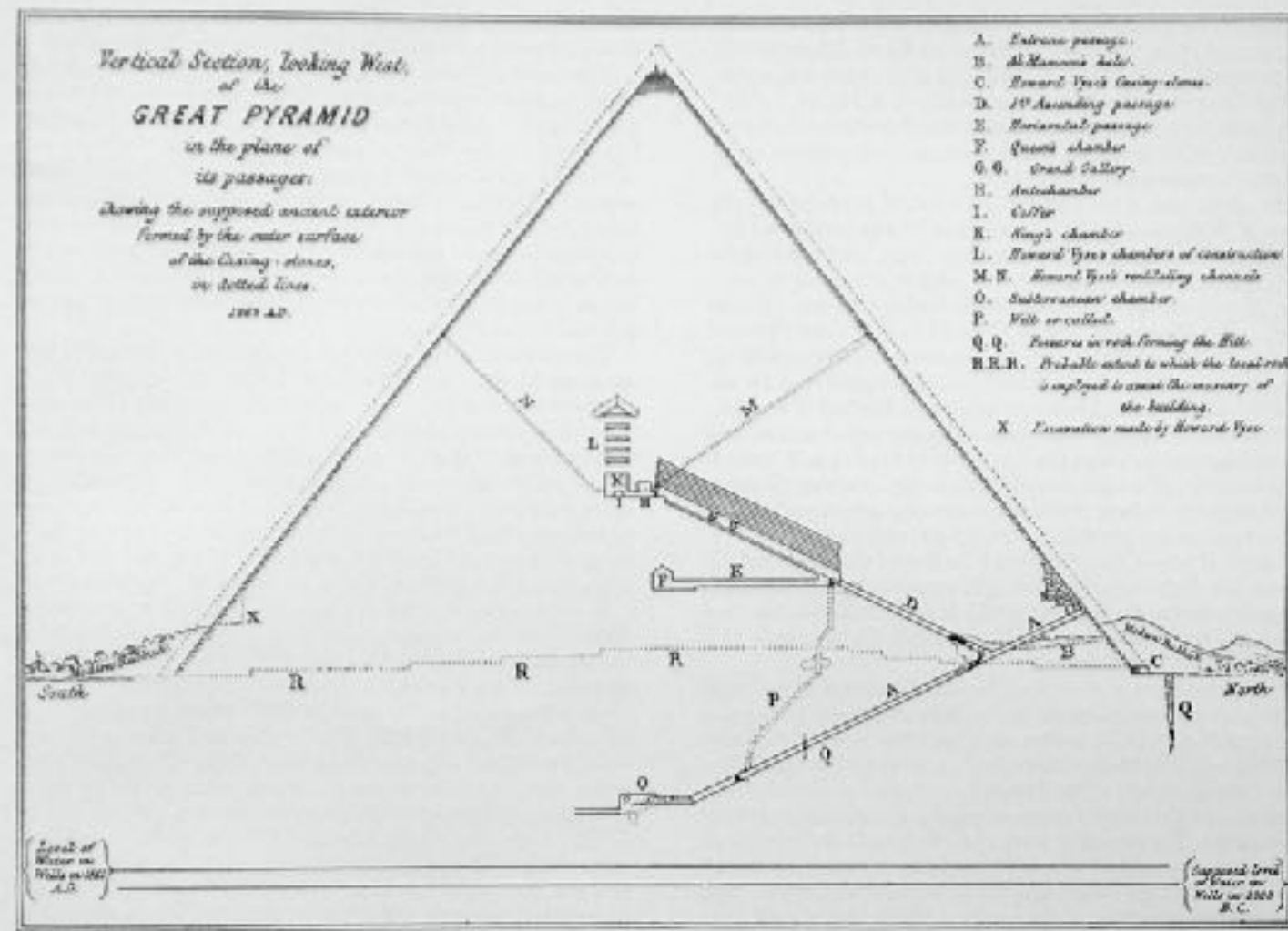
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In the Egyptians, the Sphinx was the symbol of strength and intelligence. It was portrayed as androgynous to signify that they recognized the initiates and gods as partaking of both the positive and negative creative powers. Gerald Massey writes: "This is the secret of the Sphinx. The orthodox sphinx of Egypt is masculine in front and feminine behind. So is the image of Sut-Typhon, a type of horn and tail, male in front and female behind. The Pharaohs, who wore the tail of the Lioness or Cow behind them, were male in front and female behind. Like the Gods they included the dual totality of Being in one person, born of the Mother, but of both sexes as the Child." (See *The Natural Genesis*.)

Most investigators have ridiculed the Sphinx and, without even deigning to investigate the great colossus, have turned their attention to the more overwhelming mystery of the Pyramid.

dignity of the Great Pyramid, the Sphinx is almost insignificant. Its battered face, upon which may still be seen vestiges of the red paint with which the figure was originally covered, is disfigured beyond recognition. Its nose was broken off by a fanatical Mohammedan, lest the followers of the Prophet be led into idolatry. The very nature of its construction and the present repairs necessary to prevent the head from falling off indicate that it could not have survived the great periods of time which have elapsed since the erection of the Pyramid.



...all time was perfected when the Sun-god was acknowledged as chief ruler. He was the true Kronos in place of Sothis, Anup, Shu, Seb, and Tat, who receded to secondary and subordinate positions, or, as in the case of Sut, were degraded altogether. The pæans of exultation raised to this the one true god, who at last became first of the first, can be heard in all the later religious literature. It is said of the Pharaoh assimilated to the Sun: "His majesty went sailing as the image of *Har-makhu*; for lo! he took possession of that land, he obtained it for the time of the Sun." –The Natural Genesis, v.2, p.3

The Sphinx-temple