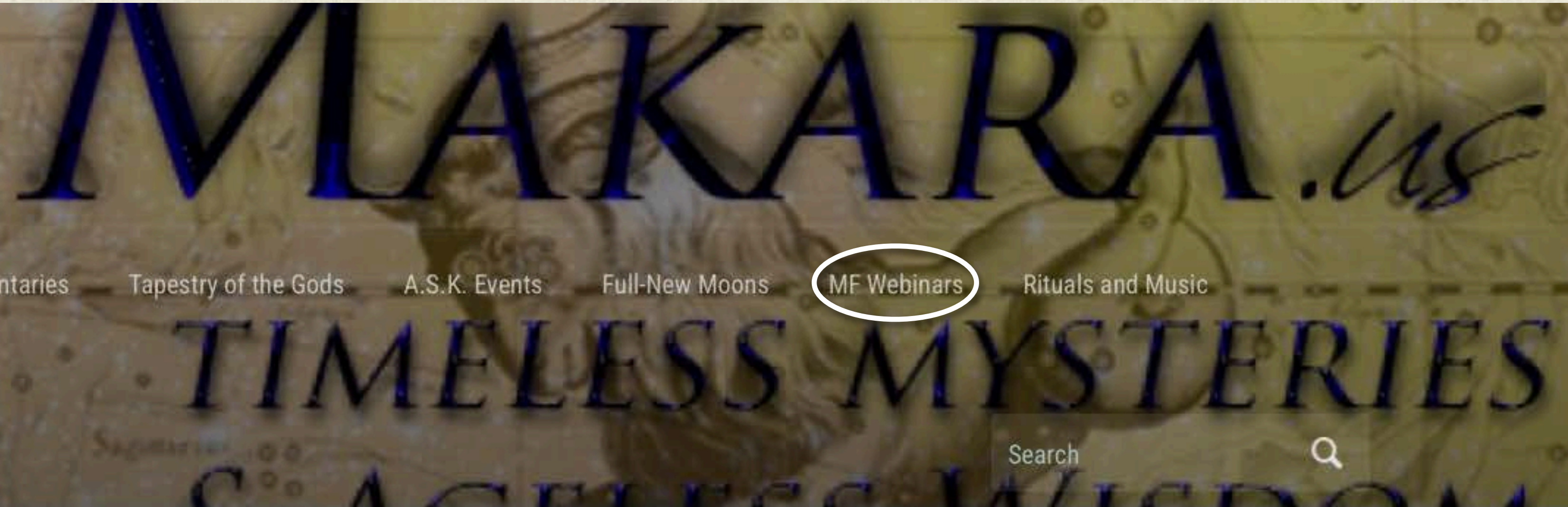




HPB in 1889  
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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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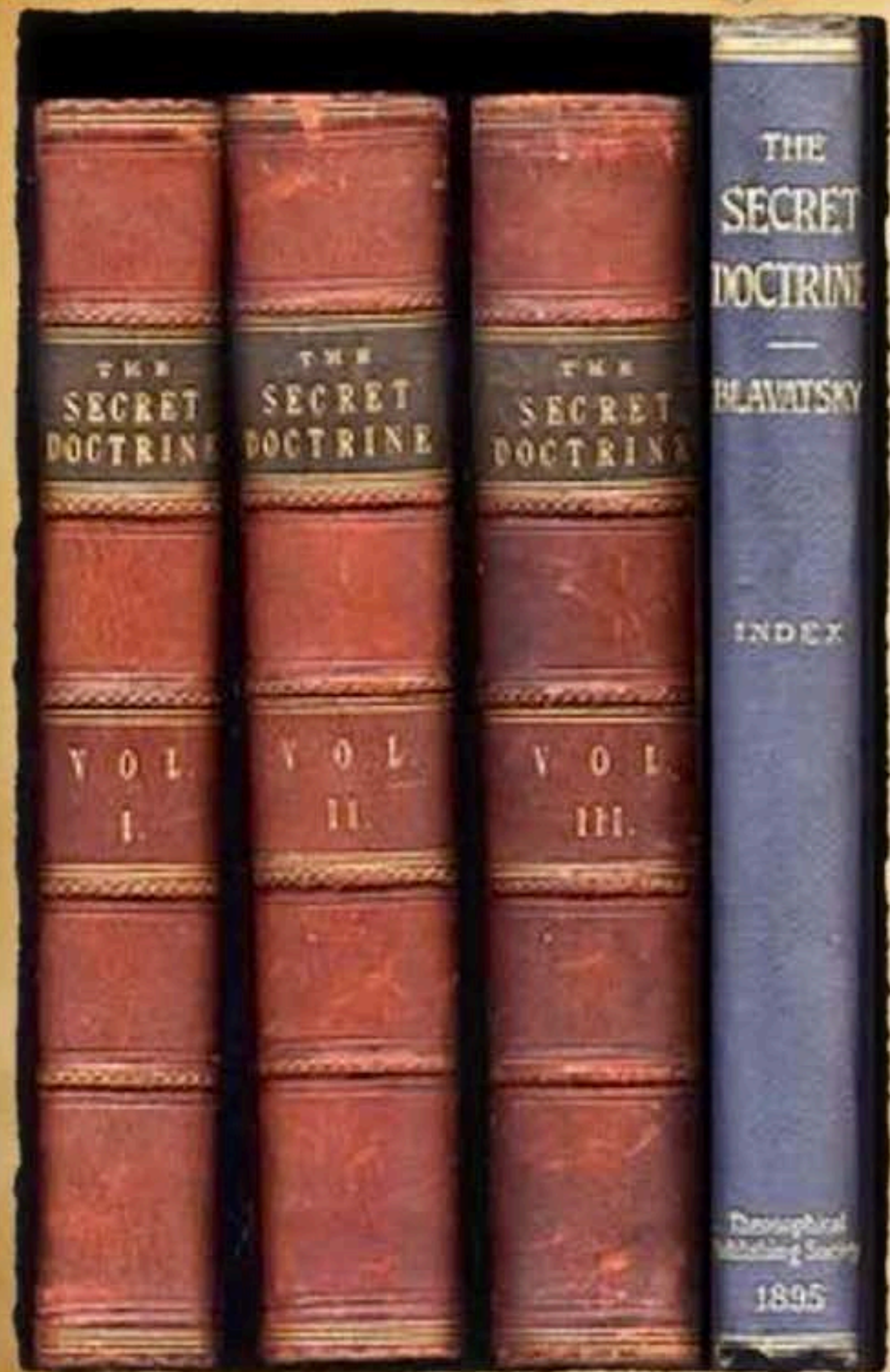
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*Being an Interpretation of the  
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BY  
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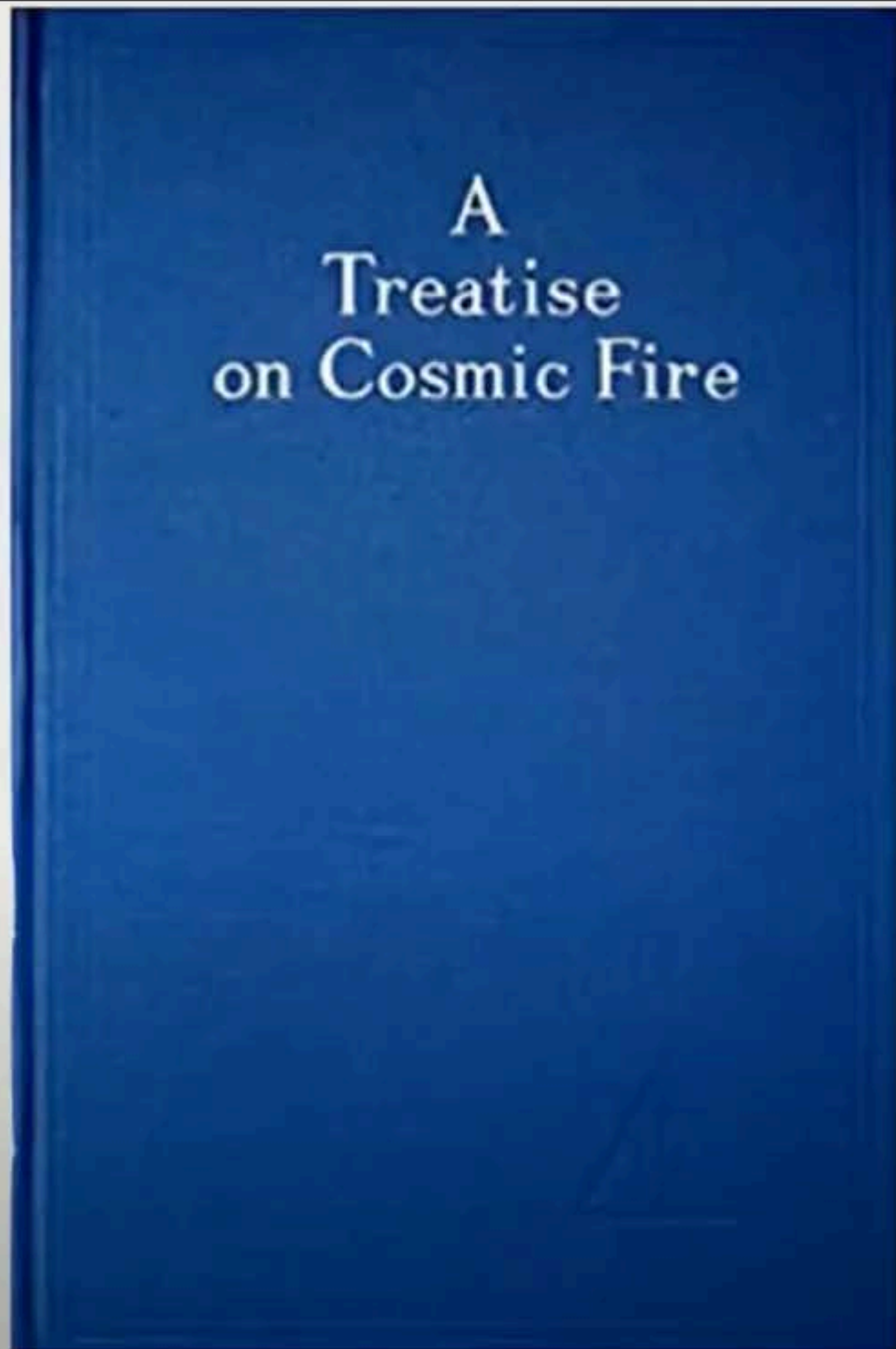
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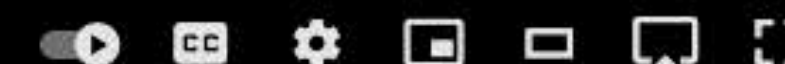
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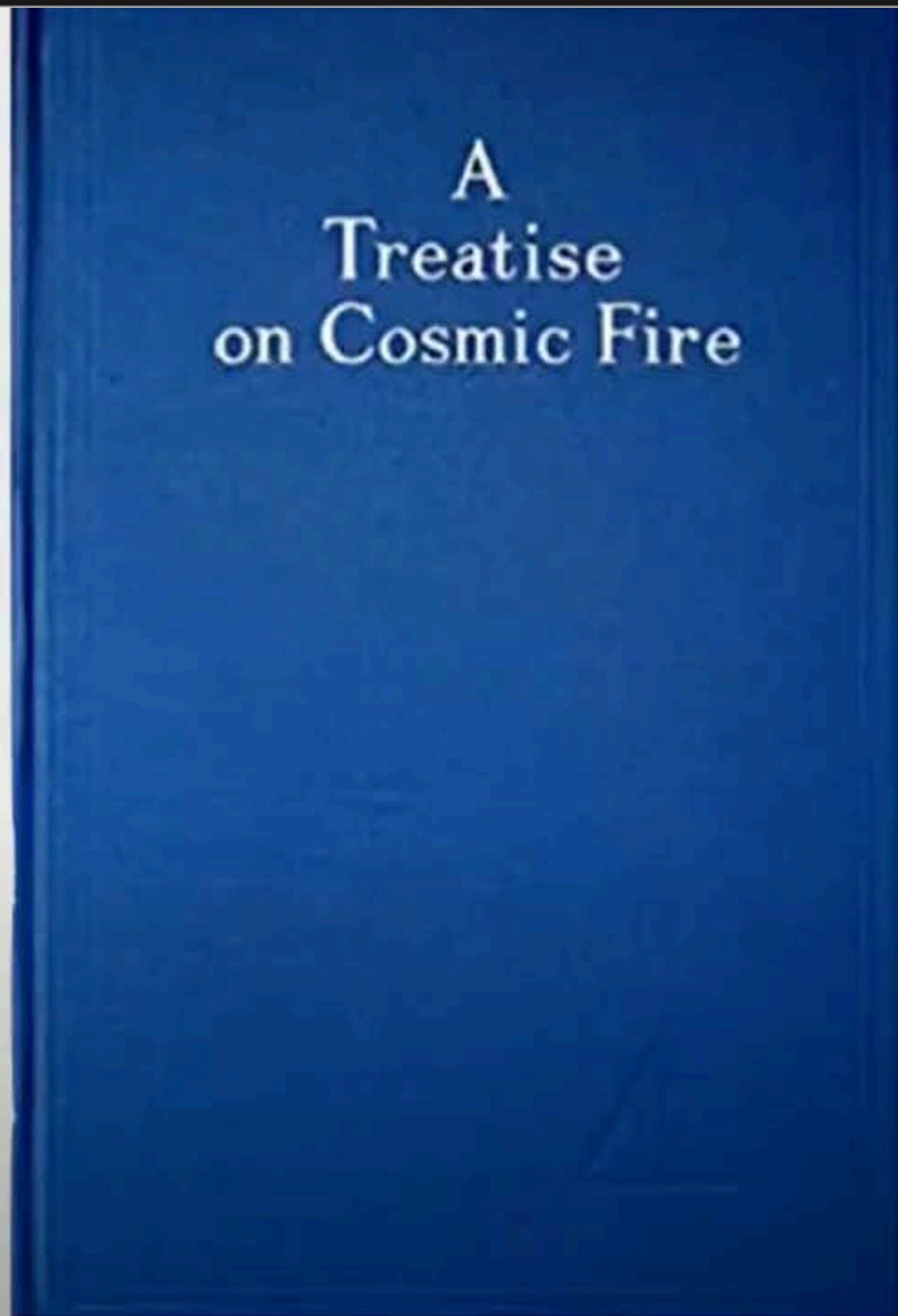
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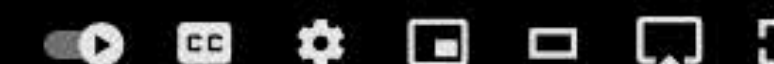
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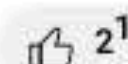
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# Morya Federation

Esoteric Schools of Meditation, Study and Service



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[Webinar: Awakening the Higher Mind, December 10th, 2023](#)

[Webinar: The Secret Doctrine, 17 Dec, 2023](#)

[New Fellowship of Cosmic Fire Group, 8 December 2023, 8:00pm GMT](#)

## Activities & Programs »

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# MORYA FEDERATION

## ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

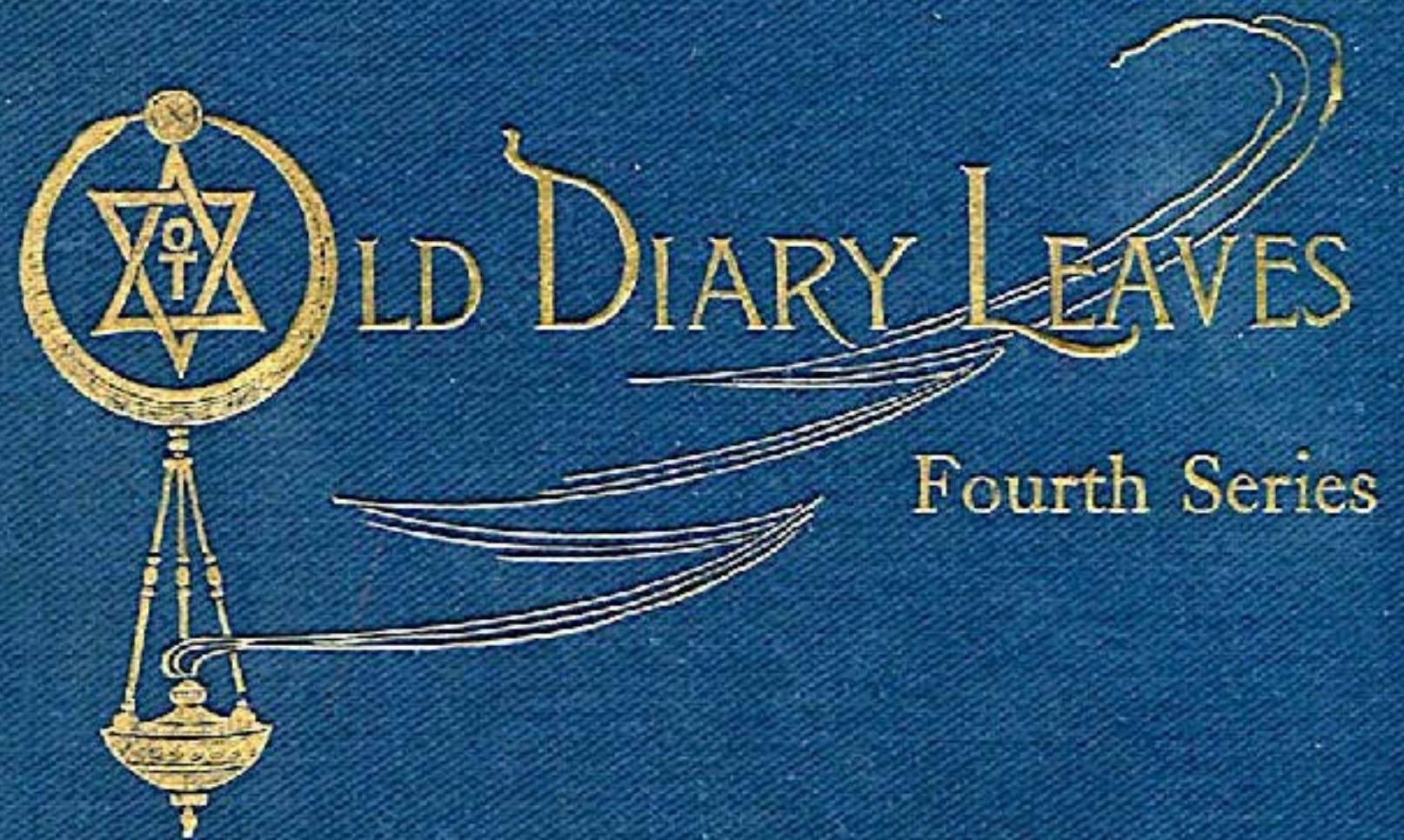
## Welcome!

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

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

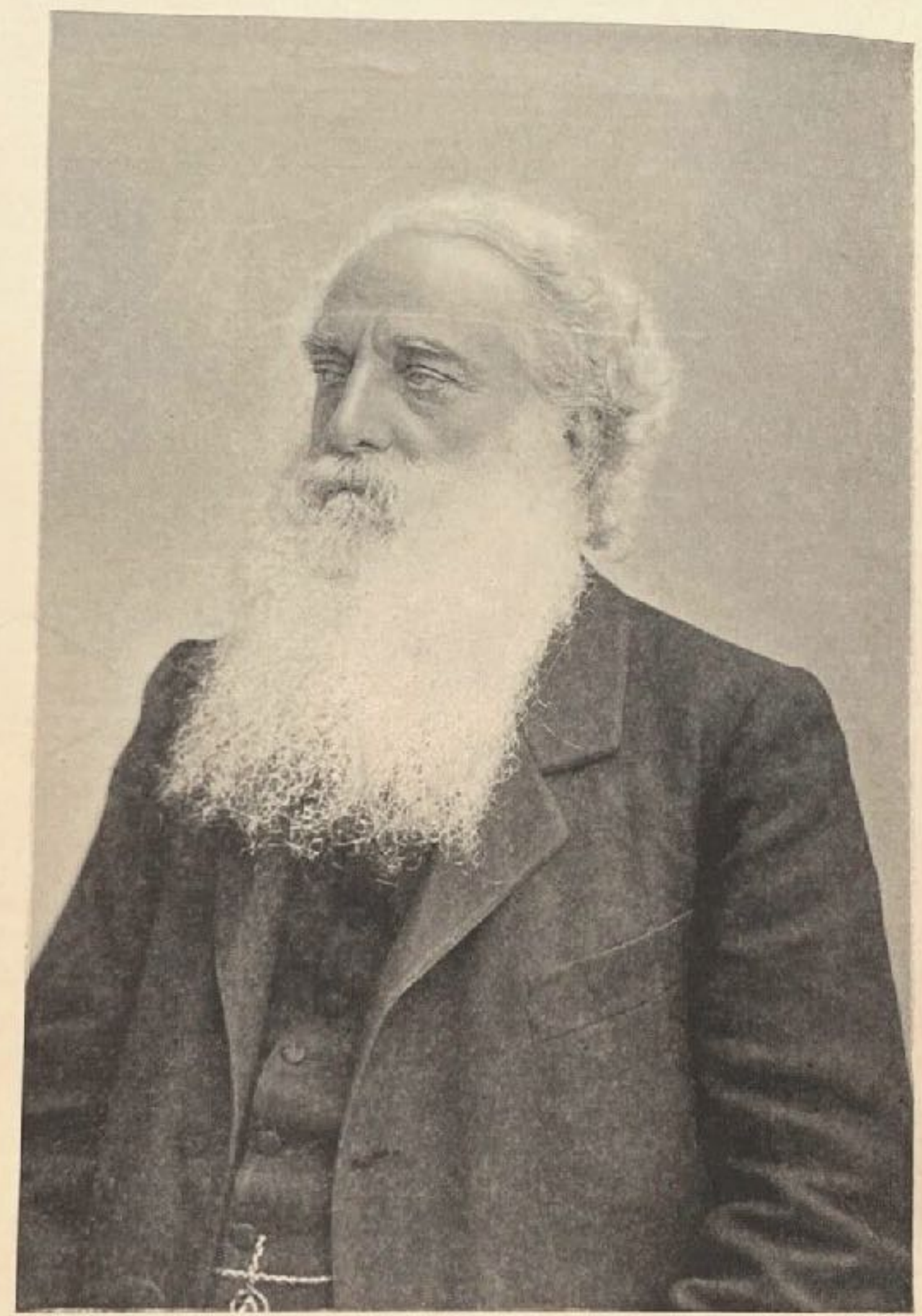
All individuals who are drawn to spiritual teachings and to a comprehensive program of esoteric [Meditation](#), [Study](#) and [Service](#) are welcome.

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



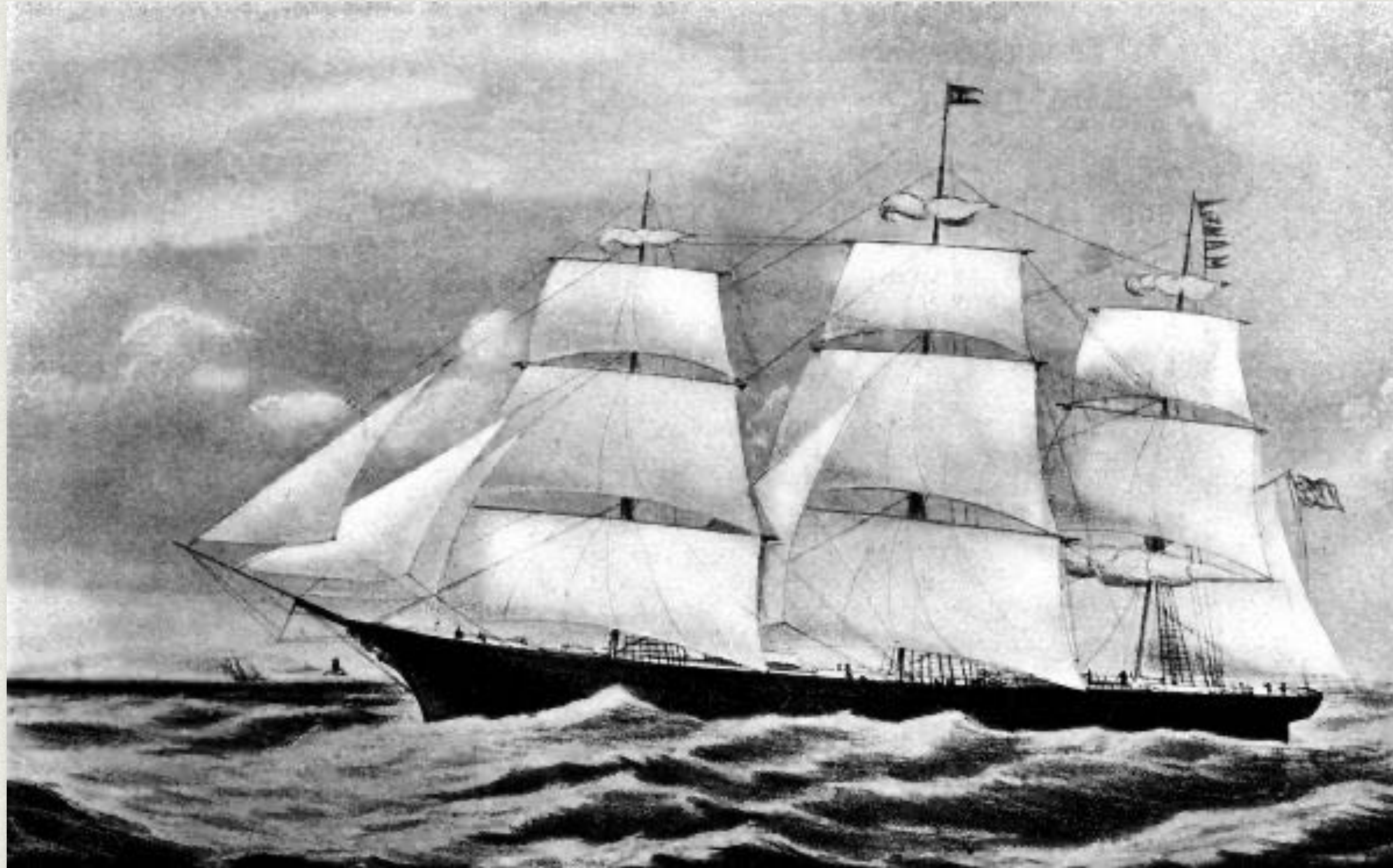
THE .....  
TRUE HISTORY  
OF THE .....  
THEOSOPHICAL  
..... SOCIETY

OLCOTT



*H. S. Olcott*





Late 19th c. sailing ship

As the "Arcadia" did not sail until 10 p.m., we had from her deck the chance to see the lovely panorama of the illuminated city [of Naples] mirrored in the glassy waters of the bay—a fairy scene.

The homeward voyage proved most interesting, as a great desire to know something about Theosophy, the Society, and occult sciences generally, was shown by the passengers of both saloons. Among them was that gracious student of mystical subjects, the Countess of Jersey, whom I found one of the most high-minded, pleasantest acquaintances I ever made. Doubtless, as a consequence of her example, the whole first saloon fell to talking about Psychometry, Thought-transference, Clairvoyance, Palmistry, Astrology, and similar topics of the Borderland group; and practical experiments were made to test the correctness of theories. On the fourth day out I received an invitation in writing from Lord Jersey, Sir Samuel W. Baker, the African explorer, and other notables, on behalf of the saloon passengers, and with the captain's consent, to lecture on "Theosophy," which I gladly did.



Three days later there was another call upon me, and I took, by request, the subject of "Psychometry". This set many to making experiments, and I myself made some that were instructive. A certain lady brought from her cabin a half dozen letters from persons of widely different characters, each enclosed in a plain envelope, so that the experimenter might get no clue whatsoever to the sex or character of the writer—a clever precaution. I made her sit in an easy-chair, and passed the letters one by one over her head to her forehead, where I bade her hold them and answer my questions. She was not to stop and think what the answer ought to be, but just to say the first thing that came to her mind. I asked her: "Is the writer a man Or a woman? Answer quickly, please." Then I asked: "Is he (or she) old or young? Tall or short? Stout or thin? Healthy or ill? Hot-tempered or calm? Frank or deceitful? Generous or miserly? Worthy or unworthy of trust as a friend? Do you like this person?" etc., etc., never putting a leading question or doing anything to confuse the spontaneous thought of the subject.



Now, at first blush, it is perfectly plain that the closest scrutiny of a blank envelope—unless its shape were an unusual one and associated with a certain correspondent—would reveal nothing as to the sex, age, complexion, form, or mental or moral characteristics of the writer of the enclosed letter. The first lady experimenter proved herself devoid of the psychometric faculty, but another lady who next submitted herself to the test was successful in five out of seven cases—as subsequently verified on opening the covers; and the first lady's brother, an army officer and a rather flippant critic of the science, found to his amazement that he could psychometrize. The rumor of these instructive experiments running through the ship, caused the invitation to make my second lecture on the subject of Professor Buchanan's discovery.

19th c. ship's salon



A well-known Member of Parliament gave very correct delineations in two cases submitted to him for psychometric reading. The scientific and practical value of the possession of this sense is evident, inasmuch as it arms a person with a super-refined faculty of feeling the true character and motive of a correspondent, or of one with whom one is talking, or whom one meets in the world, whatever mask may be used in the letter or put on the face of the individual. Then again, the developed psychometer ought naturally to be intuitive for learning the sense of an author and reading the meaning of a public lecturer, despite his, perhaps, clumsy way of putting things. It makes one instantaneously responsive to appeals to the higher nature, and guarded against being carried away by the sophistries of those who would deceive and cajole one with evil designs. -ODL4:68-71

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(b) There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanskrit as "Sçrôtâpanna," "Sagardagan," "Anagamin," and "Arhan"—the four paths to Nirvana, in this, our fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the initiated candidate, becomes chela (pupil) to a higher Initiate. Three further higher grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this fifth race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh.

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**Sçrôtâpanna** (Sotâpanna) has significantly weakened the first three fetters to enlightenment, which are:

1. *Sakkâya-diṭṭhi*: Belief in a permanent (personality-oriented) self.
2. *Vicikicchā*: Doubt or uncertainty, especially regarding the Buddha's teachings.
3. *Sīlabbata-parāmāsa*: Attachment to rites and rituals.



**Sagardagan** (Sakadāgāmi) has significantly weakened the 4th and 5th fetters to enlightenment, which are:

4. *Kāmacchanda*: Sensual desire.

5. *Vyāpāda*: Ill will



An **Anāgāmi** has eradicated the first five of the ten fetters that bind beings to the cycle of rebirth (samsara). These five fetters are:

1. Sakkāya-diṭṭhi: Belief in a permanent self.
2. Vicikicchā: Doubt or uncertainty, especially regarding the Buddha's teachings.
3. Sīlabbata-parāmāsa: Attachment to rites and rituals.
4. Kāmacchanda: Sensual desire.
5. Vyāpāda: Ill will

An Anāgāmi will not be reborn in the human realm or any lower realms but will be reborn in a higher, more refined realm called the Pure Abodes (*Suddhāvāsa*), where they will attain full enlightenment (Arahantship) without returning to the human world.





An **Arhat** has completely eradicated all ten fetters that bind beings to the cycle of rebirth (samsara) and has attained Nirvana. The final five fetters are:

6. *Rūparāga*: Craving for fine-material existence (passion for form).

7. *Arūparāga*: Craving for immaterial existence (passion for what is formless).

8. *Māna*: Conceit.

9. *Uddhacca*: Restlessness.

10. *Avijjā*: Ignorance



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(b) There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanskrit as "Sçrôtâpanna," "Sagardagan," "Anagamin," and "Arhan"—the four paths to Nirvana, in this, our fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the initiated candidate, becomes chela (pupil) to a higher Initiate. Three further higher grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this fifth race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed in **the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh.**

To calculate its age, however, as the pupil is asked to do in the Stanza, is rather difficult, since we are not given the figures of the Great Kalpa, and are not allowed to publish those of our small Yugas, except as to the approximate duration of these. "The older wheels rotated for one Eternity and one half of an Eternity," it says. We know that by "Eternity" the seventh part of 311,040,000,000,000 years, or an age of Brahmâ is meant. But what of that? We also know that, to begin with, if we take for our basis the above figures, we have first of all to eliminate from the 100 years of Brahmâ (or 311,040,000,000,000 years) two years taken up by the Sandhyas (twilights), which leaves 98, as we have to bring it to the mystical combination 14 x 7. But we have no knowledge at what time precisely the evolution and formation of our little earth began. Therefore it is impossible to calculate its age, unless the time of its birth is given—which the TEACHERS refuse to do, so far. At the close of this Book and in Book II., however, some chronological hints will be given. We must remember, moreover, that the law of Analogy holds good for the worlds, as it does for man; and that as "The ONE (Deity) becomes TWO (Deva or Angel) and TWO becomes THREE (or man)," etc., etc., so we are taught that the CURDS (world-stuff) become wanderers, (Comets), these become stars, and the stars (the centres of vortices) our sun and planets—to put it briefly.\*

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(beginning of motion, hence of differentiation); (5) *Geminal, fiery*, (differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth); (6) *Four fold, vapoury* (the future Earth); (7) *Cold and depending* (on the Sun for life and light).

\* This cannot be so very unscientific, since Descartes thought also that "the planets rotate on their axes because they were once lucid stars, the centres of Vortices."

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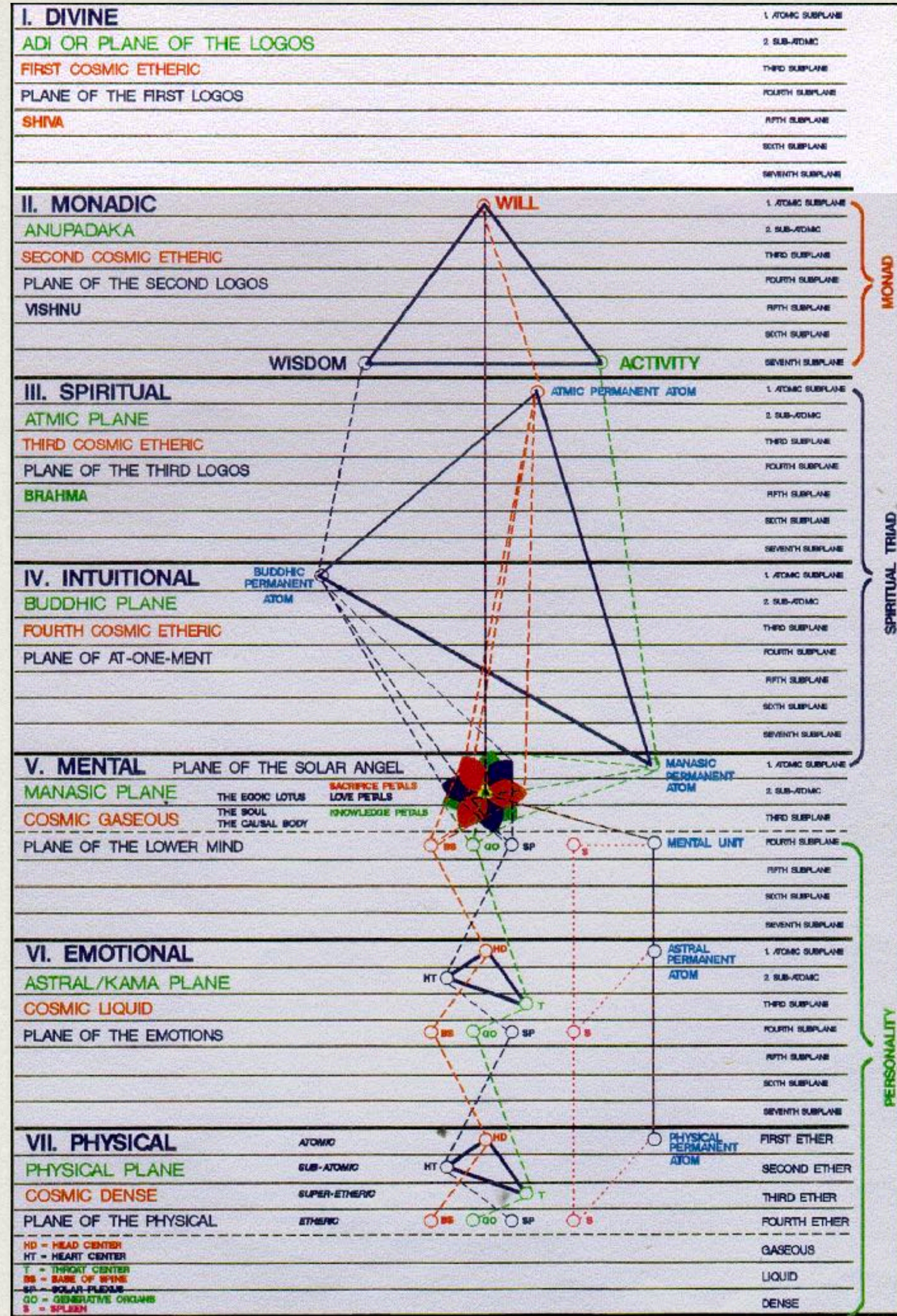
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The "BEING" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the

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At this time the "eye of His direction" is turned towards a needy and waiting world, and particularly towards the large number of waiting people who hold within themselves the potencies of discipleship. They are the hope of the world. This outpouring of directed energy means a great stimulation of all sensitive and responsive aspirants; the result is not an easy one for them. Everything in them is raised to the surface of consciousness, and whilst they are faced with a vital and beneficent opportunity, they are also faced with the problem of absorbing more "punishment" (is not that the word I want, my brother?) than they would normally take. Will they break

under the impact of self-discovery and the opportunity to eliminate personality? Or will they rise triumphant from the ashes of their dead selves into living power and beauty?

Though Sanat Kumara is naturally unaware of the individual disciple or aspirant, He is not unaware of their massed effect, quality or status. Contact and relationship are based upon vibratory reaction, and the potency of the united vibration of the disciples and aspirants of the world is today—for the first time in human history—strong enough to reach Shamballa. This is a new and very interesting fact.



In this Great Judgment all decision lies in the conclusive thinking of Sanat Kumara. It is His judgment; neither the sheep nor the goats, nor the great mass of men from among whom they have emerged, can affect that decision in the slightest degree. Any moment or climax of decision on the part of the Lord of the World institutes new law and brings into play new energies. Laws are only the unalterable conditions brought about by the activity, the orientation and the emanated decisive thoughts of the One in

Whom we live and move and have our being, just as the activities, the orientation and the thinking of a human being carry the cells and the atoms of his body along the line of his wishes. Energies are but the rhythm of His breathing and the results of the systolic and the diastolic action of His heart. From these energies we cannot escape, but—in a mysterious and peculiar manner—the planetary Logos directs them or withholds them to suit the recognised planetary needs of the period. -DINA1:62-3

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Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE. It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.\*

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Can you grasp anything of what I mean when I say that initiation is a planetary activity, based on the life of the planetary Logos and the point of spiritual attainment of Sanat Kumara? This attainment sweeps or carries the initiate into ever widening spheres of "lighted consciousness," and this makes him not only welcome the revelations of light but also to become one of the Agents of the Light. -DINA1:438

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VERBA SECRE-  
TORVM HERMETICORVM  
VERVM, SINE MENDACIO  
CERTVM & VERISSIMVM,  
QVOD EST INFERVS, EST ET  
QVOD EST SUPERVS, & QVOD EST  
SUPERVS, EST SICVT QVOD EST INFERVS. AD PERPETV-  
TRANDA MIRACVLA REI VNI, ET SICVT OMNES RES  
OPERVNT AB VNO, MEDITATIONE VNVS; SIC OMNES RES  
NOTA FVERVNT AB HAC VNA RE. ADAPTATIONE. PATER EIVS  
EST SOL, MATER EIVS LVNA; PORTAVIT ILLVD VENTVS IN VENTRE  
MATER EIVS TERRA EST. PATER OMNIS TELESMI TOTI, MVNDI  
EST HIC. VBI EI, INTEGRA EST. SI VERSA FVERIT IN TERRAM, SEPARABIS  
TERRAM AB IGNE, SVBTILE A STIPSO, SVAVITER CVM MAGNO INGENIO ASCEN-  
DIT, TERRA IN COELVM, ITERVMQVE DESCENDIT IN TERRAM, & RECIPIT VIVVM  
SUPERIORVM & INFERIORVM. SIC HABEBIS GLORIAM TOTI, MVNDI. IDEO FVIT  
ATA TE OMNIS OBSCVRITAS. HIC EST TOTIVS FORITVDINIS FORITVDO, FORITVS  
QVA VINGET OMNEM REM SVBTILEM, OMNEMQVE SOLIDAM PENETRABIT. SIC MVNDVS  
CREAVS EST. HINC ERVNT ADAPTATIONES MIRABILES, QVARVM MODVS HIC EST. ITAQVE  
VOCATVS SVM HERMES TRISMEGISTVS, HABENS TRES PARTES PHILOSOFIAE, TOTIVS MVNDI.  
COMPLETVM EST QVOD DIXI DE OPERATIONE SOLIS.

**Stück Deutsch:**

Wahrhaftig, sanft Liegen ewig und muß das aller wahrhaftigste, die so UNTEN ist, gleich dem OBERN,  
Und die so OBERN ist, gleich dem UNTERN; darmit man kan erlangen und verrichten Miraculose und wunder-  
liche EINES EINIGEN DINGES. Und gleich wie ALLE DINGE von EINEM DINGE ALLEINE geschaffet,  
durch den Willen und Gebot EINES EINIGEN, der es bedacht, also aufsteigen und kommen ALLE DINGE, von  
demselben EINEM DINGE, durch Schickung und Veremigung zusammenbringung. Die SONNE ist die MATER, und  
der MOND ist seine MATER; der WIND hat in getragen in seinen Bauch: seine ERNEHRERIN oder Amme  
ist die ERDE. Dieser ist der VATER ALLER VOLKOMMENHEIT dieser ganzen Welt. SEINE MACHT  
ist VOLKOHME. Wann ES über wandelt wird in ERDE, so schied das Erzeich vom FEWER, schiedet, und  
das Subtile von trüben oder groben, gantz Lieblich mit großer bescheidenheit und verstand. Es schied von der  
ERDEN in HIMMEL, und vom HIMMEL wieder zur ERDEN; Und gewinnet also die Kraft der OBERN und  
VNIERN. ALSO WIRSTU HABEN ALLE HERRLICHKEIT DER GANTZEN WELT. Derhalben wechse, von der  
aller Vuerstand mit Veremigungheit. Dies ist von aller STERCKE die STERCKESTE STERCKE, da man kan  
erbar werden alle subtiligkeit, und durchbringen alle Veste. ALSO IST DIE WELT GESCHAFFEN. Daher ge-  
sehen seltsame Vereinigungen, und Wunden MANCHERLEY WUNDER gewinnet; welcher Weg, dieses  
zu würden, dieser ist. Und bin darmit gewand HERMES TRISMEGISTVS, habend drei theil der WELT-  
HEIT der ganzen Welt. Es ist erfüllet alles was ich gesagt habe von dem WERCKE der SÖNNEN.

MERCVRIVS TRISMEGISTVS IN PAMANDRO.  
Cum de RERVM NATVRA cogitaret, ac MENTIS aciem ad SVPERNA eieceret, spiritus iam corporis habitus, quem admodum a  
deo solet us, qui ob littiratum vel defatigatum, somno graui sunt: libit mihi vltus tam conare quendam immensa mo-  
tudine corporis, qui me omnia vocans in hunc modum clamaret: Quid sit, o Mercuri, quo I & AVDIRE RINTVERI d- sideras? Quid  
est, quod DISCERE cupis INTELLIGERE cupis? Tunc ego, Oremus es, inquam? Sed, inquit Ille, PAMANDRO, MENS DIVINA, PO-  
TENTIA, ac tu vide quid velis, IPSE vero TIBI VBI ADERO. Cupio, inquit, RERVM NATVRAM DISCERE, DEVM COGNOS-  
SCERE. Ad haec Ille: TVA ME MENTE COMPLECTERE, ET EGO TE IN OMNIBUS, QVA OPTARIS, ERVDIAM. Cum  
haec dicit, mitavit formam, et VNIVERSA SVBITO REVELAVIT.  
Sic et cetera DOCTRINAE  
filio fidei. AMEN.

Designatio PYRAMIDVM Petrosarū Triumphalium illarū, de Humido Radicali aut Primitiemo Catholico MVNDI huius. Semperq; Terrae novae (post Colorū incendio solitione, & Elementorū affluantū liquefactione Terrarū, & que in ea sunt operum  
exitione, Esa 55. v. 17. 2. Pet. 3. 1. Apoc. 21. 1.) permanente futurā, in sinu centrali abissūter fortitū, passim in orbe Terrarū tanquā Doctrina solioris de MAGNESIA, LAPIDIS Phil. Vniuersali; Subiecto d- hito, index & Signationū Primaeeriali, Ca-  
tholico, solū & Vniū. p-ae, coequis omnib; impatiarū triumphate, facer luculenti; codicis; vnde dei Divinitus extructarū; an Mundi quos presentis; PIGNEM Saxa p-sonante & Omnia iudicante; Colligatione; Corruptione; Purgatione; ac Perovatio-  
ne Vniuersali; miraculū inslar p-sonantū; p-ae; adatiarū, p-sonantū; NEPTVNO, JVNONI atq; VVLCANO, nec p-ae; vniū; a m-amb; et vigilatū; illa & laboriosū; ALCHIMIAE, Arti Artū cū Antiquū; Certa, sagacit; Sancta; aled etiamq;  
cū aliū & Thoma de Aquī; atq; state, hominū; a m-amb; p-ae; reddid; Sanctū; Mirabilis & Mirificae, tūm ob hoc Omnia p-sonantū; Nūmū; & Iūmū; NATVRAB; Sapit; p-sonantū; p-sonantū; Philo-  
sophia; Theophrasti; Mete; Solū; & cetera; p-sonantū; cumani mone-  
tū; HENRICI JMWNRATH LIPS: Theophrasti; a m-amb; p-ae; DOCT; Art; Sapientia; laudib; dignis merito celebratū; illuminationis; Amoris, Honoris & grati; Animi; ergo; habet; ac o vā; fecit; Anno a natiuitate 1780; & incunati. M. DC. II.

The Emerald Tablet, inspired by the writings of Johannes Trithemius



PAGAN AND CHRISTIAN  
CREEDS: THEIR ORIGIN  
AND MEANING

*Edward Carpenter*

The number of pagan deities (mostly virgin-born and done to death in some way or other in their efforts to save mankind) is so great as to be difficult to keep account of. The god Krishna in India, the god Indra in Nepal and Tibet spilt their blood for the salvation of men; Buddha said, according to Max Müller, 'Let all the sins that were in the world fall on me, that the world may be delivered;' the Chinese Tien the Holy One—'one with God and existing with him from all eternity'—died to save the world The Egyptian Osiris was called Saviour, so was Horus; so was the Persian Mithra; so was the Greek Hercules who overcame Death though his body was consumed in the burning garment of mortality, out of which he rose into heaven. So also was the Phrygian Attis called Saviour, and the Syrian Tammuz or Adonis likewise—both of whom, as we have seen, were

nailed or tied to a tree, and afterwards rose again from their biers or coffins. Prometheus, the greatest and earliest benefactor of the human race, was nailed by the hands and the feet, and with arms extended, to the rocks of Mount Caucasus. Bacchus or Dionysus, born of the virgin Semele to be the Liberator of mankind (Dionysus Eleutherios as he was called) was torn to pieces, not unlike Osiris. Even in far Mexico [page 179] Quetzalcoatl, the Saviour, was born of a virgin, was tempted, and fasted forty days, was done to death, and his second coming looked for so eagerly that (as is well known) when Cortes appeared, the Mexicans, poor things, greeted him as the returning god! In Peru and among the American Indians, North and South of the Equator, similar legends are, or were, to be found." —Pagan and Christian Creeds: Their Origin and Meaning:20-1

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Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE. It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.\*

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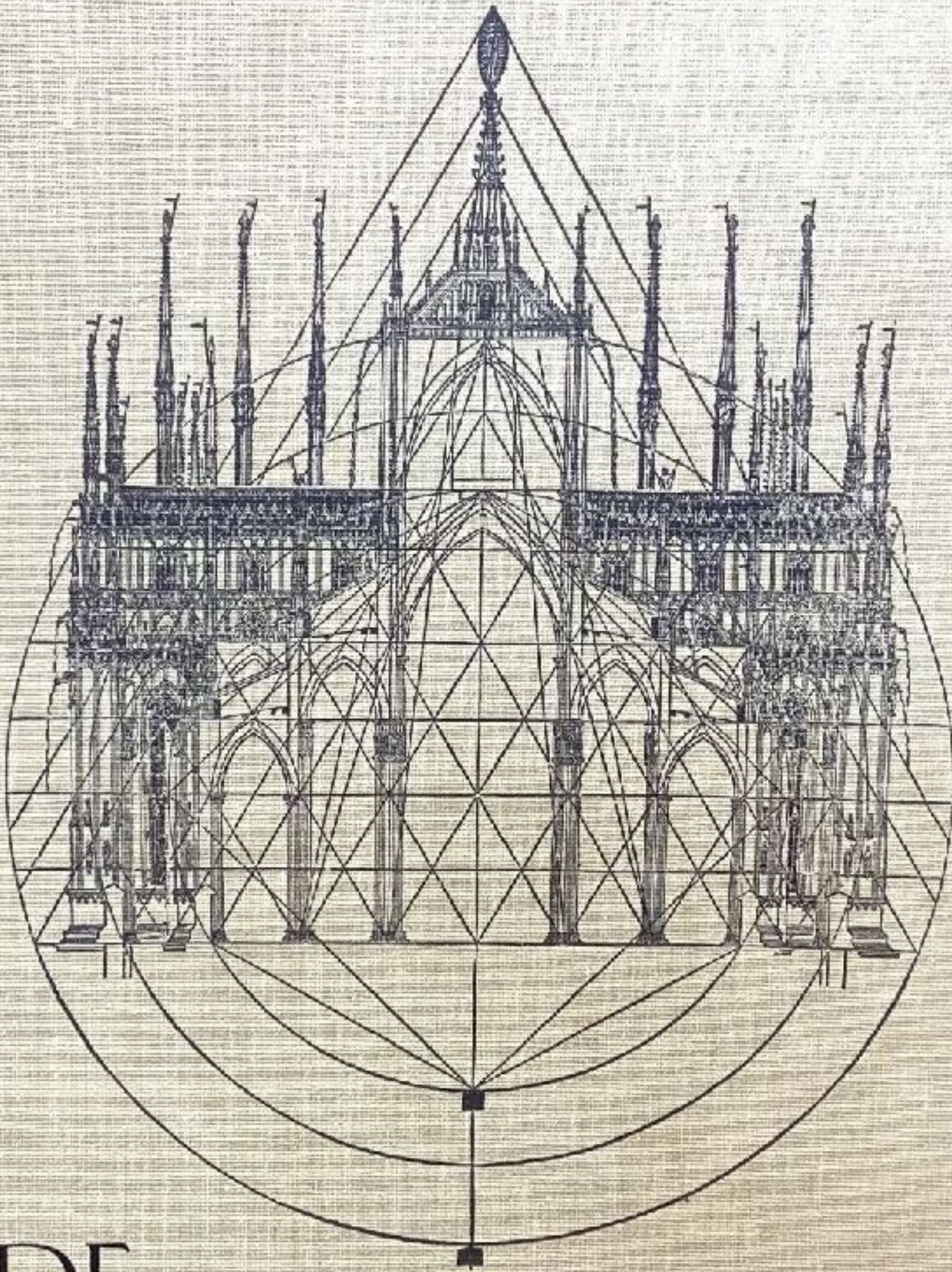


VIT  
RUV  
IUS

# VITRUVIUS

## DE ARCHITECTURA

BENJAMIN  
BLOM



# DE ARCHITECTURA

LIBER

PRIMVS

*[Faint Latin text, likely the beginning of the first book of Vitruvius's treatise on architecture.]*

LIBER

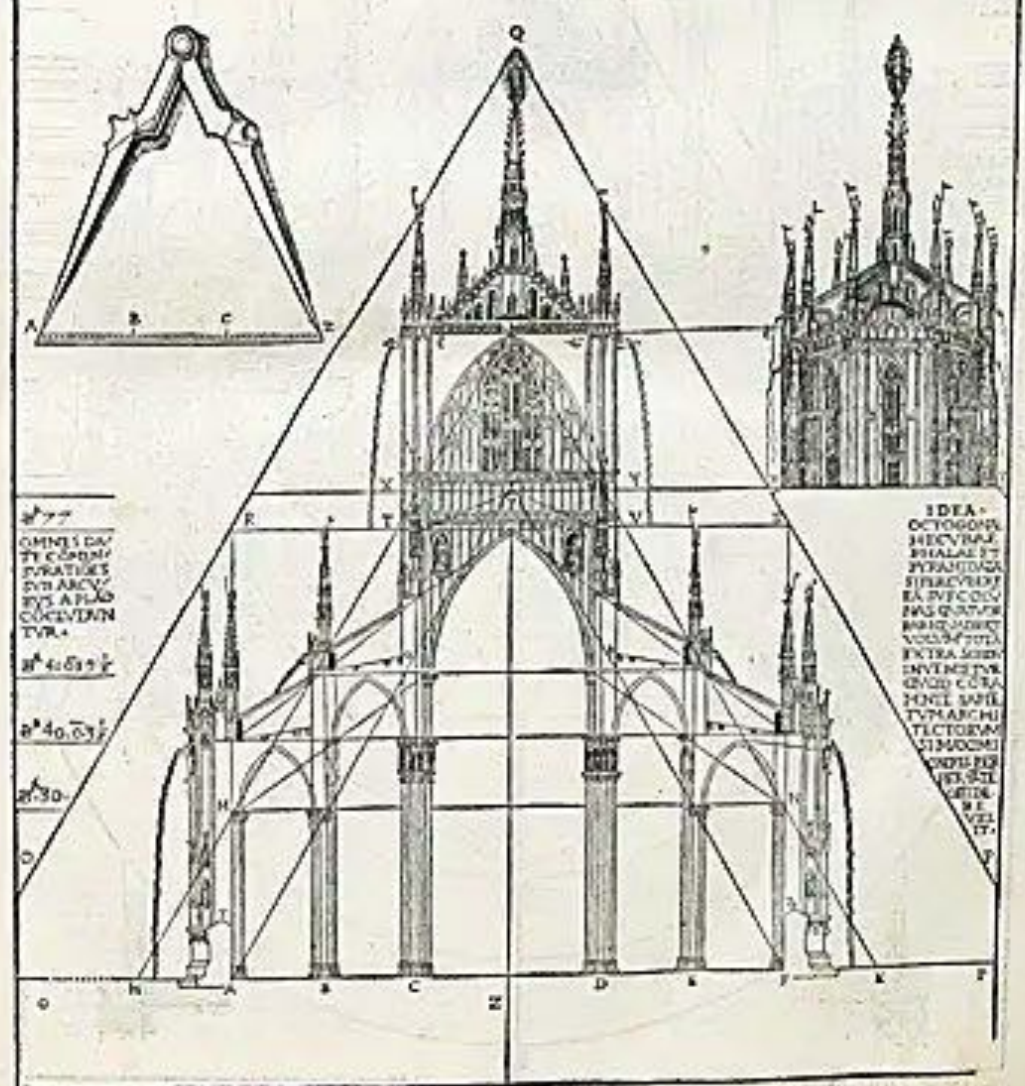
PRIMVS

XV.

ORTHOGRAFIE AB ICHNOGRAPHIA EXORTA PERFIGURATIO PROGREDIENS AD FRONTEM  
EASTYLAM SACRÆ AEDIS PANICAPHALÆ SECYDVM GERMANICAM SYMMETRIAM VBI  
LA QUÆ MEDIOLANI PRÆSTYTA EST A TRIGVALLI RATIONE AC NUMMA FIRMAVATA VBIETVA



SCHEMA PERDISTINCTIÖS BASIS ET COLVNAE. COLVNAE CAPITVLM  
BASIS AC ABACI CAPITVLI. I ORTHOGRAFIA. GERMANICORVM FORMATA.

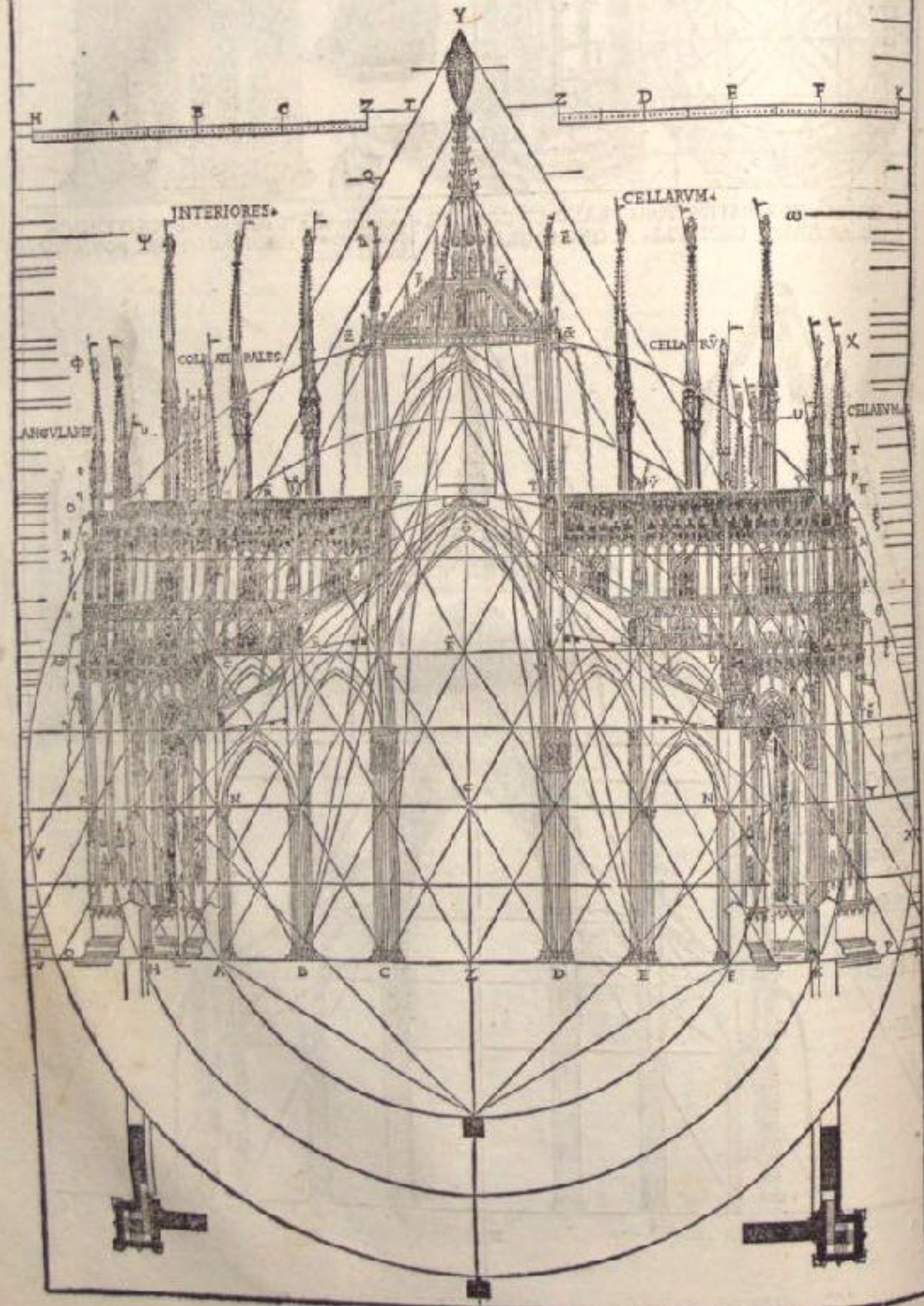


OMNIS DAT  
TE CORDI  
PRÆSTY  
EVL A PLD  
CQVADVN  
TVR.

IDEA  
OCTOGON  
HECVRA  
DIALAL  
PANTONIA  
SIRACVSI  
EA SVCO  
RAG QVTV  
MAGI SVCT  
NOVA SVCT  
EXTRA SVCT  
DANTE SVCT  
SINGV COVA  
SINE SVCT  
TVRQVAM  
TVRQVAM  
TVRQVAM  
TVRQVAM  
TVRQVAM



IDEA GEOMETRICAL ARCHITECTONICAE AB ICHNOGRAPHIA SUMPTA, VT PER AMPLISSIMAS POSSINT  
 PER ORTHOGRAPHIAM AC SCAENOGRAPHIAM PERDUCERE OMNES QUASCVNQUE LINEAS, NON  
 SOLVM AD CIRCINI CENTRUM, SED QVAE A TRIGONO ET QUADRATO AVT ALIO QVIVISMODO  
 PERVENIUNT POSSINT SVVM HABERE RESPONSVM, TVM PER EVRVTHMIAM PROPOR-  
 TIONATAM QVANTVM ETIAM SYMMETRIAE QVANTITATEM ORDINARIAM AC PER-  
 OPERIS DECORATIONEM OSTENDERE, VTI ETIAM HEC QVAE A GERMANICO MORE PERVE-  
 NIUNT DISTRIBVENTVR PENE QVEMADMODVM SACRA CATHEDRALIS AEDES MEDIOLANI  
 PATET, ETG. P. M. C. C. A. A. P. A. V. Q. C. AC A. F. D. A.



*Firmitas, Utilitas, Venustas*: Vitruvius emphasized that all buildings should embody three essential qualities: strength (*firmitas*), utility (*utilitas*), and beauty (*venustas*).

Symmetry and Proportion: He stressed the importance of symmetry and proportion in architecture, drawing parallels between the proportions of the human body and those of buildings. This concept is famously illustrated by Leonardo da Vinci's Vitruvian Man.

The Six Principles of Design: Vitruvius identified six fundamental principles of design:

- Order (*ordinatio*): The arrangement of parts in a coherent and logical manner.
- Arrangement (*dispositio*): The proper placement of elements within a design.
- Proportion (*eurythmia*): Harmonious and aesthetically pleasing relationships between parts.
- Symmetry (*symmetria*): Balanced and proportional relationships between elements.
- Propriety (*decor*): Appropriateness of design elements to their context and function.
- Economy (*distributio*): Efficient and effective use of resources.

Modular Design: Vitruvius advocated for the use of modular design, where the dimensions of a building are based on a standard unit of measurement, ensuring consistency and harmony throughout the structure.

## VERSE 7

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All are learners and all are teachers, differing only in degree of realisation. For instance:

- a. Aspirants to the Path are disciples of lesser disciples,
- b. Probationers on the Path are disciples of higher ones,
- c. Accepted disciples are the disciples of an adept and of a Master,
- d. An adept is the disciple of a Master,
- e. A Master is the disciple of a Mahatma,
- f. The Mahatmas are the disciples of still higher initiates,
- g. These in turn are the disciples of the Christ or of that official who is at the head of the teaching department,
- h. The head of the teaching department is a disciple of the Lord of the World,
- i. The Lord of the World is the disciple of one of the three planetary spirits who represent the three major aspects,
- j. These are again disciples of the solar Logos. –LOS:53-4

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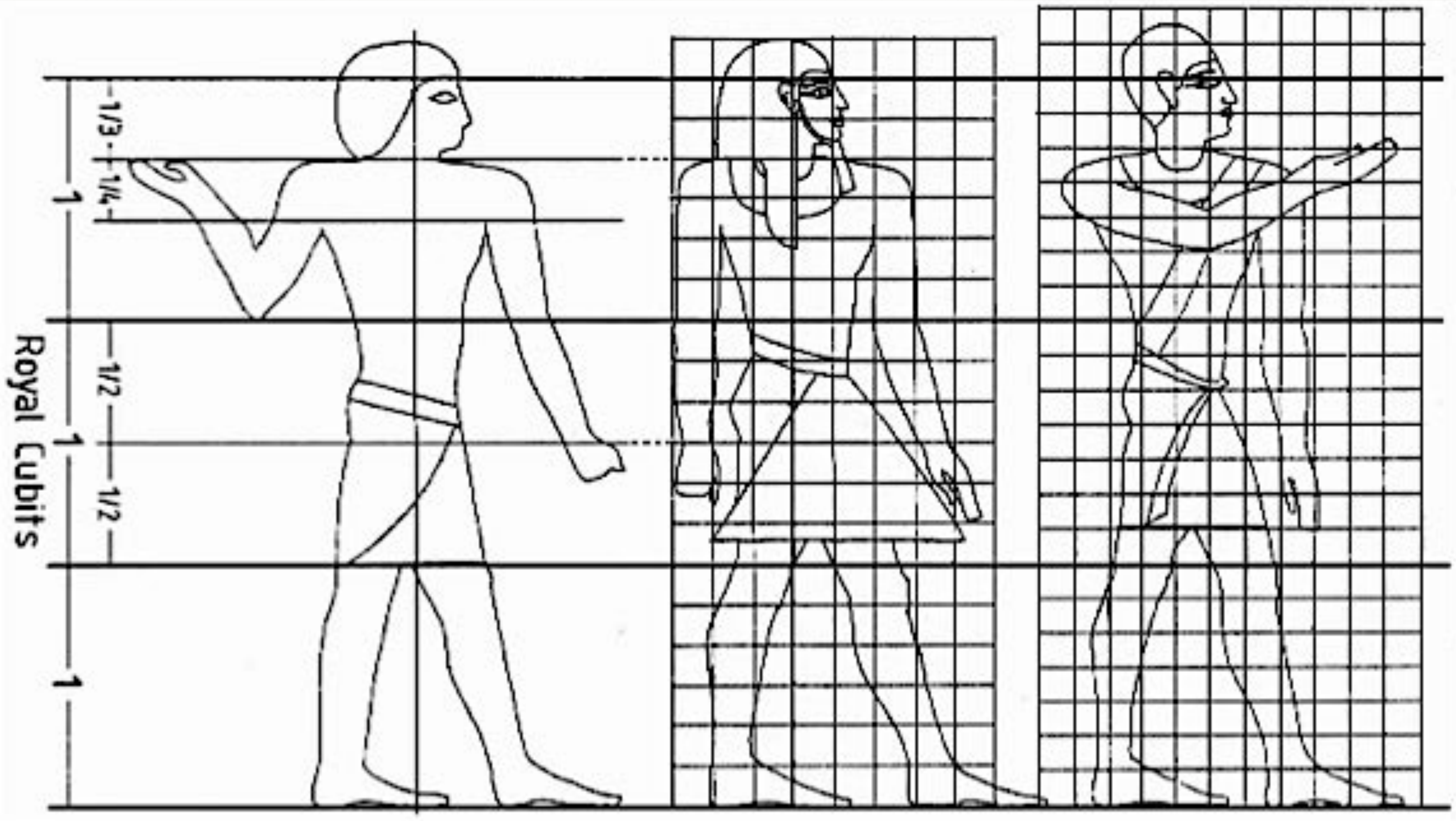
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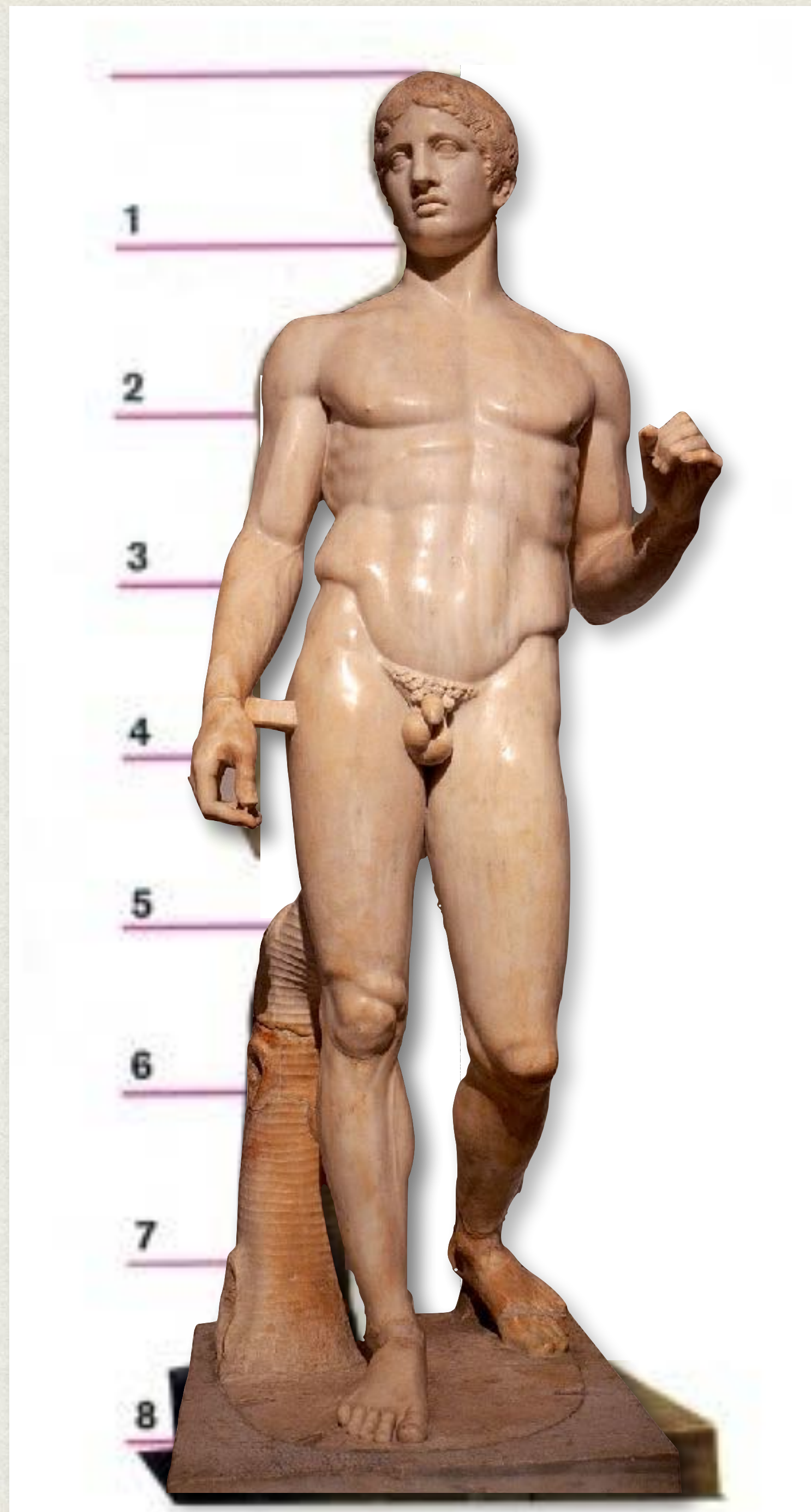
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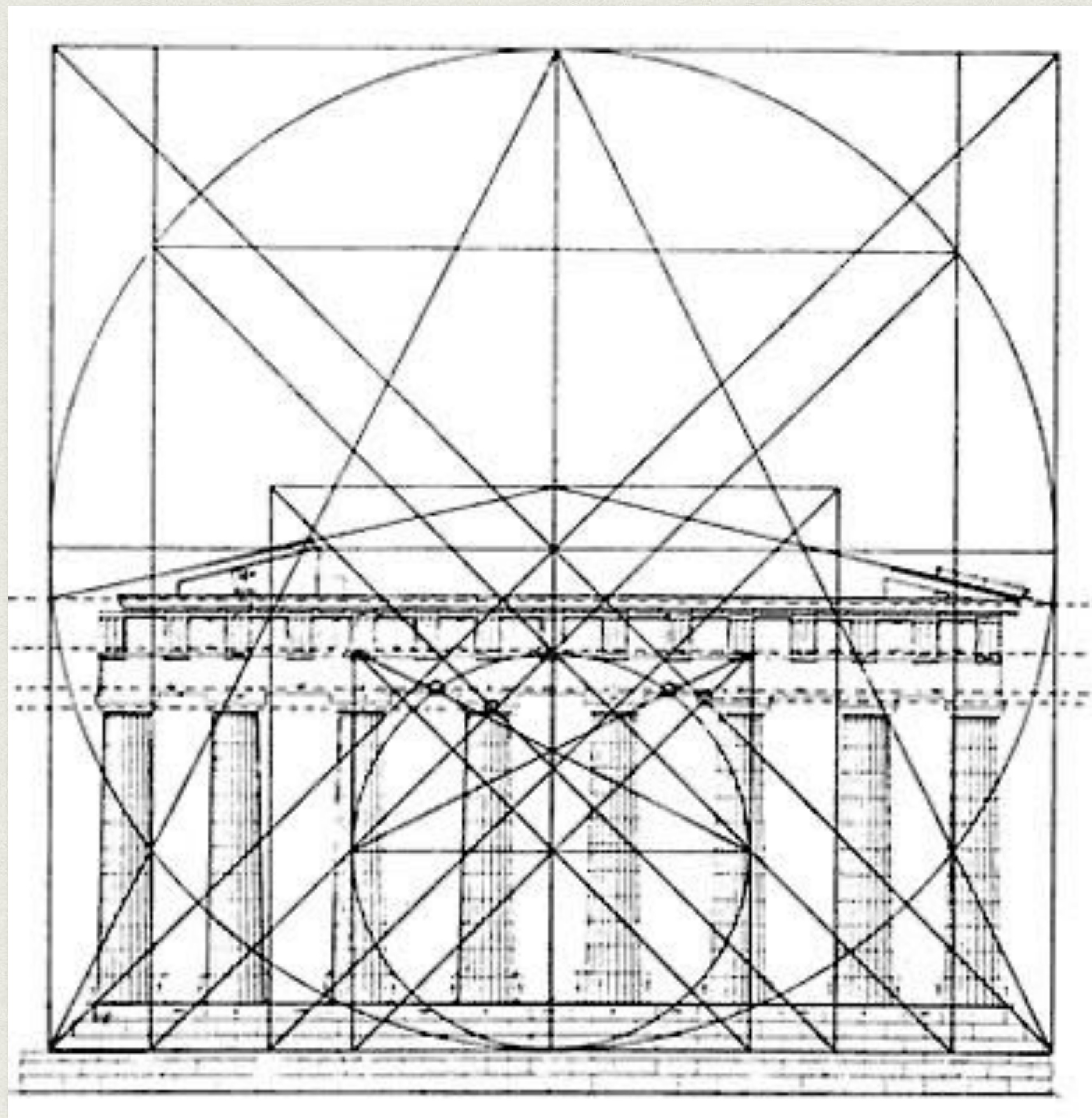
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Roman copy of *The Doryphoros* (Spear-Bearer) by Polykleitos





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*Hecatoncheires- The Hundred-handed Giants*

...they were also typified as the Three Cyclopes or Sons of the Naronic Cycle, who forged the armoury of heaven for those who were deemed worthy of the gift, and wrought the thunder-bolts of God, with which he smites the guilty to the grave. -The Book of God:24

That these Cyclopes were the Cabiric Messengers is covertly hinted at by Hesiod, who says that "They from immortals grew up, speaking mortals ;" which alludes to their descent from heaven. They were also called *Cottus, Briareus, and Gyas*, the great and mighty children sprung from Earth and Heaven. They were hundred-handed, and each one had fifty heads-symbols these of strength and wisdom. As soon as they were born, they were hidden in a Cave. -The Book of God:710



*The Blinding of Polyphemus, a reconstruction from the villa of Tiberius at Sperlonga, 1st century AD*

It was the belief of entire antiquity, Pagan and Christian, that the earliest mankind was a race of giants. Certain excavations in America in mounds and in caves, have already yielded in isolated cases groups of skeletons of nine and twelve feet high. These belong to tribes of the early Fifth Race, now

degenerated to an average size of between five and six feet. But we can easily believe that the Titans and Cyclopes of old really belonged to the Fourth (Atlantean) Race, and that all the subsequent legends and allegories found in the Hindu Purânas and the Greek Hesiod and Homer,

were based on the hazy reminiscences of real Titans — men of a superhuman tremendous physical power, which enabled them to defend themselves, and hold at bay the gigantic monsters of the Mesozoic and early Cenozoic times — and of actual Cyclopes — three-eyed mortals. —SD2:293



All the “fables” of Greece were built on historical facts, if that history had only passed unadulterated by myths to posterity. The “one-eyed” Cyclopes, the giants fabled as the sons of *Coelus* and *Terra* — three in number, according to Hesiod — were the last three sub-races of the Lemurians, the “one-eye” referring to the Wisdom eye; for the two front eyes were fully developed as physical organs only in the beginning of the Fourth Race. The allegory of Ulysses, whose companions were devoured while the king of Ithaca was saved by putting out with a fire-brand the eye of *Polyphemus*, is based upon the psycho-physiological atrophy of the “third” eye. –SD2:769

*The Cyclops Polyphemus*  
by Giulio Romano

## VERSE 7

*Make thy calculations, O  
Lanoo, if thou wouldst learn  
the correct age of thy small  
wheel (chain). Its fourth spoke  
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*Reach the fourth "fruit" of the  
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"It is owing to the divine perfection of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that skill refers to itself as the 'works of hundred-handed giants.'" (See "Book of God," Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, who was an initiate, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders."

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BOOK OF GOD  
—  
APOCALYPSE OF  
ADAM-OANNES

Kennedy, Edward Cunningham  
1817-1880

# THE BOOK OF GOD.

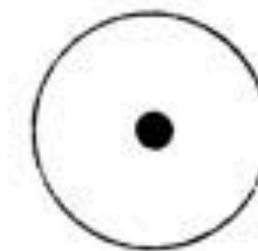
An Introduction

to



The Apocalypse.

BY



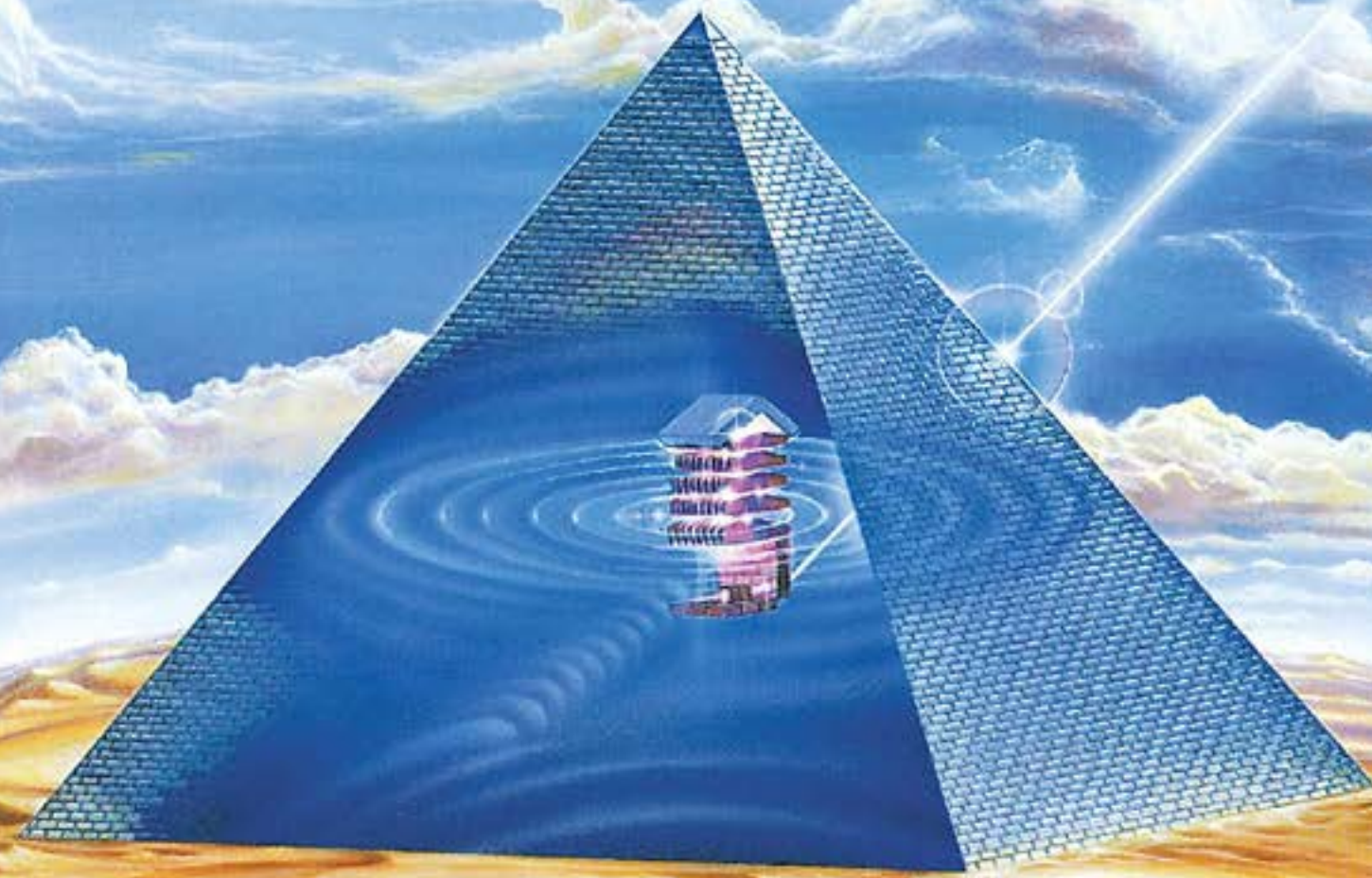
אריכם אשים אקרא  
וקולי אל-בני אדם:

Unto you, O Men, I call:  
And my voice is to the sons of ADAM.  
PROV. VIII. 4.

LONDON:  
TRÜBNER & CO., 60, PATERNOSTER ROW.

# THE GIZA POWER PLANT

Technologies of Ancient Egypt



Christopher Dunn

"The depth and clarity of Dunn's research will astound the lay reader and scientist alike." —Richard W. Noone, author of *5/5/2000*

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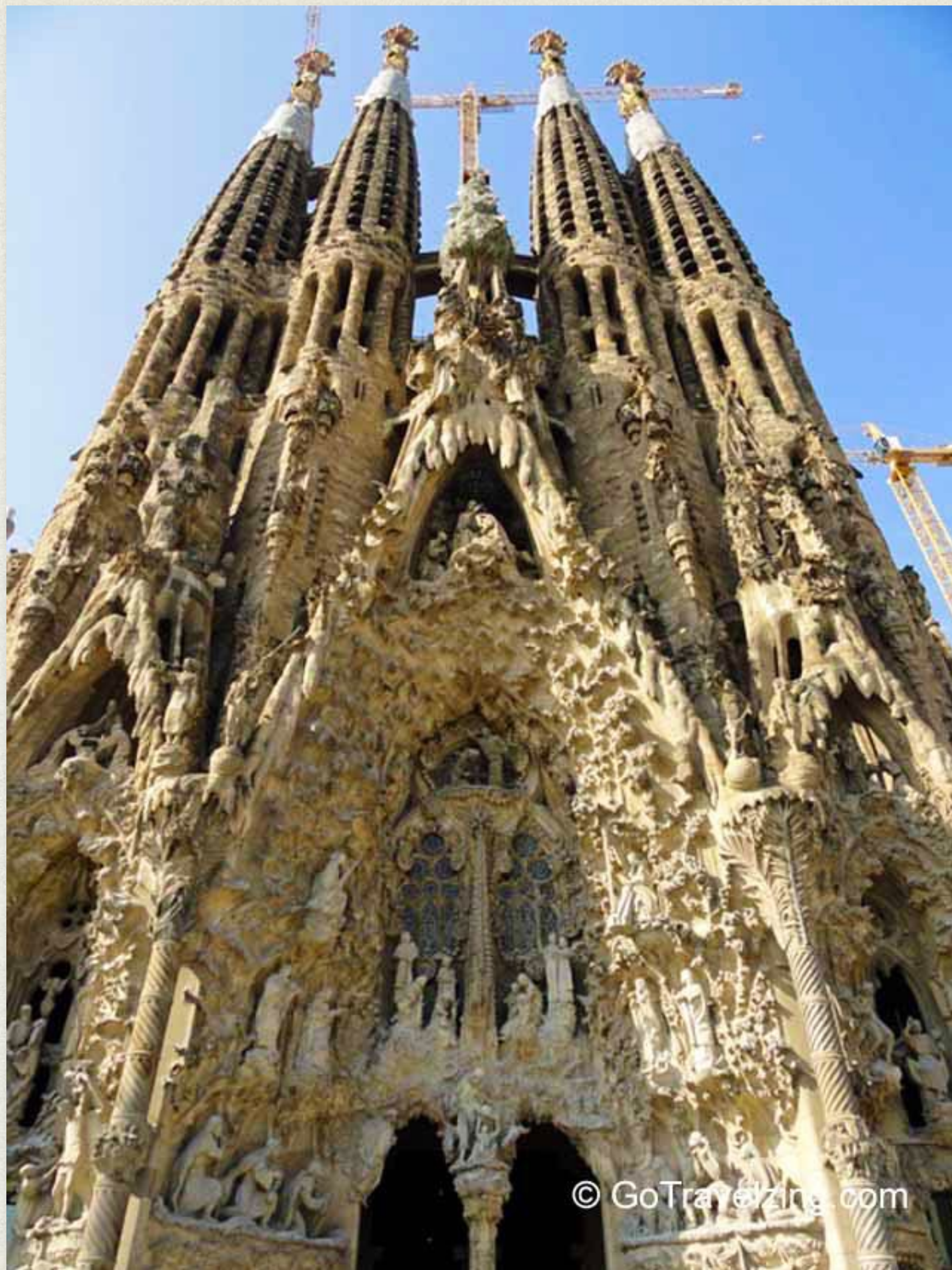
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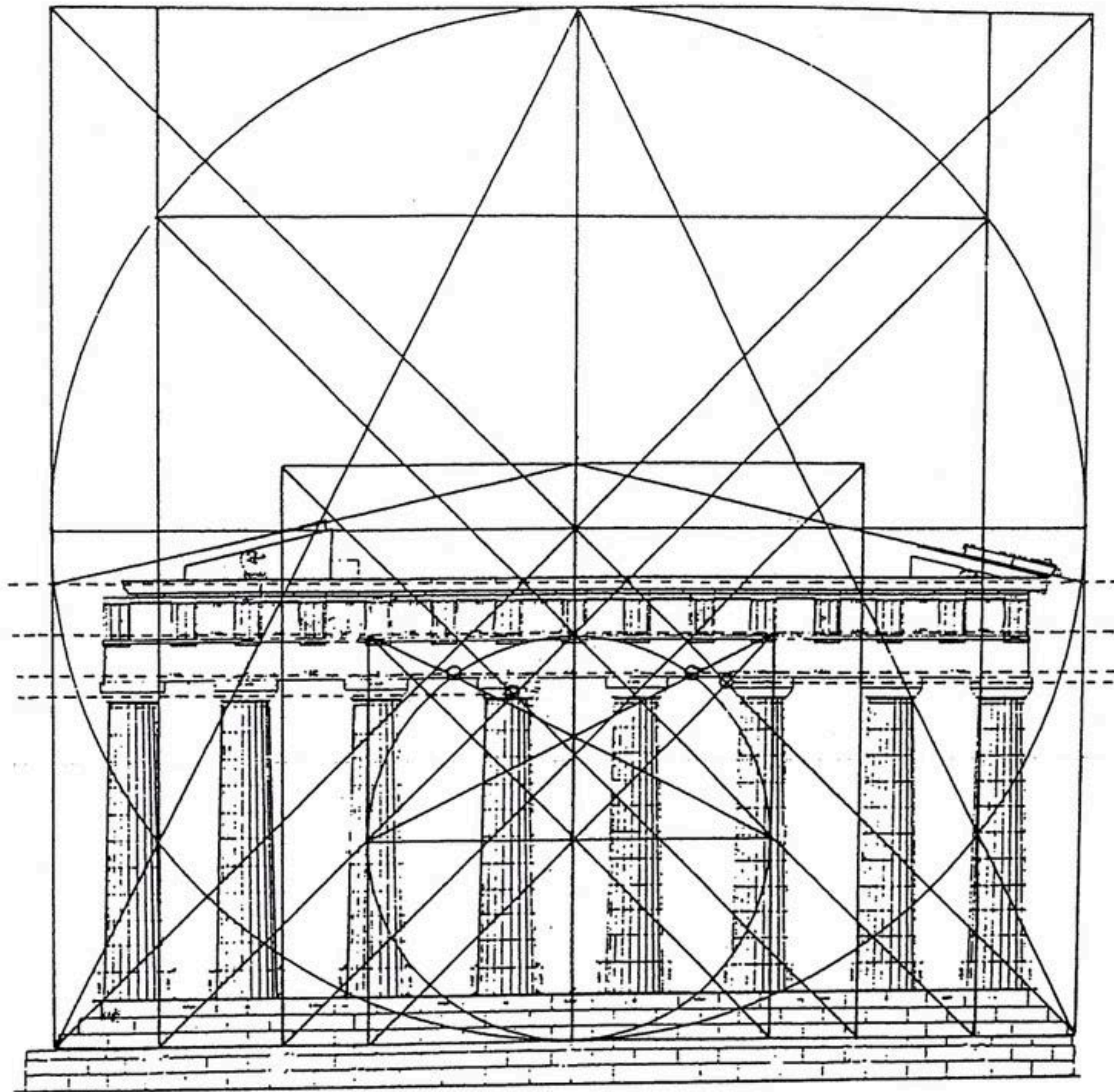
Robert Lawlor

Philosophy and practice

# sacred geometry



Thames & Hudson



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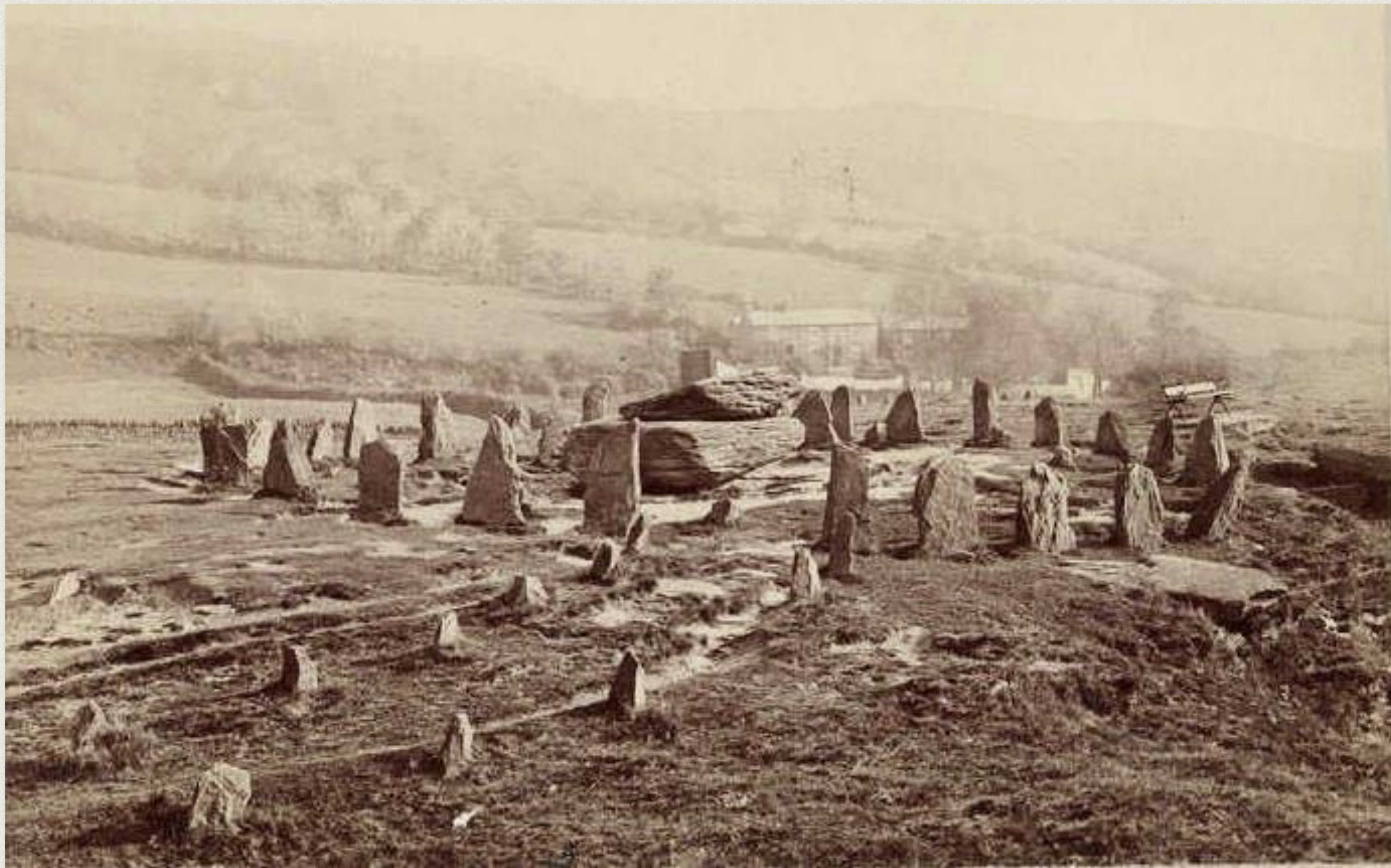
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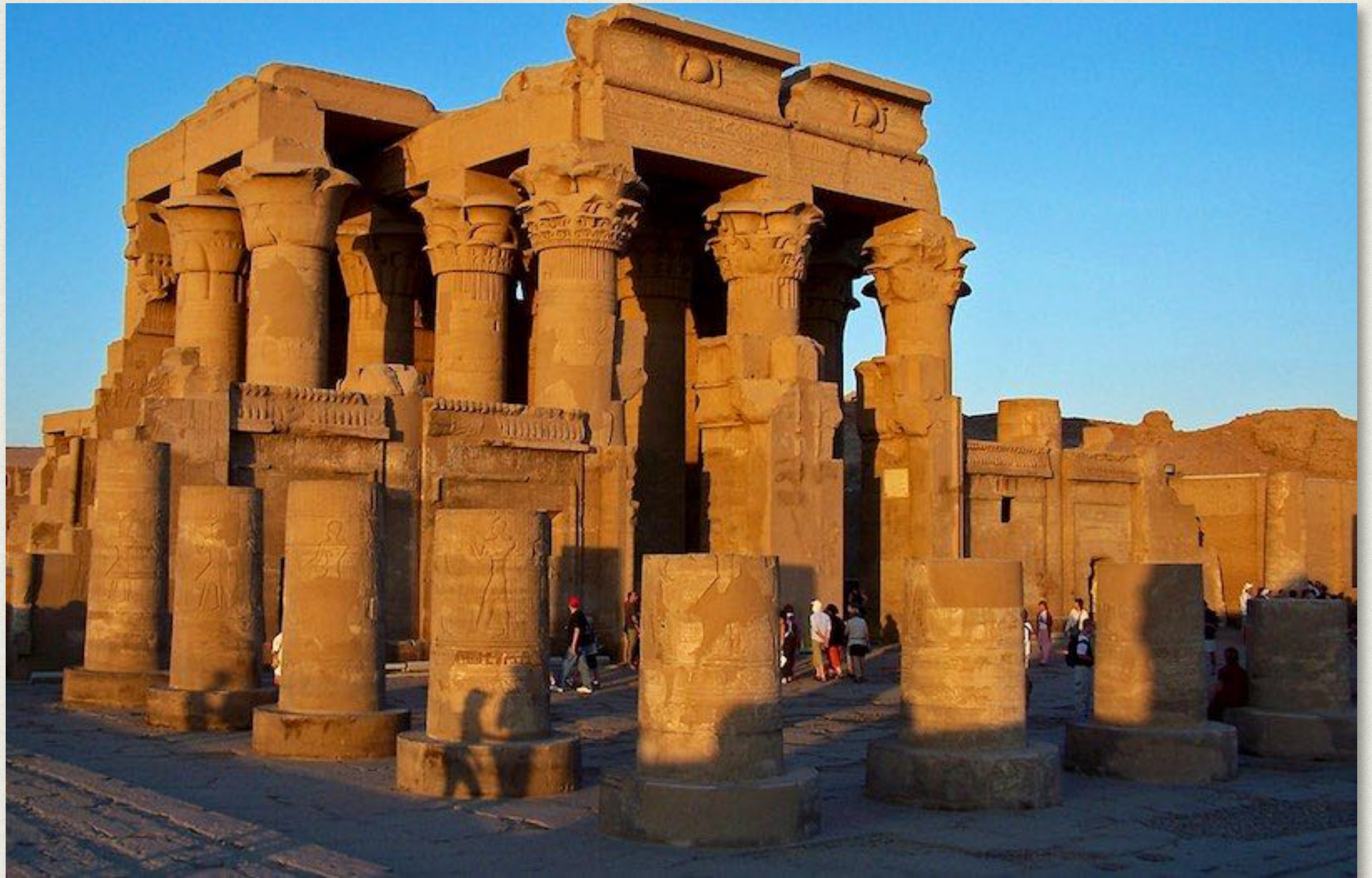
Aerial view of the Temple of Ramses III  
at Medinet Habu, Luxor, Egypt.















Central tower of the Nuraghe, Sardinia, Italy



*Raccolta de Alvariis*

Megalithic wall in Norba, Italy