

# THE LIGHT OF LUXOR

SPECIAL EDITION

## OSIRIS

THE GREAT PYRAMID  
H.J. VAN GINKEL



INDEPENDENT THEOSOPHICAL MAGAZINE



# THE LIGHT OF LUXOR

Independent Theosophical Magazine



## Theosophy

We often speak of Theosophy as not in itself a religion, but the truth, which lies behind all religions alike. That is so; yet, from another point of view, we may surely say that it is at once a philosophy, a religion and a science.

C.W.Leadbeater

## The Society

"The Theosophical Society was organized for the purpose of promulgating the Theosophical doctrines, and for the promotion of the Theosophic life. The present Theosophical Society is not the first of its kind."

H.P.Blavatsky

## Its Objects

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of Nature and the powers latent in man.

In extinct religions the same idea of a Trinity is found. In Egypt it dominated all religious worship. "We have a hieroglyphical inscription in the British Museum as early as the reign of Senechus of the eighth century before the Christian era, showing that the doctrine of Trinity in Unity already formed part of their religion". [S. Sharpe. Egyptian Mythology and Egyptian Christology, p. 14.] This is true of a far earlier date. Râ, Osiris, and Horus formed one widely worshipped Trinity; Osiris, Isis, and Horus were worshipped at Abydos; other names are given in different cities, and the triangle is the frequently used symbol of the Triune God. The idea which underlay these Trinities, however named, is shown in a passage quoted from Marutho, in which an oracle, rebuking the pride of Alexander the Great, speaks of: "First God, then the Word, and with Them the Spirit". [See Williamson's The Great Law, p. 196. ]

Annie Besant - Esoteric Christianity

# Editors Note

The Great Pyramid was published as a series of articles in the Theosophist from August 1906 to August 1907, by Dutch Theosophist and Co-Freemason H.J. Van Ginkel.

Hendricus Johannes Van Ginkel was born in the Hague, Netherlands in July 1880 and Passed to the Grand Lodge Above in May 1954. H.J. Van Ginkel was a member of the Dutch Section of the Theosophical Society and was also an active member of the Co-masonic order, Le Droit Humain of the Netherlands. He was initiated by Annie Besant in Amsterdam and became part of the first mixed lodge in the Netherlands. H.J.V. Ginkel, translated the "Dharma Rituals" into Dutch, the Dharma Rituals are the rituals used in the Co-Masonic craft degrees of Le Droit Humain, these are the rituals used today in The Eastern Order of International Co-Freemasonry. Ginkel wrote 18 books in Dutch one of which was "The Great Pyramid," which first came out by instalments in the theosophist. He translated 24 books into Dutch, many of which were theosophical books and a few on freemasonry. Besides the Articles written by him on the Great pyramid in the theosophist, he also wrote 8 different articles for other esoteric magazines.<sup>1</sup>

Ginkel was Grand Master of Le Droit Humain Netherlands from 1911-1918 was President for the Areopagus National Council 1918 -1923, and was Representative of the Supreme Council. He also formed a new Ritual called the Dutch Ritual in 1920 which was used in a masonic constitution called the Grand East. He also Co-founded a Co-masonic publishing house called: Masonic Publishing Company.<sup>2</sup>

Van Nielen in his article for a Co-Masonic Website in the Netherlands wrote the following about Ginkel:

"The man has been quite prominent in both the early Dutch Le Droit Humain and also in the early Dutch Theosophical Society. Apparently he was a hard worker in the background of which little is left than advertisements in newspapers for lectures he gave, books he published and of course his own books and articles that he wrote and translated."

The Great Pyramid articles that Ginkel Wrote for the Theosophist were translated by Clara Stretibel. The Grand Pyramid appeared as a book in 1908 and was published by The Theosophical Publishers Society.

In this special edition of the Light of Luxor, the articles written by H.J. Van Ginkel will appear in consecutive order starting from August 1906 until August 1907. This Special Edition is a continuation of the previous Special edition which main purpose is to publish all the articles that have appeared in Theosophical Journals, especially the Theosophist on the topic of Ancient Egypt. The Great Pyramid articles were written at a time when many archaeological discoveries in Egypt were happening and many books were also published on the matter, the most famous books on the topic being published at the time were those of E.A. Budge. At this time Egyptomania had already existed for several centuries. There was a lot of information old and new on the topic of ancient Egypt that Ginkel could draw from. However, Ginkel's work on the Great Pyramid, focused more on the ancient mysteries and hidden knowledge that he learnt from studying Theosophy, Freemasonry and occultism in general. As you will find, Ginkel refers extensively to H.P. Blavatsky's The Secret Doctrine, he also refers to other theosophical authors such as Annie Besant and Charles Webster Leadbeater.

Julian Ochoa:

---

1. C. Van Nielen, (2017), "Who was H.J. Van Ginkel," Mixed Freemasonry: <https://gemengde-vrijmetselarij.3-5-7.nl/2016/08/30/wie-was-h-j-van-ginkel/> (2023).

2. Co-Masonry, (2022), "The Dharma Workings of Craft Masonry," Co-Masonry information about mixed Gender Freemasonry: <https://comasonry.3-5-7.nl/2022/12/29/the-elusive-dharma-rituals/> (2023).





# The Great Pyramid Part I

By H.J. Van Ginkel

(Trans, by Clara Stretibel.)

IT is a recognised fact that each important matter of study may be considered from two widely different standpoints —that is to say apparently differing —viz., from the standpoint of those who judge according to established facts (at least for than established facts) and from the standpoint of those who judge according to their inner intuitive feeling. The first is called the scientific view, by the second I want to denote the judgment of those who by an inner knowledge — the knowledge of the soul, not of the present brain-consciousness — know of the real truth of things. Now it has become a deplorable custom, that those who judge according to the often very relatively established facts, do not set any value whatever on the opinions existing on certain matters with those who possess an inner appreciation of the gnosis of these things.

The former school of thinkers constitutes the majority, because the bulk of the unthinking masses sides with them, not by conviction but by mental love of ease

or ignorance.

In the first place I wish to put a question to my readers: "Does not the first view rest on a preconceived feeling about certain things?" and in that case, I should certainly answer "yes." For the scientist who collects a number of facts, physical facts, and who does so merely with the idea of analysing them and putting them together, etc., with the intention of building up the history of these things, possesses besides his knowledge as a scientist, his feeling as a human being, the latter being formed by his intercourse with similar thinkers, friends and acquaintances, not only of this life, but by his thinking and his intercourse with them in former lives as well. Beyond doubt, even against his own will, a scientist will look at a subject through the glasses of his feeling, glasses that have been formed in former lives and are continually being formed in the present.

Now let us consider the facts themselves from which now let us consider the

facts themselves from which they derive their scientific opinions of the history of antiquity. Our present investigators have little to do in this respect, least of all with written records. Till a comparatively recent time the consideration of that which was written was entirely subjected to and limited by church dogmas, and a free and independent opinion on a matter such as the one under discussion was absolutely impossible. That which is thought and written about it could develop freely only as lately as the last century, and it is exactly in that century that important facts began to be divulged, and everyone who knows how little knowledge of facts was available till now, and is acquainted with the theories based on these facts by different scientific investigators, will perceive that the theories do not fit in with them. When, as well-known records show, the history of humanity is to be traced to a period of some thousands of years before Christ, and the facts from the beginning of that history prove that advanced civilisations existed in those times, then it may be scientific, but it is not logical, surely, to say that this was the beginning of the history of human civilisation, with a view especially to another scientifically established fact, that the earth existed millions of years before that epoch. For we have to choose between two views concerning the things previous to the epoch from which our dates commence, namely, either humanity existed for thousands, nay, perhaps for millions, of years in a savage state, and in that case the development of the next few thousands of years was entirely in keeping with the

fact, or civilisations were in existence long before the said epoch. Here an opinion about this period, if at least one wants to form an opinion, is resting solely on feeling, as any satisfactory knowledge of facts is wanting, and this being the case, the Theosophical theory in this instance has as much value as the scientific one.

Is not this true also as regarding a later period?—may be asked, and not without reason. I for one think that it is most assuredly true, but in order to prove this, one has to be able to make the existing facts tally with the theory; and this requires more than can be expected from a chance student. This requires a scientist with Theosophical theories, and such are wanting as yet in our several departments of science. But if we, who are unable to collect a sufficient number and knowledge of facts to bear out our theories scientifically, only persevere on the strength of our inner knowledge, the stress will become so great, that even this squaring of facts with theories will soon cease to be only a beautiful dream. And it is because I feel this and know it to be true, that I have the courage here to treat my subject from a point of view which rests on data taken from "unscientific" books written by "unscientific" people, who nevertheless, I feel certain, possessed more real knowledge about these things and therefore have more right to speak about them, than a mere collector of facts. If a person feels deeply in regard to a subject, this is a proof that in his aura, skandha's are existing from a time when he was very intimately connected with

that subject and knew the thing, and if he gives those skandhas free scope, he will know more about the matter, in my opinion, than anybody judging only from outside.

But I have wandered already too far from my subject; I desired to speak about the two great theories we have concerning antiquity and the history of humanity. The scientific theory then asserts, that all progress of man rests on a gradual evolution of physical man and his physical brain, and that man from the standpoint of the savage reached the present standpoint of civilization without any help from outside whatever, and also regards the said standpoint —with the conceit peculiar to our period —as a very high one, if not the highest that can be attained. We will not here discuss the question as to whether there is any reason to regard our present civilization to be of very high standing, but rather proceed to sum up what the opposite or Theosophical theory has to say. This theory teaches that up to a comparatively recent period, humanity has been entirely guided from outside, just as a young child first learns to walk supported by the hand of its parent, and that it is only nowadays that mankind begins to stand alone. In this childhood of humanity grand civilizations existed, established and guided entirely by those Elder Brothers of Humanity, who came from other parts of our solar system to help on our evolution. They were the Kings, Initiates and Priests of these ancient civilizations, and all the knowledge existing in our system was at their disposal. Hence They could present

to mankind a civilization to be an example for later times. Now I do not pretend that the young races whom they guided fully answered to the intentions of these exalted Beings. No, we only know too well from what we have been taught, that they never could compel men, nor were allowed to do so, to execute Their plans completely; though Their mere presence sufficed to carry a race to a high level of civilization and prosperity, and that race likewise fell to decay when They again retired. The use of their presence could not be other than the first push that set the engine of humanity in motion, but now we are so far developed that we must try to come to the same results on our own account. A clear image of such a scheme on the smaller scale of a subdivision of evolution we find in art. In Greece, in antiquity as known to us, some great initiates have wrought statues that have not been equalled by any of their followers and are not equalled even in our days. Still, there they are, as an example of what is possible in that line, and the relative goal of our sculptors should be, in order to equal them, to reach in the future the standpoint of their creators. Here too, we see first an apparently uncommon and abnormal development and civilization, then a decline, and after that a coming civilization returning to the starting point, plus the inner evolution, gained by that imitation.

At all events, whether we can show and prove it by facts or not, Theosophical theory tells us, that the first civilizations of our humanity those of prehistoric

times, of which the first known Egyptian civilization was but a degenerate remnant, were established and guided by Adepts or in some few cases by very exalted Beings from other globes in our system.

If we adhere to this view there can be no doubt with us other than that we have to consider all matters we know or guess at, concerning these civilizations and that of historical Egypt likewise, in quite a different light from that of the average scientific investigator.

If now in the light of this theory, we look at the subject of which I intended to treat ... to wit, the different theories existing about the Great Pyramid, its Builders, the why and wherefore of its erection, etc., then we certainly cannot agree with the words of one of the greatest of our present Egyptologists, Mr. E. A. Wallis Budge, when he writes in his last great work, concerning the subject in hand : "In the following pages no mention will be found of the various ingenious theories that have always gathered around the Great Pyramid, and that would attribute hidden purposes and significations to this extensive monumental tomb, for by all competent experts it is now taken for granted, that it actually was built for a tomb, and not to exemplify any esoteric teachings connected with the Hebrew Patriarchs and others. " This statement may have great authority, and undoubtedly has, for those who hold the ordinary scientific view, surely; but as surely there will be a great number who, though not belonging to the " competent experts," certainly do

not agree with it, and never will, because they follow the " theory of feeling," and also because in numerous cases they do not acknowledge the authority of the facts stated. But to form a correct idea about some of the theories concerning the Great Pyramid, it is certainly necessary in the first instance to see what are the theories and data on record about the inhabitants of Egypt during the period of the building of this Pyramid.

In the first place, the scientific ones. In his foreword to the work above mentioned Budge says: " That archaeologists have long ago asserted that the period of three or four thousands of years by many considered as sufficient for the creation, growth, maturity and decay of ancient Egyptian civilization, did not indeed suffice, and that the beautiful reliefs and paintings and the gigantic Pyramids, which were the work of the Egyptians of the Fourth Dynasty, could never have been produced by a people that was completely savage a few hundred years ago. It has now been proved that this view was the correct one, and it is known that Mena or Menes was not the first King of Egypt nor did the period of civilization, revealed to us by the works of the dynastic Egyptians emerge, ready-made so to speak, during the reign of that king. It is equally sure that a number of independent kings must have reigned in the Delta as well as in Upper-Egypt long before Mena, though it is perfectly possible that he was the first king, historically known, who succeeded in making himself king of the South as well as of the North.

Now this agrees very well in a certain respect with our Theosophical theory of pre-historic civilization, for besides what is mentioned here it is a fact that Menes, though he caused some great public work to be executed (as the changing of the course of the Nile, by constructing a huge dike) and was a great ruler generally, who contributed a great deal to the material well-being and the prosperity of his subjects, he also went too far in this respect and introduced much luxury and excess at his court, and thereby it is shown that he had become already materialistic and was by no means a King- Initiate, at least not of that high degree generally designated by this word. It is certain that the introduction of great luxury with a great nation always has been the mark of the beginning of decay, as is distinctly shown in the case of the great Roman Empire, so that we may conjecture that the period of greatest prosperity was not during the reign of Menes, but long before that time, and that the commencement of that civilization has to be looked for much further back in remote antiquity. So far, we do not see any difference between these two theories. But a great difference begins to show itself when we hear what science teaches concerning the various elements constituting the population and the way in which the land was peopled. In one point Egyptologists generally agree, namely, in that the historical Egyptian race was a mixture of African tribes and Asiatic Colonists, but that during the historically accepted period the Egyptians were ignorant about their real ancestors, that the types were consider ably mixed,

and that among them there was found the type of all those that had alternately dominated Egypt.

Prof. Maspero derives the Egyptians from the Proto-Semitic races who came from Asia, passing the Isthmus of Suez, and found another race on the banks of the Nile, a continental African race most likely, which by them was pushed back into the inland. It is more difficult to say when this took place, and we find that Egyptologists as Flinders Petrie, Budge, Maspero, Wiedemann and others, do not give any data, and only a fixed chronology according to dynasties is introduced since Menes. That it took place a very long time before Menes is obvious from what precedes. These colonists seem to have settled first in Upper-Egypt, south of the historical Thebes, even before the formation of the Delta, and gradually spread towards the North. The records of the later priests handed down to us, concerned the inhabitants of the South, who by them were regarded as a kind of ancestral Gods, called the sons of Horus or Schesoo-Hor. They were the inhabitants of the regions situated near the springs of the Nile, called Poent, and which is spoken of as the Holy Land of Khent. The Southern country always remained the great Holy Abode of the tribes that went to the North, and all their legends are full of allusions to it—evidently not without reason, though this must be looked for in Theosophical and not in scientific writings. Madame Blavatsky says in the " Secret Doctrine " \* that these original inhabitants of Poent were an Aryan nation, who went from Asia

to the springs of the Nile. She describes this colonising expedition at great length. She gives a more detailed description of the ancestral Kings of the Egyptians, in "Secret Doctrine," Part II., p. 343."

It is to this period we have to look for the first appearance of the ancestors of those whom we term the most ancient people of the world —now called respectively the Aryan Hindus, the Egyptians, and the oldest Persians on the one hand, and the Chaldees and Phoenicians on the other. These were governed by Divine Dynasties, i.e., Kings and Rulers who had of mortal man only his physical appearance as it was then, but who were Beings from spheres higher and more celestial than our own sphere will be, long Manvantaras hence. It is of course useless to attempt to force a belief in the existence of such Beings on sceptics."

How the Asiatic tribes, namely, the Eastern Ethiopians, — the mighty builders—emigrated from Asia to their new home, Egypt, H.P.B. tells us very clearly also in the " Secret Doctrine," where she gives an explanation of the fable of Io, as told by Prometheus. " Io is the Moon-goddess of generation—for she is Isis and she is Eve, the Great Mother," she says, and then proceeds to give the following explanation of this legend:

Io is the mother and the symbol of physical humanity.! In the legend the racial wanderings are traced as plainly as words can express it. She (Io) has to quit Europe and to go to Asia's continent, reaching

there the highest of the mountains of Caucasus; afterwards she must travel Eastward, after passing the " Kimmerian Bosphorus" and crossing what is evidently the Volga and now Astrakhan on the Caspian Sea, finally to reach the land of the' Arimaspians Host ' (East of Herodotus' Scythia). Madame Blavatsky goes on to say, that Prof. Newman rightly conjectures this to be the Ural. The legend then gives something that has been inexplicable to all European interpreters: Io is to found a colony and has therefore to travel farther Eastward, till she comes to the river Ethiops, which she is to follow till it falls into the Nile. Now some think that the Nile " rising from some place in India and flowing through much desert land, and thereby losing its name Indus, next . . . flowed through inhabited land, being now called Nile by the Ethiopians of those parts and afterwards by the Egyptians."

Obviously this idea owes its origin to the fact that no other Ethiopians were known than those inhabiting the Northern part of Africa; but Madame Blavatsky says, that the river mentioned certainly is the Indus, that was called by the Eastern Ethiopians, Ethiops, also Nil and Nila. And further, " India and Egypt were two kindred nations, and the Eastern Ethiopians — the mighty builders — have come from India, as is pretty well proved, it is hoped, in ' Isis Unveiled. Nila simply means blue waters. " The race of Io, the ' cow-horned maid,' is then simply the first pioneer race of the Ethiopians, brought by her from the Indus to the Nile, which received its name in memory of the mother river of the colonists

from India. Therefore, Prometheus says to Io, that the sacred Neilos — the God, not the river —shall guide her to ' the land, three-cornered' namely, to the Delta, where her sons are foreordained to found ' that far-off colony.' It is there that a new race (the Egyptians) will begin."

We certainly have now material enough to think about in what Madame Blavatsky has given us concerning the formation of the new race, and we may connect it with other data concerning the Egyptians ; but to be as clear and as complete as possible on this point, I give here something that is said about these immigrations in the remarkable book entitled : ' The Story of Atlantis : ' " Egypt must now be referred to, and the consideration of this subject should let in a flood of light upon its early history. Although the first settlement in that country was not in the strict sense of the term a colony, it was from the Toltec race that was subsequently drawn the first great body of emigrants intended to mix with and dominate the aboriginal people."

In the first instance it was the transfer of the great Lodge of Initiates. This took place about 400,000 years ago. The golden age of the Toltecs was long past. The moral degradation of the people and the consequent practice of the " black arts " were becoming more accentuated and widely spread. Purer surroundings for the White Lodge were needed. Egypt was isolated and was thinly peopled, and therefore Egypt was chosen. The settlement so made answered its purpose, and undisturbed by adverse conditions

the Lodge of Initiates for nearly 200,000 years did its work.

About 210,000 years ago, when the time was ripe, the Occult Lodge founded an empire— the first " Divine Dynasty" of Egypt— and began to teach the people. Then it was that the first great body of colonists was brought from Atlantis, and sometime during the ten thousand years that led up to the second catastrophe, the two great Pyramids of Gizeh were built, partly to provide permanent Halls of Initiation, but also to act as treasure-house and shrine for some great talisman of power during the submergence which the Initiated knew to be impending."

Now there remains little to be said about the information given in the book before mentioned, that seems important in connection with the subject in hand. To everybody interested in it, I should recommend to read the whole treatise. What is of importance here to mention is the fact, that I do not think that by the two great Pyramids of Gizeh is meant the Great Pyramid, but the other two, known as the Pyramid of Kephren and of Menkaura. The former was, as far as I understand, built more than 400,000 years ago, which is to be inferred from what is said in the " Secret Doctrine," Part I., p. 468, and to that I shall have to refer presently.

Mr. Sinnett, in his treatise on " The Pyramids and Stonehenge" has written at great length on this point, of the population of Egypt during that period, and I could not do better here than give

a short summary of the information he gathered from occult sources with regard to this part of our subject. In the first place then, an investigation concerning the origin of Egyptian civilization brings us to the Atlantean race. About a million years ago this Atlantean race predominated in almost all habitable countries, though of course, the majority lived on the continent of Atlantis. Egypt itself was occupied by a people far below the Atlanteans in civilization. During the decline of Atlantis, the Adepts and in general the more spiritually enlightened of the Atlanteans gradually left the main continent, and settled in remote districts, frequently in the midst of half-savage tribes, whose proximity nevertheless was less harmful than that of their degenerate countrymen who had polluted the atmosphere by evil thoughts and deeds and whom they could influence no longer. They might be of much greater use to the still undeveloped races, who as yet were uncorrupted. Everywhere, in different countries we find the marks of the sojourn of these Adepts in the form of buildings left by them, now in ruins, especially of temples; so for instance the Pyramids in America, Stonehenge in England, the Pyramids in India and conspicuously among all, those best known, the oldest Pyramids of Egypt. The Adepts who settled in Egypt did not find any more a half-savage race, but a developing one, consisting of a mixture of the old races and Atlantean emigrants, the so-called Ruta-Atlanteans. Madame Blavatsky says, speaking about these races: " Nevertheless, even in the days of Plato, with the exception of priests and

initiates, no one seems to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an alien race and had settled in Egypt some 400,000 years before."\* (This alien race was the Ruta-Atlanteans.)

When the seed of spirituality took root during the sojourn of the later Adepts, these Adepts seem to have taken in hand the government, in worldly as well as in spiritual matters. They were the divine King-Initiates, who precede the human dynasties of Menes and they led Egypt to a material and spiritual prosperity, of which the Egyptian civilization as known to us is but a faint reflection.

During their reign—and it is impossible here to talk of years, so it will suffice to say, it was the period lying midway between the first emigration of the Atlantean Adepts and the present epoch—the first pyramids were built, not as an original something, but as the universally accepted way of building temples and dwelling places of Adepts in that time ; for Madame Blavatsky says that Egypt was by no means unique in possessing pyramids, but that they existed on the four corners of the world, though in that time the principal seat of the Adepts was in Egypt. Now this was, according to Mr. Sinnett, about 200,000 years ago.

I have now come to a point in this paper, when, referring to all that precedes and appealing to the occult authority of this

statement, I can properly deal with the reason why I think it useful and desirable to treat upon such a subject as the one under consideration. When we learn from the foregoing statement, that the Adept-Kings were the rulers of the people by whom these Pyramids were built, we as Theosophists, with the idea we approximately have formed of such highly developed Beings, cannot imagine that these Pyramids were built as "tombs." With us there is no doubt whatever but that these pyramids served some high purpose, and we can then fully accept what Mr. Sinnett says in the already mentioned treatise, that these pyramids, and especially the Great Pyramid, were meant as temples of initiation, and that the Great Pyramid had another use besides this, namely the protection of visible magical objects, that were hid beneath the rocky surface and used during the occult mysteries. It is said that they were buried in the rocky soil, that the pyramid was erected over them, in order to secure them against earthquakes and the effects of the vast inundations that flooded Egypt and other parts of the earth with immense masses of water.

But while this occult theory clashes completely with the authoritative and conventional tomb-theory of the pyramids, we must not lose sight of the fact that during the decline of Egyptian civilization, that is to say during the historical period known to us, esoteric knowledge had, of course, disappeared with the Adepts, who had retired to a still more distant country as the generation grew more and more materialistic, and that this theory

certainly has more value and is borne out by proofs regarding the now ensuing fashion of building pyramids for tombs. For surely those later kings did not build them as places of initiation, and there is abundance of proof that they were meant for tombs; the fact that they took the pyramidal form is owing to their imitating the existing older pyramids. We therefore must find the value of the pyramids as seen from an occult standpoint in data not discovered in connection with the later pyramids, but entirely on those which have been procured by Clairvoyant investigation, such as Mr. Sinnett gives us in his treatise and concerning which we also find sufficient hints in the "Secret Doctrine."

But apart from this occult value of the oldest pyramids in general that of the Great Pyramid may be of special importance to us, if we have a proper respect for the statement Madame Blavatsky gives us in the "Secret Doctrine" concerning this point, namely:

The Great Mother lay with the A, and the J, and the fj, the second J and the ^t, in her Bosom, ready to bring them forth, the valiant Sons of the Q A || [or 4,320,000, the Cycle], whose two Elders are the O [Circle] and the "(Point). At the beginning of every Cycle of 4,320,000, the Seven, or as some nations had it, Eight, Great Gods, descend to establish the new order of things and to give the impetus to the new cycle. That eighth God was the unifying Circle, or Logos, separated and made distinct from its Host, in exoteric dogma,

just as the three divine hypostases of the ancient Greeks are now considered in the Churches as three distinct persona. As a Commentary says:

"The Mighty ones perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our mayavic veil (atmosphere)."

Thus we are taught that the Great Pyramids were built under their direct supervision, "when Dhruva (the then Pole-Star) was at his lowest culmination, and the Krittikas (Pleiades) looked over his head (were on the same meridian, but above) to watch the work of the Giants." Surely it must be worthwhile for us to try and show that there are reasons to prove that the Pyramids had

a higher value and use than merely being "monumental tombs for vain kings," and it is this I propose to do. I wish to deal with the following points subsequently: the situation of the Pyramid, its Builders and its astronomical value, a description of the wonderfully intricate and interesting system of passages and galleries ; then a summary of the number (about 40) of more or less valuable theories, and finally a detailed consideration of the ideas favouring the mystical theory ; ultimately we shall try to understand the symbolism of this wonder of the world.

May I succeed in giving to my readers an impression of the enormously great mystical value of this Gift of the Gods!

(To be Continued).

## THE TRUE INITIATES OF ISIS

III. 1. Yet many have set down that she is Hermes' daughter, and many [that she is] Prometheus's,—I holding the latter as discoverer of wisdom and foreknowledge, and Hermes of the art of letters and the Muses' art.

2. Wherefore, in Hermes-city, they call the foremost of the Muses Isis, as well as Righteousness, in that she's wise, as has been said, and shows the mysteries of the Gods to those who are with truth and justice called the Carriers of the holy [symbols] and Wearers of the holy robes.

3. And these are they who carry the holy reason (logos) about the Gods, purged of all superstition and superfluity, in their soul, as in a chest, and cast robes round it —in secret disclosing such [things] of the opinion about the Gods as are black and shadowy, and such as are clear and bright, just as they are suggested by the [sacred] dress.

4. Wherefore when the initiates of Isis at their "death" are adorned in these [robes], it is a symbol that this Reason (Logos) is with them; and with Him and naught else they go there.

5. For it is not the growing beard and wearing cloak that makes philosophers, O Klea, nor clothing in linen and shaving oneself that makes initiates of Isis; but a true Isiac is one who, when he by law receives them, searches out by reason (logos) the [mysteries] shown and done concerning these Gods, and meditates upon the truth in them.

Thrice-Greatest Hermes, Vol. 1, by G.R.S. Mead, [1906]

# The Great Pyramid Part II

By H. J. van Ginkel

(Situation)

IN the preceding number I gave a brief outline of what is taught by several authorities concerning the age of Egypt, its inhabitants and the pyramids. Now we shall consider in the first place the Great Pyramid as an isolated monument. Everyone acquainted to some degree with the literature of the Great Pyramid, will know that it was precisely this pyramid that always drew the attention, and not the pyramids in general, for the Great Pyramid presented many characteristic peculiarities differing entirely from those of the other pyramids, characteristic peculiarities not to be reconciled with historically known data about Egypt. One of the best known writers on this subject, Prof. Piazzi Smyth, in his work, "Our inheritance in the Great Pyramid," has even come to regard the Great Pyramid as an ante-Egyptian building. We shall

refer to this important point later on when treating of the Builder.

The Pyramid is situated on the plateau of Gizeh, a vast desolate elevation, 100 feet above the valley of the Nile, in the vicinity of Kairo, a place not far distant from old Memphis. It must not be supposed that only three pyramids are to be found here, at the present day, for the whole plateau is strewn with pyramids, about seventy in number, many of which however are nothing more than gigantic ruins. The Great Pyramid would, in the Theosophical historical period, have been found there first and then the other two close to it; these three pyramids are respectively known as Khufu, Kephren and Menkaura, We can accept the idea that the rest were imitations of the original divine monuments, and belong to the historical period of Egyptologists. As regards the geographical situation of

the Great Pyramid, we cannot, of course, make use of any scientific data; and we can only form an idea of this situation when we trace the transformation of the Earth's surface, as it is described in "The Story of Atlantis."

From this it is apparent that the Great Pyramid lay by no means isolated. Egypt was, so to speak, the centre of the inhabited country, and as far as we can infer, there the great roads crossed, along which the Adepts travelled from Central Asia to Southern Atlantis. These roads are still to be traced in the ruins of pyramids in Mexico and India and those lying between. In this connection the following quotation is of importance: "The Great Dragon has respect but for the Serpents of Wisdom, the Serpents whose holes are now tinder the Triangular Stones." Or in other words, "the pyramids, at the four corners of the world."

"This puts clearly what is mentioned more than once in the Commentaries, namely, that the Adepts or 'Wise' men of the Third, Fourth and Fifth Races dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not actually under a pyramid. For such 'pyramids' existed in the 'four corners of the world' and were never the monopoly of the land of the Pharaohs, though indeed until they were found scattered all over the two Americas under and above ground, beneath and amidst virgin forests and also in plane and vale, they were generally supposed to be the exclusive property of Egypt. If true geometrically

correct pyramids are no longer found in European regions, nevertheless many of the supposed early neolithic caves, of the colossal triangular pyramidal and conical 'menhirs' in Morbihan, and Britain generally, many of the Danish 'tumuli' and even the 'giant tombs' of Sardinia with their inseparable companions, the 'nuraghi,' are so many more or less clumsy copies of the pyramids. Most of these are the works of the first settlers on the newly-born continent and isles of Europe, the 'some yellow, some brown and black' races that remained after the submersion of the last Atlantean continents and islands, 850,000 years ago — Plato's island excepted —and before the arrival of the great Aryan races; while others were built by the earliest immigrants from the East."

From this quotation and from what has been said before concerning the Great Pyramid, we see that it was, so to speak, the central point to which the great roads of communication of the Adepts converged, and this statement about its site is more interesting, in my opinion, than the recording of the degrees of longitude and latitude it occupies, to which, of course, most writers on this subject confine themselves. Piazzi Smyth in this respect makes an exception in his work, "Our Inheritance in the Great Pyramid," where he traces out the reason in detail, why the Great Pyramid was built on that spot precisely and not elsewhere. Though we shall revert to his theory later on, more fully, yet it is necessary at this point, in order to grasp his data, to explain it in a few words: He then asserts that the

Great Pyramid is a building erected by a Jewish king who was divinely inspired, as a treasury of measures, and that generally speaking the Great Pyramid provides three keys of knowledge :

- (a) The key of mathematics, as embodying a certain number [expressing the relation between circumference and diameter.]
- (b) The key of practical mathematics or astronomical measurements.
- (c) The key of the history of humanity, as it has been given to us in the Divine revelation of the Old and New Testament.

In Isaiah he finds a text, namely, XIX., 20 : " and it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt," and this one also : "in the middle of the land of Egypt and on the boundaries thereof," that should designate the situation of the building, and he is therefore obliged to prove that the Great Pyramid answers to this ; he actually does so in a way entirely in accordance with his purpose, but which to us cannot be of importance in connection with our views. We must not forget though that Piazzi Smyth speaks of a period some thousands of years before Christ, while we according to Theosophical ideas have to go back some hundreds of thousands of years. At all events we can from the Theosophical standpoint say little more about the situation than what has just been stated, because data are missing for more details; only we can conclude from what we have been taught concerning the surface of the

earth in those times, that the sea washed the foot of the plateau on which the Great Pyramid stood.

For the present this may suffice concerning the situation, though it will be necessary to revert to it when considering the various theories, especially those about the symbolism of the monument, and we will then deal with those points that have to do with the orientation and astronomical symbology at greater length. Now we will try to give further details concerning the builder.

#### The Builder

Last month, when quoting a passage from the "Secret Doctrine," in connection with the age of the Great Pyramid, we already traced in rough outlines who the builders were. No "scientific" man, no freethinker, and no believer will in any way agree with us in this respect, but usually designate as the builder "Khufu" known from the history of the human dynasties. He would have been a very cruel ruler, who shut up the temples and forbade the people to sacrifice to the Gods; they had to labour hard instead in his great work that was to spread his fame, and, where he wished to be buried after his death.\* Madame Blavatsky however says in the "Secret Doctrine," that "what Herodotus tells us, may be doubted, as he knew more and better, but was bound by religion, faith and promise," and so knew what the Great Pyramid was and what was its purpose, but did not want to set forth his knowledge to the profane."

The proofs that can be adduced to show that Khufu was the builder are very few indeed and chiefly rest on the fact that a tablet has been found in the Pyramid, on which his name is inscribed, so that we cannot call it a scientific fact in any case, that Khufu was the builder. From occult sources we learn that Khufu repaired some parts of the Pyramid that were damaged, and also shut up, from what motive we do not know, some of the chambers formerly accessible. That it was not his burial place is all but certain. At least never has his mummy been found; and Prof. Greaves tells us that Diodorus mentions a curious particular concerning Khufu. He declares that this king never was buried there, though having meant the Pyramid for his tomb, because he feared lest his mummy might be rent and destroyed by the population that hated him. When he died he therefore ordered his friends to bury him in a secret place. Now Piazzi Smyth believes this secret place to be situated 1,000 feet south-east of the Pyramid, because the burial place found there answers to the description given of the said secret place.

Though as has been shown, nothing is known with certainty concerning the building of the Great Pyramid by Khufu or Cheops, he now is generally accepted as its builder and it is usually called after him for that reason, in connection with the most fantastical stories about the reason why it was built and the way of building it. When we consider these tales in the light of Theosophy there generally lies a certain truth hidden in each of them. On

the whole there is not much to be found among the Greek writers that might give us any certainty as to the builder. Some interesting stories about him may however be extracted from the works of Arabian authors. John Greaves, one of the best known writers on the Pyramid, who also visited it personally, gives us one of these tales which he translated from the Arabic.

"The writer of the book called 'Morat Alieman' says: They differ among themselves as to the builder of the pyramid. Some say Joseph, some say Nimrod, some Dalukah the Queen, and some that the Egyptians built it before the Flood, for they foresaw that it would come, and they brought their treasures there, but it availed them nothing. "In another place he tells us that according to the Kopts (or Egyptians) these two great pyramids and the smaller one, which is coloured, are tombs. In the Eastern Pyramid King Saurid is buried, in the Western his brother Hougib, and in the coloured one, Farfarinoun, the son of Hougib.\* The Sabeans say that one is the grave of Shub (that is Seth), and the second the grave of Sab, the son of Hermes, after whom they are called Sabeans. For them it is a place of pilgrimage, and they sacrifice to him a cock and a black calf, and they offer incense."

Another Arabian historian, Ibn Aba Alkokm, gives the same name for the builder, namely, Saurid, and says likewise that it was built before the flood.

So we do not find anything in these tales corroborating the Theosophic statement, though it may be noted in passing, they confirm that it was built before the deluge, therefore previous to the inundation that buried Atlantis in the waves.

Josephus, the Jewish historian, says that the Israelites had to work at pyramids during their captivity. It is more probable that they worked at later pyramids, though Yeates asserts that they never were at Gizeh, but may have constructed their stone pyramids elsewhere. T. Gabb in "The Origin of Measures" says that they

"were the product of the direct descendants of Seth" and that "the direct descendants of Seth were of taller stature than we are." Now this is the only indication in non-Theosophical descriptions of the workmen employed in the building, which assigns to them a higher stature than our own. Concerning the builder we do not find anything either, to bear out our Theosophical data.

But we now come to a series of theories that do square with them. John Taylor, the celebrated writer of "The Great Pyramid, Who built it and Why was it built?" says: "To Noah we have to ascribe the original idea, the dominating intelligence and the noble purpose. He who built the ark was the most able among men to direct the building of the Great Pyramid." In my opinion it is obvious that the Ark and the Pyramid were the same building if we trace the mythological stories about the purpose of the building of both. Before entering

further upon John Taylor's account I wish to mention another name that has been given by other writers holding the same view, namely, that the Pyramid is a divine revelation. Here a digression is necessary to show how they came by that name. In the first place we have to return to the record of Herodotus. Madame Blavatsky obviously stands not alone in stating that Herodotus knew more than he wrote or said, for Bonwick also says: "Herodotus, the father of history, seems to know more sometimes than he thinks wise to reveal in simple language, and he has an esoteric significance behind his words." Herodotus then, says: "No Egyptian will mention their names (the Builders, V. G.), but they always ascribe their pyramids to a certain Philiton (Philities), a shepherd who fed his cattle in these places." Then it is told that this man left Egypt with 24,000 persons following him, went to Judea and there afterwards founded Jerusalem. According to different writers this Philities could have been no other than the Biblical Melchizedek.

My personal opinion is that this tale of the emigration of countless families to a foreign land is simply the history of one of the attempts of the Manu to form the new Fifth Race, but I give it quite conditionally. Before trying to find out if the builder here mentioned is identical with Noah and with the one designated as such by Theosophical data, it will be interesting to hear a little more about this shepherd king, Philitis. At all events there is, seen from the Theosophical standpoint, a great confusion of periods, for Melchizedek

cannot possibly have lived at the time of Khufu, and if we were to apply the Biblical chronology used by the writers above mentioned, we should certainly never succeed in fitting in persons and facts with each other. So now we shall leave out of account Melchizedek's sojourn in Egypt and confine ourselves to stating the fact that these writers indicate Noah as the builder and likewise Melchizedek, chosen as such by the Most High. Of Melchizedek it is said that he was "without father, without mother, without descent, having no beginning nor end, but made as a likeness of the Son of God." Seen from an occult standpoint we can gather from this that he must have been a very high Initiate in any case, but probably he was a personification of the Second Logos, as we shall see presently. This becomes even clearer to us, when we hear that while Piazzi Smyth, for instance, takes Melchizedek as the builder, Tracey mentions Christ as such. Now this sounds very strange and impossible if we were to take this as many do\* the writer among the numben and suppose that all these names actually meant some person, and not as they really do, the principle or the High Being they always represent. Then it cannot be surprising that according to Kabbalistic numerical value it is proved that Melchizedek = Father Zadik = Christ\* and is intimately connected with profound occult facts of great worth, to which we shall have to revert occasionally when dealing with the Symbolism of the Pyramid, in connection with the great part played by the numerical value of names in the sidereal cycle of initiation in the Great

Pyramid.

Now I do not mean to say that it was the intention of the writers before mentioned who take Melchizedek as the probable builder, to come to the conclusion I am going to draw; they never could do so, because they stick to persons and to historical facts also, while we as Theosophists may know that all historical and Biblical persons represent cosmatical entities as well, when we submit the stories and the events to a second reading; which is also the case in this instance.

As we have seen, Melchizedek (Christ) is mentioned as the builder, and John Taylor takes Noah as being probably the builder, Madame Blavatsky tells us that Noah is Melchizedek (Father Zadik). And if we do not stick to historical personages we have paved the way in some measure to an agreement concerning the builder, for now it only remains to show that Noah (= Melchizedek = Christ) is the same as the Eight Great Gods \* and my end will be attained this time, inasmuch as I wanted to point out the fact that though here, as in many other cases, apparently very impossible things are said, in this instance concerning the builder the data are harmonised and made clear in the light of that knowledge given to us by H. P. Blavatsky.

"But we may add a few more words about Noah, the Jewish representative of nearly every Pagan god in one or another character. The Homeric songs contain, in poetized form, all the later

fables about the Patriarchs, who are all sidereal, cosmic, and numerical symbols and signs. The attempt to disconnect the two genealogies of Seth and Cain, and the further equally futile attempt to show them as real, historical men, has only led to more serious enquiries into the history of the past, and to discoveries which have damaged for ever the supposed revelation. For instance the identity of Noah and Melchizedek being established, the further identity of Melchizedek, or Father Zadik, with Chronos-Saturnus is also proved. That this is so may easily be demonstrated. It is not denied by any of the Christian writers. Bryant concurs with all those who are of opinion that Sydic or Sadik, was the Patriarch Noah and also Melchizedek, and that the name by which he is called, Sadik, corresponds with the character given him in Genesis, VI., v. 9 t " And further : " Now it is Sanchuniathon, who informs the world that the Kabiri were the Sons of Sydic or Zedek (Melchi-Zedek). True enough, as this information has descended to us through the "Preparatio Evangelica" of Eusebius, it may be regarded with a certain amount of suspicion, as it is more likely that he dealt with Sanchuniathon's work as he has with Manetho's Synchronistic Tables. But let us suppose that the identification of Sydic, Chronos, or Saturnus, with Noah and Melchizedek, is based on one of the Eusebian pious hypotheses. Let us accept it as such, along with Noah's characteristic as a just man, and his supposed duplicate, the mysterious Melchizedek, " king of Salem, and priest of the Most High God," after his own order ;

and finally, having seen what they all were spiritually, astronomically, psychically and cosmically, let us now see what they became rabbinically and kabbalistically. In speaking of Adam, Cain, Mars, etc., as personifications, we find the author of " The Source of Measures " enunciating our very Esoteric Teachings in his Kabbalistic researches. Thus he says :

"Now, Mars was the Lord of birth and of ileal h, of generation, and of destruction, of ploughing, of building, of sculpture or stonecutting, of architecture, in fine, of all comprised under our English word ARTS. He was the primal principle, disintegrating into the modification of two opposites for production. Astronomically, too, he held the birthplace of the day and year, the place of its increase of strength, Aries, and likewise the place of its death, Scorpio. He held the house of Venus and that of the Scorpion. He, as birth, was good; as death was evil. As good, he was light ; as had, he was night. As good he was man ; as bad, he was woman. He held the cardinal points, as Cain, or Villain or Pater Sadie, or Melchizedek ; he was lord of the ecliptic or balance or line of adjustment, and therefore was the Just One. The ancients held to there being seven planets, or great gods, growing out of eight, and Pater Sadie, The Just or Right One, was Lord of the eighth, which was Mater Terra."

It will now be possible for the reader to understand, that the same builders are meant in different stories, if considered cosmically. Skinner states in his work mentioned above that the builder's

symbol was the form of this pyramid with its top and basic points, so that we find his image in his work. Next we shall try to see, how this image was expressed in the majestic monument, when we understand its symbolism.

I intend to deal with the building itself and with the outside of the Great Pyramid, and afterwards with the inner, simply by way of description.

(to be continued)

Ginkel, H.J.V. (1906), "The Great Pyramid," The Theosophist Vol. XXVIII No. 1 October 1906. pp: 28-36.

TO THOSE UNKNOWN MEMBERS OF THE THEOPHICAL  
SOCIETY THROUGHOUT THE WORLD WHOSE SILENT  
LOYALTY AND SACRIFICE ENSURES TO IT  
THE MASTERS CONSTANT BLESSING



# The Great Pyramid Part

## III

H.J. Van Ginkel

### Description of the Interior

WE now have come to a part of our subject that may be considered as an introduction to the discussion of the various theories which have gradually arisen concerning the object of the Pyramid. For indeed, if a burial chamber had been found under the Pyramid, that is to say, in the rocky soil on which it stands, and if the Pyramid itself had been a massive whole with a corridor conducting towards that chamber, as is the case with the other pyramids, there would have been little reason to make all kinds of conjectures as to the object of the Great Pyramid. But it is exactly by this peculiar and characteristic deviation which the Great Pyramid shows in this respect, that it has become the subject of the most contradictory judgments and conjectures—causing a great deal to be written about it.

Certainly, the interior of the Great Pyramid presents a very curious sight. The fact that such an extensive and intricate system

of galleries and chambers was contained in it has been known only during a comparatively short time, and the writers of antiquity do not say much about it. Only since the great French expedition under Napoleon, has it become more generally known, and it is in Pancoucke's work dealing with this expedition that we find a pretty accurate description of these galleries and chambers. In later works, however, they were described very minutely, as this proved necessary to bear out the author's theories concerning the symbolism or the object of the Pyramid.

According to the oldest stories the Pyramid would have been completely shut up till the year 830 A.D. Kalif Al-Mamoen would have been the first who forced an entrance, because he did not know the original opening, nor could he find it. This last mentioned entrance is known now, and is situated at about 47'5 feet above the base, between the fifteenth and sixteenth steps; it seems also to have been known to some of the Greeks. Strabo too mentions it. He

says: "Some way up the height, midway as it were between the sides, there is a stone that can be taken away, and on this being removed there is an inclined entrance to the grave." In another place he says: "This entrance is kept secret."

In how far the story of the Arabian writer, Ibn Abd Alkokm, is in accordance with truth, will be difficult to ascertain. Most authors do not attach much value to it, because too many facts are against it and a great deal of fantasy is mixed up with it. But it is very probable indeed that during this attempt to investigate the Pyramid in its

interior, in order to find the treasures supposed to be hidden there, the other chambers and galleries were discovered. This is also the opinion of Piazzi Smyth, and he gives a rather detailed record of the Arabian story relating to these occurrences, from which I take the following:

" Al-Mamoen made his workmen begin their breaking-in thirty feet above the ground in the middle of the northern side. It was however an infinitely more difficult work than the Kalif had imagined, and his men grew rebellious and wanted to give up this apparently impossible task. But the Kalif forced them to go on again with the work he had set himself, and it seems that month after month their labours continued without getting much further. His workmen now persisted in giving it up when, as if by chance, they heard a heavy stone plunge down not very far from them; this made them go on with renewed courage in that direction, and shortly after

they penetrated into the corridor leading downwards, which had, in all probability, been entered very often by Greek and Roman visitors. But now the stone that had caused the sound was lying there, a stone, the nether surface of which had been part of the roof of this downward-leading passage. Obviously this had been the keystone of a corridor leading upwards. This indeed was the case. That corridor, however, still was barred by gigantic wedge-like stones that had found their place behind the fallen one. The Arabians seeing no possibility to get them out of the way, managed to cut a passage through the much softer limestone around, in this manner forcing their way to the upward-leading corridor, an entrance used by visitors to this day. Now the other galleries and chambers of the Pyramid were accessible, but of treasures there was no trace.

In this emergency the Kalif knew but one means of pacifying his infuriated followers; during the night he had a treasure buried at the end of the hole they had cut out in the brickwork of the Pyramid, and the next day he ordered them to go on digging there. Of course, they found the gold and when it was counted it proved to be exactly the amount that had been used for the enterprise. When they saw their work was paid, the workmen stopped striking, and the Kalif returned to El Fostat.

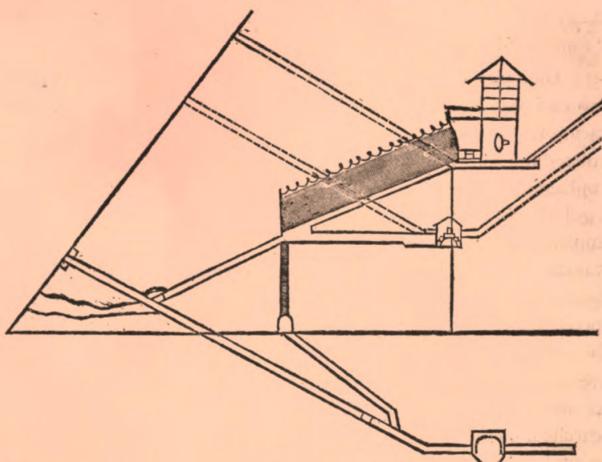
One thing, however, had been attained. From that time the interior of the Pyramid was accessible to later visitors, and a few of these, indeed, penetrated into it. One of

the historians tells us, that " some of them got safely out again and some died."

The story of this penetration into the interior of the Pyramid has curiously been changed by later Arabian writers; one of them mentions, among others, the fact that the Arabians, after having entered the King's Chamber, found a stone image lying in the sar cophagus, which was hollow and contained the corpse of a man with a gold breastplate, all covered with precious stones. A sword of immense value was lying on the body. Near the head a carbuncle was found of the size of an egg. Other authors set little value on these stories, and some even doubt whether Al-Mamoen directed the forced opening, saying that his sojourn in Egypt was too short for the execution of a work like this. However, this may be, at all events the Pyramid has been open now for a considerable time for interior investigation, and the part which is known has been searched, measured, etc., and the drawing added to this number is an accurate representation of the discovered corridors and chambers.

In the first place then, we see the downward leading gallery, inclining rather abruptly. The inclination is  $26^{\circ}28'$ , the whole length amounts to 320 feet, 10 inches, and must have been 343 originally, when the gallery was intact. Its height is 47 inches, its width about 41 inches. After having descended 63 feet, one reaches the end of the upward-leading gallery. The inclination of this one is given rather differently, the average of the figures being about  $26^{\circ}$ .

The length of this gallery is 124 feet, the width and height almost equal to that of the downward-leading gallery; at the end of it a sons platform is found; on the right, the well ; the corridor con ducting to the Queen's Chamber extends southward, while the Gallery is a continuation of this corridor. The horizontal gallery is about 109 feet long, its width is 3 feet 5 inches, its height 3 feet 10 inches in the first part and 5 feet 8 inches in the latter. The well is 191'5 feet deep; 146-5 feet of this being cut out in the solid rock. In the walls we find on three sides, cuttings, by means of which one can climb up with the aid of hands and feet. The Queen's Chamber



is 17 feet and 10 inches long, 16 feet and 1 inch wide and 19 feet 5 inches high. In the Eastern wall of the Queen's Chamber is an excavation. Some writers think that the Arabs have done this, others suppose that behind it there is a corridor conducting to the Sphinx or some other hidden place. From this platform upwards we find that gallery which is the most remarkable in the whole Pyramid and is generally known as the Great Gallery. It is 150 feet (some 50 M.) long, and 27 feet 6 inches high (about

9 M.). The interior is beautifully finished. John Greaves, a well-known writer on the Pyramid, was full of admiration for it. He says:

"For rarity in art, and in -wealth of material, it is second to none of the most magnificent masterpieces of architecture," and he characterises it further as the "work of an eminently skilful hand." The roof especially is worthy of notice; it consists of seven layers each of which reaches over the preceding one, while on the floor on both sides there is a protrusion or bench, running along the whole length of the gallery.

In this border are found 26 holes or excavations on one side and 28 on the other.

In the floor, as it were, rough steps are hewn out, which of course took shape in later days, for facilitating the mounting of visitors, a thing difficult to accomplish without them. At the end of the gallery a very high stone is found (7- 5 feet). Once having mounted this, one gets first to a small narrow passage, then into a kind of antechamber and from that into a short corridor. In this there is a low passage of granite, and one is obliged to creep on beneath the stone that is suspended there between the walls in the air, representing some sort of lifted portcullis; after this another narrow passage, and one is in the King's Chamber. The hanging stone is considered as having served for closing up. The whole length of the entrance is 22 feet. In the anteroom one sees in the walls

several grooves hewn out, in which, most likely, some such falling stones have been also.

The King's Chamber is one beautiful whole of granite, notwithstanding numerous damages. Large plates 20 feet high, imperceptibly joined together, form the sides of it. Nothing is to be seen in it except the greatly renowned sarcophagus. Greaves also gives an enthusiastic description of this chamber: "This rich and roomy chamber where art seems to have vied with nature, for the workmanship is not inferior to the wealth of the materials, is, so to speak, situated in the very heart of the Pyramid at equal distance from the sides and mid-way between the top and the base. The floor, the walls and the ceiling are all made of large pieces of granite." He concludes by calling it a "magnificent chamber." In it there are also found two air channels which were not discovered till later; one leads to the northern, the other to the southern side of the Pyramid. The inclination is about  $83^{\circ}$ , of the northern channel; and its length, according to measurements, 233 feet. They begin at three feet above the floor.

The sarcophagus standing in the King's Chamber is entirely made of porphyry. Its length is 6-5 feet, its width 26-6 inches. It is noteworthy that it is too large to have been brought into the chamber afterwards through the corridors when they were finished; it is therefore supposed that it was lowered from above before the roof was closed and the Pyramid finished.

There is no cover on the sarcophagus nor any sign that there ever was one. This circumstance has caused much difference of opinion among learned gentlemen and doubt as to whether it could ever have been used to contain a mummy, and there are at least as many authoritative assertions against this supposition as for it. The sarcophagus is considerably damaged now, though writers of former centuries always mention it as being intact. The stone wall is above five inches thick and exceptionally hard. When touched with metal it sounds like a bell. The look of the polished stone is as of coloured glass with black, white and red spots.

At present however the sarcophagus is much damaged, which fact is seriously vexatious. Bonwick in his "Pyramid Facts and Fancies" expresses his opinion as follows: "Not before Europeans, especially English and American ladies and gentlemen, came here in crowds, this vandalism began. They were not satisfied with hewing off innumerable fragments from the exterior, but this precious monument which not even a Turk would think of desecrating or damaging, suffered the usual fate of antiquities from the hands of worshippers, and thieves, of relics." And further: "With the exception of a small piece, the sarcophagus was whole some sixty years ago. Those who now see it, hacked and chopped about, may blush in deed at Western civilisation. The author himself was asked by his Arabian followers, as something quite natural, if he would like to have a piece broken off for him. Nobody being responsible for its

preservation, and the natives expecting one franc for each piece they break off, no one will be astonished at the gradual diminishing and ultimate destruction of this wonderful and mysterious chest."

Above the ceiling of the King's Chamber are found five smaller rooms that may be reached by a hole in the roof. These chambers are called after Davison, the Duke of Wellington, Lord Nelson, Lady Arbuthnot and Col. Cambell. The first was discovered by Davison in 1763. The others Col. Howard Vyse found in 1837. The chambers are separated from each other by granite that is smooth on the upper and rough on the under surface. The upper of these five rooms has as roof two blocks of stone leaning against each other. The height collectively is about 69 feet. The authorities agree pretty well in supposing that the reason for the building of these chambers is to be found in the plan of the builders, who wanted to lessen the weight on the roof; in this manner the ceiling of the King's Chamber is in no danger of succumbing to the enormous pressure.

The chambers and galleries now spoken of are those that have been thus far discovered in that part of the Pyramid that is above ground. In the rocky part one more chamber is to be found, situated at the end of the downward-leading corridor.

Now this is a short and rough outline of the inexplicable and intricate system of chambers and galleries in the Great Pyramid, that is to say of those that as yet have been found. For I most assuredly

believe that there are a great many more undiscovered parts. chambers and corridors; this may be understood for, in "The Pyramids and Stonehenge" it is said that Khufu shut up part of them. But it is not probable that these others will be discovered at present, for the interest in investigations of this kind has flagged — perhaps this may be called fortunate? For this shutting up will not have taken place without good reasons, and just as the now known chambers and galleries have only been discovered and investigated when this could be done without objection from other sides, so will it most likely be the case with the as yet

At this point we may to some extent be enabled to form an opinion as to the problems of—when was the Pyramid built? and by whom? and to see what has been said by different authors concerning the whys and wherefores. For surely there is no greater variety of opinion connected with the object of any building than we find in the case of the Great Pyramid. Next time, then, we shall see what purposes were ascribed to the Pyramid.

(To be Continued)



# The Great Pyramid Part IV

By H. J. van Ginkel

## On the Object of The Pyramid II

WE now will proceed to consider some of the more important and at the same time better known theories in connection with the object of the Great Pyramid, and in choosing these theories, we shall take those that are directly conducive to our own.

In the first place then, comes the theory of Piazzi Smyth, who has expounded his ideas and his views in his well-known works: "Three years' labour at the Great Pyramid," "Our Inheritance in the Great Pyramid," and "New Measures of the Great Pyramid." Certainly no one has contributed more to the popularizing of the Great Pyramid than Piazzi Smyth. And surely there has never been talked and written so much about this subject as since he gave his views of the same.

These ideas were not, properly speaking, his originally, for already in the year 1859 John Taylor in his work, "The Great Pyramid, why was it built? Who built it? " Had expressed the same opinions and views and defended them. John Taylor never visited the Pyramids but took the data on which his theory was based and by which it was confirmed, from the works of former visitors, such as John Greaves, de Monconys, Themevat, Davison, Howard Vyse, Caviglia, etc. His thirty years study, the result of which we find noted down in the work just mentioned, met with no reward in the form of great popularity, and only in after years did it command more attention. Piazzi Smyth was so struck by it, that he became convinced of the truth of the assertions it contained, and judged it to be of great use to convince himself personally on the spot, and to defend and confirm Taylor's opinions: in so doing he gave to this

work a widely spread fame, but this was not until 1864. In the years 1864 —1880 five editions of Piazzi Smyth's work, "Our Inheritance in the Great Pyramid" were published, which certainly may be taken as a proof of the popularity of this subject.

What is, properly speaking, the opinion of these writers on the object of the Great Pyramid? This we will now try to make clear without going too much into the details of their theories, because only a broad outline of their ideas can be of value to us.

Further, it will be quite sufficient to quote what Piazzi Smyth writes, as he mentions in his works all that has been noted by John Taylor in his works, while he moreover enlarges considerably on this, and casts the whole into a scientific mould, so that the reader of his works may know exactly what Taylor wanted to point out. Taylor was in correspondence with Piazzi Smyth concerning his theory, and in order to show what their joint theory was, I cannot do better than quote the following from Smyth's work:

" This new idea which solves with a hitherto unknown certainty the chief standing mystery of the civilized world through all the ages, the said world owes to the late Mr. John Taylor of London in a book published in A.D. 1859, and entitled " The Great Pyramid; Why was it built and who built it? " He had not visited the Pyramid himself, but had been for thirty years previously collecting and comparing all the published accounts, and specially

all the better certified mensuration's (for some were certainly poor indeed) of those who had been there; and while so engaged, and quite spontaneously (as he described to me by letter), a new theory opened out before him."

Though mainly a far reached induction from tangible facts of scientific bearing and character, Mr. Taylor's result was undoubtedly assisted by means of the mental and spiritual point of view from whence he commenced his researches and which is, in the main, this:

That whereas other writers have generally esteemed that a certain great but unknown existence, whom they all allow in their historical enquiries, did direct the building of the one Great Pyramid (and whom the Egyptians in their early tradition and for ages after wards gave an immoral and even abominable character) must therefore, have been very bad indeed. So that the world at large, from that time to this, has ever been fond of treading on and insulting that dead lion —whom they really knew nothing of— he, Mr. Taylor, seeing in every characteristic mentioned of them in the Bible, how religiously bad the idol-inventing Egyptians themselves were, was led to conclude that the unknown leader and architect whom they hated, and could never sufficiently abuse, might perhaps have been pre-eminently good, or was, at all events, of a purer religious faith than that of the Mizraite sons of Ham.

Entering further into this, both these

writers came to the conclusion that the directors of the builders were strangers, coming from a chosen people, men who by divine grace were enabled to express the idea that the Great Pyramid was destined to embody, for this is the gist of their theory, namely, that the Pyramid was meant to express certain divine ideas in its form and dimensions, which fundamental idea is synthesized in their view of considering the Great Pyramid as a source of measures.

In connection with this point Piazzi Smyth wrote : " On this general ground it was that Mr. Taylor took his stand ; and, after disobeying the world's long-formed public opinion of too passively obedient accord with profane Egyptian tradition, and after thereby also setting at nought some of the most time-honoured prejudices of modern Egyptological scholars, so far as to give a full, fair and impartial examination to the whole case from the beginning, announced that he had discovered in some of the arrangements and measures of the Great Pyramid —when duly corrected for injuries and dilapidations of intervening time— certain scientific results, which speak of neither Egyptian nor Babylonian and much less of Greek or Roman learning, but of something much more than, as well as quite different from, any ordinary human ways of those several contemporary times".

For the actual fact of the Great Pyramid in the shape of builded proofs of an exact numerical knowledge of a grander cosmical phenomena of both earth and

heavens — not only rise above, and far above, the extremely limited and almost infantine knowledge of science humanly attained to by any of the Gentile nations of 4000, 3000, 2000 nay only 300 years ago ; but they are also, in which ever of the great physical secrets of nature they chiefly apply to, essentially above the best knowledge of philosophers in our own time as well.

In all this we certainly can hold the same opinion as Piazzi Smyth; though our views may be based on other grounds, the result of them is identical. Where he accepts as builders high beings inspired by God, belonging to a race that had nothing in common with the Egyptians of those days, we believe, as already explained in the beginning of this treatise, that Adepts from Atlantis led by a manifestation of the Logos guided the builders: and then we have only a difference in terminology and conception but no difference in fundamental idea.

And as both these theories agree on this point (to wit, the divinity of the builders), we cannot be surprised that both reject the tomb-theory most decidedly, and in the first place find and recognise that not only great mysteries of Nature and grand truths are embodied symbolically in this building, but also that such an edifice was constructed for a deeper reason than merely to serve as a grave for some Pharaoh. There is moreover no difference concerning the fact that the Great Pyramid differs in this respect from the later Egyptian Pyramids.

But there does exist a great difference between P. Smyth's theory and the Theosophic one, which goes to decide its object and destiny. For while the Theosophic theory, as already explained, considers the Great Pyramid as a temple for high initiations, P. Smyth makes it a source of measures and a key to the history of humanity —past, present and future, —in connection with the Old and the New Testament. In this latter he designates the Great Pyramid as a chronological table of human (Christian) history, in which not one figure tallies, as Flinders Petrie observes.

Now this last circumstance may be true or may not, at all events it is of no importance to us, being a dogmatical and non-critical enlargement of the data which he gives in the other part of his works. But we cannot however be too thankful for the great mass of material that is offered there conducing to a better understanding of the symbolism of the edifice, and I should advise every serious student of the subject to take this work in hand because nothing will contribute more to the conception of the Great Pyramid as a grand monument.

It is not feasible, of course, to consider Piazzi Smyth's views in their entirety here, I shall therefore confine myself to quoting some of the most important facts he has brought to light in connection with symbolism. But I request my readers to consider that all these facts were vehemently combated by Egyptologists, principally on this score: that Piazzi Smyth first conceived his theory, took it from

Taylor, and afterwards conformed his measurements and considerations to it. This accusation he of course answered in a smaller treatise published later, in which he demonstrated, that very careful and scientific measuring made by others confirmed his own.

That it is possible to find so much disagreement concerning dimensions is only to be understood if we know that actually not one single dimension has been kept intact, and further, that all measuring is always accompanied by great difficulties because of the impeding ruins, heaps of sand and such like. Still neither the perusal of Smyth's works, nor of those written against him, have been able to satisfy me as regards their real foundation of truth.

Among the works written about the Great Pyramid not one is to be found dealing so extensively with the symbolism of the building, and on my first taking up the study of this subject I was quite carried away by the convincing arguments, believing this explanation of the symbolical words to be the true one; still I discovered later on, that in following the exoteric proofs he adduces one can never come to the same conclusions as he. Nevertheless, I do not doubt that many of his conclusions are in accordance with truth, but one can only arrive at them by esoteric reasonings, and not by exoteric scientific arguments, and I must admit, though much to my regret, that Piazzi Smyth's theories are considerably discounted by later very accurate measurements, executed among

others by Flinders Petrie.

One of the hypotheses of Taylor that is repeated by P. Smyth, is to be defended on esoteric grounds as well as to demonstrate it by esoteric scientific arguments; I mean the hypothesis, that the Pyramid in its construction represents symbolically the value...

And this hypothesis is of such vital importance in connection with the symbolism of the Great Pyramid, that I wish to confine myself to this point in order to treat of it at greater length than would be possible if I were going to enlarge on the details of the symbolism of this edifice as described by Smyth. Besides only this hypothesis can be of any value for our purpose and even then, only if viewed from the esoteric standpoint. For how narrow-minded is Smyth's conception of this hypothesis.

He sees in this symbolizing of the number [p], nothing but a practical solution of the notorious quadrature of the circle, that nightmare of all thorough-going mathematicians, and in his arguments mostly appeals to John Parker, an American, who pretends to have found a solution to it.

Piazzi Smyth says as follows:

"The vertical height of the Great Pyramid is the radius of a theoretical circle, the length of whose curved circumference is equal to the sum of the lengths of the four straight sides of the actual and practical square base of the monument."

Now this is neither more nor less than a practical solution of that celebrated problem of the long subsequent mediaeval and modern ages of Europe, " the squaring of the circle." For it was so accomplished by the builders who designed the Great Pyramid, when— over and above deciding that the building was to be a squarebased Pyramid— with, of course, all the necessary mathematical innate relations which every squarebased Pyramid must have,— he also ordained that its height (which otherwise might have been anything) was to bear such a particular proportion to its breadth of base as should bring out the nearest practical value of the number [p] above mentioned. Which said quantity not one out of all the other thirty measured Pyramids in Egypt has been proved to be endowed with, even approximately.

If, therefore, this quantity with its resulting shape is really found built into the Great Pyramid with exactness, as well as magnitude, characterising and utilizing the whole of that vast surface, it not only discriminates that building at once from all the other Pyramids of Egypt, whatever their absolute size may be, but proves that such a distinguishing feature for the wise of latter days, must have been the result either of some most marvellous accident, or of some deep wisdom and settled determined purpose : in this case, too, not less than 3,000 years in advance of the learned world of the following times.

What this number [p] was was not known till later, thousands of years later, it was

discovered by a mathematician, and now is the said number indispensable in mathematics. This number [p] has now been calculated to 707 decimals, and all sorts of average values are given for it, varying from 3.23 to 3.125. For practical use however we shall find the fraction with the value of  $3\frac{14159}{10000}$ , etc., to be sufficient.

John Taylor demonstrated the existence of the true number [p] in the Great Pyramid, especially by pointing out and using the relation between the height and the width of the base, both figures are to be obtained only with great difficulty on account of the damaged condition of the building. It would require thousands of workmen to clear away the enormous mass of rubbish and ruins that prevent accurate measuring, and so we understand that no single scholar or several of them can do anything in this matter.

Therefore, it is much better, and a saving of much trouble and inaccuracy in the solution of this problem that touches more the form than the absolute bulk, to measure the rising-angle, it being quite independent of the measure of the length.

The angle of a [p]-formed, four-cornered pyramid has to be  $51^\circ 51'14''$ -3, in order to make the sides meet at the top.

Now this proved to be the value of

the angle of the brick-work, at least its practical value, as an angle to be found in masonry never can show the same degree of accuracy as one that is drawn, or of a theoretical one.

Colonel Howard Vyse had dug out in 1857, at the northern side, two of the outer casing-stones (covering stones) after making hundreds of workmen remove the ruins. He then asked leave to transport them to the British Museum and temporarily covered them up with rubbish, but in the ensuing nights the Arabs demolished these sole remnants with their hammers, or possibly he was unable to find them again. In any case nobody has ever seen them since.

Thus though later investigators till 1884 could not see this angle in the layers of stone, Piazzi Smyth bethought himself that among the crushed casing-stones lying about there must be some fragments in which the [p]-angle was still preserved, and such indeed proved to be the case ; to one of his helpers of that time, the Professor explained the question of the remarkable angle, and this man (called Gabri) who now officiates as a guide in the pyramid, makes a very profitable business by selling "stones with the angle," which he digs out of the ruins and sells to visitors.

[To be continued]

Ginkel, H.J.V. (1907), "The Great Pyramid," The Theosophist Vol. XXVIII No. 4 January 1907. pp: 292-299.



# The Great Pyramid Part V

H.J. Van Ginkel

## On the Object of the Pyramid.

WHEN the Empress of France visited the Pyramid in 1869, a road was made for her, leading to the edifice, and the materials for this road were broken off from the Pyramid. Among the blocks broken out there was also a damaged casing-stone, and Waynman Dixon presented this to Prof. Piazzi Smyth, who kept it under a glass-bell in the official residence of the Royal Astronomer of Scotland. This is the only casing-stone one knows of that has been preserved. Of course, it is damaged, but the angle has been found to be between  $51^{\circ} 53' 15''$  and  $51^{\circ} 49' 55''$ , and therefore approaches very nearly the typical [p]-angle.

Not one of the casing-stones of the other pyramids approximates this angle. But now comes the most remarkable circumstance. Prof. Flinders Petrie who obtained the best measurements till now known, and who was a great opponent of Ralston Skinner's and Piazzi Smyth's theories, discovered on

the historically known place the casing-stones mentioned by Colonel Howard Vyse, which were destroyed, as the latter thought, by the Arabs. Flinders Petrie then took the rising-angle and found it to be  $51^{\circ} 52' 2''$ , so could no longer doubt the celebrated hypothesis of the [pj]-angle. Then he and Proctor started the hypothesis that all this was to be ascribed to mere chance.

But this may be directly contradicted by what follows: Were the builders of the pyramids beings who suffered themselves to be led by chance, we may ask, considering the accurate and beautiful finish of the whole building? Hear what Flinders Petrie himself tells us about this exquisiteness and accuracy of building, and how he contradicts himself by ascribing everything of this kind to chance:

"Several measurings I took of the pointings of the stones. They vary from 0-012 to 0-045 inches in thickness; in some places

the thickness is only 0-011 of an<sup>inch</sup>. The average thickness therefore is 0-02 of an inch. The deviation from the straight line of the edge of the stone is only 0-01 inch on a length of 75 inches. This accuracy is equal to the average accuracy of the edges of a glassgrinder of our days. The pointings stretch over a surface of 35 square feet, and this whole surface is covered with cement. The average opening of the pointing is 1150 of an inch, sometimes even as little as 11500 of an inch. And if we consider that the stones weigh 16 tons, we may imagine with what accuracy they must have been worked to attain such results, that the outside was one smooth surface." And still all this would have been mere chance!

Further, considering that these stones consisted of magnificent granite and all the other buildings of that time, the later pyramids included, were made of bricks dried in the sun, we fully realise that this method of building is more than mere chance.

We now have seen what Piazzi Smyth says concerning the [p]-value in the Pyramid and how he also attaches a great importance to it in his further demonstration. I suppose that it may be taken for granted that in this thesis he stands on rather solid ground. But the use he makes of it, namely, to show by this that the Pyramid would have served as a source of measures, seems to me to be too narrow-minded a conception and I reject this view.

What astonished me in the literature

concerning this point was the fact that Ralston Skinner in his Source of Measures where he in other respects gives ample proof of intuitive esoteric knowledge, — devotes part of this work to the same foolish idea. And still I felt quite sure that the symbolisation of the [p]-value in the Pyramid must have a deeper meaning. Now this deeper meaning is given to us by Madame Blavatsky in the "Secret Doctrine," if we keep to the recognition of what she teaches us concerning the builders and the object of the building, this being necessary for a full understanding.

Of course, Madame Blavatsky has taken notice of the assertions and arguments of both Piazzi Smyth and Ralston Skinner concerning this point, and as I said before we find this matter treated of at considerable length in the "Secret Doctrine."

There we read:

" All this is now shown to have been the source and origin of Christian dogmas. That which the Jews had from Egypt, through Moses and other Initiates, was confused and distorted enough in later days; but that which the Church got from both, is still more misinterpreted."

Yet the same system of the former, in this special department of symbology — the key, namely, of the mysteries of astronomy as connected with those of generation and conception — is now proven identical with those ideas in ancient religion which have developed the phallic element of theology. The Jewish system of sacred

measures, applied to religious symbols, is the same, so far as geometrical and numerical combinations go, as those of Greece, Chaldea and Egypt, for it was adopted by the Israelites during the centuries of their slavery and captivity among the two latter nations. (Note.—As we have said in "Isis Unveiled," II., 433-9 : "To the present moment, in spite of all controversies, History and Science remain as much as ever in the dark as to the origin of the Jews. They may as well be the exiled Chandala's of old India, the 'brick layers' mentioned by Veda-Vyasa and Manu, as the Phoenicians of Herodotus, or the Hyksos of Josephus, or the descendants of Pali shepherds, or a mixture of all these. The Bible names the Tyrians as a kindred people and claims dominion over them. Yet whatever they may have been, they became a hybrid people, not long after the time of Moses, for the Bible shows them freely intermarrying not alone with the Canaanites, but with every other nation or race with whom they came into contact.")

What was this system? It is the intimate conviction of the author of "The Source of Measures," that the Mosaic Books were intended, by a mode of art-speech, to set forth a geometrical and numerical system of exact science, which should serve as an "origin of measures." Piazzi Smyth believes similarly. This system and these measures are found by some scholars to be identical with those used in the construction of the Great Pyramid: but this is only partially so. "The foundation of these was the Parker ratio," says Ralston Skinner, in "The Source

of Measures." The author of this very extraordinary work has discovered it, he says, in the use of the integral ratio of the diameter to the circumference of a circle, discovered by John A. Parker, of New York. This ratio is 6,561 for diameter, and 20,612 for circumference. Furthermore, that this geometrical ratio was the very ancient and probably the divine origin of what have now become, through exoteric handling and practical application, the British linear measures, "the underlying unit of which, viz., the inch, was likewise the base of one of the Royal Egyptian cubits and the Roman foot."

Though Madame Blavatsky surely does not agree with the theories of Parker and Piazzi Smyth, and even combats Parker's assertion rather extensively, concerning the quadrature of the circle, and remarks that the measurements of Piazzi Smyth are not to be relied on either, she says that Ralston Skinner undeniably discovered one or even two of the keys to this system, but rather in spite than in consequence of these theories —thanks to his own genius.

"Nor does Mr. Ralston Skinner's esoteric reading of the Bible become incorrect, merely because the measurements of the Pyramid may not be found to agree with those of Solomon's Temple, the Ark of Noah, etc., or because Mr. Parker's Quadrature of the Circle is rejected by mathematicians. For Mr. Skinner's reading depends primarily on Kabbalistic methods and the Rabbinical value of the Hebrew letters. But it is extremely important to ascertain whether the measures used in

the evolution of the symbolic religion of the Aryans, in the construction of their temples, in the figures given in the Puranas, and especially in their chronology, their astronomical symbols, the durations of the cycles, and other computations, were, or were not, the same as those used in the Biblical measurements and glyphs."

After what H.P.B. has told us concerning Skinner we might reasonably trace out which were the keys he had found, to arrive at a solution of the [p]-symbology in the Pyramid, but I shall be obliged to desist from that task, owing to my own shortcomings in Kabbalistic knowledge, and also because it would lead us into too detailed considerations, being out of place at this point. But certainly, to all those who are able to appreciate letters and numerals in the right way I most strongly recommend the reading of Skinner's work.

At all events we understand that the [p]-symbology is not accidental, as has been asserted by some scientists; too many facts are against this supposition. Madame Blavatsky now gives an explanation that does not, at first sight, seem to offer a full solution of this symbology, though on further investigation proves to do so. She writes:

" They had it assuredly; and it is on this 1 knowledge ' that the programme of Mysteries and of the series of Initiations was based : hence, the construction of the Pyramid, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of

the stars in Heaven. The Cycle of Initiation was a reproduction in miniature of that great series of cosmic changes to which astronomers have given the name of the Tropical or Sidereal year. Just as, at the close of the cycle of the Sidereal year (25,868 years) the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the Inner Man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created, upon the same abstract formulae derived from this Sidereal Cycle, symbolised by the form and measurements of the Tabernacle, which he is supposed to have constructed in the wilderness. On these data, the later Jewish High Priests constructed the allegory of Solomon's Temple—a building which never had a real existence, any more than had king Solomon himself, who is as much a solar myth as is the still later Hiram Abif of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical Temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses."

For a better understanding of what was said here and as an explanation of the passage given in connection with the [p]-symbology, I would in the first place draw the reader's attention to the last part of

what is quoted here. The words solar myth, and the fact that the tale of the building of Solomon's Temple is an allegory, I should wish to explain thus, that here, by Temple, is meant the body of the Solar Logos in the widest sense of the word, so within and including his aura, the Zodiac, diagrammatically represented as the circle with its diameter.

To express this revelation in its numerical value on this physical plane is only possible by means of a formula, and this formula or relation should then in my opinion be the value [p]. For if we have constructed a building which in its constitution embodies this value, we have represented the manifesting Logos symbolically. And just as we know that [p] is a fraction that may be continued indefinitely, never to be expressed completely, but only approximately, so we also know that the Logos never can express Himself in matter completely, as in manifestation there always must remain a relation between the quantity of spirit and of matter, small or large though this relation may be. So in this respect as well the symbology holds good.

In how far this [p] relation is connected with the cycle of Initiation may be also traced to some degree. The evolution of the Logos in his system is symbolically expressed by His passage through the Zodiac, being the great stream of evolution passing through the twelve houses of His whole round. This is exoterically. Esoterically there exists an evolution that leads to the same goal in a shorter time, namely, the returning

to the starting point after traversing the six houses. Then the evolution goes as it were, along the diameter. The relation between the phases of development of one who treads this path, to those of ordinary evolution, is the relation that exists between the circle and its diameter, or as one to [p], taken symbolically. And even as the Logos contains within Himself this [p]-value, so the man on the Path of Initiation has it within him also.

Skinner gives this formula as being 113: 355-6561 : 20612, a symbolical numerical representation of the relation of the man on the cross (113 : 355) to the manifested and unmanifested Deity, Jehovah, Elohim.

I do not wish however to go deeper into this subject because these truths may only be felt and never reasoned out, so they cannot be given from intellect to intellect, but alone understood by further elaborating it in ourselves. It will however be sufficiently clear that the so-called " [p]-symbology" and " the source of measures" have a deeper meaning than Piazzi Smyth wishes to assign to them. How ridiculously far he went in applying his theory is patent to us when we read that " the sarcophagus porphyry of the King's Chamber " was the unit for measuring for the two most enlightened nations of the earth, England and America, and nothing more than a " cornbin." Concerning this saying of Smyth Madame Blavatsky remarks:

This was vehemently denied by us in " Isis Unveiled," which had just been published at that time. Then the New

York press rose in arms (the Sun and the World newspapers chiefly) against our presuming to correct or find fault with such a star of learning. In that work, we had said, that Herodotus, when treating of that Pyramid : . . . might have added that, externally it symbolized the creative principle of Nature, and illustrated also the principles of geometry, mathematics, astrology, and astronomy. Internally it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation scenes of the members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer Royal of Scotland, degrades into a " corn-bin," was the baptismal font, upon emerging from which the neophyte was " born again " and became an adept.

Our statement was laughed at in those days. We were accused of having got our ideas from . . . Shaw, an English writer who had maintained that the sarcophagus had been used for the celebration of the Mysteries of Osiris, although we had never heard of that writer. And now, six or seven years later (1882), this is what Mr. Staniland Wake writes :

The so-called King's Chamber, of which an enthusiastic pyramidist says : " The

polished walls, fine materials, grand proportions, and exalted place, eloquently tell of glories yet to come, ' if not ' the chamber of perfections ' of Cheops tomb; was probably the place to which the initiate was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the final stage of the Sacred Mysteries."\* Had Mr. Staniland Wake been a theosophist, he might have added that the narrow upward passage leading to the King's Chamber had a " narrow gate " indeed ; the same " strait gate " which " leadeth unto life," or the new spiritual rebirth alluded to by Jesus in Matthew (VII., 13 el seq.) and it was of this gate in the Initiation Temple, that the writer, who recorded the words alleged to have been spoken by an Initiate, was thinking (S.D., 337-8).

We have wandered away somewhat from the point we were considering, namely, the symbology of the Pyramid, but that is so closely connected with all that precedes that I am unable to separate it and will leave this part of the subject for the present and deal with some of the other theories next lime.

[To be continued-]

## OF THE REFRAINING FROM FLESH AND SALT AND SUPERFLUITIES

V. 1. And the priests handle so hardly the nature of superfluities, that they not only deprecate the many kinds of pulse, and of meats the sheep-flesh kinds and swine-flesh kinds, as making much superfluity, but also at their times of purification they remove the salts from the grains, having other further reasons as well as the fact that it makes the more thirsty and more hungry sharpen their desire the more.

2. For to argue that salts are not pure owing to the multitude of small lives that are caught and die in them when they solidify themselves, as Aristagoras said, is naïve.

3. They are, moreover, said to water the Apis also from a special well, and by all means to keep him from the Nile,—not that they think His water stained with blood because of the Crocodile, as some think (for nothing is so precious to Egyptians as the Nile), but that the water of Nile's superfluity on being drunk seems to make fat, nay, rather to make much too much of flesh.

4. And [so] they do not wish the Apis to be so nor yet themselves, but [wish] to wear their bodies on their souls compact and light, and neither to compress nor op-press them by the mortal part prevailing and its weighing down of the divine.

Thrice-Greatest Hermes, Vol. 1, by G.R.S. Mead, [1906]

# The Great Pyramid Part VI

By H. J. van Ginkel

## Other Theories Concerning its Designation and Symbolology.

THE Great Pyramid has always been connected with Astronomy more than with any other science. It was not only asserted by many that it was an Astronomical observatory, but chiefly it was said that many of the well-known truths of this science were symbolically embodied in its construction, from which it might then be inferred also that the Egyptians of that time, already knew several astronomical facts that are alleged to have been discovered only at a relatively very recent date. Long ago some writers treating this subject, suggested the idea that the Pyramid might have been built for the purpose of observing the stars, and some authors tell us that it was precisely for this reason that the Pyramid had a platform on the top, where the observing priests

could place their instruments; further it is said that the downward-leading gallery of the Great Pyramid served as meridional telescope. Hence the accurate orientation of the Pyramid. Apart from all other possible objections, of which we shall treat when quoting the principal modern promoter of this theory, Richard Proctor, we are directly struck by some circumstances that make us doubt the truth of this theory. In the first place it would be quite impossible to get on to this platform if we accept what is told us, viz., that the Pyramid was covered all over with polished marble on its outer surface; in the second place it is certain that the entrance of the downward-leading gallery was shut off. Only when presupposing that this was not the case (and there is more reason to accept the contrary) we can recognise the possibility of the theory. But even then the question remains—why was a pyramid built and

not an ordinary tower?

Let us now see what Richard Proctor has to say regarding this theory. First he states that Piazzi Smyth and others assert rightly that certain astronomical truths are embodied in the building; "but these are merely accidental circumstances." We already have expressed our opinion of not believing in mere chance in connection with this edifice.

How does Proctor himself explain the astronomical characteristics in the construction of the Great Pyramid? He says \* that all the Egyptian Pyramids were based on some astronomical plan and that such a plan had been executed with exceptional accuracy in the case of the Great Pyramid, which points to its being required to place the building itself as well as its constituent parts in a certain astronomical position, and it was chiefly for this reason, that the Pyramid "was meant to serve as an astronomical observatory." Accepting this idea, it is clear that the builders made use of the galleries of the building to fix the right position and the place of each part of the whole. The downward-leading gallery was directed towards the Pole-star. After this downward-leading gallery had reached the northern side wall, it became necessary to observe the Pole-star in another way with the building of the upward leading gallery (see drawing in previous number). This was effected by building the new gallery in such direction that the rays of the Polestar shone upwards into it, after having been reflected by a horizontal

surface. To procure this horizontal surface the downward-leading gallery was shut up at its lower end, then in part filled with water, by means of the quiet surface of which the rays of the Pole-star were reflected. The builders therefore worked relatively to the plane of the meridian.

The Grand Gallery, according to Proctor, is the most convincing proof of the astronomical intention of the builders. This Grand Gallery by its double nature shows that it was meant for astronomical observations. Its walls as a whole are inclining, but each part of them is exactly vertical, as must be the case for accurate observations. To make these observations possible, there have been made on both sides of the Gallery stone benches inclining and somewhat raised, where holes are to be found at equal distances to place removable seats. At the upper end of the Gallery the so-called Anteroom would have been the place where the time-recorder sat. Proctor is moreover quiet convinced that this method of observation was of the greatest possible utility. He says, for example:—" If some telescopist of our days would conceive a method of determining the declination and the right ascension of stars (for instance for the purpose of drawing up a reliable catalogue of the stars) without using a telescope, he might by means of such a place of observation as the Grand Gallery, soon discover, how much may be done there as regards the equatorial and zodiacal stars; and those are the most

important even now, and were more so in those days when it was supposed that the stars in their courses ruled the destiny of individuals and nations."

Now this reasoning of Proctor, taken apart, certainly is excellent, but few have been convinced by it of the fact that the Great Pyramid was nothing else than an astronomical observatory. Some few recognise the value of the arguments given for this purpose, but only as accidentals. And so does Proctor himself for the matter of that, for the King's Chamber with him remains a tomb, all the same. Obviously, he is afraid to harm his scientific reputation by not accepting as a matter of fact a theory which is scientifically established but wanting to start a theory of his own he tacks the observatory-theory on to it. After that, however, he realizes, himself, that it does not quite hold good, and then he says that the builder had not only scientific intention but some higher reason that is above even the using of it as a tomb. This reason may be understood if one admits the fact that, "the astronomy of the time of Khufu was intrinsically astrology, and that Astrology was an important part of religion." His final conclusion is then that the Great Pyramid is an astrological building is the giant horoscope of Cheops in stone. If we accept an absolute belief in astrology (and we know that such a belief did exist) it was worthwhile to erect even such a building as the Great Pyramid."

I think that there are very few, as already stated, who take Proctor's theory in

good earnest, and we shall therefore not consider its details but rather try to find out which are the astronomical data symbolically embodied in this edifice. Some of these I shall only mention, explaining only a few, most of them being too technical for the average reader, to be detailed.

Those who feel especially interested in this part of the subject, I should advise to read Dufeu, Piazzi Smyth and J. Wilson. The latter especially has elaborated this point in his book "The Solar System of the Ancients." The great difficulty however remains in the question, which measure may have been used —the opinions as to the standard inch and cubit differing considerably.

After much writing concerning the question of measures, being a bulky library in itself, there is a harmony established on this point and we find some peculiar characteristics now fixed. The Pyramid, then, symbolises its degree of latitude (Wild, P. Smyth), its age (P. Smyth, Casey, Dufeu), the circumference of the earth (J. Wilson, P. Smyth, J. Taylor), the form of the earth (P. Smyth, Dufeu), the density of the earth (P. Smyth, Petrie), the distance between the earth and the sun) (P. Smyth, Petrie), the days of the year (Smyth, Tracey, Petrie, Yeates, Adams), The Law of gravitation (J. Wilson), the distances of the planets (J. Wilson), the precession of the equinoxes (Casey, Wilson, P. Smyth). A number of other astronomical and physical data are according to some of these authors embodied in this building,

but those which are mentioned here may be considered as the most important. To give an idea to our readers as to how these astronomical values and relations are embodied in the proportions of the Pyramid, we shall follow up some of these symbolologies and try to make them clear.

In the first place we have to find out the reasons why the builders embodied those astronomical values in the edifice at all. As we have already seen, the most obvious exoteric reason was that which makes of the Pyramid an astronomical observatory and an astrological monument; next we have to consider that reason which, among others, Taylor and Smyth adduce, namely, that the God inspired builders wished to give to mankind a unit of measures, and very naturally connected this foundation with cosmic measures owing to the divine origin of the edifice. These reasons will of course appear logical only to those who agree with the theories of the authors mentioned, but if one is an adherent to the theory that the Great Pyramid has been a temple, a place for the celebration of religious ceremonies, a "Mount of Initiation," what reasons may then be given for the fact that we find those astronomical values embodied in the building? In the first place the ready-made answer that Proctor gives may serve as such to those students who are easily to be satisfied, namely, "that the religion of the Egyptians was chiefly based on astronomical knowledge and astrological principles," and that therefore this must have been the case with their religious mysteries as well. But to those who are not

quite content with this rather superficial reason in connection with their accepting the theory of a temple of initiation, if I may so express it, I would suggest the following explanations:—

Regarding the Great Pyramid as a temple of initiation, I most decidedly think it to be the first Masonic Temple we know of since the existence of the masonic order, and in this respect, I therefore take the side of those brethren who hold that Masonry has its origin in the mysteries of Egypt and not in the guilds of architecture of the Middle Ages. To each mason the Temple is (or ought to be) our solar system, the body of the Logos of this system. Now this viewed in connection with what has been said already concerning the Great Pyramid brings us to the following conclusions: The Physical Temple on this earth had to express symbolically in its construction all the values and forms that are to be found in the true Temple (the body of the Logos, our solar system), and we know that Freemasonry is nothing but a philosophy wrapped in Symbols given as a guide in their evolution to those who develop along the line of ritualism.

What we have already said concerning the [p]-symbolology, which rests on what Madame Blavatsky tells us about this value (Secret Doctrine, part I, in the note on p. 469) in my opinion agrees exactly with this idea.

Furthermore many will agree with me—especially those who understand—that that which we seek through the

initiations is Light; the Light, that is to say, the knowledge of the nature of things in our system, or, generally speaking, higher knowledge. In our system the physical body of the sun is the lowest aspect of this Light. And this same Light we may also find symbolized in the Pyramid. Let us also observe that sound or tone is as necessary to life. Adams says with good reason: "Light is the first principle of created life. There is no life without growth; there is no growth without light. Colour, perfume, savour, every varied object of sense vanishes if light be absent. Each beam is a separate celestial gift, direct from the hand of the Creator; as in the bas-relief on the tomb at Thebes, discovered by Mr. Stuart, where the diverging rays form a pyramid of light, and to each ray is attached a hand of blessing."

In the Pyramid we find symbolized form and life in manifestation, the Logos as a point within a circle. And how has this light been expressed masonically in the building? By the same [p]-symbolism. I cannot explain this better than Adams does. He writes:

Light itself gives us a reply. For if, as in the bas-relief at Thebes, the diverging flood of rays be represented as it pours down at noon on the day of summer solstice, the opening day of the Egyptian year, we shall have one face of the Pyramid of Light. Suppose now that a quadrangular pyramid be erected with four such sides facing respectively the cardinal points of the heavens. Then since each revolution of the earth is completed by one quarter

of a rotation later than the preceding, it follows that every fourth or grand year the same face will be turned towards the sun when the revolution of the earth is accomplished; and thus the Egyptian Grand Cycle (of four years) will be expressed masonically. Just such a form is found in the quadrangular Pyramid of Light, its sides so oriented as to have originally faced the cardinal points, and its summit so truncated as to permit the sun on one day in the year to rest upon it "with all its rays," so that the building "devours its own shadow."

The general form determined, what proportions were the dimensions to assume, or in other words, at what angle should the sides converge towards the invisible vertex? The earth in her orbit gives reply. For as that planet moves around the sun in an (approximately) circular path, while each ray travels towards it in direct line, the relation between the illuminating force and the illuminated body may be expressed by the relation between the radius and the circumference of a circle."

Let us now see how a unit of measure may be obtained, which shows the symbolization of the astronomical numerical relations in the edifice as being correct. This measure also we may derive from the earth, namely, from its axis. The English inch is contained 250,250,000 times in the earth's axis; when we add to this inch a one-thousandth part of it we obtain an inch that is used in the Pyramid and is known as the Pyramid-inch. This inch is contained in the axis of the earth 250 million times. The casing-stones of

the Pyramid, of which one was measured by Dixon, are 25,025 English inches long; or 25 of the inches just mentioned. The length of the stone is therefore contained 10 million times in the earth's axis, and now this measure is taken as a unit by Smyth and Adams. This measure or rather relation is isolated. But what was found besides?

The length of the baseline of the Pyramid is just one-twentieth part of a geographical mile. If we measure the pyramid-unit on this we find that it is contained therein 365-25 times and 1,461 (or 4 times 365-25) in the whole circuit of the base. Apparently, we have here a symbolical representation of the number of days of the solar year and of the Grand Cycle of four years. Adams says concerning this symbolical representation : " It seems therefore not unreasonable to conceive that before the casing-stones finally shut up the secret, the relations of the sun and moon to the position of Sothis and of the Pole-star should have been correlated with the courses of the Pyramid in the manner above described; and thus a starting point for all the motions of the earth, whether in relation to the moon, the sun, the equinox, or the stars, have been registered unalterably in the masonic light.

I might give a number of other examples illustrating the manner in which astronomical truths connected with the

construction of the Pyramid are expressed symbolically, but such a periodical as this is not the place in which to treat too technical questions. I am even afraid that the preceding will cause many readers to shrink from penetrating deeper into these points. Those who are interested in this subject I should strongly recommend to read "Our Inheritance in the Great Pyramid," and above all, Marsham Adams' "House of the Hidden Places;" this last mentioned especially to Theosophical students. Concerning the symbology of the Great Pyramid in connection with Masonry one may read in the following pamphlets which are decidedly worth perusal, namely: "The Great Pyramid and Freemasonry," by John Chapman, P.P.G.D., and "A Lecture on the Great Pyramid in Egypt, suggesting an intimate relationship with the Probable Foundation of Freemasonry," by W. Charles Langley.

Although a great deal more might be said concerning this point, I refrain from doing so for the reasons above given, and in the ensuing numbers I shall treat of that part of the theories which is of greatest importance for theosophists, and has a bearing on their studies, therefore deserving a fuller consideration in this periodical. We then shall see first what Marsham Adams gives us in his works, "The House of the Hidden Places" and "The Book of the Master."

[To be continued-]

DE OPPER-RAAD  
VAN ALGEMEENE  
GENEDECHAPPEL-TE  
VRIJMETSELAAR

DE OPPER-RAAD  
VAN ALGEMEENE  
GENEDECHAPPEL-TE  
VRIJMETSELAAR

THE SUPREME COUNCIL  
OF UNIVERSAL  
CO-MASONRY

THE OBLIGA WORKS  
IN CO-MASONRY  
BY THE OBLIGA COUNCIL

1234567892

# The Great Pyramid Part VII

H.J. Van Ginkel

## Mystic Theories. I.

AMONG the later authors who have written about our subject, Marsham Adams holds a place entirely apart from the former writers. Most of the theories we have dealt with hitherto agreed in one respect with each other and often had the same issue. Marsham Adams however, in his works, "The Book of the Master," and "The House of the Hidden Places," points out to us quite a new train of thought, which I am about to detail. The religious ideas of the Egyptians are chiefly expressed in "The Book of the Dead," and the Egyptians, knowing full well that the papyrus on which those ideas were inscribed, was not durable, wished to make known their thoughts to coming generations and to leave them to posterity. Hence their never-tiring labour to represent in beautifully artistic forms their religious ideas and their history, on the walls of temples and on other edifices. But even thereby the element of transitoriness was not eliminated.

One means was left, one which with this people of huge architectural monuments was natural enough, namely, to express these doctrines symbolically in a building. This had another advantage besides, for it was a peculiar characteristic of this religion, that the profane as well as the gradually ascending degrees of priests were taught the ethics and the wisdom of their religion by symbols and by ritual. The edifice might at the same time serve as a temple of initiation into the mysteries of religion.

Concerning these widely different means of transmitting their religious ideas to posterity, Marsham Adams remarks: "It is difficult to conceive a greater contrast than is presented by the two forms in which the record of Egyptian doctrine was preserved. The papyri are fragile, numerous, varying in length and order. The monument in stone is unique, solid almost to indestructibility, incapable of variation, and standing unchanged and unchanging, regardless of the assaults,

whether of time or of man."

In the two works above mentioned, Adams deals with other aspects of the Pyramid problem as well, but these aspects chiefly consist of a short survey of the theory of star-worship, while his views regarding some symbolizations of natural phenomena in the edifice are very superficial and not to be proved. This is seriously to be regretted as, of course, the whole complex of his theories is somewhat discounted by this circumstance. Nevertheless, the principal idea of his explanations is of great value to us as Theosophists, because in connection with other data from our own literature we here find our assertion corroborated, that the Great Pyramid was a temple of initiation. Perhaps that is the reason why his works always have been recommended for study by our competent teachers. Surely, we may find much that is beautiful in his theory and therefore I shall quote it in detail. For a better understanding of what we are going to say about we have the first place to form correct idea as to what "The Book of the Dead" is.

The general scientific explanation as follows "The Book of the Dead" consists of number of chapters, the text of which was found engraved on temple walls as well as written on papyri. These papyri were discovered hidden among the vestments of mummies. According to the period in which the different copies were taken, from temple walls or papyri or in some other way, they are divided into four collections, namely that of Heliopolis, in hieroglyphics that of Thebes, in hieroglyphics further,

that of the Twentieth Dynasty, in hieratic writing, and finally that of Sais or of the twenty sixth Dynasty. On these papyri it is said, the life history of the mummy was told, his sins, his virtues and actions, his expectations as to a future after this life, what happened to him or was to happen to him on the other side of death, and principally the supplications directed to the " God of the city " and to other gods by the relatives of the defunct, to help him on, to sustain and protect him on his way to peace on the other side ; those supplications being uttered by the " priests of the ka " (the double). They were written on papyri and buried together with the mummy. When this custom began to suffer degradation, papyri were written, on which only the place for the name was left open. They were sold, and when somebody died the name was filled in, and the papyrus, swathed with the mummy. Probably this was done to save time and money. Concerning the history and the origin of " The Book of the Dead," Budge, in his translation of the Theban collection of this work, says:

" No investigations nor discoveries have until this day given us any information regarding the home, origin and earliest history of ' The Book of the Dead.' It seems to be sufficiently clear that the very first form of ' The Book of the Dead ' consisted of the words or supplications on behalf of the defunct, directed to the " God of the city," or to a number of supernatural forces by the friends and relatives of the dead man."

" And further: Where and by whom the texts of the ' Book of the Dead ' were compiled is likewise unknown to us."

While we read : " From time immemorial the God Th6th, who was both the divine intelligence which at creation uttered the words that were carried into effect by Ptah and Khnemu, and the scribe of the Gods, was associated with the production of the ' Book of the Dead,' and, though he was primarily the God of time and chronologer of heaven and earth, he appears frequently as the advocate and helper of the deceased. In the " Book of the Breathings " (part of the " Book of the Dead)," we read: Thoth, the most mighty god, the lord of Khnemu, cometh to thee, and he writeth for thee the " Book of the Breathings " with his own fingers."

From a Theosophical standpoint however, we should like to give another view concerning this " Book of the Dead." Adams too thinks differently about this work. He would wish it to be named, especially the papyrus of Turin, not the " Book of the Dead " or better (as Champollion called it, " Funeral Ritual," but " The Book of the Master of the Secret House " is its name,§ the title which it to itself. Now my opinion is this: I should like to read instead of merely the ' Dead,' the " Dead unto the Flesh, Initiates," or simply " The Book of the Initiations," or " Book of the Initiates."

Thoth is, in my opinion, the great Teacher, Hermes who acted as instructor in the mysteries of ancient Egypt, and from the quotations given above, fairly clear

that here reference made to the custom of giving to the disciple scroll in which the ritual wisdom was inscribed for his further illumination, which at the same time served as testimony of his promotion to certain degree. Adams also thought in this line, though he did not go so far, but he remarks that the title very unfortunate, " for gives the idea of regarding the holy departed as dead, whereas the whole conception of the doctrine was the instruction in Life and Light."

Knowing what was meant by the " Book of the Dead " and assisted by the knowledge we have gained concerning the Great Pyramid, we can now proceed to construct a theory in which these two data are the principal factors and by it try to harmonise what Adams gives us in his works with what masonic writers (adherents of the principle of Freemasonry originating in the Mysteries) express as their opinion, and finally what theosophical authors have asserted. Therefore, it seems to me impossible to treat of these different theories separately, because they have so much in common and one supports the other. In these final chapters I shall therefore confine myself to describing the masonic and theosophical views concerning these points, taking Adams as a guide- In his " Book of the Master, " Adams says:

" Only when we compare that Secret House with the Secret Book of its Master do we understand the meaning of its secret places — darkness illuminating darkness and mystery revealing mystery. And only

then also do we perceive how, in those places, we possess the key to the 'Words of Order' of the Secret Book. Thus, then, the determination of the Egyptian Theosophy is removed from the in definite domain of archaeological speculation and referred to the comparison of two existing and well-defined records. Here is a papyrus claiming to be the secret scroll peculiar to the Master of the Secret House; there is a secret house in which, according to Egyptian tradition, the secret Wisdom to which that scroll relates was communicated to the postulant. That scroll commenced with the Entrance on Light; and Light was the name by which that house was known. The scroll is full of references to secret passages and chambers; and secret passages and chambers make up the whole interior of that secret house. Prominent among all those chambers mentioned in the scroll is the Double Hall of Truth; and prominent among the chambers of the house is the Double Hall of Sculptured Splendour. In the scroll the final chapter tells of the Resurrection of the Body, and in the house the final chamber is the chamber of the Open Tomb. And while each record is in accordance with the other in expressing the Truth in Light, the images, conveying the doctrinal truth expressed in the Ritual, are in accord with the relations of scientific truth expressed in the building."

Perhaps it is necessary here to observe that Adams uses in flowery speech and in accordance with his own views, other expressions than those which are commonly known. His " Book of the Master of the Secret House " is the " Book of the Dead,"

his "Secret House" the Great Pyramid, his "Hall of Splendour" the Grand Gallery.

From that which is quoted we therefore see that Adams holds that the religious doctrines of the Egyptians were contained in the " Book of the Dead," and that the Pyramid was the Temple in which those doctrines were embodied symbolically in stone but was also the place where they were communicated. The manner in which these doctrines were taught would have been in the main as follows: The postulant sees certain conceptions symbolized, or experiences some of these symbolically. After that he is told the meaning of what he saw or experienced. This is true in general and is identical with the initiatory rites of Masons, where the disciple makes the travels in the Lodge, after which the Honourable Master explains to him the significance of this symbolical procession. The difference of opinion between Adams and the Masons regarding these passages must necessarily become clear to everybody after some reflection. The travels of the postulant for initiation in the Pyramid symbolized his passing through the planes on the other side of death, and with the explanation of these travels he was taught many important facts concerning those planes. This, of course, took place before the earlier initiations. During the higher initiations he was instructed about the different bodies of man, their origin, functions and finally their connection with the Logos of this system. For the earnest student all this is to be traced out in the " Book of the Dead," as I hope to point out some day. Now I am of opinion that

the travels at initiation of a candidate for Freemasonry originally had the same meaning, but that the right understanding of this has disappeared together with the knowledge of the value and significance of the symbols. It is my earnest conviction, however, that a freemason thoroughly versed in the knowledge of different symbols and ancient customs of his Order, would, in earnestly studying the "Book of the Dead," find out the analogy, and by so doing would have found a cornerstone for proving the connection of this order with the ancient Priesthood of Egypt. For though it be my opinion and that of many others, that Freemasonry is connected with the ancient Egyptian Mysteries, I do not think that this fact has ever been proved conclusively, and so there still is a vast field of labour for the adherents of this assertion. G. Oliver, in his work, "History of the Initiations," says : "No doubt the pyramids have been erected as copies of the huge tower in the plane of Shinar, and just as the latter served for the celebration of initiations, the former were used for that same purpose." Now Brother Oliver is an authority among the Brethren; the perusal of his work may be satisfactory to those who hold the same opinion, but does not present proofs to an antagonist. What Clavel says concerning the initiations in the Pyramid, cannot be quoted either, as a proof. The idea is common to many, but it has still to be proved.

From a theosophical standpoint I would observe in opposition to Adams' theory as well as to the masonic one, that I cannot agree with them where they think

that these initiations were passed in the physical, I may be permitted to conclude, I think, that all communications of theosophical authorities point to the fact that all those initiations were passed in the astral or in higher bodies. The physical body was indeed led from the Temple to the Pyramid by a subterranean passage and kept there in trance till the ceremony was completed, but initiation itself was, from beginning to end, passed through in the astral body. If this be the case, we also can understand why it did not cause any difficulty that the entrance of the Pyramid was covered ever by the marble casing-stones- The first trial consisted in testing whether the entity was so far conscious in his astral that he knew that this did not prevent his passage. This fact tallies with what other writers have informed us concerning this subject.

Here we also find answer to the objection that there should have been any light. Astral light surely there was, and would not the auras of the hierophants give light sufficient for the candidate? With a physical initiation this difficulty certainly would exist if artificial light was not known, which has been the case as some writers assert. If we have dwelt rather long on this point it was necessary for a right understanding of much that follows. Let us now proceed with our original subject, to wit, the tracing out of the initiatory rites in the Great Pyramid according to the "Book of the Dead."

In the numbers of June and July of the South African Theosophist Br. G. D.

Stonestreet says, in a treatise entitled, "The Origin of Freemasonry," that he thinks it unnecessary to point out to freemasons (he analogy between Adams' writing and the teachings of Freemasonry. This is certainly true; and to those who are not acquainted with the symbols and customs of Freemasonry the analogy cannot be demonstrated. Therefore, it will suffice to describe in detail what Adams has written.

Adams divides the ceremony of initiation into three degrees, namely: First degree: The Initiation of the Postulant, which degree is symbolized by a scarab—Symbol of the "Eternal One," the self created being who knows no beginning and no end.

Second degree: The Illumination in Truth, which degree was represented by a figure standing before "Amen," the hidden deity.

Third degree: The Master of the Secret, which degree was pictured by a tombstone or steli.

Before we now give the description of the ritual of The Initiation of the Postulant, according to the "Book of the Dead," we will first give some particulars concerning certain Egyptian conceptions of these things.

According to the Egyptian doctrine the union of the inner man with the Deity was prepared very gradually to be effected by a great ceremonial act in its final instance. The Man-God, Osiris, was united in consciousness with the God, Osiris, by the growth of the inner man to the

stature of Osiris. Hence we have always to give special attention in the ritual to the difference between the Initiate Osiris or the real man, and the God, Osiris. As soon as the Man-God, Osiris, has reached his stature he participates in the consciousness of the Deity. This unification was accompanied by the gaining of higher knowledge concerning the microcosm and the macrocosm.

In words of wondrous beauty Adams describes this gaining of knowledge, and it is worthwhile to quote this part in its entirety for the benefit of those who do not read English, as the author says in the Dutch original, and for the benefit of those who do not know the book (Note of Translator).

Adams then writes :

"The soul, instantly illumined by the fulness of the Godhead, became forthwith capable of corresponding with the divine Energy. The senses, restored to incorruption, were gradually fashioned into instruments capable of expressing the soul's assimilation to that infinite power, for which the bounds of space and time exist not, but past and future alike stand open in endless present; that transcendent freedom, wherein Act is coincident with Will, and Will commensurate with Thought. In order then that the senses may be so quickened and irradiated as to perceive the action of the Creative Mind in the exterior universe, that progress must be made by the departed in person, which, while still unreleased from subjection to the senses,

the student of science makes, dimly, through intellect. For whoever would understand the framework of the heavens, the structure of man's sacred dwelling-peace, must commence with the polestar, and tracing out the horizon of the point of Equinox, which equally divides the light from the darkness, must apprehend how the axis of the earth is for man the prime measure of space, and the standard rule of the Depth. If he would learn the secret of living form, the ocean will be his teacher, as he passes from there to pro- foundest depths and fathoms the secret places of the teeming waters. The measure of the celestial orbits will be revealed to him by the moon as from that companion orb he watches the rotation and revolution of our planet. To understand not merely the motion but the evolution of our globe, he must dare the place of the earth's central fire, undismayed by the cavernous glooms of the lurid And there gazing backwards for uncounted ages, he will trace amid convulsions and cataclysms inconceivable the 'Lord of Law' and the 'Words of Order' ; as the huge mountain chains rise higher and higher from the chaos, to prepare the surface of the globe for the dwelling place of man. Before him next stretches the shadow of the earth, that dim and vast expanse ; where the majesty of the open heaven is enshrouded in night ; and he perceives how the conjunctions of eclipses are due to the same power as the orbits of illumination, and the hour of darkness is measured by the Giver of Light That shadow traversed, a yet more awful vision, the terrible splendour of the solar fount in all its fulness, bursts upon his sight ; and

as he mounts the sevenfold ascent of the planetary spheres, he gazes undazzled on the stupendous jets and sprays of flame that dart on a sudden, thousands and myriads of miles on abysses. Then far beyond infinite depths of space, his eyes, now radiant ' as the eyes of Athor,' seek out the well-loved Sothis, the harbinger of new dawn, the portal of the illimitable heavens,' that land of a million fortresses.'"

From what is quoted here it will be seen, that Adams regards the knowledge of the solar system and of the universe as part of the wisdom which was imparted to the candidate for knowledge in the Great Pyramid, imparted chiefly by way of contemplation.

Before going further, it may be as well to gain an idea as to what may be understood by these Mysteries. Though we do not know what is given in the higher mysteries, we can say as much as that they were an initiation into the highest knowledge concerning the microcosm and the macrocosm and the relation between the two. How far this knowledge may go it is impossible for us to conceive with our lower mind. But I should think that much of what now is given to the world as popular knowledge belonged to the mysteries in those ancient days. We have grown capable of grasping knowledge for which men were not ripe in those remote times. This opinion is based on a fact which is also mentioned in the "Secret Doctrine." A few initiates or poets who had acquired this knowledge by their intuition, knew about the real motions of the earth and

sun, and in general the true construction of the solar system, when the masses did not know better than that the earth was the centre of creation, and everything turned around that point. As soon as they (the poets) thoughtlessly gave out this fact to the world at large, punishment ensued: death or banishment. Nowadays these things are no longer secret or hidden. On the whole it may be understood that the teaching regarding the building of the kosmos and its regulating laws were part of the mysteries, a very important part indeed. Probably the simplest laws and truths were taught to the people in symbolical form, in the temples, and so we see that the astronomy of the ancients, namely, astrology and astrolatry, was the exoteric form in which the mighty laws of the macrocosm were symbolized. The doctrine of the stars was beautiful and true, but its origin was mightier and more wonderful still.

So, I can imagine that, in the mysteries, explanation was given of these outer symbols and of the doctrine of the stars, and more than that, namely, that the doctrine of the cycles, that great law which rules the macrocosm, was taught and explained there.

If this be the case, then it is clear why the sidereal cycle plays so important a part in the theories concerning the Great Pyramid, and also why such a close connection is pointed out between the Pyramid, and astronomy, astrology and astrolatry generally.

Madame Blavatsky says: "The Serpents of Wisdom have well guarded their records, and the history of humanity is written in the Heavens as well as on subterranean walls. Mankind and the stars are indissolubly bound together, on account of the Intelligences, which rule the latter."

Might not these subterranean walls refer to the walls of the Pyramid-chambers? I think this to be the case, for, later on, Madame Blavatsky remarks that Staniland Wake is right when he says: "It is indisputable that the Deluge in the legends of Eastern nations has been connected not only with the Pyramids but with the constellations as well." This seems to bear a direct relation to the above.

It is not unnecessary to observe that according to the Egyptian conceptions it was not sufficient to know the fundamental forces of the universe, as well as all the phenomena of the heavens and the composition of the most distant suns. Though a man wield the wand of science with so masterly a grasp as to evolve at will an organic world from the atoms of the abysmal depths it was not sufficient even for initiation into the inner mysteries of divine realities. No mere expansion of the intellect, however pure and lofty ; not even the scientific definition of absolute truth could suffice to open the secret things of God, any more than the most exact acquaintance with the features and proportions of the Secret House would disclose their interior significance, without the teaching of the hidden wisdom, the teachings of Thoth (God of Wisdom) being

assimilated.

No man can contemplate the Deity who has not been instructed in truth; nor can anyone receive that initiation until he be dead to the flesh.

[To be continued-]

Ginkel, H.J.V., (1907), "The Theosophist Vol. XXVIII., No. 8 May 1907, pp: 571-581.

## CONCERNING OSIRIS AND DIONYSUS

XXXV. 1. That, however, he is the same as Dionysus—who should know better than thou thyself, O Klea, who art Archi-charila of the Thyiades at Delphi, and wast dedicated to the Osiriaca before thou wert born?

But if for the sake of others we must quote testimonies, let us leave the things that must not be spoken of in their proper place. 2. The rites, however, which the priests perform in burning the Apis, when they transport its body on a raft, in no way fall short of a Bacchic Orgy. For they put on fawn-skins and carry thyrsuses, and shout and dance just like those inspired at celebrations of the Mysteries of Dionysus.

3. Wherefore many of the Greeks make Dionysus also bull-formed; while the women of the Eleians invoke him praying “the god with the bull’s foot to come” to them.

4. The Argives, moreover, give Dionysus the epithet of “bull-born,” and they call him up out of the water with the sound of trumpets, casting a lamb into the abyss for the Gate-keeper. The trumpets they hide in thyrsi, as Socrates has said in his “[Books] on Rites.”

5. The Titanic [Passions] also and the [Dionysian] Night-rites agree with what we are told about the tearings-in-pieces and revivings and palingeneses of Osiris; and similarly the [stories] of the burials.

6. For both Egyptians point to tombs of Osiris everywhere, as has been said, and [also] Delphians believe the relics of Dionysus are deposited with them by the side of the Oracle, and the Holy Ones offer an offering, of which we must not speak, in the fane of Apollo, when the Thyiades awake “Him of the winnowing fan.”

7. And that Greeks consider Dionysus to be lord and prince not only of wine, but of every moist nature, Pindar witnesses sufficiently when he sings:

May gladsome Dionysus make the pasturage of trees to grow—  
Pure light of autumn.

8. For which cause also they who give worship to Osiris are forbidden to destroy a cultivated tree or to stop up a water-source.

Thrice-Greatest Hermes, Vol. 1, by G.R.S. Mead, [1906].

# The Great Pyramid Part VIII

By H. J. van Ginkel

## Mystic Theories. II.

Before venturing a further explanation of these theories, repeat once more and emphatically that I give it purely as a personal view or opinion, and do not assert nor shall I try to prove that this is the right one. I therefore can only appeal to the intuitive feeling of my readers in drawing conclusions out of the facts that are given in abundance by different writers.

This preliminary notice is the more necessary because I shall, although closely following Adams' theory (and in this respect completely agreeing with him), only enlarge upon details, with regard to theosophical readers, more than he has done for the public at large, and in so doing I tread on dangerous ground, where it is difficult to adduce proofs of scientific value, as I have to give

only personal opinions based on a few indications in the "Secret Doctrine" and other Theosophical works; though these may have, for me and many others, far greater value than many a learned and scientific treatise, still I cannot here speak of a reliable theory; it is and will be no more than a merely personal explanation of data.

With regard to the "Book of the Dead," I shall only add, before beginning to trace out the course of initiation in the Great Pyramid, that I shall follow that work in so far only as is necessary in connection with our subject, namely, the Great Pyramid, and cannot go into a fuller consideration of its contents. This would be too difficult a task.

In the "Book of the Dead" then, we find first some introductory hymns, in praise of Ra, taken from the papyrus of

Ani. According to the accepted opinion these hymns were pronounced over the mummy, to enable the dead to raise his "spiritual body" to heaven. My opinion about this, however, that by the reciting of these hymns the postulant passed into kind of trance, and that his higher bodies thereby were freed from the physical or khat, for the higher initiation took place not in the physical but in the astral body (ba and ka) and in the causal (Salm).

During these ceremonies now the Osiris (the real man) left the khai, in his Sahu, after which the physical body lying in a mummy- chest was placed in a sarcophagus, in the crypt under the Pyramid. Into this crypt the water of the Nile was introduced along subterranean canals, so that the sarcophagus was completely surrounded by this water, that at the same time served as a protector to the entranced body, preventing outside influences from penetrating into it. The crypt in which the body was kept is in all probability situated still lower than the subterranean chamber in the Pyramid.

The Sahu during his stay outside the body, is said to be enveloped by a shining, transparent form (garment) or Klin. This Khu seems to me to be the so-called Augoeicles, and since this point is not without importance, I will adduce some reasons for this opinion of mine. In Annie Besant's " Esoteric Christianity " we read:

" The culminating point of the Mysteries was when the Initiate became a god, whether by union with a divine Being

outside himself, or by the realisation of the divine Self within him. This was termed ecstasy, and was a state of what the Indian Yogi would term high Samadhi, the gross body being entranced and the freed soul effecting its own union with the Great One."\* (The italics are mine. — V.G.).

And Mr. Mead says:

" This ecstasy is not a faculty, properly so called; it is a state of the soul, which transforms it in such a way that it then perceives what was previously hidden from it." f In these quotations we find, I think, the same as Adams expressed in Egyptian symbolical form of speech.

But before the candidate has reached that point of his evolution, where we now suppose him to be, in order to follow him in his initiation in the Pyramid, he must have acquired many qualities making him a fit candidate for these mysteries, which will in their third degree make him a Christos ; and for us it may be of some use first to trace out the road the postulant must have travelled in his evolution, before following out the ritual of the " Book of the Dead " in connection with the Pyramid initiation.

At this point every Brother Freemason could easily follow, if he only agreed with me in this: that the mysteries of Freemasonry are a reflection on this plane of the ceremonies of initiation, and that the candidate of the symbolical degrees in the ritual, passes symbolically the various stages of initiation. For does not

Annie Besant say : " Especially were they regarded as useful with regard to post-mortem existence, as the Initiated learned that which ensured his future happiness. And is it not clear that this usefulness was effected by the performing of the symbolical travels, which according to my theory do symbolize the passing of the soul through the phases of its existence after death, though I know full well that hardly any Brother Freemason will agree with me there and it will be said that these travels mean the passing through this life. Very good, but then I say, that his travels may indeed be taken, and with good reason, for such a moral symbolization of life, but that my explanation of them is of a higher order, and so both of us are right. Madame Blavatsky also states this difference, saying that in those days there was " a masonry in the Temple and a masonry in the crypt."

Be that as it may, it is my firm conviction that masonry in that time was meant to form defenders and knowers of religion by its symbolical and other teachings, and that master masonry in the crypt was performed by one who had passed the highest initiation and become a Christos.

A " profane " periodical however, not the fit place to explain those things more fully, but mention of them was necessary in order to point out that Freemasonry has to find the explanation of its ritual entirely on the lines here indicated, to find its highest expression finally in the ritual of the " Book of the Dead " and though, as already said, cannot go deeper into

this point, am nevertheless quite willing to further develop my views to every Brother Free mason who feels interested this subject.

The assertion that there was series of mysteries in different degrees and schools, before the initiation in the Pyramid took place, not without corroboration on the part of Theosophy. In this case, however, word to the wise must be enough, because an explanation of the words might disclose too much. After having described different virtues and the way of acquiring them, Annie Besant in " Esoteric Christianity," p. 27, writes:

" These virtues were necessary for the Greater Mysteries, as they concerned the purifying of the subtle body, in which the soul worked when out of the gross body. The political or practical virtues belonged to man's ordinary life, and were required to some extent before he could be a candidate even for such a school as is described below."

In this quotation we see what was required to be accepted as a disciple. In other books also it is hinted at that in those days one of the qualifications for all initiations was the ability to be consciously active in the astral body. A little further we read:

"...then came the cathartic virtues, by which the subtle body, that of the emotions and lower mind, was purified." This took place during the evolution of the candidate as a disciple.

"... thirdly, the intellectual, belonging to the Augoeides, or the light form of the intellect."

The development of these qualities characterized the second degree, and finally we have:

"Fourthly, the contemplative, or paradigmatic, by which union with God was realised," which marked the last conceivable initiation, after which the perfect man was reborn as the Christos. In my opinion it is quite logical again to accept three degrees as Adams does in this last initiatory ceremony, if we hold that in a higher school a repetition took place of what had been taught in the preceding ones, now in a higher stage, while the highest degree led him further on.

From these data we may infer that the body, Khu, in which Osiris resides before his union with Osiris-God, must be the same as what is called Augoeides by theosophists. We now can form some idea of the postulant and his evolution till the point when he is to be initiated in the Pyramid, and that this initiation took place there may be found in the above quoted work of Annie Besant (besides the many proofs given before). There we read: "Only those could be recognized as candidates for initiation who were already good, as men count goodness, according to the strict measure of the law. Pure, holy, without defilement, clean from sin, living without transgression —such were some of the descriptive phrases used of them.

Intelligent also must they be, of well-developed and well-trained minds. The evolution carried on in the world, life after life, developing and mastering the powers of the mind, the emotions, and the moral sense, learning through exoteric religions, practising the discharge of duties, seeking to help and lift others — all this belongs to the ordinary life of an evolving man. When all this is done, the man has become 'a good man,' the Christos of the Greeks, and this he must be ere he can become the Christos, the Anointed. Having accomplished the exoteric good life, he becomes a candidate for the esoteric life, and enters on the preparation for Initiation, which consists in the fulfilment of certain conditions.

"These conditions mark out the attributes he is to acquire, and while he is labouring to create these, he is sometimes said to be treading the Probationary Path, the Path which leads up to the 'Strait Gate' beyond which is the 'Narrow Way,' or the 'Path of Holiness,' the 'Way of the Cross.'"

And if in connection with this we read, what already has been quoted in a former number of this periodical and what Madame Blavatsky says in the "Secret Doctrine," namely:

"And now, six or seven years later (1882), this is what Mr. Staniland Wake writes: 'The so-called King's Chamber was probably the place to which the initiate was admitted after he had passed through the narrow upward passage and the grand gallery, with its lovely termination, which

gradually prepared him for the final stage of the Sacred Mysteries.'

Had Mr. Staniland Wake been a Theosophist, he might have added that the narrow passage leading upward to the King's Chamber had a 'narrow gate' indeed; the same 'strait gate' which 'leadeth unto life' or the new spiritual rebirth alluded to by Jesus in Matthew; and that it was of this gate in the Initiation Temple, that the writer was thinking, who recorded the words alleged to have been spoken by an Initiate.

Then it will be clear that the Christos-Initiation indeed took place in the Pyramid; the more so, as it is also said:

"For Egypt has remained one of the world-centres of the true mysteries..." Now we may proceed with our consideration of the ritual of the "Book of the Dead." The entranced candidate, as we already stated, is placed in the chamber under the Pyramid. He was put on a cross, sometimes of the common form, sometimes of the form of the Tau. His hands were attached to it with cords, but the ends of these cords were left loose, to intimate that the candidate submitted to this figurative crucifixion of his own free will. The dead now left in his "ba," or astral body his "Khat," and passed the different preparatory trials outside the physical body.

To follow out these we must open the "Book of the Dead" at chapter XVII., of which the text is:

(1) "Here begin the Praises and the

Glorifying's of coming out from and of going into the glorious under world, which is in the beautiful Amentet, of The coming forth (I) by day in all forms that please him (the 'dead') of playing at draughts and sitting in the hall and coming forth (III) as a living soul."

As I have said before, it is impossible to penetrate very deep into a complete explanation of these texts; only a broad outline in connection with the whole may here be given. The text under consideration refers to a well-known fact. At his initiation the candidate had first to descend into the netherworld: he "descended into hell." In connection with this point it is important to quote what Mr. Leadbeater says in "The Christian Creed": "The formula, handed down to the Egyptians from the exponents of Atlantean magic in far distant ages, ran thus:

"Then shall the candidate be bound upon the wooden cross he shall die, he shall be buried, and shall descend into the underworld; after the third day he shall be brought back from the dead, and shall be carried up into heaven to be at the right hand of Him from whom he came, having learnt to guide (or rule) the living and the dead."

The hall of initiation was often underground in an Egyptian temple—probably chiefly for the sake of convenience in keeping its situation secret, though the arrangement may also have been intended as part of the symbolism of the descent into matter which played so prominent a part in all

these ancient mysteries. There may have been such a hall in or beneath the Great Pyramid, for but a very small portion of its immense bulk has as yet been investigated or is ever likely to be."

Mr. Leadbeater, after this, states what we have already said concerning the binding to the cross, and also mentions the circumstance, that it was afterwards "brought in a still lower vault." Therefore, every reader is requested to read this part of the book here quoted with special attention in connection with our subject. Also, in particular what follows on pp. 63-66. A short summary of what is to be found there must here suffice for a right understanding of our further statements.

The so-called "dead" found himself on the astral plane full of life and consciousness. During his stay there he had to gain many in order to make himself of use in that world. This descent into the under-world (Amentet) at initiation, takes place that the candidate may try to give help to the great number of unhappy inhabitants of that sphere (Kama Loka), by pointing out to them the chances they have to improve themselves. During this same "descent into hell" it was, that, according to the Egyptian rite, the candidate had to pass through what used to be called "the tests of earth, water, air and fire" unless, indeed, he had already experienced them at an earlier stage of his development. He learned thus that none of these elements can harm him in his astral existence. Also, he had to encounter (and this is the case even now) the most terrifying

apparitions in the most loathsome surroundings, so that he might be trusted in any circumstances pertaining to these planes. Now this constituted the use of the ancient Egyptian ritual.

The text of Ch. XVII. of the "Book of the Dead" will now be clear in its broad outline. Many of the preceding chapters contain the same ideas, for instance:

The chapter on making the Salm (the spiritual body) enter into (the Tahu) the underworld, on the day of the Funeral, when the following words have to be recited (here then follows a detailed text, which the reader is advised to read over in this connection).

And Ch. VIII, : (1) The chapter of passing through Amentet and coming forth by day.

And Ch. IX, : The chapter of coming forth by having made the passage through the Tomb ; while in Ch. X also allusion is made to the struggle and the difficulties passed there. And here there comes a difficulty, for which no solution is to be found. Mr. Leadbeater speaks of this initiation as the Sotapatti-initiation, while all other data till now point to the fact that the Christos-initiation was meant as having taken place in the Great Pyramid. The Christos-initiation, too, is the highest conceivable initiation, and not the Sotapatti, which belongs to the Lesser Mysteries. Therefore, it is astonishing that Mr. Leadbeater here mentions the Sotapatti as the "highest" initiation to be found in Egypt.

This might only be the case when we speak of Egypt in the time of its decline, but not when it was in its greatest prosperity, and the Great Mysteries had their seat in the Great Pyramid.

Certainly, on this point more light is to be desired, but I do not see the possibility of solving this dilemma.

(1) Another chapter (to be recited), of one who cometh forth against enemies in the under-world.

The same is expressed in the Chapters XI. (i), XII. (ii), XIII., and I believe that Chapter XV. is a triumphal song after the conquest and the passing successfully through the under-world.

Adams thinks that these chapters were imparted to the candidate before he entered the "Tomb" to prepare him for what was in store for him. This explanation is also acceptable, if one supposes that all these chapters relate to the same person at the same period. If one does not do so, they are rather to be taken as being a various description of the same fact, namely, the passing into the under-world.

""

The remaining chapters of the Book of the Dead do not allow of a different conception. Chapter XVII. describes the passing through the under-world itself, enumerating briefly the test, enemies and dangers that await the dead, and from Chapter XVIII. we can follow the trials in detail. Adams then says: "The friends are

gone. The sun, which from his earliest years has greeted the awakening of the departed, is for ever hidden from his sight. The "Gate of the earth" is passed; and the Catechumen of Wisdom has become the Postulant of Immortality. Silence inconceivable to mortal ears reigns around him; darkness unimaginable to mortal eyes lies before him. But under the direction of Anup, the guide of souls, he passes on beyond that Gate of Ascent, where the divine light lifts the disc of the tomb. "It is the region of his father Shu" (the Light), the Ritual continues: "he effaces his sins, he destroys his stains."

Then as the departed advances through the darkness, and fearlessly commences the descending path, the inner Light, unseen by mortal eyes, reveals itself in vision. He beholds the lower world (XVIII.,) the territory of Initiation, the entry of the hidden places, concerning which the divine Wisdom has instructed him, the place "wherein he must enter and from whence he must come forth," the transformations which he must desire to make that he may be transformed into the likeness of God, the good works which he must do, the throne of the regenerate soul, and the blessed company of Osiris after the body has been laid to rest. In that same vision, too, he sees the entrance of the under-world, or Rusta, and learns that it is the northern door of the tomb of Osiris, as the sole entrance of the Pyramid is the gate of the north."

So the entering of the downward-leading passage in the Pyramid and the going

through considered as symbolizing the treading of the under-world. When the body now placed on the Tau in trance-condition, the trials of the astral plane begin, which are to be followed by those of the mental plane, to be crowned by birth on the Buddhic plane, while the bodies by different transformations are rendered fit to finally receive this glorious Buddhic principle.

All this we shall find in the "Book of the Dead," and these proceedings of the Initiation were accompanied with the moving of the physical body along the symbolical road in the Pyramid. We already mentioned the contents of Ch. XVII, as explaining what was in store for the candidate in that under-world. will, however, not be possible to follow out the ritual by quoting the chapters one by one, for, just as has been the case with our Bible, the compilers, who, of course, did not hold this opinion as to the text, have hopelessly confused it. P'or here we find:

- A. The passage through the ceremonies of initiation according to the Egyptian ritual.
- B. The explanation of that ritual given by the hierophant to the disciples.
- C. The explanation of the initiation of the candidate as symbolizing the descent into matter of the Logos.
- D. The explanation of several teachings of exoteric religion, as, reincarnation, the triple, sevenfold and multiple constitution of man, his relation as microcosm with the

macrocosm, etc.

We shall, therefore, understand that requires considerable amount of study and much knowledge to analyze the "Book of the Dead" in this manner, and that this cannot be done here and briefly in connection with -the subject in hand. only wished to point out this circumstance, because my quotations from the "Book the Dead" might seem wholly arbitrary without this explanation, showing no definite orderly sequence. one has correct idea concerning the composition of the work, this arbitrariness disappears.

For better understanding of some occurrences in the ritual, will be necessary to add the following observations. In some parts of the ritual much spoken of the "crocodile" and much about the "heat." Of course, these words are always used symbolically. The "crocodile" generally designates Manas, the Mind, and in that case as being the enemy of the real man, Osiris, as trying to make him practise separateness, the most dangerous quality of the "five-pointed" man. The five-pointed star, the symbol of the man ready for initiation, gave rise to the use of the crocodile-symbol, by its having five extremities, namely the four legs and tail. Sometimes this symbol represented as dragon and sometimes as a fish.

The " heart" the reincarnating principle or the true Ego, the so-called " ancestral heart."

In connection with this profound

symbology will be of importance to the student to read attentively what Madame Blavatsky says about this in the " Secret Doctrine," Part pp. 240, 241. As i have already remarked, in the " Book of the Dead " we find various doctrines mixed up together, but besides this the rituals of different initiations are wrongly connected and mutually exchanged.

So, for instance, burial in a mummy-chest and the entering of the under-world are parts of a first initiation and are meant to symbolize the same as does the ceremony of the candidate in the degree of disciple, with the Freemasons, as I have explained before, namely, the passing through death, the growing familiar with the worlds on the other side of the tomb, the gaining of knowledge of the astral and devachanic conditions, the making friends with the elementals of those planes, and so on. Hence the offerings, and the grain put into the chest with the mummy. The astral counterparts of these

he might offer to them as a sacrifice. In after days this custom was followed with the ordinary dead, though probably the reasons that had given rise to it were long since forgotten; but who knows of how much use they may have been to the departed.

This passing into the under-world and this initiation is by no means,: of course, the one spoken about before as the Christos-Initiation, when the postulant was placed on the Tau. Moreover, this lower initiation took place frequently, and in other temples and pyramids as well. The Initiation with which we shall deal next time in connection with the Great Pyramid, following out the ritual of the " Book of the Dead," is that initiation the consummation of which is the birth of the Buddhic body, and it symbolized the outpouring of the Logos into the monument, which again was a symbol of his field of activity, namely, our solar system.

The Light of Luxor Magazine  
Independent Theosophical Magazine Special Edition  
Editor: Julian Ochoa Email: [thelightofluxoreditor@gmail.com](mailto:thelightofluxoreditor@gmail.com)  
Website: <https://lightofluxor.com>  
Graphic Designer: Felipe Beltran, Contact Details: Email: [desperfectoz@gmail.com](mailto:desperfectoz@gmail.com)

