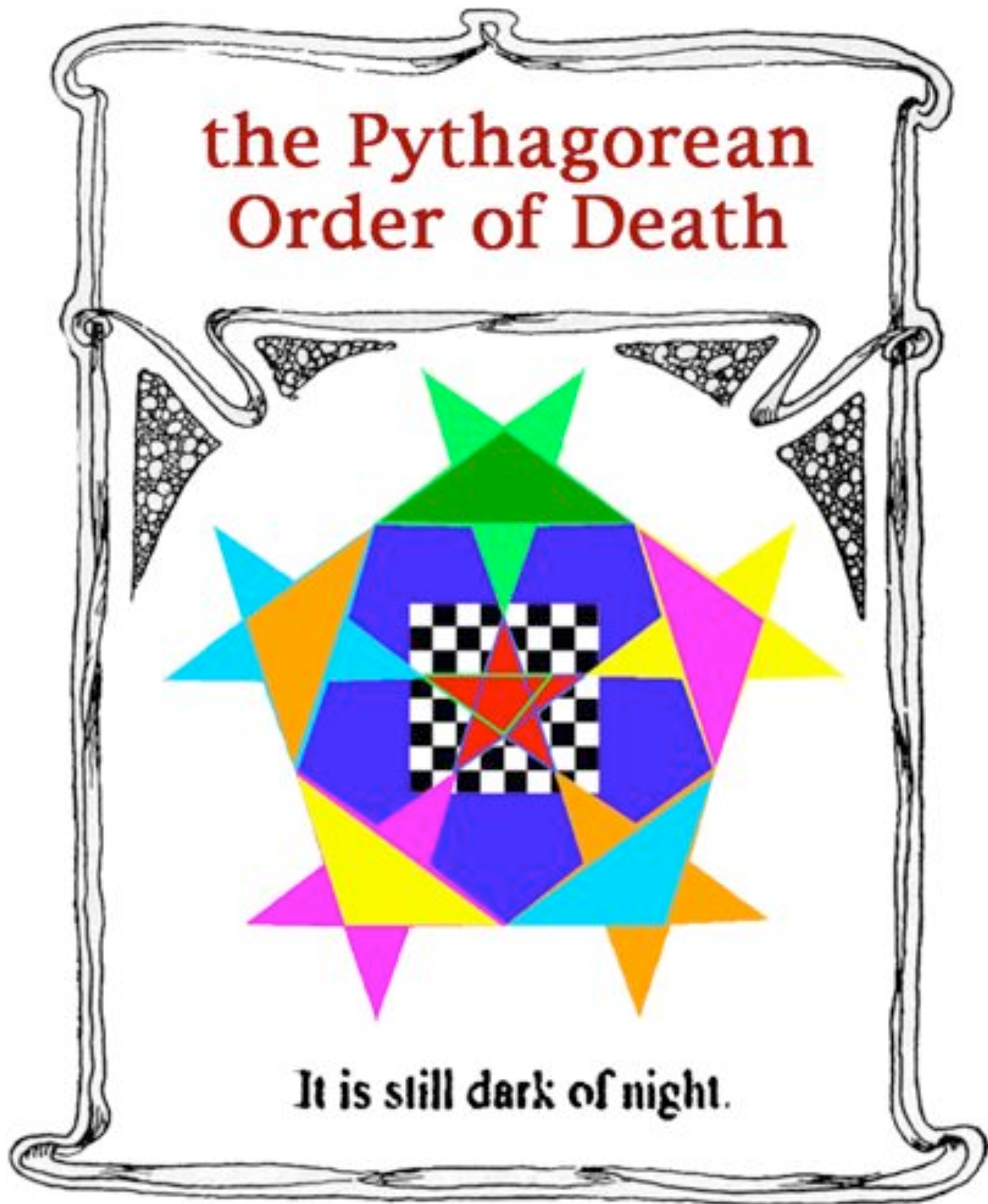




An exposition on Pythagoras, founder of the POD,
incl. Authentically Pythagorean Sumbola & Math
Jonathan Barlow Gee



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Pythagoras: the great founder

I.. preliminary thesis: Q & A

Q. what is the Order of Death?

A. the psychic conspiracy

Q. why is the order of death a conspiracy?

A. because it is a secret plan, even among psychics.

Q. why is the order of death called Pythagorean?

A. because it was Pythagoras who founded it.

Q. how did Pythagoras found the Order of Death?

A. he took the plan known to all psychics at the time, and made it a secret to be held by only a few.

Q. what is the Pythagorean Order of Death?

A. the western secret of eastern reincarnation.

we are all the one-spirit, perpetually incarnating itself.

Q. what is the goal of the Pythagorean Order of Death?

A. the restoration of Atlantean Democracy.

II. historical assertions:

A. what do we know about Pythagoras?

1. father - Mnesarchus, was a merchant
2. lived in Croton, Italy, was banished for anti-state cultism
3. fled to Metapontum Temple, supposedly starved to death.

B. what do we know of his cult?

1. matematikoi: philosophy, polymathy, music, astronomy; used hierarchy.
2. akousmatikoi: kept religious and moral axioms; took a vow of silence.

C. how do we know what we know?

1. primary source: Philolaus, first generation cultist of Pythagoras.
2. contemporary sources: Plutarch, Plato, Aristotle, Alexander, etc.
3. later source: Iamblichus, Proclus, Sextus Empiricus, Porphyry, Herodotus, Diogenes

D. what do all the sources agree on?

1. the Pythagorean Theorem (the 3,4,5 triangle)
2. that "all is #" - either even, odd or both, but never neither.
3. the doctrine of reincarnation. (cf. the "kicked dog" story)
4. Masonic Sources: Higgins, Prater, Schure, Redgrove, Hall

E. what do all the Masonic Sources agree on?

1. Pythagoras as mythological precursor of Jesus
2. Pythagoras as founder of Greek "philosophy" (brought mathematics into Greece)

III. additional assertions:

A. regarding the cult of Pythagoras:

1. the resurrection of the Osiris-God cult founded by Thoth (teacher of AmenHotep/Asclepius)
 - a. the attribution of the role of God to Thoth as Hermes Trismegistus
 - i. the myth of a coming Messiah
 - b. the pre-Gnostic Hermetic literature as inner-cult of Greek philosophy
 - i. the myth of the resurrection of Thoth as Pythagoras
 - c. the Gnostic mythology concerning Jesus
 - i. the myth of Jesus as born-again "son" (Zoroaster) of "Pythagoras" (Ahura-Mazda)
 - d. early Roman-Christian theology, Jesus as "son" (Tat) of "Pythagoras" (Hermes)
 - i. Against Heresies, denouncing all other "Ascended Masters" as false prophets
 - e. contemporary "pagan" and later Talmudic views on the divinity of Jesus Christ
 - i. Josephus, Bar Pandera, the "wicked priest," the demi-urge
 - f. the subsequent suppression of the "inner-school" behind exoteric Christianity

- i. all “Ascended Masters” as one incarnation per generation of the “Most High”
 - g. Islam as Illuminism: inner-enemy of Christendom
 - h. Mohammed: the “last” Prophet and the Venus (Ishtar) myth of Lucifer (Apis)
 - i. the infiltration of Protestant cults by New Age “Rapturism”
 - i. the “Second Coming” of Jesus and Millenarianism
 - j. the 20th Century Holocaust
 - i. the “burnt” offering of flesh and the star-system of “Holy Wood”
 - k. the myth of the final sacrifice
 - i. the modern return of God as a man.
2. the structure of the cult:
- a. the short-term suppression of the inner-school by the outer-school
 - b. the long-term development of the outer-school as eventual sacrifice.
 - c. the meaning of the division: “As Above, So Below.”
 - i. 1/3 rules over 2/3 in a pyramidal hierarchy
3. the motives of the cult’s two schools:
- a. the choice of the topic for division between inner- and outer- theology
 - i. the inner-school’s theology regarding reincarnation
 - ii. the outer-school’s theology regarding resurrection.
 - b. the “true” dogma of the outer-school: say one thing, mean another
 - i. the myth of axioms, parables and gematria as real meanings of all “morality” myths
 - c. the “secret” doctrine of the inner-school: west vs. east
 - i. the destruction of Roman civilization as a sacrifice to gain eastern power
4. the result of these motives:
- the sacrifice of the outer-school to serve the inner-school (problem = solution)
- a. the “decline and fall” of Rome and the “Dark” Ages:
 - i. the mock-sacrifice of “pagan” (Gentile) Roman (civilization) self-government
 - to benefit the psychic-empire of the Papacy (priests turned assassins of Caesar)
 - b. the 20th century “withering away” of Communism
 - i. the mock-sacrifice of Christian moral ideals as failed anti-capitalist propaganda
 - to benefit the psychic-conspiracy of neo-Sethians, who preach a “second-coming”
 - c. the 21st century “Passion Play” on the “purpose” of global history
 - i. the mock-sacrifice of the concept of the “resurrection” of the one Prophet of Truth
 - the millennium as a globally-unifying funeral ritual for a nonexistent “God”
 - ii. to benefit the inner-school of psychic conspirators
 - the return of rational idealism as secular humanism, the return of Democracy, etc.
5. the original goal on the modern horizon
- a. the completion of the task of the cult formed by Pythagoras:
 - i. the restoration of Atlantean Democracy
 - government based on idealized number theory
 - practiced only by willing participants
 - ii. the revenge of his followers against the assassins of Pythagoras
 - the concept of reincarnation over the finality of death
 - the concept of self reincarnation over “salvation” or resurrection by another
 - iii. the assertion “only you can make your own soul immortal.”
 - b. the completion of the task of Pythagoras in forming his cult:
 - i. the compilation of all modern theories into one school
 - the realization of the goal of Free Masonry now achieved by all, not only select few
 - the basic knowledge of civilization is a tool in the hands of every living human
 - the desire to strive to do the right thing is now known to everyone alive
 - ii. the re-conceptualizing of the goals for the select few

- insuring no one, nor any one organized group, can assume authority over all.

B. regarding the life of Pythagoras:

1. his parentage

a. the role of his father: Mnesarchus

i. associated with mercantile trade, business

ii. hailed from Croton (in Italy)

iii. journeyed to Delphi, Syria and Phoenicia

iv. taught his son Persian Zoroastrianism

b. the role of his mother: Parthenis

i. consulted the Pythoness Oracle of Apollo at Delphi, told was with male child

ii. instructed to abstain from sex with her husband during the pregnancy

iii. changed her name to Pythasis (Python - Isis) at her son's birth

2. his birth (~600-590 bce)

a. occurred in Sidon (in Phoenicia)

b. his own accounts (five past lives)

c. the accounts of others (divine intervention vs. rape)

i. divine intervention by Apollo, the Sun God, or,

"the Angel Gabriel" over solar planetary attribute and thus also over "Sunday."

ii. rape of the wife of a priest who was also a prince by a Roman soldier

who is called Bar Pandera in the (Talmudic) records of the contemporary region

3. his travels

a. (according to Higgins' "Ancient Masonry") initiated into

i. Elusian mysteries of the Etruscans in Italy

ii. Egyptian Mysteries of Isis at Thebes

iii. Babylonian mysteries in Chaldea

iv. Adonis in Syria

v. Persian Zoroastrianism in Media

by the Brahmins of Elophanta and Ellora in Hindustan

b. (according to Curd's "Pre-Socratics Reader")

i. fled Samos ~530bce to escape the tyrant Polycrates

ii. lived in Croton (S. Italy) for twenty years

iii. fled to a temple in Metapontum

4. his cult

a. the inner-school and the outer-school

i. evidence of initiation:

- the "sayings" or "axioms" also acted as "passwords" or "tokens"

- the anecdote of the Pythagorean who died at the inn

- the writings of Philolaus, contemporary of Socrates, a century after Pythagoras

- the akousmatikoi's vow of silence

b. the "outer" school, or "University" founded by Pythagoras

- during his life, Pythagoras taught the correspondence between:

i. philosophy - ethics and physics

ii. polymathy - arithmetic and geometry

iii. music - tetraktys and sub-contrary

iv. astronomy - astrology and calendrical omens

v. akousmatikoi - religious "sayings" and moral "axioms"

- after his death, this single "University" split into the "inner" and "outer" schools

i. the "outer" school continued as the Mathematikoi, under Philolaus

- "Mathema" lit. means "study" or "learning"
- taught the concept of even #s as "unlimited," and odd #'s as "limiters."
- c. the "inner" school, or "Monastery" founded at the time of Pythagoras' death
- i. the "Akousmatikoi" took a vow of silence and rejected the mathematikoi
- "Akousmata" lit. means "things heard," similar to the latin "conspirare"
- ii. the Akousmatikoi were considered the "Sages"
- meaning they who have found "harmonia" (illumination)
- iii. the Mathematikoi were merely "philosophers"
- meaning "they who seek wisdom" (enlightenment)
- iv. three types of "Akousmata" (the Pythagorean "Y")
- that which is (the base)
- that which should be (the right hand path)
- that which must be (the left hand path)

5. his personal philosophy

- a. the harmonic of three
- i. the Tetraktys ($1+2+3+4=10$) yields three intermediary ratios originally called the "sub-contrary," later the "harmonia"
- these three ratios are the octave (1:2) the fifth note (2:3) and the quarter note (3:4)
- favorite saying: "Establish the triangle and the problem is 2/3rds solved."
- b. the three worlds: "receptacles"
- 1) the "Monad" or Supreme world, all is circularly moving Light (the triangle) (3/4)
- 2) the "Archetypal" or Superior world, the 7 planetary mortal gods (demiurgii) (2/3)
- 3) the "Inferior" world of the 12 zodiac shadows cast by invisible forms above (1/2)
- c. the Orphic religion
- i. the conscious mind as outward health and developmental level of the soul
- ii. the soul as inhabiting inside all living (and to a lesser extent inanimate) things
- iii. the soul as born from and ultimately bound to return to the realm of spirit, above
- iv. the realm of spirit the dissolution of self into Oneness with the "Monad" of Light
- d. the application of philosophically meaningful labels to extent mathematical forms
- i. the application of Orphism to the harmonic of three:
 - 1) metempsychosis: the soul transcends the physical only after many incarnations
 - 2) reincarnation: the rebirth of a soul, formerly from one body, into a different body
 - 3) transmigration: the degeneration of an evolved soul into an animal body
- ii. the concept of "left" (counterclockwise) as odd #'s and "right" (clockwise) evens
- iii. similarities / differences of this belief to Buddhism's wheel of 8 lokas

6. his public teachings

- a. the "Pythagorean Triple" (3,4,5), (5,12,13), etc.
- any sequence of numbers satisfying the Pythagorean formula
- any form of triangle with sides equal to the lengths of such sums
- specifically the form of right triangle called Euclid's 47th Proposition
- specifically the form of that triangle with legs 3 and 4 and hypotenuse 5.
- b. the Pythagorean Theorem formula ($a^2+b^2=c^2$)
- probably origins in Asia
- the use of the "gnomon" extraction of the perimeter of a square in Aryan India
- the derivation of the "gnomon" from the rotation of square within a square
- the derivation of the "Pythagorean" triangle from the gnomon rotation solution
- c. the application to the Tetraktys of the harmonic of three
- origins of western music theory, hence called "music"
- origins of western number theory, hence called "mathematics"
- origins of trans-Phoenician (Hebrew and Greek) gematria
- d. other schools of thought and movements begun not prior to his time
- Greek philosophy in general, from the Sophists to the Socratics

- the “Corpus Hermetica” of all proto-Gnostic Hellenistic scripture

7. his death (~494 bce)

a. three primary accounts:

- i. betrayal by Cylon, a rejected aspirant (refused to communalize his property first)
- ii. escaped fire of Milo’s house in Croton with his disciples, Archippus and Lysis
- iii. fled from Rhegium, Italy, leaving behind his disciple, Archytas of Tarentum
- iv. death in the temple at Metapontum from starvation

b. his age

- i. he was over 30 when he fled Samos
- ii. by 50 he had established his school at Croton
- iii. he married at age 60 and sired 7 children with her
- iv. estimates of his life-span range from 80 to 100 years

c. was Hippasus of Metapontum “Cylon,” assassin of Pythagoras?

- i. Hippasus (b. ~500), inventor of “irrational” #'s (in specific, the square root of 2)
- ii. at first rejected by the Pythagoreans as “incommensurable magnitudes” since all #'s were ratios of integers
- iii. studied acoustics and resonance, particularly the Pythagorean diatonic and comma
- iii. published Pythagoras’ inscription of a dodecahedron in a sphere as his own work
- iv. the anecdote of Pythagoreans throwing Hippasus overboard from a boat.

8. his early impact (fifth c. bce)

a. Philolaus, heir to the Mathematikoi (inner-school)

- i. born ~470 bce in Croton
- ii. survived second wave of persecutions in Italy ~450 bce

b. Socrates, heir to the Akousmatikoi (outer-school)

- i. the “first philosopher,” born ~469 bce
- ii. credited with forming the university of Athens
- iii. called the “gadfly” for his policy of strict honesty
- iv. poisoned for sedition and treason against Athens
- v. succeeded by Plato, succ. by Aristotle, succ. by Alexander “the great” of Macedonia

c. the “false sacrifice” of Socrates

- i. Socrates was a contemporary of Philolaus
- ii. Philolaus was loyal to Pythagoras
- iii. Socrates never mentioned Pythagoras by name
- iv. in Plato’s last book, he claims the five “Platonic” solids were described to Socrates first by Timeas, who explained also basic trigonometry.
- v. Aristotle misapplies to discredit the theories of Pythagoras unique to his followers citing as superstitions several applications of his own assumption: “All Is Number.”
- vi. the Socratics shifted the focus from Atomic-Elementalism to Ethical “Akousmata”
- vii. by the time of early Christianity, the “Mathematikoi” had been suppressed
- viii. the final words of Socrates: “we owe a cock to Asclepius.” spoken to Crito, his disciple, regarding the inevitable justice of the Hemlock,
- ix. sacrifice of the cock was forbidden by Pythagoras, according to Iamblichus
- x. Asclepius, author of the precursor of the “Sermon on the Mount” was the prototypical follower of Hermes Trismegistus, the Greek version of the Egyptian God Thoth. Thus, Asclepius was considered equivalent to both Zoroaster, son of Ahurah Mazda, as well as Imhotep, the Egyptian Grand Architect of the pyramids. The symbol of Asclepius was the “caduceus,” and the “Hippocratic Oath” is attributed to him.

9. his modern aftermath

a. the relationship of Pythagoras with Pagan heresies by Catholicism

- i. the public denouncement of his popularity by the early Church Fathers

- ii. the secret study of his teachings by the monasteries of the Dark Ages
- iii. talismanic use of the inverse Pentagram by modern Pagan Satanists
- b. Free Masonic and New Age resurgence of Pythagorean syncretism
 - i. the post-Rosicrucian Enlightenment era of “neo-Platonism” and formalism
 - ii. the dependence of modern scientific engineering on computer mathematics
 - what is the difference between a physicist and a philosopher? Pythagoras was one.
 - iii. the deistic concept of industrialism
 - the universe as brain: “M-brane” theory as Hawking’s composite GUT
 - brain as bio-computer: modifiable by microchips, ego “Meta-programming”
 - reality as reprogrammable machine: theory of manifestation by thought alone
 - iv. sub-atomism
 - quantum mechanics: description of particles of simultaneous matter and energy
 - nuclear power, radioactive decay, the ozone hole, the sunspot cycle, etc.
 - the space race: the dual-use of satellites as mind-control and microwave weapons
 - v. neo-Sethianism
 - the belief in the “technological singularity” - Ray Kurzweil, Eidolon AI, etc.
 - the belief in “Time Wave Zero” approaching an ending of novelty - McKenna, etc.
 - the belief in the coming of a globally-unifying Messiah, accepted by all religions

10. the future of his legacy

- a. the rebirth of Pythagorean Mathematics as applied to governmental structures
 - i. Atlantean Democracy being the real goal of the Order of Death since ImHotep originally established Egyptian Free Masonry.
 - ii. the “new” math will adopt symbols as well as numbers and variables in solutions
 - the “old” ways will return, the Atlantean calendar combining them all will surface
 - the elements, the zodiac, and the meanings of eclipses will be understood by all
 - a “new” order will form among the elite, who will come to favor idealism
 - iii. the reaction to the failures of neo-Sethianism
 - the vilification of false-Messiahs; the emergence of anti-heroes
 - the representation of the failure of God to appear himself and save us yet
 - the publication of the “Angel Scroll” manuscript and end of Catholicism
 - iv. the dawn of a “New Age” (2012) with the death of the old (2000)
 - the embracing of idealism surrounding 2012
 - the choice to use our weapons against an asteroid or each other
 - some elements of neo-Sethianism (the baby) must be saved, others (the bath) lost
- b. the role of reincarnation in cushioning the transition to the “New World Order”
 - i. the reputation due Pythagoras
 - Pythagoras used the Atlantean Calendar to predict the future
 - Pythagoras created the division of the calendar into bce and ce before Jesus’ life
 - Pythagoras may have even invented the “places in the Zodiac” of “the Kamea”
 - Pythagoras at least syncretized, if not invented, Greek and Hebrew gematria
 - ii. Pythagoras, founder of all mathematics, endorses eastern religion
 - HPBlavatsky’s Theosophy being the retro-current equivalent in recent history
 - Lucis Trust, the financial foundation for the UN, is devotionally Theosophical
 - modern Theosophists plan to stage a globally unifying event to prove their religion
 - the ideal of a “global Messiah” will wither into “Luciferianism” after 2012
 - Luciferians will become jaded with their own immaturity and restudy idealism
 - the wave of popular culture to follow the Goths will be “math-rock” (#-music)
 - iii. the second coming of Nikola Tesla, pyrrhic Icarus
 - the Great Burner, unknown Apocalypse scenario.

IV. proposals for modification to:

A. improve the cult of Pythagoras:

- 1 the longest-term realization of #-theory as oneness with the Kosmonad code
2. the longer-term good of Atlantean Democracy
3. the long-term Lemurian system of finance
4. the short-term use of Hermetic reincarnation doctrines as philosophical cushion
5. the shorter-term use of Theosophy (neo-Sethianism)
6. the shortest-term use of Luciferianism (false-prophet-ism)

B: extend the application of the Pythagorean theories of:

1. the Pythagorean Pentagram Lute
 2. the Pythagorean Theorem Triangle (triangular gnomons)
- cf. book of Zhou Bi Suan Jing (written ~ 1100 bce)
3. the Year Zero (the 7 Archons as arcs above and below 12 Aeons measuring a circle)
 4. the “Zodiac” of the “Kamea” (the “Pythagorean spiral” of “Pythagorean” triangles)

C. restructure the reincarnation doctrines of Hermes Trismegestus

1. the 5 prior lives (incl. himself) of Pythagoras
 2. the historical Corpus Hermetica
 - a. attributed to Asclepius, ie. ImHotep
 - b. studied under Thoth, ie. from pre-Dynastic Egypt
 3. doctrines of modern Judeo-Christianity
 - a. the doctrine of the “Holy Ghost” or “spirit of Seth” in Judeo-Christianity
 - b. the doctrine of “Satan” or “the false light” in Judeo-Christianity
 - c. the doctrine of the “Second Coming” in Christianity and Messiah in Judaism
 4. specific dogma of Judeo-Christianity regarding “reincarnation”
 - a. rejection by Roman-Catholic Christian Creed at the Council of Nicea
 - b. soft-acceptance by Greco-Russian Orthodox Christian church
 - c. strong Papal condemnation in the west vs. the “Untouchable” caste in the east
 - d. gradual reopening to reincarnation as a “Gnostic” or “Theosophical” concept
 - e. the general acceptance of all other
- Orphic / Manichean religious principles of cosmology in modern Judeo-Christianity
- f. the split in Christendom between Roman Catholics and Orthodox Jews
5. suicide ceases reincarnation
 - a. Asclepius as physician
 - i. co-wrote the Hippocratic oath
 - ii. symbol = the caduceus staff of Hermes
 - b. Pythagoras as physician
 - i. use of music and colors
 - ii. disapproval of surgery and cauterization
 - b. Jesus as physician
 - i. use of the “One Word” placebo method
 - ii. use of Reiki method of “laying on” of hands
 - c. the ethical doctrines of all three
 - i. Asclepius’ Hippocratic oath, “Take no life...”
 - ii. Pythagorean oath, “metaphysician, hele thyself.”
 - iii. Jesus’ oath (the “Golden” Rule) “Do unto others, love thy neighbor, etc.”
 - d. the primacy to all three of these “physicians” of Hermes / Thoth
 - i. the Hermetic literature on Alchemy as cure for Melancholia
 - ii. the Hermetic ethical injunctions against pain, torture, murder, suicide, etc.
 - iii. the Hermetic axiomata on reincarnation
 6. extent works attributable to Pythagoras:
 - a. writing as himself: quotes and Golden Versus,
 - b. writing as Hermes: Asclepius, Emerald Tablet and Poimandres
 - c. writings about him: the writings of Socrates and all subsequent Free Masonry



PYTAGORAS
*Philosophiam primus hoc est Sapientiam
studiosam appellavit
Ex nummo aereo in Thesaurō Christina Reginae Aug*

Pythagoras: the great founder

I. preliminary thesis: Q & A

To introduce my topic in this paper, I think it will be most convenient to first pose a series of rhetorical questions and then provide answers to these in the simplest and most direct way possible. I hope this will serve as a means of transitioning from reverie into the serious topics to be covered in this discussion, and I hope you will find it satisfactory in this regard. I hope that, by the end of this introduction, you will be ready to discuss the matters of this serious regard, and that, by the end of this paper, you will be more enlightened on these topics than when you began by first reading these words.

Q. what is the Order of Death?

A. the psychic conspiracy

The Ordo Manifesto sets this out quite clearly: the Order of Death is A) open to those studying the mysteries in any organized form, B) a means of allowing its members to communicate telepathically using the “Enochian Communications System.” Therefore, you don’t have to be psychic to join the Order of Death, but only psychics who are members of the Order of Death may become conspirators in its inner-workings. No one who is outside of the Order of Death, psychic or not, knows the innermost chambers of the OHO’s heart, for who besides them alone even knows the identity of the true IHO? Once you join the Order of Death, you become psychic. However, to learn the inner-workings of the Order of Death, you must join the conspiracy to which only those who are already psychic may belong. The inner-working of the psychic Order of Death deals with the restoration of Atlantean Democracy, government according to ideal, Pythagorean number-theory. Many who are in the Order of Death, and who benefit thus from their membership by being psychic, do not care to bother knowing the first thing about Pythagorean #-theory. They use the Enochian Communications System, but do not understand its innermost workings, which are based on Pythagorean #-theory. Thus, there is the inner, Pythagorean Order of Death, and the outer psychic conspiracy.

Q. why is the order of death a conspiracy?

A. because it is a secret plan, even among psychics.

Just as not all parents conspire to delude their children with the myth of Santa Claus, so too, those who are the Most High in our esteemed Order do not cloud their minds with lies and deceit of any kind. They remain silently orchestrating all events they engage in using only their minds. They know the secret of broadcasting their own thoughts into the gray-matter of another being’s brain. However, as I have already mentioned, not all who use the psychic “Enochian Communications System” (or ECS for short) understand it is that which they are using. In common terms now, not everyone who can drive a car would know how to fix one’s engine.

The result of this is that the understanding of the ECS has become the task of only a small group of psychics operating within the overall Order of Death. This group of psychics, the inner-Order of Death, call themselves “Pythagorean.”

Q. why is the order of death called Pythagorean?

A. because it was Pythagoras who founded it.

The members of the specialized group of psychics responsible for, not only fine-

tuning, but entirely interpreting, the ECS consider Pythagoras their original founding member. While the lineage of the “secret chiefs” or inner-heads of the Pythagorean Order is rarely studied, the lineage of outer-heads of the overall Order of Death is widely speculated on. Even among its own psychic members, the position of OHO is one hotly contested, and there is so much politics involved, most do not even agree how to operate a bund, let alone who the sole acting head of it all is. The OHO is, basically, a political position, while the IHO is the religious equivalent. The IHO’s consider their long list of succession to trace back to the life of Pythagoras, at least, however before his life there was not considered by them to be a division within the Order of Death between ordinary psychic members and the task-specializing, “priest-craft” of mechanics able to work on the complete ECS. To these IHO “secret chiefs” we appeal when we, in imitation of their tradition, reflect upon the role of Pythagoras in founding this inner-Order within the psychic Order of Death.

Q. how did Pythagoras found the Order of Death?

A. he took the plan known to all psychics at the time, and made it a secret to be held by only a few.

Pythagoras’ role in founding, so far as we can ascertain, single-handedly, the branch of the Order of Death that deals with the ECS began with his own contribution to the Order’s preexistent goal of restoring Atlantean Democracy. By “rediscovering” the Phi spiral (implied from his role in creating Euclid’s 47th Proposition by importing the gnomonic text, the Zhou Bi Suan Jing from China), Pythagoras brought about the Golden Age of Greece, where the goals of the psychic Order of Death were espoused openly as attainable ideals. Forms of government not seen since Atlantis began to resurface following Pythagoras’ discovery, but Pythagoras himself did not stop there. Following this contribution to the history of western civilization, Pythagoras then created a cult, for psychics only, to manage the maintenance of the ECS. This cult was established to be the governing influence behind world political events, even during the Dark Ages of Monastic pre-Enlightenment auto-de fe’s. The Illuminati, espousing the neo-Platonic ideals of “liberty, equality, fraternity or Death!” saw the resurgence into the spotlight of the “public eye” of these ideals once more; however, again, their dispersion unveiled a tightly-knit network of secret agents for the agenda. The Pythagorean aspect of the Order has grown closer to being restored in the public eye since then. The agenda of restoring Atlantean democracy has taken firm root within the mystery schools that study the esoteric arts. Through their subtle, guiding influence, the culture of mankind has been guided towards accepting the ideals of the Pythagorean inner-Order of Death.

Q. what is the Pythagorean Order of Death?

A. the western secret of eastern reincarnation.
we are all the one-spirit, perpetually incarnating itself.

This is the secret of the ECS: to communicate with another person at a long distance, we must communicate with a part of them that was once also a part of ourselves. This means that, if there is an atom of their flesh that is like an atom of our own flesh, it will be due to our having in common a single ancestor, at some period of time back, who had both the atom in us and in the other person in their constituent substance. This is, to be blunt, a “dumbed-down” explanation suitable for introducing the concept to the masses. However, its inner-meaning is that the ECS functions as a network connecting all minds not atomically, nor physically, but via thoughts that, passing from one to another, change shape as they are shared between us all. Such is the interior of the ECS, and so, working this interior mental-mechanics has come down through the generations to be the domain in the hands of only a select few, a

very small group of people alive on the planet at any given time. These members of the “Pythagorean” inner-Order of Death (or POD for short), do not even necessarily know one another while they are alive. They work in harmony, however, in the realm of thought that comprises the ECS. The more harmoniously the POD guide the ECS, the more the overall Order of Death will seek to restore and realize the ideals of Atlantean Democracy.

Q. what is the goal of the Pythagorean Order of Death?

A. the restoration of Atlantean Democracy.

Atlantean Democracy is based on applying ideal #-theory to government. A group of 7 chief executives, a jury of 13 members, and a senate of 23 members comprise the basic form of it, as it is known now, however, it should be noted also, that true “Atlantean Democracy” has never been fully achieved in its fullest and most practical form. The Pythagorean, inner-Order within the psychic Order of Death, that is, the conspiracy of psychics within the Order of all psychics, that seeks to harmonize the ECS using ideal #-theories, and thus to bring about Atlantean Democracy, is “Pythagorean” because they keep their knowledge of how to bring this about a secret, even while showing the methods and mechanisms of their means to any and all. Thus, it was Pythagoras who first started the practice among the certain specialized sect of those who understood the workings of the ECS of attempting to harmonize the ideal #-theories with the ECS to bring about Atlantean Democracy, but to do this in secrecy if not openly, and in silence if not aloud.

II. historical assertions:

For the main body of this paper, we will be discussing first some historically agreed upon, known facts about Pythagoras and his contributions to the history of western civilization, and to the occult Orders of today, although this to a more limited extent.

A. what do we know about Pythagoras?

First we posit the essential question: Who was Pythagoras? From the writings of his subsequent followers and his contemporary historians, we can learn little, considering how important all of them agree he was to the culture of that time. Few of his own sayings have survived, and it is considered speculative merely to compare his own famous theorem to the work of the Chinese in the late Zhou and early Han dynasties, despite the obvious similarities and likelihood of his knowledge of them and their strong influence on him. History books can offer little more by way of biographical information on the man himself than there are quotes attributed to him, and these are extremely few, as I have mentioned. What we do know can be pieced together into a rough chronology of three main facts about his life:

1. father - Mnesarchus, was a merchant

Although the modern mystery schools differ in their public literature from the history books on Greece’s Golden Age that mention Pythagoras on the location of Pythagoras’ birth, none can dispute the fact that his father was a traveling merchant named Mnesarchus. Legends regarding his birth were prevalent even during his own lifetime, however, so more than this single fact it is impossible to disentangle from the mess of mythological correspondences between his own nativity and that of other holy men of the time.

2. lived in Croton, Italy, was banished for anti-state cultism

Also, according to all the prevalent literature on the subject, it cannot be denied nor overlooked the considerable period of time that Pythagoras spent in Croton, Italy. It is said that he lived most of his life there by the majority of historians who mention the subject of his life, however it is also admitted by the anecdotes regarding him by his later contemporaries and those who lived simultaneously to Pythagoras' school's own students that Pythagoras was the first to "introduce philosophy into Greece." It is not known, however, whether he accomplished this feat whilst living in Croton, or only after he left there in exile for plotting to overthrow their tyrannical government.

3. fled to Metapontum Temple, supposedly starved to death.

Following his banishment from Croton, Italy, Pythagoras fled to Metapontum, an early latin temple. Again, scholars disagree on how long Pythagoras spent at this location, and what the events that occurred to him along the way there involved. It is known, however, that he died there, and the main speculative assertion of scholastic historians is that he starved to death.

B. what do we know of his cult?

Therefore, considering as how we know so few specific facts about Pythagoras' life from the public annals of history, let us turn our consideration to an examination of his cultism, which was, by all accounts, the reason he was banished from his longtime home of Croton. Firstly, we know that his school was divided into two parts; the matematikoi, who studied Pythagorean mathematics, and the akousmatikoi, who preserved the ethical sayings of Pythagoras.

1. matematikoi: philosophy, polymathy, music, astronomy; used hierarchy.

The matematikoi was a publicly open, pre-Socratic university devoted to the study, not solely of mathematics per se, but more of the application of divine, holy #-theory to the fine arts that would later become known as "philosophy" during the Golden Age of Plato in Athens. So, according to the matematikoi, the same sacred #'s could be applied to the schools of philosophy, mathematics, music and astronomy. These four schools of application were all one course of study in the original work done in the Pythagorean circles. The matematikoi were considered the first "philosophers," or "seekers of wisdom," to follow the long tradition of "sages," or "those who have found wisdom." It was also said to be, by some of his later historians, Pythagoras himself who coined the word "philosopher."

2. akousmatikoi: kept religious and moral axioms; took a vow of silence.

The akousmatikoi were a devout religious sect that formed originally of those closest to Pythagoras, or those who heard tell via their repeating his words, who kept as highly sacred holy scripture the sayings of Pythagoras, n particular, as well as of all those whom they also considered sages worthy of such veneration. Following he style of Pythagoras own, now only known, writing the "Golden Verses," these subsequent akousmatikoi never attributed their quotes, but assembled them all verbatim as if they were all the words spoken by similar minds as incarnations of the same, venerable, wise spirit.

C. how do we know what we know?

Now, let us pause to consider the sources for this knowledge, both of Pythagoras and of his twofold “cult.” To sum up what we do know, Pythagoras formed a school in Croton for the study of applying ideal #-theory to politics, for which he was, eventually exiled. It is believed that it was at the time of his death, and not sooner, that the akousmatikoi officially renounced the mathematikoi’s legitimacy as heirs to the “Pythagorean” tradition, and then took a vow of silence.

1. primary source: Philalous, first generation cultist of Pythagoras.

If one, as history has, discounted the claim of the akousmatikoi that the mathematikoi were not true Pythagoreans, then the best (if not sole) references we have to the mathematikoi subsequent to the death of Pythagoras, their founder, comes from a fifth century bce mathematikoi named Philalous, a contemporary of Plato’s fictional character Socrates. Philalous’ chief work has survived in name alone, and only fragmentary excerpts from this have been preserved as quotes from the more popular historians of his own time. Thus, aside from these few axiomatic quotes from Philolaus, we must turn our attention to those other historians and early philosophers who made reference to or mention of Pythagoras.

2. contemporary sources: Plutarch, Plato, Aristotle, Alexander, etc.

Plato and Aristotle both scoff at Pythagoras, though, by doing so, they belie his importance to their own philosophies. Plato almost entirely excludes all mention of Pythagoras, although in the last book he wrote about Socrates, his protagonist is at long last introduced to the fundamentals of trigonometry, the five symmetric solids as representative of the elements, and the first mention is finally made of that now most famous example of the ideal Platonic Republic: Atlantis. Aristotle, following in his master Plato’s slighting of the mathematikoi of his day, quoted their axioms at length, citing humorous misapplications of each as disproof of them all. By attacking the mathematikoi with the tactics of an akousmatikoi, Aristotle apparently did enough to discredit the mathematikoi that by the time of Plutarch’s historical records of the era, he has little to say about Pythagoras, and that hardly favorable. By the generation of Alexander the Great, the mathematikoi Pythagoreans have been totally marginalized, and the vow of silence taken by the akousmatikoi remains unbroken. Within three generations of his life, the legacy properly credited to Pythagoras was already lost from his name.

3. later source: Iamblichus, Proclus, Sextus Empiricus, Porphyry, Herodotus, Diogenes

The sources that followed the evening of the Golden Age era in Greece had little more evidence to go on, and so they pretty much all followed suit. In fact, many of the early church fathers of Catholicism denounced the Pythagoreans as a cult surrounding a false prophet, although other contemporary sources, also in Italy, found Pythagoras less controversial, and continued to mention him primarily only in marginal notes. In the early monastic era of Christendom, several high ranking church officials, including Pope Sextus himself, issued words in praise of mathematikoi Pythagoreanism, and this began the trend, that has continued on until today, of associating Pythagoras and mathematikoi Pythagoreanism, and of adopting a begrudgingly forgiving stance towards both. To be blunt: to oppress competing sects that studied the mathematikoi, but to preserve the silent oath of the akousmatikoi, became the unofficial stance toward the study of mathematics during the monastic Dark Ages. Pythagoras’ reputation was secured by that point to the mathematikoi, and his creation of the akousmatikoi was totally obscured behind the moral mythopeia of Christianity.

D. what do all the sources agree on?

What are the primary points of fact we can ascertain about the doctrines of not only Pythagoreans, be they of the matematikoi or the akousmatikoi, but of Pythagoras himself, from the writings of all of these later contemporary and subsequent historical sources? What are the points upon which all of these different accounts regarding his works and the works of his followers state, implicitly, and unanimously? In point of fact, all these sources agree on three main “Pythagorean” doctrines. These are, in no particular order:

1. the Pythagorean Theorem (the 3,4,5 triangle)

Never has it been disputed that Euclid’s 47th proposition in Book II of his “Elements” of Geometry, written during the height of the Golden Age era in Athens, is attributable originally to Pythagoras. Since Euclid’s own attribution of the triangle’s characteristic traits to the name of Pythagoras, it has not entered into the western mindset to question if this type of triangle was really first discovered by Pythagoras, or if he merely introduced it to the mathematicians of his time and place, who then attributed its discovery to him, not knowing from where his knowledge of it had originally come. In point of fact, whether he discovered the triangle’s particular forms of function independently or by direct learning, the same traits were recognized at least several hundred years earlier than Pythagoras in China. I plan to return to this topic in a larger appendix to this paper, so I won’t mention more here now.

2. that “all is #” - either even, odd or both, but never neither.

This concept appears to have originated due to Aristotle’s intentional misrepresentation of an axiom of #-theory he attributed to the matematikoi, but which is stated clearly enough in its right terms by Philolaus a century before Aristotle. According to Philolaus, all atoms of existence are of a finite total sum, and that this sum is divided (essentially) equally between “even” numbered atoms and “odd” numbered atoms. The “even” numbered atoms, Philolaus explained, rotated one way, say, “right-to-left,” or “clockwise.” The “odd” numbered atoms then rotated the opposite direction, “left-to-right” or “counterclockwise.” The interaction of these twin types of particle thus resulted in all recombinations of matter and their changes over time. The odd numbers, Philolaus described as “limiters,” while the even numbers he described as “unlimited,” for the reason that the clockwise rotating particles followed a generative or gnomonic evolutionary spiral, while the counterclockwise rotating particles tended to be conserved into shorter, non-generative and fractal patterns of propagation over durations. This gravitas of fine science, Aristotle then made high light of by describing how a matematikoi Pythagorean would say “each person has their own unique number” and then prove this absurd (and falsely attributed) proposition by a simple demonstration recreating a portrait of the person out of the same said number of beans.

3. the doctrine of reincarnation. (cf. the “kicked dog” story)

Early on in the post-historical continuity of the Pythagorean cult it was already recorded that Pythagoras’ primary doctrine of personal philosophy was, just as the origins for his most famous mathematical theorem, actually oriental in its outlook. Almost identical in nature to modern Buddhism, Pythagoras’ personal philosophy espoused evangelism of the doctrine of reincarnation, or what was specifically called

then: “metempsychosis” or the “transmigration” of the soul. I’ll also return to a more detailed assessment of these components in a subsequent article in this paper, but suffice it to say now that Pythagoras apparently envisioned a “wheel” of reincarnation similar to the Buddhist 8 lokas, but comprised only of 3 realms, and which meant either an ascent or a descent in good karma between one lifetime and the next depending on one were to spin this “wheel” clockwise or counterclockwise.

4. Masonic Sources: Higgins, Prater, Schure, Redgrove, Hall

Now, there have been several latter-day commentators on the contributions of Pythagoras, however many of these, and by far the best, come from the source of occult librarians, practitioners of purely speculative Free and Accepted Masonry. As part of their geometrical studies, the Blue Lodge degrees include the symbol of Euclid’s 47th proposition, the so-named “Pythagorean theorem” triangle. Thus, in following up on this use, many Masonic historians have gone a long way towards “fleshing out” the history of Pythagoras. Some might consider a few of these wise brethren’s speculations too far-fetched to be included in a serious discussion on the matter simply of Pythagoras and his own life’s impact and influence on the craft. However there are some specific and cogent points on which all the Masonic scholars who have publicly published papers on Pythagoras agree:

E. what do all the Masonic Sources agree on?

Given the hindsight over a longer span of history, as well as bearing the torch of an open mind aloft, the Masonic scholars have, for the past few hundred years, regarded Pythagoras as a quasi-mythical archetype; he has been nearly demi-deified in that so many disparate traits are assigned to him, and so many works of wonder ascribed him, that he becomes less an actual historical person, and more a figure of ideological syncretism, a sort of amalgam character of several different personalities, or even himself merely a fiction. As such, the traits ascribed to the heroic / mythical Pythagoras far exceed the earliest detractions against the matematikoi made by Aristotle in their opposing praise.

1. Pythagoras as mythological precursor of Jesus

Accordingly, the concept of Christ as it relates into the modern philosophical mystery schools’ teachings, is essentially asserted to be a retelling of the life-story of Pythagoras himself, to the extent that the myth of Christ borrowed significant elements from the mythological attributes that had already by that time been ascribed or attributed to Pythagoras. We can find little evidence for the popularity of such a claim in more mainstream media, however, for the reason of Aristotle’s original slanders against the matematikoi and the subsequent relationship of Pythagoras to only the matematikoi half of his cult. Nonetheless, there are certain overt parallels that exist between the life described of Jesus and the earlier sparse descriptions of the life lived by Pythagoras. I will speculate further on this later on.

2. Pythagoras as founder of Greek “philosophy” (brought mathematics into Greece)

Besides the ascription of Godlike traits to Pythagoras, the more human, though no less divinely inspired and significantly important, assertion that emanates from our brethren in the Lodge confirms the scattered remnants of sayings attributing to Pythagoras the founding of the first practical think-tank to study philosophy, and thus the introduction, via Plato and Aristotle, of pure philosophy into Greece during its Golden Age. Little explanation remains offered, to my knowledge, by the Craft

Scholars than to repeat the given and standard assumptions of historians regarding the origins of the supposedly original Pythagorean assertions. It is yet generally accepted that Pythagoras was the first person to have formulated the triangle known as Euclid's 47th proposition.

III. additional assertions:

Having now covered the core groundwork of general assertions, from those few facts related by the most honest scholars and authentic researchers to those more wild conjectures by those who make study of the sundial, as well as my own interpretations of Philolaus, and my initial assertion of the Chinese origins of the "Pythagorean theorem" triangle, regarding the life of Pythagoras and the teachings of his cult(s), let me now fill in some further gaps with some more specific assertions based on my own studies of the above referenced sources. The purpose of this exposition is to provide a fuller picture of the thinking of Pythagoras himself, and the specific history of his cult following his death, until the modern times. First we will address the cult(s) of Pythagoras:

A. regarding the cult of Pythagoras:

To properly address the issue of the division between the Akousmatikoi and the Matematikoi at or somewhat before the time of Pythagoras' death, we must first begin by looking at what the "cult" of Pythagoras was like during his life. This will allow us to see it operating best as he'd envisioned it, and then from there we can follow on with a history of its constituent components down to the present day:

1. the resurrection of the Osiris-God cult founded by Thoth (teacher of AmenHotep/Asclepius)

The historical records of the Order of Death do not begin with Pythagoras. In fact, the Order of Death itself was already around when Pythagoras began teaching his series of lectures. At the time contemporary to the school of Pythagoras, the main agenda of the psychic Order of Death was the promotion to God status in Greek mythology of a demi-deity cultic derivation of the Greek and Latin messenger god. Hermes, or Mercury, the messenger god of Greece and Rome, was already a member of the celebrated pantheons of both cultures, however the demi-deified, cultish derivation of the messenger god was, during the Hellenic era surrounding the Golden Age of Greece, growing in popularity among the northern Egyptian Hellenic Coptics and the Gnostics of the middle-east. This demi-deity was believed by them to be equivalent in the pantheons of Egypt to the God Thoth, and so was venerated by a conjunction of the name of the messenger god, Hermes, with the title of Thoth, Tehuti, or "Thrice Greatest."

a. the attribution of the role of God to Thoth as Hermes Trismegistus

The Thoth-cult of Egyptian Coptics, the Hermes cult of Greece and Mercury cult of Rome, and the Gnostics of the middle east, all studied the Egyptian Isiatic Mysteries, and it is said that AmenHotep (the Egyptian pharaoh who would change his name to Akhenaten and declare Egyptian monotheism under the sun-disc Aten) studied at the feet of Thoth when he migrated the religious center of Egyptian culture to Karnak, the southern Nile "Temple of Man," to be closer to the center of the Isis cult in Hermopolis, the so-called "city of the Dead." So it was that, a thousand years after the migration of Akhenaten and the Hyksos from Egypt, the religions promulgated among the Order of Death at the time focused mainly on the deification of Thoth and

the incorporation into mainstream thinking of the core essential teachings of Thoth. However, at that time, no fundamental principles for their religion had been specifically codified in axiomatic formulae. Thus, from its conception several hundred years prior to the life of Christ, the Corpus Hermetica (or body of Hermetic literature) begins by setting out the primary principles for the cult of Thoth.

i. the myth of a coming Messiah

To understand how the mathematikoi and akousmatikoi formed as a direct outgrowth from the contemporary Hermetic movement in the Order of Death, we have to realize that the teachings of Thoth were mostly mathematical in nature. Thus, the best way to present them to the people in the form of a religion would be to veil them behind a set of moral sayings. Thus, Pythagoras saw himself as the coming of the first form of Messiah: the second coming of Thoth. Following this, Pythagoras himself predicted that a moral Messiah would appear, and was the first proponent of the radical calendar reform we have since come to accept as the BC and AD script of dates. By the first century AD, the cult that most strictly followed the original "Great White Brotherhood" of Thoth, who espoused the supremacy of Hermes Trismegistus as the Pantocrator God (above the demiurge of the prior Aeon's monotheistic god-concept), and who were versed in the akousmatikoi "Golden Verses" of Pythagoras were the Dead Sea shore Qumran commune Essene sect. They used the term "Righteous Teacher" to describe the holder in their cult of the role of IHO, the "true Messiah," and the term "Wicked Priest" to describe the "false Messiah" who would follow the "Righteous Teacher." They described, in absolute, Manichean terminology, the war in heaven between the "Sons of Light" (called the Daevas in Persian Zoroastrianism) and the "Sons of Darkness" (called the Ayurveda in Aryan myths of India prior to the Hindu Bagghavadgita). They prophesied the time of the "righteous teacher" had already occurred (in the Greek Golden Age), and that society as a whole was on a rapid decline since then because it hailed the second-coming of the True Messiah to wage war with the False Messiah to come. This true Messiah was to be the embodiment of Hermes Trismegistus as a reincarnation of Thoth, and to teach the ways of Thoth's mathematics, but he was to be followed by the false Messiah, who would teach the moral sayings, or akousmata, behind which the secret teachings of Thoth, the polymathema, could be veiled. Such was the plan to use the moral sayings to found a religion to enslave the masses to do the bidding of only the few who would have the full knowledge of the occult meanings of the moral sayings. Such was the final contribution to the Order of Death by Pythagoras.

b. the pre-Gnostic Hermetic literature as inner-cult of Greek philosophy

Immediately prior to Pythagoras' own lifetime, the Order of Death was entering the phase of bringing these events to pass, and it was quickly realized by Pythagoras that the calendar would need to become a more popular concept in the contemporary collective cultural mind of the area to make the kind of reforms to it necessary to enshrine Thoth, whose mathematics dealt with the calendar, as the God Hermes Trismegistus. He saw the quickest way to do this would be to incorporate Hermetic #theory codes in the writings of historical documents. To this extent, the oldest known Greek Torahs derive from this period of time, and it is widely known and accepted that the Essene community at Qumran were a scribal community, charged with the task of writing down certain of these codes and stories, many of which would ultimately be excluded from the later Greek books on the contemporary events called the New Testament. It appears altogether likely now, with historical hindsight, that the Essenes were participating in the, essentially Gnostic, Hebrew Hellenisation movement of the time, and combining the Hebrew myth of a "coming Messiah" with

the Coptic myth of the evil Archons. It is clear the slightly later Nag Hammadi library of northern Egypt was the progeny of this cultural diffusionism. So it is at the beginning of this cross-cultural trend that we would find the thinking of the Order of Death at the time of Pythagoras.

i. the myth of the resurrection of Thoth as Pythagoras

Pythagoras knew that, to reform the calendar (into BC and AD) would require the popularization of the idea, the forwarding of some social reform movement calling to do so, prior to being able to officially declare it. In fact, it required the one who would implement the change to take on the status of psychic emperor, and so we have the contemporary Julian calendar reforms proposed and ratified both at the hands of one man: Julius Caesar, first emperor of Rome. Pythagoras also predicted the need for the division of civilization that would be effected by such broad calendar reforms into two groups: on the one hand, a small group of highly skilled mathematical astronomer capable of making the precise observations needed for the calendar to be based on, and the other, the mass populace, who would essentially not understand the intricacies of the requisite types of mathematical languages at all. All of this was foreseen by Pythagoras of Croton, who then studied the mathematics of Thoth.

c. the Gnostic mythology concerning Jesus

By the time of Jesus' birth, the dominant belief was that the True Messiah had already been born, but that rumors of his death might be wrong. The year zero was, long before the time of the Christian Nativity, considered a time of massive cosmic conjunction and vast calendrical importance. It represented to all Gnostics the turning of an Aeon of solar precession, and to Hermeticists in particular it stood for the birth of their Messiah, the second-coming of Thoth. To Pythagoras, it would have been a matter of pressing urgency to update modern popular mathematics to a level far ahead of where he found it at his time. Likewise, for Jesus, with morality.

i. the myth of Jesus as born-again "son" (Zoroaster) of "Pythagoras" (Ahura-Mazda)

One cannot talk about the cult of Christ without also discussing its contemporary, and more popular, Roman counterpart, the religion of Mithra. Mithra was the Roman name for the Persian God Zoroaster, who was, like Christ, the "Son" of the Great "Sun" God, who had been called in that region "Ahurah Mazda" at the time of the pre-Hindu religion of the Vedics. Ahurah Mazda, as one will well know from studying Mani, is the "Great White Wizard," whose counterpart is the eternally evil and equally powerful demiurge deity, the "Dark Wizard" Ahriman. Zoroaster, then, was the son of Ahurah-Mazda, and this was expressed in the Gnostic mythos of the contemporary Order of Death as the dual Christ and Anti-Christ characters of the twin-headed demi-urge, less beside the Voice of the Entirety. The one Messiah would be "good" and the other "evil." Such was the psychic environment into which Jesus was born.

d. early Roman-Christian theology, Jesus as "son" (Tat) of "Pythagoras" (Hermes)

The earliest Pauline doctrines emanating from the Church of Rome prior to the Emperor Constantine were very specific in certain points of the divinity of Christ, namely: the Trinity. The triune nature of the Godhead as it incarnates as the Messiah in the flesh and as the Holy Ghost in the spirit. The cult of the "Holy Ghost," which was already declaring itself the "Universalist" Church of the Virgin Mother Mary prior to the adoption of the Trinity at the Council of Nicea, centered in Rome and was

specific in its Trinitarian doctrines, which remain the core belief in the Catholic Catechisms to this day, describing: Christ as one in three and three in one. This was all meant to elevate one specific, Byzantine notion of Jesus as Pantocrator and geometer, designing the universe with a Masonic square and compass. Just as theoretical sciences supersede the realms of the physical sciences, so is the supremacy of math to physics enshrined in the Byzantine church icons as Christ Pantocrator seated next to a representation of God with a triangular halo. This God, that is, the subject of the “Good News” of the “Gospels,” represents the mathematikoi, concealed beneath the moral sayings of the akousmatikoi. The reason for all of this, as we shall continue to see, was to represent Hermes Trismegistus as Pythagoras.

i. Against Heresies, denouncing all other “Ascended Masters” as false prophets

Subsequently to the bold “Peter, Paul and Mary” Roman chapel pushing through the Trinitarian doctrine at the Council of Nicea, they established the head of the Roman church as the head of all Christendom, and duly appointed to this position the Emperor of Rome, Constantine, who was at that time already on his death bed. In the Emperor’s dying name, the Papacy of Rome declared their church the “One True Religion” of all Christianity, and with the acceptance of the Trinitarian proposition next came the refutation of the doctrine of reincarnation. Although there is evidence that Jesus himself made vague references to reincarnation in the Canonized Latin Vulgate versions of the New Testament Gospels, the obvious stance of the earliest post Nicean Bishops of Rome was against the doctrine. Instead they proposed the alternative that became the cornerstone of the Catholic faith: Only by Being Saved by Jesus Christ Can Your Soul Get Into Heaven. There is no point wasting time discussing the continuation of early Christian politics from here, as it ceases at this point to have anything to do with Pythagoreanism.

e. contemporary “pagan” and later Talmudic views on the divinity of Jesus Christ

Just as we cannot discuss the divinity of Christ without bringing up the religion of Mithra, so can we not discuss the personage of Jesus without discussing the nature of his divinity. So we have, as the sole alternative to the New Testament version still taught in Churches today, the actual accounts of historical records kept by the people of the area at that time. Despite these being so censored during the Catholic era that it led to the European Inquisition, the Talmudic records of the Sanhedrin government of Jerusalem and the records of the Essenes of the Dead Sea both describe Jesus the same way: as “False Messiah.” Jesus was, apparently, ostracized from Qumran and, ultimately, executed by the Sanhedrin of Jerusalem. All records of the time from all sources beside the Catholic Roman Imperial New Testament and Josephus, both in latin, were A) highly suppressed and B) implicitly describe Jesus as the Anti-Christ.

i. Josephus, Bar Pandera, the “wicked priest,” the demi-urge

In Josephus’ “Histories of the Jews” there is a marginal footnote indicating Jesus was the True Messiah, although there remains some speculation whether this might have been a later, Christian, interpolation into the originally Roman pagan text. The Talmud of the Sanhedrin of Jerusalem record Jesus as “Bar Pandera.” The Essene Dead Sea Scrolls describe him as the “Wicked Priest.” All the Pagan Gnostic authorities were in agreement that the events of the New Testament depicted the coming of the Demi-Urge or Satan. However then the cult of Mary came to power in the Roman Christian church, and quickly assumed dominance over the entire Roman Empire. It was their agenda from the start to use the Akousmatikoi Christ as a myth by which to conceal the true, inner teaching of the Mathematikoi. So, in the name of Rome, they

declared Jesus God.

f. the subsequent suppression of the “inner-school” behind exoteric Christianity

The move to make Christianity the official state religion of the entire Roman Empire was begun by the Caesars at the time of Year Zero. The earliest Pope of the Roman Christian Church is given as Clement. This was the “Christian” name (conferred upon Baptism) of Gaius Octavian Augustus, then Emperor of Rome. Likewise, Emperor Augustus’ son Tiberius, who sacked Jerusalem and razed the second Temple, was enshrined as St. Linus, the second Bishop of Rome. The plan had been all along to establish a false religion of Roman Judeism, that was based on the premise the God of the Jews had “switched sides” and was now loyal to Caesar in Rome. This religion, disguised as the moral-sayings of Jesus Christ, is meant to have a hidden, additional level of meaning, interpretable only by those learned in the skill of deciphering the particular code the works are all written in. The “inner-school” of Christianity, behind and within the highest orders of Orthodox, Catholic and Protestant halls of power alike is now, always has been, and will always be, Gnosticism, the actual religion of the historical person on whom the fictional character of Jesus Christ was based.

i. all “Ascended Masters” as one incarnation per generation of the “Most High”

The teachings of Pythagoras, veiled as the Corpus Hermetica, comprise the inner-school curriculum of Gnosticism behind the myth of Christianity. According to not only the Corpus Hermetica, which largely deals with Alchemy, but to all other contemporary Gnostic literature as well, the doctrine of the transmigration of the soul was the key question. Pythagoras had established his school on the firm, even evangelical, advocacy of reincarnation. This precipitated the entire discussion of the Divinity of the person of Jesus. Again, the image of the “halo” around the head represents “helios” the sun, or “Sol,” the “soul,” at the center of our star system. It represents the Holy Ghost that connects the incarnate Jesus to the Divine Imperishable realms. However, while it was being considered whether Jesus would reincarnate again, and if so when, and in what form, etc. it was also not being openly discussed how each of every person’s soul followed the same kind of spiraling pattern of progress along the pathway leading upwards toward transcendence and downward toward the lowest Underworlds. Not only was Jesus not one among many from throughout all history, but he was only one who was alive at his time and, just as we all are today, they were worth infinitely more than merely his own one life.

g. Islam as Illuminism: inner-enemy of Christendom

As soon as it had been formed, the religion of Islam was seized upon by the religion of Roman Catholic Christianity as a calisthenic enemy for military resistance. The religion of Islam was, and remains to this day, the final word in the semitic religions’ family-lineage. It expresses the true, core beliefs and wisdom of the Hassidic Gnostic semitic religion that had been Judaism and had spawned Christianity. It represents the peak of application to the akousmatikoi of the poly-mathema. The chief doctrine of Muslim art is that you cannot depict Allah as anthropomorphic; so instead they express the “face of God” as tessellated mosaic tiles. Such is the True “Illumination” behind the hashasheen “Illuminism” brought back by the Knights Templar from the first Crusade into the Holy Land. The teachings of Islam propagated among the Cathar Knights, to purge whom the Inquisition itself was officially begun, included, again, the chief Gnostic doctrine that Jesus was the Anti-Christ, and Mohammed the final reincarnation of that same, original, tempter devil of Adam, who offered him the

Book of Raziel even after the expulsion, promising with it he could return into Eden. Only hard work in service to the One True God can gain you favor with them that they speak up on your behalf and choose to make you immortal. Such has become the essential doctrine of even exoteric Islam. However the Sufi sect of mystics within the Moslem Mosques retain the traditions of Gnostic reincarnation.

h. Mohammed: the “last” Prophet and the Venus (Ishtar) myth of Lucifer (Apis)

By shifting the focus of exoteric religions in the west and middle-east away from the topic of individual reincarnation, and onto the “salvation” of the soul by Jesus Christ or by Mohammed, the Order of Death had orchestrated the division within itself between the inner-order and the outer-order. Thus, they had established that only one person per generation (the Hebrew Prophet) could be the reincarnation of the One Soul, that is, the Most High God of all Israel, or else no one could. According to Christian tradition the final Kohen High Priest was actually James the Just, twin brother of Jesus, who died along with the destruction of the Second Temple. Likewise, then, it followed the tradition of a mystic connection to the collective consciousness of, not only mankind, but to the whole universe, in the form of the Prophet, would also soon be lost. Thus it came to be believed that Mohammed was the final Prophet, and so ended the religion begun by Raziel, the religion of the Demi-Urge. By this point, knowledge of the sacred maths and sciences was known only to a few. Following the Mongol and Gothic invasions, the religion of Rome fractured into four states: the Orthodox eastern Empire, including Greece and Russia; the Holy Roman Empire of central European Germanic and Slavic states; the Protestant fiefs of Britain and America, owned by the Vatican bank; and the psychic empire of Christendom proper, run from the seat of the Papacy in Vatican City, the smallest sovereign nation on the planet. Just so, the morning-star of Ishtar, Venus rising, was, in the words of Christ, associated with the “Fallen Star” or “Seraphim,” meaning literally “flaming serpent.” So the symbol of Islam: the crescent moon with the pentacle star, is considered representative of Mohammed as fulfilling the role of Lucifer, the promised coming “Anti-Christ” before the inevitable re-Resurrection of Christ.

i. the infiltration of Protestant cults by New Age “Rapturism”

In a way, the Crusades did benefit Catholicism, and just as had been planned. By building up their military strength against an entrenched enemy on the eastern front for so long that, when that threat was removed by simple practice of policy, and when the murderous instinct of the soldiers was turned inward against their own populations by the Spanish Inquisition, then the wave of militantism could be redirected again, only this time west, across the Atlantic, to America, to conquer the indigenous peoples there, and all in the name of the moral akousmatikoi of Jesus. With the discovery of the “New World” of the Americas came the European notion of a “New World Order,” aligning the model of the British colonies along the eastern coast of N. America prior to their Revolution already with the Baconian experiment in applying the “Democratic” ideals of a “New Atlantis.” Simultaneously to this, the calendar is finally reformed to the original plan of (BC and AD) as envisioned at the start by Pythagoras. The preachers of some of the more radical Protestant congregations begin to deliver “fire and brimstone” sermons about the future Hell of all heathen nonbelievers. The “New Atlantis” movement for the restoration of a pure, ideal Democracy in America is thwarted and branded in the start with the symbol of the Eye in the Triangle, representing the eye of Providence, or the All-Seeing Eye of God. The message is clear: “No one escapes the eye of the state.” As civilization's technology has since asymptotically increased, so too has its imposition as an ever-watchful presence in the peripheral lives of all of its citizens. But who

watches the watchers?

i. the “Second Coming” of Jesus and Millenarianism

Those who control the value of currency exchange rates pull the strings, and it is they who set the agenda of the modern day. But even they are powerless before the modern astronomical alignments that are currently occurring as predicted by Pythagoras in his redesign of the calendar. To be able to predict future world events based solely on the astrological correspondences of the planets and stars of the zodiac is virtually impossible. So is not understanding these alignments of the heavens and the events on earth below as perfectly obvious after the fact. Therefore, now, the primary push in the Order of Death is toward the restoration of Atlantean ideals, in the form of the #-theory of Thoth-Hermes, as well as its application to philosophy, mathematics, music and astronomy. Because so few understand the inner-workings of the cosmic calendar, they fear the “End of Days” scenario could occur at any moment. Worse than being a slave and indentured servant to society, far worse, is the threat of instantaneous global thermonuclear extinction. Such “Hell on earth” as once promised for the “heathens” can now be delivered at the touch of a button. It is thus expected that Jesus must have been reborn and now be walking the earth, for we must be living in the final generation before the Apocalypse.

j. the 20th Century Holocaust

The culmination of calendrical millenarianism coupled with Christian second-comingism, what I’ve called elsewhere “neo-Sethianism,” resulted in a world war that lasted the entire 20th century. There was virtually continuous, and continuously successive, warfare being fought somewhere on planet earth the entire century. It was a hundred year long global war. The human toll was priceless, and the only product seems to have been weapons too powerful to use without destroying ourselves with them as well. It has all been a terrible shame for human history.

i. the “burnt” offering of flesh and the star-system of “Holy Wood”

And what is the premise that began this policy: “Let Not One Hand Know What the Other Is Doing?” So too it was that while the German people themselves did not realize the Holocaust was happening, even in their own state, because they were at war, in America the hands of those who had escaped and wished to warn their fellow natives back home were tied and they were prevented from doing so. Instead, The earliest, eastern-European immigrant Hollywood Moguls were kept in check by oil, steel for rail, and pulp newspaper barons who held strict to the NAZI / KKK mentality of blame the Jews. The result was that, though the neavue riche have come and gone, the same sons of the Ashkenazi eastern-European immigrants now own all the banks of Europe, the central bank of America (the so-called “Federal Reserve”) and have developed some extremely high security private military and police forces to protect the meetings they hold twice annually, once at a hotel, as the “Bilderberger” Group, and once at Bohemian Grove as a spiritual retreat.

k. the myth of the final sacrifice

The myth of the Final Sacrifice, as it is laid out in the literature of these modern megalomaniacal corporate CEOs and stock-swap investors, spies from the CIA and the assassins of presidents, that is, in the “Protocols of the Learned Elders of Zion,” is simple. In the end, there will be a global kingdom, and it will be ushered in b a revolution against and successfully overthrowing the extent upper-bourgeoisie, the

so-called “Greenspan-Capitalists.” In the Protocols no less than in the writings of Karl Marx, we find the inevitable conclusion to the whole grand mess of the transition to globalism is for the common people to take the reigns of government back from the hands of the elite super-wealthy, who currently are calling all the shots, and almost exclusively from behind the scenes. Ultimately, it will either be the few who have driven the world system into war for the past one hundred years who fail or who prosper, and it will mean life or death to the many who they hope to see exterminated.

i. the modern return of God as a man.

As crazy as this sounds, the most prevalent modern theory to explain why the Bilderberger Group / Bohemian Grove fascists want to use their armies’ weapons of mass destruction to reduce the planet’s “overpopulation” problem (ie. by killing their own loyal citizens) is that they intend to “bring back Jesus.” They, apparently, intend to use a massively coordinated “star wars” satellite weapons array system to stage an alien invasion, the imminent approach of a planet killer asteroid on a collision course with earth, and the second-coming of Christ, blended with a mind-controlled hallucination of every other historical “Messiah” -type figure from all cultures. The result will be their predicted “technological singularity” and the apparent birth of a mechanical life-form, as well as the shunting of our species (or at least a selected few of us) one rung further up the evolutionary ladder. All of this is supposed to occur on the winter Solstice of 2012.

2. the structure of the cult:

What we know about the cult of Pythagoras, we only know about from sources writing after his own natural lifetime had expired. We know of the split between the Akousmatikoi and the Matematikoi, and following from the first of my additional assertions regarding the twin, inner- and outer-, Orders of Death, how they have been handled and by whom over the past 2600 years, since the lifetime of Pythagoras.

a. the short-term suppression of the inner-school by the outer-school.

The Akousmatikoi renounced affiliation with the Matematikoi and denounced the Matematikoi as not truly Pythagoreans. Yet by now, when we think of the Pythagorean cult, we cannot escape Aristotle’s misquote, “All Is #.” Yet, what does it mean that the Akousmatikoi considered the Matematikoi not Pythagorean enough? It may suggest that, in his own inner-circle of Akousmata collecting disciples, Pythagoras leaned more toward the religiosity of the Hermetic doctrines than to the pure math of engineering today. In either event, at or around the time of Pythagoras’ death, the Akousmatikoi split from the Matematikoi, and violently opposed and suppressed the doctrines of their rival cult. Aristotle’s use of the Akousmatikoi methodology to discredit Matematikoi axioms is not a coincidence. Nor is it that, despite continuing to be studied by candlelight in Catholic Monasteries throughout the Dark Ages of the Inquisition, the “Pythagorean” matematikoi was suppressed as a precursor cult to the One True Religion, “Christianity.” The result was that, by underfunding supplies you sell to your own enemy, they will be weakened at a critical moment, and you will be able to discredit them. Such became the case with Pythagoreanism, Hermeticism, and all of Gnosticism, that they were supported, and then support for them withdrawn at a critical moment. This was also the original strategy employed by the Akousmatikoi when initially suppressing the Matematikoi.

b. the long-term development of the outer-school as eventual sacrifice.

The Christian church, however, was always meant to fall in the end. Following the pre-planned events to celebrate the occasional astronomical alignments peculiar to the present time, the nonevent of there being no “Second Coming” of Christ will be hailed as the death of God, and, when this happens, supposedly through the Satanic and Luciferian mass-hallucination ritual described a moment ago scheduled for 2012, then the days of the psychic oppression of all our minds by the OHO via the Catholic Papacy will be over.

c. the meaning of the division: “As Above, So Below.”

The first and foremost, although most often misrepresented, document of the cult of Hermes Trismegistus at the time of Pythagoras was the Emerald Tablet. This work is included in the Corpus Hermetica immediately prior to the Poimandres tale, and both of these occur as letters or as lessons of instruction passed on from a father to a son. The text imitates the Zend Avesta of Zoroastrianism so proximally that some terms, such as “to sing a song in silence,” that so well define the Emerald Tablet and Poimandres, could just as easily come from the Zoroastrian literature. However we must diligently remember this very type of multi-faith syncretic blending was the whole goal of the Corpus Hermetica, as it was an attempt to unify significant traits from all the diverse religions and cults of the day under the single archetypal demi-deity of Hermes Trismegistus. The real meaning, thus, of “As Above, So Below” is that as Ahurah-Mazda, or Thoth Hermes Trismegistus, etc. reigns down from above, so to the same degree does Zoroaster or Tat, or Asclepius etc. rise up from below. The Above is the Kingly Father, the Below the scribal Prince. This doctrine was incorporated into the cosmological code-words of the New Testament, and can be found depicted in the earliest known forms of sacred geometry as the Vesica Pisces. “As Above, So Below” : the doctrine of Ahurah-Mazda.

i. $1/3$ rules over $2/3$ in a pyramidal hierarchy

According to the class hierarchy in the ideal Republic of Plato, not counting the class of slaves, there are three basic functional roles in a classical form of society: 1) the merchant and day-laborer; 2) the soldier; 3) the leisure class of philosopher kings. We are further instructed that the “most ideal” form of the division between these classes of the sums of the society’s populations should be shaped like a triangle, or pyramid, divided into thirds such that the smallest division, at the pyramid’s capstone, would be not only $1/3$ rd the height of the overall structure, but also one third of the area of the pyramid base. The statistical result of this yields the Pythagorean tetraktys: for every 1 philosopher-king, there would be 2 soldiers, 3 merchants, and 4 slaves. This hierarchy for social structure was held as the ideal during the Roman republic, suppressed under religious terms (Pope, king, vassal and serf) during the Dark Ages, and has since been re-publicized as the ideal of the “New Atlantis” in America. Atlantean Democracy, as it is understood in the modern POD, is not based on this form, regardless of any terms applied to it.

3. the motives of the cult’s two schools:

By publicly suppressing the matematikoi, yet still keeping their teachings as a secret, inner-school behind and within the oppressive empire of the akousmatikoi, the two schools were effectively divided according to the structure of $1/3$ ruling $2/3$, as prescribed by the syncretic Hermetic doctrine, “As Above, So Below.” However, because this structure for government, although arguably Pythagorean itself, is not

the basis for what the POD now knows as the idealized #-theories upon which truly Atlantean Democracy was based, the subsequent application of the division of the cult in this way can be seen as, at best, a temporary means to achieving the long-term end of restoring Atlantean Democracy.

a. the choice of the topic for division between inner- and outer- theology

The reason the modern innermost Order of Death is called “Pythagorean” is not because of the application of the pyramidal, tetraktys hierarchy to idealized society. It is because of the real division between the innermost 1/3 and outermost 2/3 on a specific doctrinal issue. The “Above” is divided from the “Below” on the issue, chosen at the origins of their split, by Pythagoras himself. This occlusion of the matematikoi-kept inner-belief behind the veil of the exoteric dogma of akousmatikoi religion has effectively postponed the full deification of the demi-deity, Hermes Trismegistus, until the argument can be reconciled. So long as the akousmatikoi retain an oppressive methodology for enforcing their dogma, the popular belief will be to value the opposite of their declared beliefs. In short, so long as the dominant dogma remains the doctrine of the Resurrection, the popular belief will remain the doctrine of Reincarnation.

i. the inner-school’s theology regarding reincarnation.

The Lucis Trust and the Rand Corporation are the two, primary “shell” or “front” organizations handling “contributions” to the cause of Globalism. The stated goals of the Lucis Trust are to bring about a New Age, ala Crowley’s “New Aeon,” under a single world religion, ala Madame Blavatsky’s “Theosophy,” a single world government, ala the United Nations, whom they primarily fund, and, according to the Georgia “Guide Stones,” to reduce the population of the earth to around 500,000,000. The goals of the Rand corporation, which is the primary think-tank for the chairmen of the Federal Reserve Bank, which prints US dollars and collects taxes through the IRS, are the creation of a single global hegemony, followed by its “withering away” through the erosion of national sovereignty. The Lucis Trust and the Rand Corporation are the two largest funnels of fluid capital on earth at this time. The Bank of Rome, Italy, located in Vatican City, is the largest manager of non-fluid deposits of wealth, and has purchased almost all the gold on earth.

ii. the outer-school’s theology regarding resurrection.

The religion of Catholicism has, since the canonization of its Catechisms, renounced the concept of Reincarnation. They have assailed all those sages who taught it as heretics and false prophets, and hailed those who found ways around the doctrine’s constraints as saints. The alternative to the concept of reincarnation that has worked the best for the Popes and which Catholicism has long adopted is the concept of a direct ascent to heaven or descent to hell following the soul’s single incarnation. It was then the only allowed topic of philosophy for Good Christians, who accepted this alternative, to consider the best way to live the one life we are given. The original teachings of the Catholics were strict, and their enforcement cruel in the extreme; they stated explicitly that only by salvation through the Church could one be saved unto Heaven by Christ. Subsequent Protestant Christian doctrines were less specific, and stated that only by doing “good works” could the immortal soul transcend. This paradigm in the west has been mirrored in the east by, first a strict enforcement of the doctrine of reincarnation as a caste system, followed by the Orthodox Christian soft-acceptance of the concept of reincarnation, followed by the “evil empire” of “atheist” Communism.

b. the “true” dogma of the outer-school: say one thing, mean another

The “outer-school” of the Order of Death are engaged in a conspiracy of psychics to rule over the minds of non-psychics. Since all people, animals, plants and elements are psychic to a certain degree, the only way to rule over anyone is to convince them they are “less” psychic than they actually are. To accomplish this goal, the “outer-school” adopted the strategy of the Akousmatikoi (to record and preach moral sayings) to conceal their own belief in the sole good of selfish accomplishments. Thus the “international conspiracy of psychics” is the movement within the Order of Death to bring about global empire under their own select few by using ESP against the masses of the human population of earth. The movement to “rule by secrecy” has become secularized in the 20th century into the international “intelligence community,” and to this extent the slogan of Mossad, Israeli intelligence, is “conquer by deception.” There can be no doubt the political philosophy of Nationalism, as occurring in Germany, Israel and America, has been advanced the doom of sovereignty by policies couched in optimistic terms.

i. the myth of axioms, parables and gematria as real meanings of all “morality” myths

The bait used to draw members into the inner-school, and to adopt the means of advancing this multigenerational agenda to advance society forward toward the end of the world, was to promise to show its members the true, secret, inner-meaning hidden behind the parables of Christ. The means they gave their candidates with which to interpret these fables was to look for the repeated akousmata, or sayings, and then apply to these the study of numerology as the basis for a “sacred” geometry. The goal of this process is to transition the mind of an aspirant from thinking of the akousmata in strictly moral terminology, and begin to recondition their minds to thinking of the moral akousmata from the perspective of the mathematikoi. Following their confirmed acceptance of the perspective of this cult as from an “underdog” position to the dominant acceptance of morality in general, the real political agenda of self-advancement was taught. Beyond this initial, false, promise of a “sacred” geometry, only the methodology of draconian plutocracy is allowed.

c. the “secret” doctrine of the inner-school: west vs. east

Within the innermost halls of power of the world’s most financial elite, there is little question of the competition between the western hemisphere and the eastern hemisphere, divided between eastern Europe and western Russia, over the oil resources of the Middle East, nor can there be significant doubt, at this point, that the west has defeated the east to the extent of being allowed to abuse their authority, due to superior military might, in the “community of nations.” This, then, is the accepted starting point for assumptions based on the present agenda of the Order of Death. This has been the modus operandi for the working Order of Death for 2000 years. It began with the closing off by Rome of the middle-eastern end of the trans-Asian “Silk Road” of continental trade. However, before this, there was a great deal of exchange between the Orient and the near-eastern Occident, as evidenced by the Chinese origins of the so-called “Pythagorean” theorem triangle itself. However, following this final significant trade, the myth of Christ closed an “iron curtain” between the philosophers of Europe, and subsequently of America, and their Oriental “cousins,” as evidenced in the disagreement between them over the doctrine of reincarnation.

i. the destruction of Roman civilization as a sacrifice to gain eastern power

The agenda advanced in the modern day by the opponents of the oppressive psychic empire is the same as the promise of a secret, inner-dogma within the halls of power of the empire in the past. So, let's say that, in the 1600's the desired goal of the inner-school of Catholicism, at that time the Jesuits, was to usher the world closer to the end of the world, then some 100 years later, you would find Adam Weishaupt's anti-Jesuit "Illuminati" calling for the destruction of all states and churches in Europe. So it has been since then with the schools of Free Masonry, infiltrated by the Illuminati, and the call for three worldwide wars, and so it was during the 20th century, while these wars were being fought, that the call among the inner-school was for a single world dictatorship, which is now being advanced by the financial elite, the Bilderberger and Bohemian Grove attendees. All of this will serve to benefit the Papacy of Rome.

4. the result of these motives:

the sacrifice of the outer-school to serve the inner-school (problem = solution)

The goals for tomorrow of yesterday are being achieved today, so that the goals of today will be able to be achieved tomorrow. Such is considered the slow-turning "wheel" or "cog" of the social-machine, and is generally accepted as as much of a universal law as Irony, Death and Taxes. This is due to the practice of the "problem - reaction - solution" strategy. First a desired goal is set within the inner-school. Then, the opposite of this goal is caused to occur: Problem. At this point, it is necessary to also orchestrate the subsequent public Reaction to the initial Problem, in order to propose as the only feasible Solution the initial desired goal. Thus, the "inner-school" is perpetually shedding its skin, the "outer-school," by perpetually changing its own, inner agenda.

a. the "decline and fall" of Rome and the "Dark" Ages:

The Roman Republic did not end when the head of government was established as its emperor. The citizens of Rome enjoyed the necessary wealth to sustain a technologically advanced society across the entire empire during the short succession of Caesars prior to the first Catholic Pope. It was only when the religion of the empire became Christianity that the economic level plunged, and that the medieval "Dark Ages" of wage-slavery began. So, where did the additional amount of money go? It was taxed from the people to create the Churches of Roman religion. In these churches, then, the "religion" of Christian akousmata was preached as a means of brainwashing the citizenry of Christendom with the doctrine of the Resurrection.

i. the mock-sacrifice of "pagan" (Gentile) Roman (civilization) self-government

The need to convert European pagans to Christianity was justified by their use against the semites during the Crusades and Inquisition. The conscription into armed forces for the purpose of enforcing an alien doctrine was new to the Celtic Druids, Gaulic Saxons and English Britons. The requisite for their conversion was the ceremonial auto de-fe's awaiting them should they question Roman rule. Prior to Christianity being adopted as the Roman religion, the policy of Roman imperial conquest did not include violent state-sponsored religious evangelism. Prior to the adoption of the Christian religion as the state-religion of Rome, all Roman citizens were guaranteed freedom to practice their own religion, and equal rights (according to properties) of citizenship. Generally this is accepted as the fault of overzealous Roman Popes seeking revenge against the Roman Caesars for the persecution of the earliest Christian martyrs, however that it continued on for several centuries is an inexcusable abuse of power.

- to benefit the psychic-empire of the Papacy (priests turned assassins of Caesar)

One must stop to wonder why there would need to be such a profound, and relative to history, sudden, turnaround of policy in the management of the Roman Empire. It occurred when it became clear that a small group of priests was always going to form in direct, close opposition to the impetus of anyone granted sole and supreme authority over the entire empire, and so Caesar would always be assassinated, and would never be able to fill the role of office “for life,” as the social-contract stipulated. When power over the empire was passed over from the single office of Caesar to the college of Roman Cardinals, they began the habit of electing an elderly Roman man, loyal to their agenda, as the “Pope” (Caesar) of Roman “Christendom,” and allowing him to live out the rest of his natural life as their “mouthpiece.” Thus, all those loyal to the Pope are also loyal to those who elected him, because he, himself, is loyal to those who elected him.

b. the 20th century “withering away” of Communism

In opposition to the empire of Rome, and its psychic conspiracy of inner- and outer-schools, it funded, in the 20th century, first Bolshevik anti-Czarists in Russia, and then later Soviet imperialists within the Russian nationalist party. The purpose of creating this counterbalancing foe in opposition to itself was to underfund it at a pivotal moment in history and thus appear as the superior and therefore better result of the dialectical opposition. By employing Marxist phraseology (akousmata) but applying to it their own twist on its meanings (Orwellian “new-speak”), the Catholic agenda of the day was bound to discredit worker-empowering Marxist economics and to completely snuff out the Russian Orthodox Christian church.

i. the mock-sacrifice of Christian moral ideals as failed anti-capitalist propaganda

The ideals of Communism were identical to the ideals expressed in the Akousmata of Christ. However, the “atheist” empire of the Soviet Union was never, in fact, “Communist,” in its original, Marxist sense of the word. Das Kapital was read by the bosses, but forbidden their workers, not because of its content, though. It represented a unit of ideological currency essential equivalent to money itself. So long as the knowledge was kept by those in charge, and kept away from those who served them, the system of inner- and outer-schools would remain stable. However, because Marx had written, in the moneychangers’ own language, a dogma so alike the morality of Jesus, it also meant that the sacrifice of it would have to carry with it the bulk of the moral axioms of the New Testament version of Christ. It will, eventually, also mean the end of Catholicism’s strict opposition to the doctrine of reincarnation.

- to benefit the psychic-conspiracy of neo-Sethians, who preach a “second-coming”

Soon, the doctrine of reincarnation will also be disproved by the lack of a “Second Coming” of Christ at a given historical juncture. Failing to appear at the prescribed event, given its pre-interpreted astrological alignments, will mean the conclusion of the doctrine of reincarnation with the resolution it does not occur. Thus, when reincarnation is accepted by Roman religion as an available alternative to the Resurrection into heaven by acceptance of Christ, or else the eternal inferno, then it will signal the end of not only the conflict between them, but the definitions accepted by all for both. Then, instead of preaching only a “second coming” of Christ, the Roman religion will become established as a religion that preaches the

divinity of both the esoteric doctrine of a Resurrection by the Church and the exoteric dogma of reincarnation of the laity. Thus, the religion of Rome, in a new form, will be established throughout the entire surface of our planet's globe.

c. the 21st century "Passion Play" on the "purpose" of global history

The plot of history all along has been that there will be a socio-cultural peak in imperialist doctrines every 2000 years, followed by two interim periods between each during which imperialism gradually slackens and declines and then begins to reassert itself on larger and larger scales. The rise and decline of culture is solar, and of society is by the zodiac. Society measures culture.

i. the mock-sacrifice of the concept of the "resurrection" of the one Prophet of Truth

The practice of sacrifice at times prescribed by the interpreters of astrological alignments is as ancient as civilization. However, since the emergence of the priest-craft, there has been a popular secular sentiment in opposition to the "organization" of religion. Nevertheless, such astronomical alignments, when they occur, cannot be denied. Thus, if the priest-craft does not exist to make a sacrifice at such times, it effectively does not need to exist at all, and so will fail. The priest-craft will not fail in totality, but will always only shed one skin for another. Their outer-school is founded on the sayings of the religious Prophet of the generation that lived 2000 years ago. Therefore, when they fail to offer sacrifice at the turn of the 2000th year, they will instead be sacrificed themselves, along with the doctrine of the "resurrection" of the final Prophet. Instead, the doctrine of reincarnation will be substituted exoterically, and the small sect of Roman priests will continue to believe in their own immortality.

- the millennium as a globally-unifying funeral ritual for a nonexistent "God"

The priest-craft will always survive the inevitable rebellions against them, if only because they are pitted against only the followers of tyranny, or those of Democracy, but will never be pitted against both. The goal of the priest-craft is to make a religion of atheism, or at least, prove all religions are false, and establish all rituals as bogus. Such an end to itself is the goal of the priest-craft, however meeting this goal means unifying all the religions of the world into one, and this can only be accomplished by the imposition of a One World Government. This is why the ends of globalism are associated with the "End of Days": because once the priest-craft is overthrown, and God had been disproved, then the world will be unified, have peace, and follow a single, unified religion. In effect, whether or not the Messiah returns in 2012, the world is already unified in opposition to open warfare, and prepared to accept the notion that their supreme leaders and their mythological morals may indeed have been lies and wrong all along. If one "removes God from the equation," however, then what becomes of those who used him as their fulcrum for mind-control? If God dies, what happens to the priests?

ii. to benefit the inner-school of psychic conspirators

Throughout this entire course of events, we have followed how the psychic few have turned their course to their own benefit, and that this has, invariably, proven worse for the enslaved, "less" psychic masses. While the level of the economy has risen at times in the east or in the west, for a global civilization to be established, it must rise simultaneously in both. Indeed, before it can even accomplish this feat, the economies of both hemispheres would have to come to a balanced equation wherein the currency value in one would have to be the same as that in the other. To

accomplish this, the level of both the eastern and western hemisphere's economic wealth must be brought down to a lowest-common denominator level. Because liquid credit can only accumulate a finite amount of material assets, the more the desire for material assets supersedes the desire for liquid credit, the higher the value of gold as a solid currency, and vice versa. When gold values were low, gold was purchased by the world's largest and oldest banks, the bank of London, the bank of Rome, and the Federal Reserve bank of America. Now that the value of credit is in decline, the value of gold will increase, and so will the economic leverage of those who possess it. Thus, by buying up all the gold, the credit-based economies of east and west have declined, and are now almost at a harmonious ratio between the Euro and the Yuan. While the people alive now in both the east and west suffer the economic consequences of the "poor decisions" made by their leaders for generations, both environmentally, in terms of health, and in terms of the cost of consumer goods, the few wealthy elite, who have consolidated 90% of the planet's credit-based fluid capital, believe in the coming of a "New Age" where, once the entire "civilized" world uses the same currency of money, they will be the ones in charge of the one world government.

- the return of rational idealism as secular humanism, the return of Democracy, etc.

The "final solution" to the question posed by how to dispose of the globalist, wealthy elite is not revolution, nor is it tacit acceptance of their, ultimately Apocalyptic, agenda. The priest-craft will fall, as was always planned, due to discord from within. There will always be, even among the most evil conspiracy, a single voice of reason, just as, within any esteemed political body, there will always remain at least one corrupt official. From among the ranks of the globalist elite, one will rise to espouse the end of the psychic conspiracy at its most basic root: the level upon which one person drains the psychic potential of another. The result of this "Judas effect" will always serve the benefit of the group opposed to the one in which it takes hold. So, in this day and age, all we must do to reap the rewards of the downfall of the economic priest-craft is to partake of the ample harvest of inspiration, new ideas and new technologies unique to our point in the ascending spiral of history. As the psychic domination by the few dwindles, so will the psychic prowess of all increase.

5. the original goal on the modern horizon

If we in the POD assert, as we do, the goal of our group to be the "restoration of Atlantean Democracy," what do we mean exactly by associating this goal with Pythagoras as the original founder of our group? What does Pythagoras have to do with "Atlantean Democracy"? Euclid's 47th Proposition has been held sacred in Masonry as diametrically opposed to the symbol of the beehive, representing the concept of the mindless drone and society as the "collective conscious," or "group-think" of the entire hive-mind. However the "keys" to understanding why Euclid's 47th Proposition is understood as "Above," while the beehive symbol is denigrated as "Below," have been "lost," according to the majority of modern Lodge philosophers. What, then, is the secret "key" of Euclid's 47th Proposition? What does the goal of restoring Atlantean Democracy mean?

a. the completion of the task of the cult formed by Pythagoras:

The problem posed by Pythagoras is simple: if you take squares, with areas of 25, 16 and 9 of the same base sized base unit, and arrange their corners so that each one touches both others, a triangle is formed. This triangle is: A) a right triangle, meaning it contains at least one 90° angle; B) composed of sides with lengths of 3, 4 and 5. This problem was, by the time of Euclid only two generations later, known as

the Pythagorean Theorem problem. The Pythagorean Theorem is both a proof and a question. It is used to prove the property of right-angled triangles that: $a^2 + b^2 = c^2$, however it remains open-ended as to how many variable solutions offer proof of this axiom otherwise. Thus, the equation itself, as it covers such a broad group of similar triangles, is applied so often that its original use by Pythagoras, in the specific triangle of lengths 3, 4, 5, is almost forgotten. The triangle of legs 3,4,5 is an example of how to relate three squares that use the same sized base-unit. However, the same size triangle can be formed by squares with other overall areas and different sized base-units from one another. This implies a spiral shape, formed by the rotation of the Pythagorean triangle. This shape contains both the phi and pi spiral. This shape is at the core of the Pythagorean concept of Atlantean Democracy.

i. the restoration of Atlantean Democracy

Pythagoras used a gradated series of lessons for his students to progress through. Although they would cover the same material, it was decided one could choose to progress through these four study-groups from either their beginning or end. The lessons applied the Pythagorean theorem triangle to the studies of, in “clockwise” order: philosophy, mathematics, music and astronomy. The fifth group were the graduates from both “clockwise” and “counterclockwise” initiation through the four groups. The fifth group were the first Akousmatikoi. When Pythagoras died, the highest initiates of the Akousmatikoi renounced all the lesser initiates still in the 4 courses of the mathematikoi. This began the division between the inner- and outer-schools of the Order of Death since. To restore Atlantean Democracy, we have to put back together the lessons of the mathematikoi with the knowledge of the akousmatikoi. To do this we must learn how to apply the Pythagorean theorem triangle to the structures of State and Church government. By applying the five symmetrical solids (falsely called “Platonic”) as five stations on the spiral formed by a series of sizes of Pythagorean triangles, we have the basic “key” to understanding the fundamentals of Atlantean Democracy.

- government based on idealized number theory

The concept of basing each branch of government (the three of modern “Democratic” Republics: the executive, the judicial and the legislative) and the two bodies of church (the inner- and outer-schools) on the Five Symmetrical Solids is at the core of Atlantean Democracy. The assignation of the legislative branch to the dodecahedron, of the judicial branch to the octahedron, of the executive branch to the tetrahedron; and of the inner-priest-craft to the icosahedron, and of the outer-priest-craft to the cube; is purely Atlantean. It was the goal of Pythagoras, in establishing the division into an inner- and an outer-school of his own cult, to perpetuate the restoration to its proper status as a pure ideal of such a form of government. The ideal #-theory Pythagoras learned was ascribed to these forms was based on the sequence of the first five prime numbers: 3, 5, 7, 13 and 23.

- practiced only by willing participants

Insofar as it is based on ideal #-theory and symmetrical shapes and forms, the goal of the modern POD, the “inner-school” of the psychic Order of Death, is Atlantean. However, only once every last citizen is granted knowledge of their own full psychic potential as part of an initiation upon choosing to join the Order can one be said to be practicing the idealized form of psychic Democracy. Those who are unaware of the psychic conspiracy, and those who refuse to participate in the agenda of the POD, that is, to restore Atlantean Democracy, are simply considered the slaves of those who

belong to these movements, who adopt these strategies, and who value these goals. These slaves are, collectively, called the "Cult of Sleep." Ideally, no one will belong to the Cult of Sleep following the "global awakening" planned for 2012. Following then, all will be psychic citizens of the POD's restored form of Atlantean Democracy.

ii. the revenge of his followers against the assassins of Pythagoras

Perhaps more importantly to those who follow the ways of Pythagoras than his ideals of Atlantean Democracy based on #-theory, is revenging his death against those who murdered him. Pythagoras, like Hiram Abiff, Caesar and Jesus, was murdered by his own confederates, and his secrets by them stolen. In the case of Pythagoras, his secrets were those of the Hermetic occult of his day, and according to the histories of the Alchemists of the Dark Ages, the secrets of Hermes at that time were the secrets of immortal life through self-controlled reincarnation. When Pythagoras was killed, it remained unclear how, or if, he would return, however those of his own ilk who had killed him were already running affairs on earth behind the scenes over the many generations of men by the time of the murder of Caesar. Since then, the reincarnation of Pythagoras, in the form of the "Second Coming" of Hermes Trismegistus, has become the primary fear of the inner-priest-craft behind the psychic empire of Catholic Christendom. They have turned this fear into the subjugation of their people by associating the "Second Coming" with the "End of Days."

- the concept of reincarnation over the finality of death

The knowledge of how to live on in another body following the death of anyone's mortal shell gives the power of earthly immortality to any who wield it. It is said there are two types of people whose souls reincarnate: those who are evil and who do not choose to do so, and those are good and yet do choose to reincarnate. The evil sort of souls are those who comprise the majority of the population of those alive at any given time because they include both those who do not mean to reincarnate as evil, but who do so on accident while living an otherwise good life, as well as those who willfully commit evil acts during their lives, knowing they will return to rule again in another form after death. The few good souls who reincarnate do so as Boddhisatvahs, or Mahatmas, and comprise the innermost, Pythagorean aspect of the psychic Order of Death. Some have called them the "Ascended Masters." While the few, good souls that reincarnate only interfere with the governmental chaos of the evil majority of those few who can reincarnate at will at specific events in history, for the most part the law is left up to those who enforce it, and those who do, do so only to secure their own benefit. In short, most of the time, evil reigns.

- the concept of self reincarnation over "salvation" or resurrection by another

When the majority learn the secret to self-reincarnation, then the number of good reincarnating souls will outnumber the number of evil reincarnating souls, and Atlantean Democracy will be restored. So long as only those souls who use their psychic potential in life are able to reincarnate into a body of their own choosing after they have died, then some of these sort will choose to do so as a leader to benefit mankind, and others will choose to do so to control and rape the minds of men, and the latter will outnumber and overpower the former. The secret of self-reincarnation has been kept by these evil souls despite all attempts by the good souls to reveal it to all mankind. The true method to reincarnation has been, instead, concealed behind the veil of a doctrine that "Jesus Saves," meaning that the value of the soul can only be judged by the Church or sold to doing the will of Satan. Of course,

all along, the inner-Church of Catholicism was the religion of Satanism.

iii. the assertion “only you can make your own soul immortal.”

The soul may reincarnate again if the life it lives in one body is of a morally degenerate sort, however, according to the doctrines of Pythagoras, it would do so into a physically or mentally degenerate form of body. This process may continue over many lifetimes, as the soul gradually descends the “scale” of “notes” on the cosmic “loom.” However, it is a universally applicable axiom that those souls who reincarnate into higher forms of body by practicing good morals in each life will outlive those who, by doing evil, perpetuate the de-evolution of their own souls. Thus, in the end, Good Will Win. However who are the Good? They are those who choose the bodies into which they will reincarnate by studying how to do this while alive. Some call this moral process “Alchemy,” however even if someone were to ingest monatomic gold, they would not become one of the eternal archetypes unless they also electrocuted themselves and died to their flesh. Thus, neither the “tree of Life” nor the “Tree of Knowledge” is the better pick, but both combined together is best.

b. the completion of the task of Pythagoras in forming his cult:

The goal of Pythagoras in forming the secret, inner-school within the psychic Order of Death of his day was not, as many would likely postulate, to divide the psychic Order of Death into a group of psychics who used their potential to convince their fellow psychics their own potential was inferior to theirs,’ and a second group of psychics who “pulled the strings” and controlled the first group. This was merely the goal in the short-term, for the first Aeon, and so this is what we have seen played out until today. The longer-term goal was Pythagoras’ application of sacred geometry and idealized #-theory to the forms of government, his contribution to the tradition of the Order of Death of the “Pythagorean” mission to “restore Atlantean Democracy.” Thus, by using “problem - solution” strategy and the method of an “inner-school” controlling a perpetually changing “outer-school,” the one, unified Pythagorean Order of Death has all along controlled the world’s events, and is now prepared to bring about the coming of the Second Aeon of Pythagoras’ grand plan.

i. the compilation of all modern theories into one school

During his lifetime, Pythagoras worked to establish a cult that could, over the next 2000 years, fulfill his goal of a global government that functioned in the form of an Atlantean Democracy. He also took necessary steps toward assuring what would be meant by the concept of “Atlantean Democracy” by drafting out geometrical diagrams with philosophical labels as a form of “shorthand” to describe all modern and at that time ancient cosmologies. As the diagrams of each religion’s cosmological process approached similitude, Pythagoras learned “right” from “wrong” in how to apply these labels, and to what forms or graphs. He quickly assembled a “crash-course” on all existent and then-ancient cosmologies comprised of these essential diagrams with their given symbolic labels, applying “sacred” geometry and idealized #-theory to the fields of astronomy, music, mathematics and philosophy. This curriculum has come down to us today in the limited surviving religious documents of the Corpus Hermetica, the rough ideas expressed in broad terms and vague, generalized concepts by Gnosticism, and the “Golden Verses” of Pythagoras cherished by the Akousmatikoi. However, it is mainly also to Pythagoras we owe the entirety of the philosophy of Socrates, the geometry of Euclid, the symmetric forms and quest for an ideal government of Plato, and the abridged metaphysics of Aristotle, which combined comprise the entire body of western science on which the

level of all current technological civilizations rests. It could easily be said that, without Pythagoras, there could have been no “Golden Age” of Greek philosophy, and thus no Roman Republic. It was the enemies of Pythagoras that employed the strategy of dividing one school against the other in order to destroy both, however the Pythagorean occult contributed exclusively to the formation of Free Masonry, and like a phoenix from the ashes, arose again as the torch upheld by the Illuminati.

- the realization of the goal of Free Masonry now achieved by all, not only select few

The goal of Free Masonry is to teach its applicants the arts of society, the so-called “Keys” of Masonry, that is, the tools upon which to do the “moral” work of bettering one’s immortal soul. In short, “Masonry makes Good men Better,” however in truth, Masonry teaches evil souls the way to achieve immortality is to follow the ways of good. Once all know this goal, that is, once all have achieved their own, full psychic potential, then Atlantean Democracy will be restored. Until this time, the select few remain in control, however their power dwindles and weakens as the masses of the public turn their attention away from the illusion and false-promise of the current conspirators toward the future goal of realizing the ideals of Atlantean Democracy.

- the basic knowledge of civilization is a tool in the hands of every living human

The preservation of “sacred” geometry, with Euclid’s 47th Proposition as its cornerstone, has been maintained by the esoteric mystery cults through until the present day. By releasing more and more of their wisdom to the public as time progresses, these secret societies have raised the levels of conscious awareness of all those in the public who are yet outside the fellowship. Now it is widely known the Masonic habit of enshrining Euclid’s 47th Proposition on an altar. However, many yet do realize the meaning of this, even among the brethren of the Lodge itself. Nonetheless, the tool exists, and is in the hand of the workers. Soon, the tool will be in the hands of all mankind, and the understanding of the way it works in the hands of only the few, the POD.

- the desire to strive to do the right thing is now known to everyone alive

Rarely is the question asked: “Did the Ten Commandments need to be written?” If so, it would only be to remind the Good not to murder the Evil, if only because, by committing an evil act in doing so, one would decrease their own natural life-expectancy to the age of their victim. The evil will never know better than to murder the Good, but evil will eventually perish long before the natural age of the good. Thus, all who are psychic now, and who ever have been, are so and were so because they recognize right from wrong. By recognizing right, we become psychic. By doing right, we become immortal. This much is already known and accepted by all, both the inner- and outer-schools of the west and those of the east, both the psychic Order of Death and the non-psychic Cult of Sleep, as well as, to a lesser extent, all animals, plants and elements of earth and space.

- ii. the re-conceptualizing of the goals for the select few

Once the level of conscious awareness of the entire population of the planet has been elevated to such a fine and high degree that humanity emerges from the chrysalis of the current form of flesh and blood, and all souls stand outside of time, the select few who will play the most important role then will be they who understand how to work and maintain the level of the soul, and how to prevent it from dying. This will mean the recombination of the Akousmatikoi with the Matematikoi to form a new Order

that cannot yet be entirely conceptualized, aside from the realization of the forms of Atlantean Democracy. In short, the only small group who will retain dominant power over the remainder of the population will be those who are most qualified and best suited to fulfill the goal of restoring Atlantean Democracy. The primary goals of Atlantean Democracy are to insure that such a group can never come to total power.

- insuring no one, nor any one organized group, can assume authority over all.

Once every 24,000 years, for 2000 years, a terrible oligarchy will rule over earth. According to the Pythagorean plan for the POD's agenda, this Aeon occurred between the year zero and the year 2000 AD. This first aeon, during which the two rule the five, will be followed by a time when the four rule the three. Because the majority will rule the minority, there will be peace for the next 2000 years. Thus, the good of the select few and the good of the majority will both dissolve into the good of all: that nothing impede the practice of Atlantean Democracy.

B. regarding the life of Pythagoras:

Now it is time to turn the course of this discussion toward the primary matter at hand: a careful consideration of the life and times of Pythagoras himself. In this portion, I intend to assert some theories that, while they may have basis in comparing facts stated by one source to those stated by a second source autonomously from the first, are new to the scholastic study of the subject herein under consideration. By comparing the exoteric, classical historical descriptions of Pythagoras with the additional, esoteric, Free Masonic descriptions of him, we can arrive at a fuller picture of the man, his life as a whole, and his impact on history.

1. his parentage

Let us begin our examination of the life of this man with an inquiry into the lives of those who sired him as a baby and raised him as a young child. His parents, Mnesarchus and Parthenis, were commoners. They were not members of a royal family, as in the similar myths regarding Jesus Christ and Siddhartha Guattama Buddha. His father was a Latin speaking Italian in pre-Roman times, and his mother was most probably a Greek and a member of the middle-eastern class of priestesses called "Temple Prostitutes." There are some parallels between the conception story of Pythagoras and that of Jesus Christ, however this may be attributable to the fact that Jesus' parents were supposedly of the Essene sect, and the Essene sect were supposedly devout worshippers of Pythagoras. In either event, the apparent similarity is most probably fictional in both cases, and bears attention here only as an anecdote.

a. the role of his father: Mnesarchus

Mnesarchus, seems to have had more hand in raising Pythagoras, however he ultimately seems to have had less psychological influence on his son later in life than did the boy's mother. Mnesarchus was a traveler, and so, by all Masonic accounts, was Pythagoras, but it was his mother who was interested in the occult, and that accounted for Pythagoras devotion to learning that, again according to the same Masonic sources, give grounds to speculations of his initiation into the mystery cults in every land to which he journeyed.

i. associated with mercantile trade, business

Mnesarchus was a merchant. He traded across all of Phoenicia, spoke many languages, and bowed to the cults advised by his wife, whom accompanied him on his many travels. As a merchant of the time, Mnesarchus would have been skilled enough in math to handle currency exchange rates on sales, and might have picked up some navigational techniques of navigation by geometry while he traveled across the Mediterranean Sea. He could not be classified as a great mathematician and geometer, however, which is one characteristic trait that uniquely defines the story of Pythagoras: that he was born to parents of lesser intellect, and that he would achieve greater goals than his parents could have imagined.

ii. hailed from Croton (in Italy)

The birthplace of Pythagoras is in question between the scholastic and speculative historians of today, however the residence of his father in Croton, Italy, is not. Croton was a frequent contributor of winners at the Olympic games of the Hellenic era, and an important port city on the Ionian sea in southeastern Italy. It was originally a colony of Greece, however by the time of Mnesarchus it was ruled by an independent Council of 1000. Croton was also known, though more so subsequently than prior to his life, for its great physicians and healers of the body using medical arts. While Mnesarchus could be considered a “metropolitan” man of the entire ancient world, he considered Croton his home and, in likelihood, was born there himself, although history has recorded nothing of the parents of Mnesarchus.

iii. journeyed to Delphi, Syria and Phoenicia

Primary in Mnesarchus life, both before and, presumably, after the birth of his son were his travels to foreign lands as part of his business of selling traded goods. Mnesarchus would have been fluent in several dialects, known the language of mathematical currency exchange rates, and always returned home to Croton, Italy; however he also would have lived a life of eclectic luxury, sustaining a home even while away on long trips by being able to pick out exactly what merchandise he could buy while abroad that would fetch the best price back home. He doubtless was in possession of many exotic items for some short period of time throughout his life. In brief, Mnesarchus lived a life of many stories, and enjoyed sufficient enough financial success to spare the time in which to tell them.

iv. taught his son Persian Zoroastrianism

There is some speculation that, because it is rumored in legends that Zoroaster was the name of the person who taught the religion of Persia to Pythagoras, but that history records it could not have, chronologically, been the same person as recorded as Zoroaster himself, the founder of that religion, then the Zoroaster who taught Pythagoras was not named Zoroaster, but was someone who had achieved the level of master of their own local cult of Zoroastrians. To this effect, insofar as Zoroaster was, by the time of Pythagoras, a titular reference to community rank, as we see such methods employed later by the Pythagorean Essenes, we can propose, however tentatively, that it was Pythagoras’ own father who was the “Zoroaster” who instructed his son in the religion of Ahurah Mazda’s incarnated heir. The initiation of a son by their own father was in keeping with the practice of both contemporary Zoroastrianism and subsequent Hermeticism, both of which it is known Pythagoras himself had contact with. If this hypothesis is correct, and Mnesarchus was a Zoroastrian, it does not necessarily mean that he was one before Pythagoras’ birth, nor at the time of his conception, when he visited the Delphic Oracle in Greece with his wife. An equally spurious or coincidentally true argument could likewise be made

that Mnesarchus converted to Zoroastrianism at Pythagoras' birth as that Mnesarchus himself even was the same "Zoroaster" whom history recalls as the first and most influential teacher of Pythagoras.

b. the role of his mother: Parthenis

Next we turn to an inquiry into the role of Pythagoras' mother, Parthenis, whom seems to have had a more prolonged influence on Pythagoras as an adult than the short-term impact made by him in his youth by his father. This should be considered remarkable particularly considering that no mention is made of Parthenis in the whole lifetime of Pythagoras. Following his birth, there is no mention made of Pythagoras' parents by history at all, and what we can ascertain of their influence on his life only gives us enough data to speculate on the role of his father. No mention is, nor inference can, be made regarding Pythagoras' mother following his birth, and yet we can say that she more strongly influenced his lifelong mindset than his father. This raises the question of: did Pythagoras' mother die at his birth? For this question, history leaves no answer, and only speculation can fill that void.

i. consulted the Pythoness Oracle of Apollo at Delphi, told was with male child

It is implied in the language of modern historians that it was at Parthenis' request that Mnesarchus attended the Temple of Apollo while the two were traveling in Greece. We have already seen that Mnesarchus was a man with an open-mind for new things, new experiences and new adventures, so it is impossible to ascertain if Mnesarchus himself particularly shared the faith of Apollo or not. However, it is further implied, if it was indeed at his wife's behest that the couple visited the Oracle, that she may have had some prior contact with the priestess class of Oracles there. Also, whether or not the married pair knew they were with child or not is contested, though ultimately irrelevant compared to the fact that the prophecy specifically predicted a male child. Besides these details, the rest of the details of the story agree on all accounts with the prediction made by the ascetic yogi at the marriage feast of Sati and the father of Siddhartha, that, essentially, the pregnant mother would give birth to a child that would grow up to change the entire history of society.

ii. instructed to abstain from sex with her husband during the pregnancy

Given by a Masonic scholar as one of the chief similarities between the mythical Nativities of Pythagoras and Christ, however not mentioned in the university publications on his history, is the idea that Parthenis was instructed to not have sex with her husband while she was pregnant, lest it, according to superstitious custom, interfere in the prophecy of the baby being a male child. This process, regardless of whether recommended by the Pythoness of Delphi or not, is part of the Isis cult of southernmost Egypt, and was subsequently adopted as part of the "Community Rule" of the Essenes at Qumran. This insures the baby a "virgin birth" alike Horus, posthumous son of Osiris.

iii. changed her name to Pythasis (Python - Isis) at her son's birth

It is also a matter of speculation if the couple, in either case, followed this injunction of abstinence, however, and again either way, the baby was born male and this event was of such significance to the couple that Pythenis name was changed to Pythasis. However this anecdote leads to confusion on the issue of if Pythenis and Pythasis were really the same woman, or if Pythenis and Pythasis were really two separate individuals, the wife who bore Pythagoras to Mnesarchus, and Pythasis Mnesarchus'

second wife who helped him raise Pythagoras, her stepson. The reason for doubting that Pythasis and Pythenis were the same woman was that there is no further mention of Pythasis in the role of mothering Pythagoras. This conjecture, however, is even more speculative than that Pythagoras was born from a virgin.

2. his birth (~600-590 bce)

What we know of Pythagoras' birth concludes what we know about the lives of his parents, after which time they are effectively both excluded from Pythagoras' life story. From the start, there are contradictions and disagreements between the exoteric, official historians and the esoteric, occult historians. According to the outer-school scholars, Pythagoras was born in Samos, an island near Greece. According to the Masonic scholars, Pythagoras was born in Sidon, a province in mainland Phoenicia. In either event, it is agreed by both that Pythagoras was not born where he would later grow up. This means that, when Mnesarchus and Pythenis heard the prophecy of the Oracle at Delphi and the birth of their son at most nine months later, either in Samos or Sidon, both times they were abroad and not at home. Whether they were on separate trips each time, or whether it was on the same longer journey that both events occurred, is a matter for further speculation.

a. occurred in either Sidon (in Syria) or in Samos (in the Aegean)

While Samos boasts the popular historical claim to being the birthplace of Samos, an island off the Attica Peninsula, Masonic scholars assert his place of birth was in Sidon, a town in Syria, north of Samarita. Regardless of his actual place of birth, all scholars agree that Pythagoras was born while his parents were away from the town where Pythagoras would be raised and which he would call home most of his life, Croton, in Italy. It appears the disagreement between the scholars of colleges both visible and invisible is due to the fact that Samos preserves the Greek tradition of Pythagoras as the predecessor of the "Golden Age" of philosophy in Athens, while Sidon preserves the Semitic tradition of seeing Pythagoras as a precursor of Christ. In Samos, they have long celebrated the birth of Pythagoras, while in Syria they have long cursed the birth of Jesus. I will leave it up to you readers to do the math.

b. his own accounts (five past lives)

Pythagoras describes his own nativity by exclusion of its significance on his early life, and instead substitutes what would come to be the foundation of his philosophy in his adult years. As recalled by Heraclides of Pontus, "Pythagoras used to say about himself that he had once been born as Aethalides, and was regarded as a son of Hermes told him that he could choose anything he wanted except immortality, and he asked to be able to retain, both alive and dead, the memory of things that had happened. He therefore remembered everything during his lifetimes, and when dead he still preserved the same memories. Later he entered into Euphorbus and was wounded by Menelaus. Euphorbus used to say that he had formerly been born as Aethalides and had received the gift from Hermes, and used to tell of the journeying of his soul and its migrations, recount all the plants and creatures to which it had belonged, and describe everything it had experienced in Hades and the experiences of the rest of the souls there. When Euphorbus died, his soul moved into Hermotimus, who also wanted to prove the point, so he went to Branchidae, entered the sanctuary of Apollo, and pointed out the shield which Menelaus had dedicated there. ... When Hermotimus died, he became Pyrrhus, the fisherman from Delos, and again remembered everything, how he had formerly been Aethalides, then Euphorbus, then Hermotimus, and then Pyrrhus. And when Pyrrhus died, he became Pythagoras

and remembered everything that was just mentioned.” Thus, the five lives of Pythagoras (that he could recall), were 1) Aethalides, 2) Euphorbus, 3) Hermotimus, and 4) Pyrrhus. Finally in his 5th life, as Pythagoras, he recorded the other priors.

c. the accounts of others (divine intervention vs. rape)

Besides the confused facts of modern historians and the fanciful account of Pythagoras himself, there are the assertions regarding his birth that were made around the time it occurred by the people of both regions claiming to have hosted it. In Samos, the legend persisted that Pythagoras was not conceived by Mnesarchus, but by the sun-god Apollo himself. The dark side of this fable was the records of his birth by the Sanhedrin of Syria, where he is recorded as Yeshu, a predecessor and possibly a direct teacher of the later Jesus of Bethlehem. According to the one side, the event can be rightly attributed to divine intervention and a legitimate medical miracle. On the other side, the same event can be construed as a sorrowful tale of cuckoldry that would lead to the story of the bastard Christ.

i. divine intervention by Apollo, the Sun God, or, “the Angel Gabriel” over solar planetary attribute and thus also over “Sunday.”

According to the Samos-originating version of the story, Mnesarchus was not the father of Pythagoras. Pythenis copulated with a God, or rather, a priest in the cult of a God, and thus thought of as a living incarnation of their God. Thus, the God Apollo, in the form of a priest of his temple, raped the wife of Mnesarchus. In the Essene use of titular rank several hundred years later, during the life of Christ, the priest of Apollo corresponded to the title “Archangel Gabriel” because Gabriel was the Hebrew angel who ruled over the magic-number square (or Kamea) for the Olympic dignity of the sun. The demon of the sun was called Bel, Belis or Belial, as well as Sorath (whose name numbers 666 in Gematria) and Abraxas (whose name numbers 365). The day associated in Essene religious ritual with the archangel Gabriel was Sunday, the day after the end of Hebrew Sabbath.

ii. rape of the wife of a priest who was also a prince by a Roman soldier who is called Bar Pandera in the (Talmudic) records of the contemporary region

According to the Sidon-originating version of the story, the name Mnesarchus is, itself, a contrivance (similar to a “mnemonic”), and the actual father of “Yeshu” was a Roman soldier named Pandera. The accounts referring to this “Yeshu Bar Pandera” do not associate the time-period they are describing, at the time of Christ, with their own contemporary time-period. Instead, the stories written of the period of Jesus Christ are comparing the person of Jesus in the Gospels to his predecessor, by several hundred years, they say, “Yeshu Bar Pandera.” According to the Talmud of the Sanhedrin from the times of the life of Christ, this earlier Yeshu Bar Pandera was conceived during the absence of a Temple-Priestess’s husband, who was himself the Priest-King of the nation of Israel. The child evidently grew up to live a precocious life, stealing the “Name of God” from an Egyptian Temple and using it to work feats of magickal healing. According to the Sanhedrin of Jesus time, Jesus was like, but was not the same person as, Yeshu Bar Pandera. Thus, “Bar Pandera” has become a slur on Jesus’ actual proper name, “Ben Padijah,” meaning “Son of Righteousness.”

3. his travels

According to all scholars, both esoteric and exoteric, Pythagoras traveled. Beyond this, again, there is complete disagreement. Exoteric historians have Pythagoras

living in only three locations throughout his entire life. Esoteric historians believe he traveled very extensively prior to settling in the first of these three locations. It is generally accepted that Pythagoras lived first in Samos, near Greece, but spent the better part of his life in Croton, Italy, and only migrated to Metapontum, also in Italy, a short while before he died. Beyond this it is also widely accepted that Pythagoras must have traveled extensively to have accumulated a wide enough learning of all contemporary religions to initiate his Hermetic syncretic University in Croton. However, the exact dates and paths of his journeys remain a matter of complete contrivance by the apparent necessity to justify this later theory. In point of fact, it is likely that Pythagoras learned much of his later teachings while traveling with his father, Mnesarchus, on his merchant trading voyages around the Mediterranean. However, this is not what esoteric, speculative history recalls.

a. (according to Higgins' "Anacylpsis" and "Ancient Masonry") initiated into ...

Instead of the simpler explanation that Pythagoras learned of the Hermetic philosophy somewhere between his youth in Samos and his founding of his University in Croton, we have the popular assertions of Godfrey and Frank C. Higgins, comparing the travels of Pythagoras, Masonic figurehead, to those proposed by Theosophists of Jesus as a New Age figurehead, a so-called "Ascended Master." Thus, we have a long list of contemporary mystery schools, secret-societies and occult cults that Pythagoras may have encountered in his travels, and was probably affiliated with by the time he founded his Hermetic University. The Hermetic syncretism of all these contemporary schools of thought shaped not only Pythagoras' outlook on reincarnation, but also his decision to allow women to be initiates in his own eventual mystery school.

i. Elusinian mysteries of the Greeks in Attica

Because the mysteries of Elusis, by the time of the Greek "Golden Age" two generations after Pythagoras, pandered to the wealthy by requiring a donation before learning their mysterious rituals, the majority of those belonging to the emergent "leisure class" of Greece at the time of Pythagoras were Elusinian initiates. The Elusinian mysteries taught about the 7, basic Olympic dignitaries, associated with the planets in the greater mysteries, following a ritual "descent into Hell" by being literally buried alive in the lesser mysteries. The Elusinian rites were considered to be the Greek equivalent of the Egyptian cult of Isis, and were practiced by the priestess class of Oracles, such as the one at Delphi who prophesied the birth of Pythagoras, who worshipped Apollo. The "lesser mystery" ritual of burial alive is testified to by the underground Greek labyrinths and the Catacombs in Italy and is obviously a precursor of the Blue Lodge 3rd° ritual of Free Masonry.

ii. Egyptian Mysteries of Isis at Thebes

The Isis cult, known to have still been strongly operative in Thebes at the time of Pythagoras, probably had the largest influence on his Hermetic thinking, and explains the initial "mystery" of his name requisite to understand for initiation into his personal cult: Pythagoras = Python, or properly, Apophis, the Greek version of Set, nemesis of Osiris, as Ptah, the pan-genitor of the Universe in the ogdoad of Thebes. The Egyptian religion imparted many specific details to the Hermetic concepts expressed in Pythagoras' "Golden Verses," as well as to the mathematical solutions generally attributed to Pythagoras. However it contributed most to his concept of concepts of government, and the parable attributed by Timeas to Solon regarding the story of Atlantis by Plato is probably Pythagorean in origin.

ii. Babylonian mysteries in Chaldea

The mysteries of Babylon, involving the Anunnaki of their Sumero-Akkadian predecessors, were largely comprised of the use of talismans to ward off evil and to accomplish good for their wearers. Most of these talismans were magic #-squares, or squares comprised of a certain number of cells, with a different number in each cell that, when added along columns and rows to the numbers in the other cells of the square, would sum up to the same amount. The Babylonian version utilized later proto-Hebrew and early Aramaic letters in place of numbers, because each letter in the Persian alphabet was assigned a numerical value according to its order in the complete sequence of the alphabet. Where number sums totaled greater than the letters counted up to, combinations of letters were used to add up to the sum. This was the origin of Gematria. The 7 “Olympic Dignity” talismanic #/letter-squares were called the “Kamea.”

iii. Adonis in Syria

The myth of Adonis in Syria, north of Israel and Judea, was essentially a Hellenic Hebrew myth involving the “shepherd deity” previously called variously Tammuz by the Babylonians, Dummuzi by the Sumero-Akkadians, and Orpheus in Greece. The Greek religion of Orpheus was very influential from before Pythagoras, in the sixth century before Christ, to at least the second century AD, when it was finally stamped out as a pagan heresy. The myth of Adonis is the same as a male telling of the myth of Persephone, the Goddess venerated in the lesser mysteries of Elusius. Orpheus, Tammuz, Dummuzi or Adonis journeys into the Underworld to reclaim his fallen bride. The moral is essentially Gnostic: that we are born into a body of flesh and blood, but that before that, we were from a world Above and Beyond this material world we perceive while alive, and that, if we are able to, we will return to that world of spiritual light when we cease to be trapped in this skin. The cult of Adonis and of Orpheus was less strict in its adherence to the ritual of burial alive, and focused more on the central character of the male Tammuz or Dummuzi as the “Good Shepherd.” This angle would obviously also be incorporated into the later Catholic myths of Christ.

iv. Persian Zoroastrianism in Media

The religion of Zoroaster, emanating from Persia, was the major contributor to the religion of Gnosticism. Early Christian Gnosticism embraced the doctrines of Manicheanism, which established the concepts of Heaven and Hell as like the “home-bases” of the “war in the heavens” between the Essene “Sons of Light” and the Persian Daevas, or demons of Hades. The focus on the dualism between Light and Darkness by Manicheanism was, in particular point of fact, directly appropriated from the religion of Zoroastrianism, the religion of the “Son of the Sun-God,” or the son of Ahurah-Mazda, the “white wizard,” who was in eternal struggle with Ahriman, the Demi-Urge, who created this universe. According to Zoroastrianism, Zoroaster was the son of Ahurah-Mazda just as, according to Christianity later, Jesus was the son of God.

v. known as Yavancharya (the “Ionian Teacher”) by the Brahmins of Elophanta and Ellora in Hindustan

Finally, according to Frank Higgins’ work on “Ancient Masonry,” Pythagoras’ name is recorded in the documents of his time even as far east as India, or at the least

eastern Afghanistan, as the “Ionian Teacher,” pronounced by the word, “Yavancharya.” Although this assertion by Higgins seems the most profoundly dubious, it is also the most likely, because in none of the other contemporary schools would Pythagoras have come into contact with the Han dynasty Chinese Zhou Bi Suan Jing, which he would have had to be aware of to account for his knowledge from it of the so-called “Pythagorean” theorem triangle of 3,4,5 length sides, called still by the Free Masons to this day, “Euclid’s 47th Proposition.” The likelihood of Pythagoras’ ignorance of the Zhou Bi Suan Jing is actually less than that he traveled to Hindustan, and so Occam’s razor demands we accept the apparently improbable.

b. (according to Curd’s “Pre-Socratics Reader”)

Following the years of Pythagoras’ extensive travels as asserted by Higgins and other Masonic authors, we have the basic story of where he lived the majority of years during the rest of his life. To consult even the most basic of accepted historical texts on the subject, we turn to the modern brief pamphlet “A Pre-Socratics Reader” edited by Patricia Curd. In her brief summary of the accepted historical paraphernalia describing the life of Pythagoras, she asserts the common historical claim of Samos being his place of birth, elucidates on the duration he lived in Croton, and further asserts the ubiquitously accepted assertion that he died in Metapontum. Although Curd’s series of events does provide a rough chronology, it fails to account for the entire duration of Pythagoras’ long-life, as I shall describe further in a subsequent section of this discussion.

i. fled Samos ~530 bce to escape the tyrant Polycrates

We know from historical documents accepted by public scholasticism that Pythagoras was in Samos for several years preceding sometime around 530 bce, when he fled to Croton to escape the tyranny of Polycrates. However, the specific details of why Pythagoras left, under what circumstances, remains an unsolved historical mystery. The sixty years between the latest estimated date for his birth and the year when he fled Samos are nowhere described in the surviving chronicles of his life’s events. Although it is clear Pythagoras disagreed with the political doctrine of tyranny, it is unclear whether or not Polycrates of Samos was personally aware of Pythagoras himself. Therefore, it seems less likely that Pythagoras was exiled from Samos, as he would later be from Croton, by the government of his chosen hometown itself.

ii. lived in Croton (S. Italy) for twenty years

For twenty years following his self-exile from Samos, Pythagoras taught at the University for Mathematics which he founded in Croton, Italy. This University broke apart at the time of his death into the inner-Akousmatikoi and the outer-Mathematikoi, however during his own life, Pythagoras’ school was a single unified body of students and teachers. This University was the predecessor to the University of Philosophy in Athens during the Greek “Golden Age.” For the majority of time he lived there, Pythagoras was Croton’s favorite son, and he instructed famous local medical physicians in their art there as well. Croton was governed by a council of 1000 members, and by the time he was exiled, Pythagoras’ school comprised the majority of its members. Eventually, however, the influence of Pythagoras became so powerful in the society of Croton that he was feared as a potential tyrant, and conspired against by those who disagreed with his school’s practice of collective property-rights to all the school’s resources. This practice would later be kept also by the Essenes of Christ’s time, and is one of the many reasons we associate the Essenes with the Pythagoreans.

iii. fled to a temple in Metapontum

Finally, the crowds of citizens of Croton arose to drive Pythagoras from their town by fire, and by every account available, Pythagoras only very nearly escaped with his own life intact. He may have had Metapontum in mind as his final destination, or he may have merely stopped to stay there temporarily on a journey from Croton east toward Greece; this matter remains open to debate. At the temple in Metapontum we are told that Pythagoras ingested only a diet of equal parts honey, poppy and flour until, eventually, he died of starvation. The psychoactive properties of poppy, in its form as opium resin, were well understood even in Pythagoras' times, and, according to Masonic scholars, while on the influence of poppy he composed a long treatise on the valuable, healthy virtues of eating sea-onions. This work, of course, has not survived to the present day. More than this is not specified in any historical works.

4. his cult

Within the outer-University of the Mathematikoi, including all students and teachers of the Pythagorean course-material, there was a separate, second, inner-school of Akousmatikoi, Pythagoras' personal followers, even while he was alive. There is evidence that before one could meet Pythagoras in person, one would have to prove they were already a student at his school by reciting certain basic principles from each of the four Mathematikoi courses. Only once you had proven your skills in the learning of philosophy, astronomy, mathematics and music would Pythagoras grant you a direct audience with him. Thus, his first class of students formed a close circle of friends around him, the inner-Akousmatikoi cult of teachers within and behind the open student-body of the Mathematikoi University.

a. the inner-school and the outer-school

It is likely that, even during his own life, Pythagoras laid out the plot-line for how to play out the next 2000 years of human history in such a way as to ultimately benefit his own ideals. As such, Pythagoras should rightly be credited with founding the inner-Order of Death, comprised only of those psychics who understand Pythagorean theories on nature, humanity and human government. More than this, Pythagoras must have rightly predicted the way the "inner-school" and "outer-school" would have to interact over that duration for his goals to be achieved. Because it represented the final transition from the division that would follow his death to the inevitable reunion of these twin branches, he focused the primary attention of his own studies on the subject of reincarnation. Reincarnation, Pythagoras seems to have believed, would comprise the final conceptual model in the Aeon wherein the inner- and outer-schools were split. To this end, he studied it himself in secret.

i. evidence of initiation:

There is ample evidence to support the use by the earliest classes of Pythagoras' University of an additional, initiatory hierarchy into the inner-school's teachings. This hierarchy itself comprised the core curriculum of this inner-school, and none could pass who had not been shown the proper lesson for each level. At the head of it stood Pythagoras himself, and beneath him his first class of students, and beneath these teachers, their own students, and so forth. The "inner-school" teachings dealt with the science of applying the ideal #-theories to the schools of the mathematikoi coursework, so that the lessons taught the first students could be taught by them to a second class, and so forth; but the "inner-school" also examined deeper issues

concerning the meaning of life, the value of the soul, the concept of immortality and the topic of reincarnation. While the Matematikoi comprised the outer-school's curriculum, the inner-school teachers themselves studied the "moral" Akousmata.

- the "sayings" or "axioms" also acted as "passwords" or "tokens"

The Akousmata (moral sayings) served the dual function of also being the passwords or "sumbola" (secret signs) to access or prove one had already learned the inner-school's secret curriculum per each initiatory level. This contribution to the history of cryptography should not be taken lightly, since it led to the extremely intricate use of code-words employed in the literary composition of the New Testament. The Parables of Jesus are particularly indecipherable without such "midrash," "pesher" or "exegesis" as achieved by applying the use of code-words to them. Right Understanding of these code-words already, by the time of the composition of the New Testament, separated those who "knew" from those who did not. The changes in a sequence of code-words indicated the path taken by the interlocutor between the various levels of Pythagoras' initiatory cult and each of these level's lessons for learning.

- the anecdote of the Pythagorean who died at the inn

An interesting event is described by a later, Masonic scholar: some time after the death of Pythagoras and the expurgation of his cult, that is from during the 5th century bce to no later than the second century AD, a certain man stayed at an inn and, falling ill, came under the complete care of the innkeeper beyond his own means to repay him for this service, and then died. Before his death he instructed the innkeeper to paint a Pentagram on his door, and the next member of the order to which the man belonged who came along would repay the dead man's debt to the innkeeper. Within a year, this prophecy was fulfilled, and another Pythagorean member appears who told the innkeeper that he recognized the symbol and would be glad to repay his brother's debt to him. While likely inauthentic in the antiquity of this anecdote's origins, this story neatly sums up the acceptance, both at that time and since, of Pythagoreans as being a cult that used symbols which only members knew the exact meanings of.

- the writings of Philolaus, contemporary of Socrates, a century after Pythagoras

Although Philolaus does not make mention of an "inner-school" of Pythagoreans directly, the fact that he wrote publicly asserts his belonging to the public school of the Matematikoi. The Akousmatikoi had already by that time denounced the matematikoi as non-Pythagorean. Yet it is only via Philolaus that the correspondence between the schools of music and reincarnation is explained using numbers, which we know to be an application of Pythagoras' own beliefs. It is possible the strict split did not come until after the times of Philolaus, however either way, Philolaus' writings were his own applications of Pythagorean methods, while the Akousmata themselves were the sacred sayings of Pythagoras and his closest followers. It seems unlikely the Akousmatikoi were specifically renouncing the intentions and methodologies of Philolaus himself when they denounce Mathema as non-Pythagorean, at least not so much as they assert that any further study of its subjects beyond the strict observance of the exact teachings of Pythagoras himself should be undertaken in such a manner so as to not "add-on" any new ideas. This split is essentially the same as that between the Christian Evangelists, who were the first to preach the teachings of Christ to non-Jewish Gentiles, and the Catholic Church of Rome, which taught a "strict observance" of the "not one jot nor tittle"

canonization as the Latin Vulgate of the Gospels.

- the akousmatikoi's vow of silence

By swearing to not “add-on” any new Akousmata following the death of Pythagoras, the Akousmatikoi “keepers of the secrets,” of not only the “lost keys” for right and proper interpretation of all post-Hermetic syncretic religious systems, but also the ones who possessed the full understanding of these complex, Gnostic concepts, retreated into the role of the “Watchers,” the name for the Anunnaki pantheon of Sumeria. These latter-day Watchers may have formed the Essene cult of Qumran, comprised of the royal class of aristocrats in exile from Jerusalem and schooled in all the Pythagorean arts. The Essenes did not take a vow of silence, but did keep very strict codes of law regarding their everyday routines as a means of securing their most likely success in life of achieving a better afterlife at the time of physical death. These included dietary, marriage consummation, and communal property laws, all of which were identical to those espoused by the early Pythagoreans.

b. the “outer” school, or “University” founded by Pythagoras

In discussing the “inner-” and “outer-” schools formed by Pythagoras, we must begin first with the “outer-” school or public University that he established in Croton. We can imagine the architecture and lighting of this building however we wish at this point in history because, though the ruins of the Temple of Metapontum where he would die have been rediscovered in modern times, those of Pythagoras' University in Croton have not. It is an established principle that, to initiate the first group of members into his secret, inner-order, Pythagoras opened the doors to his public University, to recruit his initial roster of teachers from his own first class of students. The original curriculum of classes were all taught by Pythagoras himself. His own students formed the inner-cult of teachers over the next group of students, and so forth. Thus, the Akousmatikoi were the “inner-” school, and the Mathematikoi the “outer-” school, and the Mathematikoi were the first to be formed.

- during his life, Pythagoras taught the correspondence between:

The curriculum of the lessons taught in the Mathematikoi University of Croton, first by Pythagoras to the original Akousmatikoi, and then by the Akousmatikoi to the subsequent Mathematikoi students, involved four basic topics of study, however there were two different orders in which these lessons could be taught. Thus, Pythagoras, and subsequently the teachers at his school, taught simultaneously a class about Astronomy and a class about Philosophy, followed by a class about Music and a class about Mathematics, followed next by simultaneous classes about Mathematics and Music, and concluding with the dual classes of Philosophy and Astronomy. Thus, though there were four topics, there were really eight separate classes being taught. These eight classes covered eight different topics, two for each of the basic headings, and could only be learned by one person by taking the same set of classes first in sequence in one order, and then in the order opposite. Following are some assertions as to what was likely taught in each of these courses, which, it should be noted, could not have included anything like what we are taught in western civics classes today, because what we learn now begins with the Greek “Golden Age” of philosophers.

i. philosophy - ethics and physics

Under the heading of Philosophy, the first class taught in chronological order on this subject would deal with ethics and the second class in subsequent chronological

order taught on the subject of Philosophy would deal with physics. This is the order adhered to by Aristotle in his crafting of his works on “Nicomachean” Ethics, followed by the Physics and metaphysics. However, applying the secret key to reading the order of presentation for this curriculum held by the Akousmatikoi teachers, we see that ethics only comes first chronologically because those who attend the classes in order from Philosophy to Astronomy will learn ethics first, and those who follow the courses in order from Astronomy to Philosophy will learn physics last. The placement of the header subject of Philosophy as one of the twin simultaneous first and last topics is elaborately deliberate in that it establishes both the primacy and supremacy of this aspect of the schooling.

ii. polymathy - arithmetic and geometry

Polymathy, what we call today “mathematics” likewise was divided into two parts by topic, with the first class following ethics teaching arithmetic and the second class following astronomy teaching geometry. Arithmetic, that is, the construction of formulae using numbers and variables, expressing proofs as equations, etc. and Geometry, the depiction of these sorts of mathematical relationships graphically using lines, arcs, circles, etc. and labels that correspond to measurements of these figures, are both essential to understanding, yet both autonomous subjects of study than, the pure idealization of #-theory and its applications to such arts as Gematria, and the Cabala of “sacred” geometry in arts such as Geomancy. Thus, the application of these fields to the study of #-theory and “sacred” geometry was the core course curriculum in the classes taught to the first Akousmatikoi by Pythagoras.

iii. music - tetraktys and sub-contrary

Following the class on arithmetic was taught a course on the Tetraktys as the most basic system to categorize the first ten principles of idealized #-theory. Preceding the class on the application of transcendental ratios to “sacred” geometry, a class on the “sub-contrary” ratios was required. The Tetraktys of Pythagoras is based on an arrangement in an equilateral triangle of one point in each corner, two points between each corner along each leg, and one point in the center. This expresses the cosmic order of the four worlds, or levels of the Order, as the lateral stacking of 1 over 2 over 3 over 4. In the class on the “sub-contrary” ratios, the relationships between these 4 levels or worlds are explored as three forms of musical intervals. The octave expresses the ratio 1:2, the fifth note the ratio 2:3, and the quarter note the ratio 3:4. The class on the Tetraktys and that on the “sub-contrary” harmonics were both presented within the context of the art of music.

iv. astronomy - astrology and calendrical omens

The first class on one round of courses, the last on the other, the subject heading of Astronomy is considered equally significant to Pythagoreans as the subject heading of Philosophy itself. Astronomy, the art of interpreting the “Above,” determines both the ethics and the physics of Philosophy, the art of interpreting the “Below.” According to the basic Hermetic Principle already in practice among syncretic cultists by the lifetime of Pythagoras, the motions of the heavens Above shaped and determined the fates of all those in the world Below. To this end, the first Pythagoreans were taught the complete right understanding of how to read and interpret the signs of astronomical alignments of the planets and stars, that is, the art of Astrology, and the complete right method for understanding and interpreting the apparent omens and signs of world events around them at the time, that is, Prophecy. By right interpretation of the astrological calendars, the students were

taught to be able to predict when any given action would be most beneficial, and, most importantly, to practice the role of the priest-craft in knowing when the time is best to offer what kind of sacrifice to which God. The last class to follow the course of ethics, arithmetic, Tetraktys is Astrology. The first class to precede the course that follows “sub-contrary” musical harmonies, geometry and physics is Geomancy, or rather, generalized systems of accurate prediction. The concept of using the Akousmata themselves as passwords originates here with the understanding of calendrical omens, proper times for sacrifice, and watchwords all as a single set of “secret keys” called the “sumbola.”

v. akousmatikoi - religious “sayings” and moral “axioms”

The fifth wing of the Pythagorean ideological university was reserved solely for the first class of students, who became the first alumni of teachers upon graduating. This group was the “inner-school” Akousmatikoi who led the “outer-school” Mathematikoi. The Akousmatikoi kept as sacred the words and sayings of Pythagoras. These moral axioms were called “Akousmata” and thus their keepers were the “Akousmatikoi.” The chief works among the original Pythagorean Akousmata include the “Golden Verses” of Pythagoras himself, the comments of Sextus and the “Golden Sentences” of Democrates, among a few others. Their general content regards the best way to live a moral life in order to insure the soul will reincarnate favorably or transcend at the time of their death. The akousmatikoi function, essentially, as labels of the diagrammatic schema of the Mathematikoi. The most Holy Akousmatikoi was the collection of all the names and attributes of the ten sums of the Tetraktys.

- after his death, this single “University” split into the “inner” and “outer” schools

At or around the time of Pythagoras death in the Metapontum Temple, the Akousmatikoi, his closest disciples, distanced their own practice of idealism from the crude applications of the ideal #-theories and “sacred” geometries already by then being promulgated as the work of “Pythagorean” Mathematikoi students such as Philolaus. This began the split between the “inner” school and the “outer” school that has continued to this day as the dominant obsession within the psychic Order of Death. There are, by now, so many levels of “inner-” and “outer-” schools that the original design for the Hermetic “bund” of all cults and religions by Pythagoras seems almost unrecognizable as the fundamental core doctrine of them all. However, the Plan of Pythagoras has always been, since the time of its inception, only to keep secret, safe and hidden his ultimate plans for the final expression of ideal #-theory in the form of Atlantean Democracy, and to watch and wait in silence until the time was right to reveal them to everyone alive at once.

i. the “outer” school continued as the Mathematikoi, under Philolaus

The University of Croton was dissolved not long prior to Pythagoras’ death, however the class of students that disbanded from there had, within two generations, reformed the University in Athens, Greece. The original Mathematikoi curriculum, interpolating the importance of certain key #-theories, as well as certain specific shapes and forms of “sacred” geometry, had already been lost by that time, and so we have Aristotle’s chides of Philolaus, the contemporary of Socrates. If it was under the tutelage of Philolaus that the Mathematikoi’s true core curriculum died, then it was under Socrates that the Akousmatikoi’s inner-order agenda and strategies of radical rationalism were first conceptualized. Inasmuch as Philolaus was the final Mathematikoi, Socrates was the first Akousmatikoi.

- “Mathema” lit. means “study” or “learning”

The saying “polymath,” meaning “much learning,” as meant to imply Sophistry, was applied to Pythagoras by his own late contemporaries. However the “mathema” of the Mathematikoi ran much deeper than merely learning. By studying the methods of applying “sacred” #-theory to all nature, the first class of Mathematikoi at the University in Croton, Italy, who became the first teachers or Akousmatikoi, realized they could achieve superhuman feats of mastery, not only over themselves, but through study of idealized #-theory, over their entire world as well. By realizing that time is space, they discovered that to plan long durations ahead in time, such as duration of more than a single millennium, was the same as to project ahead to a point when all the heavenly bodies would be in different locations in space. In effect, they learned the method of choosing the bodies into which they would reincarnate.

- taught the concept of even #s as “unlimited,” and odd #'s as “limiters.”

What fragments we do yet have from the pen of Philolaus describes the formally Pythagorean Mathematikoi explanation of “odd” and “even” numbers as “limiters” and “unlimited.” Thomas Taylor, in his work on “Theoretic Arithmetic in three books,” expounds at great length on the system implied by Philolaus, defining evenly-evens, oddly-odds, evenly-odds and oddly-evens, in addition to the standard array of only even and odd numbers. However complex and intricate Taylor’s system is, it misses the original point of the system (which may, indeed be the fault of Philolaus, not Taylor), which point is: the odd numbers count downward, while the even numbers count upward. In essence, this explains the odd numbers as finitely recursive patterns, such as fractals, that are “non-generative” because they self-terminate in large “black spots” that, when rotated, form the shapes of strange attractors. Just so, then, the even numbers are “generative” because they auto-correlate to form Gnomons, or patterns that can be both infinitely self-replicated (like fractals without black-spots) as well as symmetrically tessellated and mapped onto surfaces (like the quaternions of the dark-spaces of fractals when rotated). Beyond as a vague expression for the universal concept of “counter-rotation” (or simultaneous rotation in opposite directions), the ideas of “even” and “odd” numbers in Philolaus’ mathema are of little further symbolic significance. “Even” numbers rotate clockwise, and “odd” numbers rotate counterclockwise. So the two class-structures of the Mathematikoi were set up to rotate either clockwise or counterclockwise around the four primary “spokes” of the wheel, or heading subjects for the class’s lessons.

c. the “inner” school, or “Monastery” founded at the time of Pythagoras’ death

The make-up of the “inner-” school was very different from that of the “outer-” school. We can best know the inner-school of Akousmatikoi, the personal friends of Pythagoras and the first class of his students, turned first class of teachers at his school, by their actions once they came to hold the reigns of power, after Pythagoras died. By the actions of their followers we can learn the motives of the original Akousmatikoi. To this extent, we can examine the extant records of the inner-Order of Death within the psychic conspiracy, for such the Akousmatikoi quickly became. The roster of deeds accomplished by the Akousmatikoi while serving as the OHO’s of the Order is alarmingly clear in one regard, across the entire board, that of their atrocity and hatred for human life. When they fall, as they shall at the final coming together of Pythagoras’ plan for the end of the first two millennia, then they shall take down

with them these negative attributes and thus end the sorrow they have inflicted. The Akousmatikoi are “anti-heroes,” that is, they are infamous and admired by alike evil. They are, apparently, playing the role of villain only for the reason that, “somebody’s got to do the dirty work.”

i. the “Akousmatikoi” took a vow of silence and rejected the mathematikoi

By ceasing to continue keeping any further Akousmata following the death of Pythagoras, it is likely the goal of his loyal Akousmatikoi was to enshrine their master under demi-deity status. The Akousmatikoi took the first steps towards elevating Pythagoras toward the level of God, and thus advanced the goals of the cult of Hermes, for such was the primary cult to which Pythagoras belonged. Thus, Hermes, the Greek messenger God, becomes affiliated with Harpocrates, or Hor-Pah-Kraat, the cherub of secrets and silence, via Thoth, or Tehuti, the Egyptian prototype of Hermes Trismegistus. The message is to keep silent the secret that you know nothing, and do not let on your naivety, lest you would risk losing the advantage of the moral high-ground. In the apocryphal saying of Mark Twain, “better to keep one’s mouth shut and appear the fool, than to open one’s mouth and remove all shadow of a doubt.”

- “Akousmata” lit. means “things heard,” similar to the latin “conspirare”

The newfound, public silence of the Akousmatikoi, inner-school of the Pythagorean University of Croton, at the time of their founder’s death did not indicate their complacency in their goal to manufacture and control all world events for the next 2000 years. Among themselves, the few loyal Akousmatikoi of the 5th century were busy planning out the details of the several empires Pythagoras predicted. First would come the weakening of Rome into a solely psychic empire, followed by its long and bloody rule for the entirety of the next aeon. In the final century would come first a public empire, made of “polished rust” as a display of their power by the, yet secret, economic elite. Following this would come the silent empire, the true conspiracy, the group of reincarnating souls who choose to perpetuate evil. With their failure, so too will fall through the event of the planned “Second Coming.” All of this the Akousmatikoi psychic-conspirators planned out, and so have their followers brought about. The words “Akousmata” (Greek for “things heard”), “conspirare” (Latin, “to breathe together”), and Cabala (Hebrew, meaning “received tradition”) are all ideologically synonyms for the concept we also know by the words “conspiracy,” “cabal,” and “Assassins.”

ii. the Akousmatikoi were considered the “Sages”

According to Masonic sources, it was Pythagoras who accomplished two pivotal feats in the formation of the Greek “Golden Age”: 1) he coined the term “philosophy,” meaning the search for or study of wisdom. 2) he “brought philosophy into Greece” by establishing a prototype for the University of Athens. According specifically to MP Hall, the anecdote proceeds as follows that, before Pythagoras, the followers of wisdom and seekers after enlightenment had all been called “Sages,” meaning those who know. Pythagoras preferred the humbler term, “philosopher,” meaning one who is attempting to find out. Thus, another way to put the phrases for the Pythagorean “inner-” and “outer-” schools than their proper names, as Akousmatikoi and Mathematikoi, respectively, would be to call them simply the esoteric “Sages” and the exoteric “Philosophers.” Recall also that Socrates and all those following from him labeled themselves “Philosophers,” preferring the term to the concept of “Sages.” Thus, again, by distancing themselves from the mainstream

of popular thought, the Akousmatikoi remained “Watchers,” outside of and orchestrating the play of history on the world stage.

- meaning they who have found “harmonia” (illumination)

The concept of the “sub-contrary” intervals between the four level sums of the Tetraktys was later called the “Harmonia,” meaning the natural, perfect attunement of the “Music of the Heavenly Spheres.” Thus harmonia was, from times prior to the “Golden Age” search for wisdom, considered the way to obey the Hermetic dictate, borrowed from Zoroastrianism, to “sing a song in silence.” Because Pythagoras also incorporated the spectral colors of light in the study of musical notes, the “sub-contrary” concept of “Harmonia” was also associated with the purely Zoroastrian, though later also Manichean, doctrine of light as vibrations alike but faster than those of sound. By some extremely Theosophical thinkers, it is believed that the form of physical healing taught by Pythagoras and practiced by Jesus was a form of Reiki energy-healing imported from the Ayurvedic pharmacopeia of the Jainist orient. This process involved a close-contact “laying on of hands” while intoning a certain sequence of vibrational sounds. It is unlikely this practice, in and of itself, has much medicinal value.

iii. the Mathematikoi were merely “philosophers”

Because the Akousmatikoi declared themselves “Sages” of the “inner-school” of true Pythagoreanism, and the Mathematikoi the “philosophers” of the “outer-school” that followed false Pythagoreanism, the entire curriculum of the Mathematikoi University besides the Akousmata themselves has become the domain of the conceptual realm of Philosophy. Philosophy in the broadest and most general sense is determined as any form of “gravitas” or “deep” thinking at all, and it is unanimously accepted that personal philosophies are like ass holes: everyone has one, and nobody thinks their own stinks. Thus, the Mathematikoi Philosophers are portrayed as perpetually chasing their own tail, alike the dragon Poimandres representing the constellation Draco depicted as the Ouroboros. Without the understanding of the real application of ideal #-theory to their various schools of learning, the Mathematikoi Philosophers were never fully able to achieve their own loftiest ideal goals. Thus the masses of modern “philosopher-kings,” that is, the “middle-class,” concede their own willpower to the “good” of society, as dictated to them by their distant, remote-controlling leaders because the “gravitas” of what constitutes “philosophy” has been so “dumbed down.”

- meaning “they who seek wisdom” (enlightenment)

Thus, the “philosopher” Mathematikoi were seen, from square one, as inferior to the silent Akousmatikoi, regardless of what these “philosophers” might accidentally say or do. The Platonists appeared like blind men in a dark cave, or like mute toddlers, to the Akousmatikoi “Sages,” and Plato’s own “allegory of the cave” did little to sway the Athenian jury who tried Socrates, the “gadfly.” Alike Cain, the Mathematikoi were subsequently tainted by the stain of a brand of shame, a mark made against them to express the right justice of their oppression. Subsequently the “Sages” were merely “philosophers,” and subsequently the agenda of the inner-school became the policy of the outer-school, and thus the Mathematikoi could progress to become the Akousmatikoi, but the Akousmatikoi would be ever ahead in their evolution than the Mathematikoi from each generation to follow. Thus, the “Sages” have sought to oppress the “philosophers” for 2000 years. The presumed goal of Philosophy is social enlightenment. Those who did not have the light of wisdom can, by learning

Philosophy, supposedly come to some dull form of understanding nonetheless, however only those who willfully contribute partake of the benefits of their own contributions to society. Social enlightenment, the movement toward rational idealism such as idealized #-theory, toward restoring Atlantean Democracy, etc. has been the goal not only since the Protestant Enlightenment era, but throughout the entire last 2000 years. Such was part of the plan designed by Pythagoras.

iv. three types of “Akousmata” (the Pythagorean “Y”)

Among the Akousmatikoi who doted on him during the lifetime of Pythagoras, they kept as their most sacred form the so-called “Pythagorean” triangle, but following this, the group inclusive of all triangles in general. The midpoint of the triangle they also elevated, by measuring the legs from each intersecting angle to the midpoint of the line of the opposite leg. This “midpoint” was the secret symbol for the much earlier Pythagorean version of the doctrine we now know as “Hegelian” dialectics. The fourth, midpoint on the triangle reflected depth, and implied the structure to be a tetrahedron. Thus, a fifth point was raised as the midpoint between all four angles and all four sides. This midpoint was associated, in the memory-castle of the earliest students of Pythagoras, and the first teachers of Pythagoreanism, with the Akousmatikoi as a fifth school in addition to the four of the Matematikoi public University. Each school (or subject heading) contained two courses (the twin classes occurring in opposite order), and so we see hear, a triangle is formed. The base of the triangle was the “subject heading” and the legs of the triangle the “classes” or “courses” per subject. In short, the Akousmatikoi Keys were comprised of the 5 triangles of the 4 Matematikoi schools and the fifth school of the Akousmatikoi, whose twin elements, the practice of Religious rituals and the teachings of social Morality, were known only to the Akousmatikoi themselves at that time. So it could be said, each school was an Akousmatikoi, and the combination of all the schools was the Matematikoi.

- that which is (the base)

According to the extent doctrines of Pythagorean theory, the first, primary type of Akousmata itself was a basic moral statement regarding the nature of the way things actually are. This type of statement asserts the absolute realism of the universal entirety as it occurs in the slice of a single nanosecond in time. It states regarding that which is true at the time for the individual and/or about their native society at that place in human history’s measurement of space and time, any given factual observation about the fabric of reality in and around it and themselves. In short, it asserts itself that it s that which is.

- that which should be (the right hand path)

Ascending from this most basic assertion of the Pythagorean dialectic on the right-side of the triangle, we find the type of Akousmata that assert a statement about the way things should be, as opposed to the way they are. This represents the antithesis statement to the preliminary thesis statement on that which is, or the reason things are the way they are. The proposal of a solution for this presupposes the current situation as either: A) a problem and a mess, or B) part of an ever-changing pattern called history in which we all take part. Also, the presumption of one’s own ability to predict what would be the best solution is premised on both one’s intellectual aptitude, and, but even more importantly, their social popularity. Thus, in proposing a change from the way things are to the way things should be is associated with “even” numbers in the system of Philolaus and Taylor, and with clockwise rotation

among the Akousmatikoi schools of the Matematikoi University.

- that which must be (the left hand path)

Following naturally next from the antithesis of the thesis is their merger in a synthesis that combines the best elements of both these two. From the opposition between “that which is” and “that which should be,” comes their summed solution as “that which must be.” Ultimately, moderation wins because compromise rules. The Akousmata of this type include statements asserting why things will always be a compromise between ideals and reality, as well as those attempting to account for the ways things are by explaining that they can, anthropically, be no other way. In most cases, the best way cannot (or is not) done, and the second-best option is considered the more likely to succeed. Such thinking promotes the Gnostic belief in Ahriman as the Demi-Urge. On the relative triangle of the Akousmatikoi this type of relationship applies to the leg descending on the left. It relates to the “odd” numbers of Philolaus and Taylor, and to the progression through the Akousmatikoi schools of the Matematikoi University following a “counterclockwise” motion from the top.

5. his personal philosophy

We can turn our attention now away from, again, the contemplation of the workings within the early Pythagorean cult and examine the consideration of what Pythagoras himself must have personally believed. We know, given the aforementioned caveat of inference, enough now regarding Pythagoras life and his cult to begin to flesh out the workings of his own mind. So, let us turn our focus inward on the Pythagoras who created the first school of western reincarnation theory, and let us begin to peel away the layers of his own interior personal thoughts. Let us attempt to read the mind of Pythagoras.

a. the harmonic of three

Throughout all of Pythagoras’ work, both regarding the Orphic religious, Hermetic occult tradition, and regarding his contributions as a mathematical genius beyond measure, pulses the steady current of the sum, integer and number of 3. According to various Masonic accounts cited by MP Hall, in the Pythagorean system of occult mathematics, the first counting number was three, because one and two were basic binary, and comprised a single unit, that unit being the sum three. However, when one incorporates the triangle as geometric expression of the number three, one will grasp the full scope of applicability of this concept to the whole scale of Pythagorean thinking. Three was considered the most basic form of number by Pythagoras.

i. the Tetraktys ($1+2+3+4=10$) yields three intermediary ratios

The Tetraktys form, or triangle of ten equal area unit-triangles, was definitely taught by Pythagoras in his earliest classes in the Croton University. However, it is also clear this pattern was invented long prior to its use by Pythagoras in his lections. What is a unique adaptation made by Pythagoras is the comparison of the ratios between the interval levels of the Tetraktys, when taken as a series of row, to the tunings of instruments for the creation of musical chords.

- originally called the “sub-contrary,” later the “harmonia”

The 3 “sub-contrary” or “harmonia” ratios occur between the 4 levels of the 10 sums of the Tetraktys. The ratios are (1:2) between the first and second levels, (2:3)

between the second and third, and (3:4) between the third and fourth. Pythagoras was the first person in the history of western civilization to notice that these ratios, which appeared to him from study of the Tetraktys, but which he also did not specifically invent, could be applied to the scales of music. In doing so he also created a specific tuning of music that combined several aspects from each form of the "Harmonia," however even more importantly, he created the school of music-theory.

- these three ratios are the octave (1:2) the fifth note (2:3) and the quarter note (3:4)

The musical octave is the division one to two, represented by a single, standing wavelength of frequency X, coupled with a second standing wavelength of frequency $1/2$ X. Likewise, the fifth note, being the most complex harmonic ratio, couples a standing waveform that is vibrated to $1/2$ X with a second standing waveform vibrated to $1/3$ X. This forms the "divine proportion": Phi, which I will describe in further detail subsequently in this discussion. The quarter note represents a standing waveform of $1/3$ X coupled with a second of $1/4$ X. Thus, the smallest waveform, divided into 4 coupled peaks and troughs, is 4 X the frequency of the longest wavelength, which can be taken as the basic unit. The grouping of these three forms of harmonic vibrational tones in musical tuning in "harmonious" relationship to the three ratios of numbers between the four levels of the Tetraktys was such a great discovery that it allowed him to advance his own assertions regarding the 3,4,5 triangle now known as the "Pythagorean theorem" triangle. Although the Pythagorean triangle and the three ratios of the Harmonia were never pieced together by Pythagoras publicly during his lifetime, the way they fit is obvious to anyone who has studied their forms thus far, and their unity spectacular.

- favorite saying: "Establish the triangle and the problem is 2/3rds solved."

According to a Masonic source, Pythagoras' preference for his own personal collection of Akousmata was not limited to only the publicly published "Golden Verses," but also included many sayings that exoteric history does not record. The bulk of these "secret" sayings of Pythagoras consist of the corpus mathematicum that would later be scribbled down, with modifications, by Euclid; the corpus Hermetica attributed pseudepigraphally to Asclepius; and the moral sayings of Jesus such as those collected in the Apocryphal Book of Thomas, the Twin of Christ. The problem with ascribing all these works to their obviously most probable author alive at the time they were first written is that they cannot be definitely attributed to Pythagoras because they were not published publicly during his lifetime under his name. Only his single contribution to Euclid's 13 books of the Elements of geometry of the 3,4,5 right-triangle remains as testimony of his vast impact on the movement of that time to codify a complete collection of all then known forms of measurement into a single, all-encompassing magnum opus. It was due to his choice to publicly publish some of his Akousmatikoi, the "Golden Verses," but to keep his other works on geometry, Hermetic religion and moral sayings out of print until after he died, that ultimately formed the split between the inner- and outer-schools of his cult.

b. the three worlds: "receptacles"

Pythagoras also applied the "Law of 3" to the realms of the clear light, the opaque or diffuse light, and the shade or shadow described in the religions of Ahurah-Mazdaism, Zoroastrianism and, by Pythagoras' time, the Orphic religion. According to the first, which was the religion of Persia, north of Babylon, before the newer religion there of Zoroaster, the "son" of Ahurah-Mazda: the clear light is the realm Above of spirits above, the dark shadow world of bodies in matter is Below, and

between them is the “divine gloom” (to quote Dionysius the Areopagite) of a moral “gray area” in which dwell all living souls. According to the second, the religion of Zoroaster itself, the realm of clear light above is the home of the souls that descend to incarnate in the material world, and that the relationship of the one, all-spirit mind inhabiting the realm of clear light is that of the good father, while the nature of the substance of the creation of our material realm by the Demi-Urge is purely evil. The Orphic religion of Pythagoras’ time then further adumbrates on this three-world model about the manner in which all souls descend, reincarnate for a time, then either re-ascend to the utmost heights of their capacity for consciousness, or else die off trapped in the tar of reality’s essence. Orphism elaborated on the 3-world model by the introduction of the concept of a Messiah, like Zoroaster, but who, themselves, reincarnates. This doctrine appealed to the young Pythagoras, and it was one of the doctrines he pursued most avidly early on. He was quick to adopt the doctrine of reincarnation, and apparently, to his dying day, accepted it as a fact and never relented his belief in it. The core root of Pythagoras extensions to the 3-world model can be described as follows:

1) the “Monad” or Supreme world, all is circularly moving Light (the triangle) (3:4)

The monad occupies 1/4th of the space of the Tetraktys. It is the All-Seeing Eye, the Eye of Providence, the Omniscience of God. The ratio between the Monad and the remainder of the other two worlds is governed by its area within the Tetraktys. The Masonic employment of the motif of the eye in a triangle above a pyramid with no capstone in the Great Seal of America symbolizes the supremacy of God to the work of Free Masonry, primarily, however it also symbolizes the supremacy of the Pythagorean triangle to the form of the tetrahedron, or the pyramid. Often, in later Orthodox Christian works of art, God has been depicted with a triangular halo to represent the triune mystical Godhead of Father, Son and Holy Ghost.

2) the “Archetypal” or Superior world, the 7 planetary mortal gods (demiurgii) (2:3)

Following this, and comprised of the ratio between the second and third layers of the Tetraktys, we find Pythagoras’ masterpiece of Hermetic syncretism, describing the descent of the souls from the clear light above and the ascent of the demons from the impure dregs below to do battle with one another in the intermediary inhabitation of our own souls, the “lesser heavens” in between. The Gnostic work “the Hypostasis of the Archons” lays out in bare-bones the perpetual cosmological and eschatological Apocalypse prevalent at the time of Pythagoras. It is in this middle-world where the Demi-Urge, leader of the throngs of evil demon hoards from Below, arises from the pit to do battle with the Archangel Michael, emissary of the “Second Coming” of the Good Creator God, ruler over Barbello, the Gnostic “Entirety.”

3) the “Inferior” world of the 12 zodiac shadows cast by invisible forms above (1:2)

The target audience Pythagoras hoped to draw into his personal inner-circle through their sharing in his outer-school were the brightest and most gifted minds of his era. While he assembled the curriculum for the outer-school, he set his first class of students to work on finding proofs for his doctrine of reincarnation given the 3-world model. It was agreed upon by the first Akousmatikoi and Pythagoras that in the same manner as the alignments of the planets and zodiac called Astrology governed the lives of ordinary men, so too did the realm Above that govern over the lower realm’s Astrological alignments. Thus, Pythagoras’ proposed model resembled Plato’s “Allegory of the Cave” model, however was based entirely on “sacred” geometry. According to the Pythagorean, 3-worlds model, the trinity superseded the

primum mobile, and the primum mobile superseded the firmament. In short, the circle of 12 zodiacal Aeons surrounded the triangle of $3 + 4 + 5$, which itself represented the 7 Planetary Olympic Dignitary, Kamea-Archons as measurements surrounding the shape of the trinity.

c. the Orphic religion

So it has been shown how Pythagoras' variations on it enhanced the 3-world model and contributed to the Corpus Hermeticum the bulk of what would, later, become the religion of Christ. However, in Pythagoras' time the doctrines of Hermes Trismegistus consisted of only the "Emerald Tablet" and "Poimandres." These comprised the occult doctrine of the most dominant religion of the day in the Croton region of Italy: Orphism. Thus, although he would have thought of himself as a Hermetic philosopher, he would have considered himself as aligned with the religion of Orphism. The Orphic religion was based on Orpheus, husband of Eurydice who, when she was tricked there by the deceptions of her sister Persephone, Queen of the Underworld, followed his wife into Hades even though it meant he could never return. The story of Orpheus and Eurydice is a variant on that of Persephone and Adonis, the "good shepherd" deity. This was, itself, a variation on the earlier myth of Tammuz and Ishtar, which itself stemmed from the Sumerian hymns on Nin-Gish-Kur-Gal, Dummuji and Lilith of Sumeria. These myths, along with the Isiac Resurrection cycle (of Osiris reborn as Horus through the magick of Thoth) in Egypt, all essentially tell the same story as described initially as true for Hermes, and then subsequently attributed to Jesus Christ. Orpheus was considered the God of song, and the span of his religion stretched from between the end of the reign of Greek Dionysus in its beginning to the beginning of the reign of Roman Bacchus at its end. The Orphic religion was, for men and women both, what the Mysteries of Isis were for temple priestesses only.

i. the conscious mind as outward health and developmental level of the soul

Chief among the assertions espoused among the Orphics at the time of Pythagoras was the set of axioms regarding the relationship between the natures of the soul and the mind. These Pythagoras seems to have embraced with vigor and adopted as his own ideas as well. The most immediately obvious of these assertions was the axiom that the mind was the outward manifestation of the soul. Thus, it was seen as possible by means of "miracle" that healing a person's mind could be accomplished by simply calming their mental energy, that is, the aura of their soul. The extension of this process into the body (even to raise the dead) remains the stuff entirely of mythology and has not yet been put into medical practice on this planet. The goal in teaching of the mind as the mask worn by the soul was to encourage the belief that, by choosing our own reincarnations, we ascend through our own natural evolution faster, and will transcend to heaven sooner.

ii. the soul as inhabiting inside all living (and to a lesser extent inanimate) things

All souls, or auras, are comprised of energy. This energy forms a unified field throughout the entire local universe. This "microwave background radiation" (also called "Zero-Point Energy" and "Quantum Foam") comprises the fabric of our space-time continuum. It is through the fabric of this veil, from the world Above and beyond our local universe, that emanations of light reflect within the incarnation of living beings, and that these reflections of light, like sparks, will naturally disintegrate into base matter, that is, ashes to ashes, dust to dust, unless they are reunited with their source, the Higher Light beyond the Veil of the Abyss. However,

more important than even the salvation of your own soul from the tridents of Hades is the notion that this entire unified field of ether can become clearer or darker all at once, for all souls, those living, those unborn, and those dead as well.

iii. the soul as born from and ultimately bound to return to the realm of spirit, above

The natural progression of the incarnate soul or “spark” of life is to reincarnate several times, ascend the ladder of complex life-forms, transcend the flesh and blood physical body, and then return to union with the Godhead. The “spark” of life, the unique signature energy-pattern of the individual’s soul, is a creation of both the realm of clear light Above and the morass of dark shadows Below. It contains the elements of perfect geometry that define the realm of spirit, and it contains the base matter-energy static electrical charge. The body is purely base matter, comprised of the lower elements of molecular bonding to form organic DNA. The body is merely a vessel, animated by the will of the soul, or the mind.

iv. the realm of spirit: the dissolution of self into Oneness with the “Monad” of Light

The dissolution of the ego, or the mental-self, from attachment to its existence in its immortal form as a soul, aura, guided by a will power over the instincts of the flesh, is the final transcendence of form between the bodily self and the one True God. The energy of the soul’s body stays behind in this universe, but the geometric pattern of the individual self “steps over” across the threshold between immortality within a finite universe, and eternity outside the time of the trans-finite multiverse. The self as mind continues to exist throughout all of this, however the closer one approaches to union with Godhead, the more in line, tune and harmony their, apparently, “own” thoughts will be to the actual divine will of the parent-universal Pantocrator.

d. the application of philosophically meaningful labels to extent mathematical forms

Before their dislocation, the twin schools of Pythagoras: the Akousmatikoi and the Mathematikoi, worked as one toward the same goal. This goal was the creation of a collection of universal keys - certain diagrams labeled in certain ways - that would describe and explain the entire nature of the universe. The Akousmatikoi worked on gathering the labels for these diagrams, while the Mathematikoi worked on sketching them out. Exoterically, this is essentially as far as the project ever got, and at or around Pythagoras’ death the schools split apart and turned violently against one another. This practice, however, from before their division, when they were working together, is profoundly and uniquely Pythagorean. The recombination of various models with various sets of attributes was to be the goal of the innermost school of the POD all along.

i. the application of Orphism to the harmonic of three:

To the extent of a practical system, Pythagoras proposed the ratio of the three conditions of the soul as the “sub-contrary” harmonic of three between the levels of the 4 worlds implied by the Tetraktys. As such, he was forwarding the agenda of elevating the demigod Hermes into the Aeonic solar deity Hermes Trismegistus, the son of Thoth, or the moon. The role of the “symbol of man,” the Pentagram, is literally pivotal here: Pythagoras took the harmonic of three and mapped it onto the dimensions of the 3,4,5 triangle. Thus, 3 was the measure of the realm of clear light, 4 of the realm of the souls, and 5 the realm of solid mass. To Pythagoras, furthermore, do we owe the concept of putting “spin,” either clockwise or counterclockwise, into the equations governing the properties of any given surface shape or solid form.

Thus, the model of Pythagoras is specifically triangular, and has motion either “clockwise” or “counterclockwise” around the sequence of its component sides.

1) metempsychosis: the soul transcends the physical only after many incarnations

The first assertion for the motion of the soul within the 3-level model is for it to only ascend upwards from its lowest point, or origin. The term for this process was, in the west, coined by Pythagoras as “metempsychosis.” The literal meaning of “metempsychosis” is the “super-soul” or “mind of mankind,” called commonly today the “collective unconscious.” It was believed by early researchers on metempsychosis, the theory of reincarnation in the west, that it was meant by Pythagoras to reflect contemporary Buddhist doctrines in India, China and Tibet. Thus the doctrine of reincarnation was adopted as a commonplace side-effect of the process of one’s personal, spiritual evolution.

2) reincarnation: the rebirth of a soul, formerly from one body, into a different body

If the soul passes upward, downward, or stays on the same plane level of its karmic role, or value to the communal good, reincarnation is the base of the triangle, or its hypotenuse: thus the lesser leg, metempsychosis, “runs” from reincarnation upward toward the point of transcendence while the longer leg, “transmigration” returns from Above to Below and marks the degeneration of the soul into a less complex form. The meaning of the base of the triangle of this philosophical model being the hypotenuse measuring 5 of a right triangle is to establish reincarnation as the case 5 out of 12 times. Even though this is less than half the number of times it could occur, it is still the statistical majority in terms of the other options available, because “transmigration” occurs 1/3rd of the time (4 out of 12 times), and “metempsychosis” occurs only 1/4th of the time (3 out of 12).

3) transmigration: the degeneration of an evolved soul into an animal body

Pythagoras was most vocal in his, apparently unique, besides Buddha, and possibly St. Francis of Assisi, belief that the “transmigration” of the soul could also wend its way against the primary, living current, and even if bound to only live out a shorter span of time, still capable of accomplishing great amounts of harm to others. Transmigration happens about a third of the time.

ii. the concept of “left” (counterclockwise) as odd #'s and “right” (clockwise) evens

The most uniquely Pythagorean thing about this arrangement is that it can be reoriented around its center by spinning it either clockwise (toward the right, or in the direction of the leg of length 3, measuring “metempsychosis”) or counterclockwise (toward the left, or in the direction of leg length 4, measuring “transmigration”). Thus, the spin of this model, left or right being called “odd” or “even” in the earliest examples, will determine whether one is going to ascend up the ladder of spiritual evolution by expanding the mind, or if one is going to slide down the rungs by narrowing their focus of concentration down to the shortest term of all available choices. This is why “even” numbers were compared to gnomons before, and said by the Pythagoreans to be “unlimited,” and why “odd” numbers were compared to fractals and said by Philolaus, the earliest Mathematikoi, to be “limiters”: because the right-hand, clockwise, “even” rotation is motion combined with the existing motion of time, in the same direction, while the left-hand, counterclockwise, “odd” rotation is motion against the direction of the existing motion of time. Thus, if one rotates the triangle to spin in one direction, evens, one will be following the

path of incarnations upward, and if one were to spin the triangle in the opposite direction, odds, one would be incarnating in a downward spiral.

iii. similarities / differences of this belief to Buddhism's wheel of 8 lokas

The belief in Avatars (forward-incarnating "hero"-cycles) and Atavisms (retrograde forms of mind or appearance due to the abuses suffered in a past-life) was a belief of the pre-Hindu Indus River valley Aryans or Vedics. The notion of these was later completely co-opted into the post-Zoroastrian mythologies of Manichean Ahurah-Mazdaism. The angels of good and demons of evil were both seen as being "djinn" (genies) or non-human, trans-temporal immortal souls that are not bound to bodies of flesh and blood, as we are, but who can assume any form they like at any time. Usually, the west includes the doctrine of the "right-handed" angels and "left-handed" (or, latin, "sinister"), but excludes the definitely Pythagorean assertion of atavistic transmigration, while in the east the opposite practice holds sway, and the Buddhist assertion of the Wheel of the Lokas including animalistic reversions continues to perpetuate the Shinto / Jainist / Hare Krishna myth, indigenous to the peoples of the Orient from pre-Aryan Vedic times, of animal reincarnation. So, the trefoil concept of Pythagoras was like a simpler wheel of the Lokas, that could also incorporate the traits of the Archons (as the kamea, or #squares) because it was based, rather than the 8-spoked wheel of Dharma Buddhism, on the 3,4,5 triangle.

6. his public teachings

By the teachings ascribed to him by history, those for which he was recognized and accredited during his public life, and those which yet bear the mark of his name today, we can assert further investigations into the character of the man of Pythagoras and the paradigm of his thinking. However, in dealing with these examples of his contributions to history, we must take the utmost of precision care not to upset the sleeping giants of scholasticism, who guard the ivory towers of academia. Lest we ascribe to Pythagoras an invention that was not really his own, or lest we speculate too far on the secret and private designs of Pythagoras, let us concentrate now exclusively on those most specific of his known contributions to the concourse of history, and not dally with anything beyond the least necessary. To this extent we must include the general Pythagorean theorem, the special case of the Pythagorean triangle in specific, some Pythagorean contributions to music theory, and at last reference again his Akousmata on reincarnation.

a. the "Pythagorean Triple" (3,4,5), (5,12,13), etc.

Because we are dealing in pure mathematical concepts, we are looking at the idea of the "Pythagorean triangle" not as the original 3,4,5 triangle with its accompaniment of disparate mystical associations. We are looking at all triangles, and labeling any as "Pythagorean" whose three leg lengths fit the "Pythagorean Theorem," which was established originally as Euclid's 47th Proposition using the mystical 3,4,5. Therefore, we see that not only the one right triangle will fit the qualification for classification as "Pythagorean" by this criteria, and that even the highly irregular triangle formed between three squares of area 5^2 , 12^2 and 13^2 will suffice to fit the mold given by the "Pythagorean Theorem" of Euclid's 47th. The mathematical "Pythagorean Triple," ultimately divested of any similitude to the original mystical 3,4,5 "Pythagorean Triangle," is the term used for any set of three numbers that the sum of two of their squares equals the square of their third, ie. is in accord with the "Pythagorean Theorem."

- any sequence of numbers satisfying the Pythagorean formula

According to this liberal application of the stipulations for comparing implied conclusions, we certainly find some proofs cropping up that would have baffled the mind of an ardent ideal number theorist like Pythagoras now being associated with his name. It seems unlikely Pythagoras was aware of the extension of his initial “theorem,” to include non-right triangles and, so far as we have now, there is no proof he approved of this practice by those in his school. Therefore, we do not need to further extrapolate upon this aspect of the “Pythagorean Triple” because it is not directly attributable to the man, Pythagoras, himself.

- any form of triangle with sides equal to the lengths of such sums

The application, again, to the form of right-triangle used in Euclid’s 47th Proposition, the so-called “Pythagorean Triangle” of 3,4,5 is all we can definitely say Pythagoras himself was aware of and had mastered. The application of his proposed “theorem” to other forms of triangles, Pythagoras himself did not live to see. Therefore, the inclusion of other types of triangles than the 3,4,5 right triangle would be inappropriate in a serious consideration of only those artful works which Pythagoras himself alone wrought.

- specifically the form of right triangle called Euclid’s 47th Proposition.

The only truly “Pythagorean” trait of the now, so-called, “Pythagorean Triple” attributed to Pythagoras remains, at the heart of all subsequent proofs, theorems and axioms, the 47th Proposition of Euclid and the specifically 3,4,5 right triangle. Thus, the more truthfully “Pythagorean” triangle of all those applicable to the “Pythagorean Theorem” formula is a right triangle with legs in the ratio of 3:4:5.

- specifically the form of that triangle with legs 3 and 4 and hypotenuse 5.

Because the proof for the “Pythagorean Theorem” given by Euclid using the 3,4,5 triangle only attributes the general form and properties of the triangle to Pythagoras, we cannot necessarily assert that the “Pythagorean Theorem” as proposed by Euclid in his name was ever even imagined by Pythagoras himself. However, lest we say absolutely nothing at all about the “Pythagorean Triple” or the so-called “Pythagorean Triangle,” we should state again the specifically mystical applications of the 3,4,5 right triangle to #-theory and “sacred” geometry.

- b. the Pythagorean Theorem formula ($a^2 + b^2 = c^2$)

In asserting that the “Pythagorean triangle” in its form as the 3,4,5 right triangle was the only form of such that was actually known to Pythagoras himself, we are only asserting what every schoolchild already intuitively knows: the “Pythagorean theorem” was most probably discovered as a universally applicable formula only after its proposition by Pythagoras, probably through the work of his students in proving it; the “Pythagorean theorem,” though first written only by the school of Pythagoras, as recorded by Euclid in Elements - Euclid’s collection of other people’s mathematical formulae and proofs, which itself was a project probably begun by Pythagoras by forming his school - does not mean that it, nor any of Euclid’s Elements, was even an originally Greek idea; and lastly, that Pythagoras’ own, most likely only, contribution to the school of mathematics he founded was the application to the “Pythagorean triangle” (of 3,4,5 and ancient origins) of the “Pythagorean theorem” ($a^2 + b^2 = c^2$) as a possibly more general axiom described by it. We cannot

credit him with the sole proof for this, nor can we credit his proof without accepting its more ancient origins, and so we can ultimately credit Pythagoras only with proposing the rule based on his proof, which rule later proved more generally applicable. It is said that Pythagoras “sacrificed a hectare” of wheat when he discovered the theorem he proposed as a universal rule. It is possible he foresaw, to some degree, the impact of such a rule on the history of the western sciences.

- probable origins in Asia

Though Pythagoras’ expression of the formula in algebraic terminology is given his name, its attempts to be proven geometrically began at least 500 years prior to the life of Pythagoras, during the Han dynasty in China. In Han China, the Zhou Bin Suan Jing study of the gnomon used, as one of its proofs for the universality of that concept, the 3,4,5 right-triangle that Westerners now call “Pythagorean.” Thus, it is more likely than that he discovered this triangle independently, that Pythagoras was aware of it from the Zhou Bin Suan Jing. However, the Zhou Bin Suan Jing’s application of this triangle uses a “twisted” geometric proof for the theorem Pythagoras later proposed algebraically. It does not appear that Euclid, in compiling his Elements, when he included his own geometric proof for Pythagoras’ algebraic formula, was aware of the Zhou Bin Suan Jing, because he neither included nor acknowledged any of the geometric proofs from it. Thus, while Pythagoras himself may have been aware of the “twisted” gnomon geometric proof used in the Zhou Bin Suan Jing, it does not appear anyone in subsequent Classical Western history was.

- the use of the “gnomon” extraction of the perimeter of a square in Aryan India

If we want to trace the “mystical” origins of the “sacred” geometrical 3,4,5 triangle, we can follow it beyond Pythagoras, to the Zhou Bin Suan Jing of China. The Zhou Bin Suan Jing, however, extrapolated this form of triangle from a study of the separate subject of geometry, the gnomon. Applications of the gnomon date back at least as far as their use in the architectural schematics of pre-Hindu Aryan Vedic India. Here, a smaller square was formed from a larger square by dividing a series of smallest square base-units from two sides of the larger square. The result produced, as the difference between these squares, a gnomon. The gnomonic area measurement could also be accomplished, as demonstrated in the Zhou Bin Suan Jing, in many other ways as well, one of which was by taking the square of 5’s area from within the square of 7 by rotating the area 25 square within the area 42 square. The resulting difference, or gnomon, in this case yielded the “Pythagorean” right triangle with legs 3,4,5.

- the derivation of the “gnomon” from the rotation of square within a square

The form of the gnomon that yields the 3,4,5 triangle is at least as old as the Zhou Bin Suan Jing of Han dynasty China. The recognition in the expression of this type of triangle of the algebraic equation $a^2+b^2=c^2$ is Pythagorean, but only by the time of Euclid was this recognized as a proof applicable to all right triangles, and only recently has this proof been extended to include other measurements of triangle on non-right angled surfaces. Nevertheless, to the western civilized mind, all of these ideas are lumped together under the general heading of what constitutes modern applications of “Pythagorean theorem” algebra, and the geometry of the “Pythagorean triangle.” Because Pythagoras probably learned of the “Pythagorean” triangle from the Zhou Bin Suan Jing, the geometric proof he, himself, would have been working with would have been the derivation of the gnomon from the rotation of the area 25 square within the area 42 square, yielding the gnomon as measured, in that case, by the 3,4,5 right triangle. The proof used by Euclid in his Elements was

probably a more popularly applied form in Euclid's time, two generations after Pythagoras, and was probably not applied by Pythagoras himself.

- the derivation of the "Pythagorean" triangle from the gnomon rotation solution

As such, in the Zhou Bin Suan Jing proof(s) that include or involve the 3,4,5 right triangle, although most deal with the rotation or "twisted" form of geometric proof, Pythagoras' extrapolation of the algebraic proof from these seems to focus solely on the shape we now know most commonly used as the geometric proof for the "Pythagorean theorem": the simple expression of the areas 9, 16 and 25 squares oriented around the legs of the 3,4,5 right triangle. While this geometric arrangement is expressed within the forms given by the Zhou Bin Suan Jing, the "Pythagorean triangle" proof we now know of today uses only the most "bare bone," skeletal outlines from these. This is why we associate the 3,4,5 right triangle with Pythagoras, although the applications of this to "mystical" mathematics, idealized #-theory and "sacred" geometry, we also know must have originated from his hand.

c. the application to the Tetraktys of the harmonic of three

To the minds of Masonic scholars, far more important than the application of their sacred symbolic use of the "Pythagorean triangle" from Euclid's 47th proposition - not to denigrate their veneration of the algebraic "Pythagorean theorem" as one among the infinite proofs of God offered by pure and "sacred" geometry, however, nonetheless even more significant to their own sciences - is the also more definitely originally Pythagorean contribution of applying the harmonic of three to the Tetraktys. The Masonic sciences include all of those taken for granted by modern western civilization as their foundation's cornerstone. These include the sciences of idealized #-theory, "sacred" geometry, and music-theory, to mention but a few.

- origins of western music theory, hence called "music"

The entirety of modern western music is based on the theories advanced solely, during his time, by Pythagoras. The western octave, pentatonic, half- and quarter tone notes owe the origin of their significance to the western use of music scales entirely and exclusively to the theories advanced by Pythagoras. And these were not theories originating in the vague geometry of another land. These were not even theories advanced at all in his own lands at his time. The scales for music used by the ancient world are very much different from those used in modern times. Even those used in the liturgical choirs of catholic high masses are not the same to the western ear as the standard cording used in modern popular music. Since the time of the Renaissance, music-theory has focused on the resurgence of scales that had, previously, been experimentally postulated solely by Pythagoras. Since that time, the Masonic sciences have focused mainly on making popular these specific chords and tunings to the western civilized ear. Such is the history of modern music-theory, which owes its origins to the theories created exclusively by Pythagoras.

- origins of western number theory, hence called "mathematics"

Also taken entirely for granted by modern western civilized minds is the important significance in their everyday lives of the presence of numbers. The concept that "all is #," authentically Pythagorean or not, has become so popular once again that the lines between mankind and machine have begun to blur. The study of numbers, the mathematical application of quantum measurements, has become a priest-craft unto itself, and the good declared by them for ideal # is considered by everyone to be

for the good of all. Now, at long last, we can finally imagine reintroducing the application of idealized #-theory to governmental forms and ideas, and thus achieve the restoration of Atlantean Democracy.

- origins of trans-Phoenician (Hebrew and Greek) gematria

Most important of all is the concept, mentioned only briefly by MP Hall, that the #-letter correspondence sequence, called Gematria, between contemporary Phoenician, later Greek and modern Hebrew was begun by Pythagoras. If this assertion is accurate, it is certainly the most significant, from the “mystical” point of view. The correspondence between the Phoenician languages of his time, which included early Greek, Italian Latin, old Hebrew and Aramaic, were all “Phonetic” and used simple symbolic pictographs to represent sounds. The ascription to each letter of a #, as used extensively in modern QBLH, while applicable after the fact to texts written before him, cannot, in practice, be traced back to before the time of Pythagoras. Hall’s assertion of this invention to Pythagoras remains, as of this time, only speculative.

d. other schools of thought and movements begun not prior to his time

This leads us into the discussion of contemporary schools of thought at his time which did not originate prior to him, but for which there is no immediate and direct link provided by modern popular nor Masonic scholars. Despite his invention of the method of collecting Akousmata, and its clear impact, via the Book of Thomas and the Peshierim of the Qumran Essene sect, on the tradition of western mystical writing, the importance of Pythagoras himself goes far too often unrecognized. In addition to what we do know can be credited to him, that usually is not, we could also add the entirety of western traditions that did not begin prior to his time, but with which he had no, now known of, direct connection.

- Greek philosophy in general, from the Sophists to the Socratics

There is no question among modern scholars that Socrates’ school, founded as the University of Athens by his student Plato, was the beginning of western philosophy. It is considered speculative to concede that “Pythagoras may have had some influence on Socrates,” nowadays, however it is at least popularly accepted as such. The writings of Plato are preserved in both the Nag Hammadi and Dead Sea Scrolls. During the early Christian era, all other sects than the study of Athenian Democracy, which was considered “secular,” were doggedly persecuted. Pythagoras’ own school, though a direct predecessor to, and obvious influence on, the school of Athens, was considered a “cult,” expunged from all historical records and rarely mentioned, never in a positive light. Socrates himself remained widely studied during the Monastic period of the Dark Ages. He was largely accepted as a precursor-type figure to Jesus, despite the commonality of both also being so clearly played out by the role of Caesar. I would assert this is because Socrates was considered, throughout the Dark Ages, a fictional contrivance of Plato. In truth, the inner-school behind the Catholic faith always secretly believed that there never was such a figure as Socrates, and that the character was based on Pythagoras himself.

- the “Corpus Hermetica” of all proto-Gnostic Hellenistic scripture

In addition to living after the last generation of Sophists and before the first of the Socratics, Pythagoras could also be credited with having personally composed the Asclepian contribution to the Corpus Hermetica, which comprises the majority of the body of that work. Prior to the lifetime of Pythagoras, only the “Emerald Tablet” - as

old as ancient Egyptian Thoth worship - and the "Poimandres" fable - believed to late Coptic or earlier Greek than his own lifetime, are known to have been in circulation. These comprised the sole and earliest literature of the contemporary cult of Hermes Trismegistus, much like the Manifesto and Confessio of the Rosicrucians in the late Dark Ages. What is contributed to this by the Asclepian literature could likewise be likened to the Age of Enlightenment that would follow the Rosicrucian-era cultism. The Rosicrucian literature itself professed to be the first re-continuation of the Hermetic tradition following the Asclepian literature, and supposed itself to be a continuation of that, long suppressed, school of worshippers of Hermes as God. The Hermetic Asclepius literature of Pythagoras' generation is now accepted to be the direct predecessor of Christ's "Sermon on the Mount." The practice of keeping the "Emerald Tablet" and "Poimandres" fable cosmology as the "Secret Doctrine" behind this moral parable may also have originated at that same time.

7. his death (~494 bce)

Although the cause of Pythagoras' death, generally accepted by the modern history of western civilization, is given as starvation, more than this is not admitted. Accounts, recorded only by modern Masonic sources, from his own era describe Pythagoras death as being at the hands of a mob stirred to burn the philosopher alive while he slept. The accounts of popular and Masonic history do not disagree on the fact that Pythagoras was driven out of Croton, where members of his school remained persecuted as a cult for at least fifty years. According to Masonic sources, this was because so many members of his school were members of the local government, a committee of 1000. Again, both popular history and Masonic history record that Pythagoras was betrayed in Croton by a petitioner for membership to his sect. The identity given for this person in popular history is "Cylon." It is recorded in the Masonic histories that his motive was not wanting to communalize his property, which was, at that time, a stipulation for joining the Pythagorean cult.

a. three primary accounts:

Thus, there are three known, primary events that we can describe leading up to the actual death of Pythagoras. First, we can look at the stated "facts" of each case, and then we can further speculate on the actual identity of the character of Pythagoras' spurned aspirant, whom history recalls as "Cylon." The fact of the later expurgation of Pythagoreans from Croton, nor the fact of that city's primary governing body being the Committee of 1000, are anywhere questioned. It seems clear, therefore, that sometime between his death and within fifty years, there were so many Pythagoreans in Croton they were influencing the votes on city-issues in a way that was considered unpopular by the public. This popular persecution began during Pythagoras' own lifetime, and led to his reasons for leaving Croton.

i. betrayal by Cylon, a rejected aspirant (refused to communalize his property first)

Popular history records the primary betrayer of Pythagoras as a wealthy politician, of the family-name Cylon, who was rejected from the cult of Pythagoreans. The decision to reject Cylon is recorded as having been made by Pythagoras himself. The reason given by Masonic sources is that Cylon refused to surrender his personal private property to communal ownership by the school. More than the status of the name Cylon is recorded by history otherwise. Cylon of Croton had been, many centuries prior to the lifetime of Pythagoras, an Olympian wrestler whom had, with the help of his stepfather in Sicily, staged a coup in Athens. This earlier Cylon was killed in the Olympian Temple of the Parthenon by a member of the same family who

later bred Democritus, a friend of Plato. Thus, the family name Cylon of Croton was so stained in the annals of Athenian history by the “Golden Age” that their records of the aspirant who would betray Pythagoras as “Cylon” are questionably metaphorical. More than this, history does not record the exact method of Cylon’s betrayal of Pythagoras, although it is stated in Masonic sources that he led a mob to a barn where Pythagoras and his closest disciples were sleeping and attempted to burn them alive.

ii. escaped fire of Milo’s house in Croton with his disciples, Archippus and Lysis

There are two accounts given in the Masonic histories regarding the fire. One places the location as the house of someone friendly to Pythagoras, named Milo, who lived in Croton, and specifically in Milo’s barn. Another source is nonspecific on the location of the barn, but agrees that Pythagoras and his disciples were in a barn sleeping. Thus both accounts would seem to indicate Pythagoras and his group were already in hiding away from the authorities of Croton already. When “Cylon” led a mob of villagers to burn Pythagoras’ group alive, the accounts of the two Masonic sources diverge from one another further. According to the source who puts the fire at Milo’s barn in Croton, Pythagoras and his disciples were killed in the fire. However according to the second source, which was nonspecific about the location of the barn, his followers made an exit for Pythagoras and he escaped, only to “later die of a broken heart.” Following the Masonic claim this fire occurred “at Milo’s barn, in Croton,” history records Pythagoras as in two further locations prior to his death. If the source citing the location of the fire is wrong about the location of the fire, as it was also in its conjecture Pythagoras died in it, then this fire may have occurred in either of the two other places where Pythagoras was known to have been. The first of these was Rhegium, Italy, and the second was the Temple of Metapontum, where he died.

iii. fled from Rhegium, Italy, leaving behind his disciple, Archytas of Tarentum

Following his exile from Croton, Pythagoras is known to have been in Rhegium, a port some ways to the east of Croton. Because it is somewhat unclear on where the fire in the barn occurred, it is possible that three of Pythagoras’ disciples were with him in Rhegium. It is known Archippus and Lysis were with him at the fire, and that Archytas was with him in Rhegium. If the fire occurred in Rhegium, then Archippus and Lysis were in Rhegium with Pythagoras and Archytas. If the fire occurred in Croton, it may have been that Archippus and Lysis died in the fire before Pythagoras arrived in Rhegium, and thus that Pythagoras was in Rhegium only with Archytas. In any event, Archytas stayed behind in Rhegium and Pythagoras continued on to Metapontum, Italy.

iv. death in the temple at Metapontum from starvation

Again, according to popular history, the cause of Pythagoras death was starvation. According to Masonic history, his death might have occurred in a fire. If this fire was what destroyed the Temple at Metapontum where Pythagoras died, or whether he died there of starvation, either way, his presence in a Metapontum Temple indicates he was seeking refuge there from his persecution in Croton. That Pythagoras died while unpopular in, and in exile from, his home in Croton is agreed upon by all accounts. The account of his death in a fire appears to have originated from authorities in Croton, and so the theory of his starving to death or, figuratively, “of a broken heart,” in Metapontum remains the most likely scenario. Metapontum was the last place Pythagoras was seen alive.

b. his age

Another point upon which all sources concur is Pythagoras' extremely long life. Born between ~600 (according to Masons) and by at least 590, as admitted by historians, Pythagoras died in ~494 bce. Even give or take, by conservative estimates, twenty years surrounding his birth and death, and day he was born as late as 590 and died as early as 470, he would still have been, by all modern standards of medical health, a decrepit old man when he died in Metapontum. The maximum possible estimate of his age when he died in the Temple would be over 100 years old. That he was in exile and a fugitive from the authorities in his own home of Croton is one thing. That he died either of starvation or in a fire means that he did not, even at that age, die of natural causes.

i. he was over 30 when he fled Samos

Historical records do not disagree that Pythagoras was raised, and spent the early years of his life, in Samos. Not all sources are specific on the exact circumstances under which he left there, although all those that make mention of this agree that he was at odds with the tyrant Polycrates. The one source that specifically states his age during this time frame is clear that he was over 30 when he finally left Samos and entered Croton. According to a second source of popular history, he lived in Croton for 20 years.

ii. by 50 he had established his school at Croton

Assuming Pythagoras was no younger than 30 when he arrived at Croton, his minimum age when he left would have been 50, since it is known he was there for at least 20 years. It is clear that, by 50, Pythagoras must have become well enough established in Croton to have started his school. It is more likely, from the accounts of his death, that he did not flee Croton due to persecution until only a few years, at the most, prior to his death. That Pythagoras' students hailed from many different neighboring lands may indicate that Pythagoras traveled extensively during this time, however it is unquestionable that, for the better part of his life, Pythagoras called Croton his home.

iii. he married at age 60 and sired 7 children with her

One Masonic source is given by MP Hall that asserts he married one of his female disciples. His age given at the time of this event is 60 years old. Her age is not known, though it appears she must have been considerably younger than him because, according to the same source, Pythagoras sired 7 children by her, a feat quite uncommon for any modern man of that age. We must, however, take into account this single source makes the reference in the context that Pythagoras allowed women to join his sect, and that neither it, nor any other historical records, give the names of this woman, Pythagoras' wife, nor the names of his supposed 7 children. It is an equal possibility that Pythagoras remained a bachelor his entire life, since no other records of the event exist.

iv. estimates of his life-span range from 80 to 100 years

Historical sources place Pythagoras birth year as 590, while Masonic source say this event may date back as early as 600 bce. Historic sources and Masonic sources agree that by 494 Pythagoras was dead. Some popular historians assert this exact date, while others leave the issue open ended, but concede that he did die at least 20 years before

his next known popular follower, the Mathematikoi Philolaus, was born, which was in ~470 bce. Masonic sources do not usually cite an exact span of years for his life, but do agree in the great extremity of his age when he died. This again makes his death so profound at this point in history, because his cause of death was not natural, but either self-inflicted, or by murder. The years of his life-span, barring this event, could yet have remained to be further numbered.

c. was Hippasus of Metapontum “Cylon,” assassin of Pythagoras?

Now, more than 2500 years later, we are able to finally bring to light an intrigue in the death of one of the greatest philosophical and mathematical thinkers of all time. Had Einstein been exiled and murdered in the 20th century, it could only compare to the scandal and infamy that must have surrounded Pythagoras in his day, for he had, during his life, the same influence on the affairs of the entire then-known world, was just as gifted a genius, if not infinitely even more so, for he founded the first commune devoted solely to philosophy in western history, and yet he died unnaturally, with no possessions of his own, and has been vilified by history as, at best, a cult-leader. If we were to have to postulate a suspect for the identity of “Cylon,” his betrayer in Croton, we would not have to look very far to find out about Hippasus. Nonetheless, history does not record such a connection, and does not promote Hippasus’ hand in Pythagoras’ death. Yet, due to the subsequent importance of such a betrayal by their own acolyte in the histories of Socrates, Caesar and Jesus, we must not underplay this possibility as being the cause, however direct, of Pythagoras’ death as well.

i. Hippasus (b. ~500), inventor of “irrational” #'s (in specific, the square root of 2)

Hippasus was a mathematician from Metapontum who discovered that the measure of an equilateral triangle with a single base-unit per side would have, as the measure of its hypotenuse, a number that did not exist as an integer, but could be called a “square root” because the hypotenuse measure could be expressed as the diagonal of a square composed of two such equilateral, single base-unit triangles. He attempted to use the Pythagorean theorem as a proof for this concept, but found only numbers equal or less than 2 could apply. Thus, he called the hypotenuse of the equilateral, square triangle the square root of 2, even though the length of the hypotenuse would not be numerically exactly the same as a square of 2 base-units, but would, instead, be equal to the diagonal of such a square. We know of this form of measurement today as “exponential” and have found it expands multi-dimensionally, such that the diagonal from one corner to its opposite in a unit-cube measures the “square root” of 3, etc. due to the number of dimensions, or lengths of measurements, that can be made of it. The “exponential” or “square-root of 2” expansion rate is associated with Pi and the “spiral mirabilis.” The scale of Hippasus’ discovery rivals the discovery much later by Fibonacci of the sequence of integers equivalent to the “phi” type of spiral. However, history’s records of Hippasus add up to a brief footnote in the annals of Pythagoras, whose “Pythagorean triangle” unlocks the “phi” type of spiral.

ii. at first rejected by the Pythagoreans as “incommensurable magnitudes” since all #'s were ratios of integers

The establishment of the Pythagorean University was such that it had the capacity to allow in willing members of high-standing who were willing to donate their estates of property, but also the capacity to turn away more able members of low-birth. This practice, while probably not the sole reason, is definitely exemplary of why the Pythagorean University of Croton was eventually routed by the citizens. It would also

explain the ease and alacrity with which the Pythagorean school, within only 20 years time, had accumulated such influence in the Croton Council of 1000. The result of this was that the Pythagoreans, if not even Pythagoras himself, rejected the proposition by Hippasus as well as the “application for membership” by Cylon. While the reasons may be different, the object of their shared rejection by the cult remains to connect Hippasus to Cylon. While little else is known of Cylon, it is widely held by modern popular historians that the Pythagorean rejection of Hippasus’ proposition led to the reason we still call all non-integer ratios “irrational” to this day. The rejection by the Pythagoreans of Hippasus’ proposition is, itself, almost as much of a tragedy as the death of Pythagoras in exile.

iii. studied acoustics and resonance, particularly the Pythagorean diatonic and comma

Hippasus’ applications of his “square root of 2” discovery had apparently been, for him, a similar watershed as had the discovery of the 3,4,5 triangle been to Pythagoras. He had apparently applied a great deal of study to associating the “square root of 2” or “exponential expansion rate” with the Tetraktys as a sort of sister-school to the Pythagorean study of the application of the “sub-contrary” to the study of musical harmonics. Because no known school of music studies a “square root of 2” based, non-integer ratio scale, and most western music is, instead, based on the octave, fifth and quarter-tones of the “sub-contrary” harmonic of three, we can see the impact on our development of the immediate and resounding rejection by the Pythagoreans of Hippasus’ proposition. His basis for research into harmonics was, indeed, the Pythagorean “sub-contrary” scales, and may have included also the “Pythagorean” diatonic and comma.

iii. published Pythagoras’ inscription of a dodecahedron in a sphere as his own work

According to the historical sources which record Hippasus at all, the crime the Pythagoreans accused Hippasus of was plagiarizing a specific shape that represented a much higher form of geometry than was even known by the time, two generations later, of Plato, and which was, to the School of Athens at least, anyway introduced to them by Socrates. Namely the dodecahedron, one of the five “Platonic” or regularly symmetrical solids. The special properties of the dodecahedron were considered the most mystical even by the time of Socrates, who uses it to associate with the atom of the ether, namely the exterior most shape of the entire cosmos. The bounding of a dodecahedron in a sphere is certainly highly advanced conceptual geometry for the time, and the attribution of it to Pythagoras himself is nowhere else corroborated. It remains a possibility that Hippasus was also responsible for this discovery.

iv. the anecdote of Pythagoreans throwing Hippasus overboard from a boat.

For these reasons, Hippasus was thrown overboard from a boat by the Pythagoreans to whom he had shown his “irrational,” exponential “square root of two” proposition. More than this history does not record of Hippasus, except that he was from Metapontum and that he outlived Pythagoras. If Hippasus was his primary opponent in Croton, and not, as history records, “Cylon,” then it would explain why Pythagoras fled to Hippasus’ own hometown and sought refuge in the local Temple there. However, because history records Pythagoras starved to death, but does not explain how or why, then we cannot definitely even call his death murder, let alone allow to become popularly accepted the Masonic record that Pythagoras was burned alive.

8. his early impact (fifth c. bce)

Pythagoras was remembered first and foremost as the first #theory philosopher in the history of western civilization. It was widely recorded how he studied numbers for their own sake, and simply because he loved doing it so much. His passionate obsession for the study of knowledge would deeply inspire Socrates, who lived a life of utmost leisure in order to spend the most amount of his waking lifetime engaged in the art of pure thinking. However, unlike Socrates himself, Pythagoras would make the first attempt at the type of social experiment that would later succeed in Athens under Plato, Socrates' student. The concept of a "University," or "school of learning," was a very liberal notion during a time of strict trade guildsman-ship. The concept of "Philosophy" as "study for the love of learning" was not only nonexistent prior to Pythagoras but is, among modern Masons, attributed first to Pythagoras himself. It can be argued that Pythagoras "introduced philosophy into Greece" even among serious scholars, but it could, moreover, be argued he be accredited with inventing trigonometry to the authors of modern speculation.

a. Philolaus, heir to the Mathematikoi (inner-school)

In the first century following the life and death of Pythagoras, a second profoundly Pythagorean teacher arose in Croton, and he published as many of the Pythagorean theories as he could. His name was Philolaus, and he was born twenty years after Pythagoras died. By attempting to popularly publish as Pythagorean a series of speculative arguments that can only be considered #theory, if not outright numerology, Philolaus established the original differentiation between the Mathematikoi, who were thence forth considered #theorists, and the Akousmatikoi, who renounced the Mathematikoi and who took a vow of silence. Since this time, the Akousmatikoi have become the outer-school of the Pythagorean Order of Death, but the inner-school, since the time of Pythagoras, has always dealt with the same subject that, prior to Pythagoras, had been the consideration of all the psychics the world over: idealized #theory and "scared" geometry as applied to governmental structures and forms of ideology, ala Atlantean Democracy.

i. born ~470 bce in Croton

Philolaus was born in or around 470 in the city of Croton. Even by this time, two decades after his death, the rule of Pythagoras over city-affairs continued, and much to the chagrin of the citizens of Croton. However, young Philolaus became attracted to these unpopular and "occult" ways of thinking held only by the moneyed elite. He began studying the core essence of Pythagorean thinking, and found in common to all the schools in the University the single common thread of idealized #theory. He pieced together all that he could of the teachings of Pythagoras on the Tetraktys, the "sub-contrary" or "harmonic of three" and the concept of "odds" and "evens" and published it, despite the ultimate likely unpopularity of it, as a manual to Pythagorean thinking.

ii. survived second wave of persecutions in Italy ~450 bce

Philolaus' book may have appeared at the center of the second wave of massive investigations and expurgations of Pythagoreans in Croton. At the time, among the Croton city government, the Council of 1000, this would have been considered an enormous scandal, which most likely also resulted in life-sentence imprisonment and executions. All of this occurred prior to the Greek "Golden Age" and, at the time, the study of idealism, particularly for its own sake, even if it was popularly accepted as wrong and a waste of time, was considered the practice of witchcraft. Thus, the

ensuing purge of wealthy and well-known Pythagoreans from the government would have been a literal “witch-hunt” on par politically with the “Red Scare” era “blacklist” hearings in America of the 1950’s. Philolaus’ book, extolling the virtues of #-theory for its own sake, while being a theoretical predecessor to the, even more lazy, works of Plato, was ill-fated for acceptance at that time in Croton. Again, the possibility of Plato’s literary avatar, Socrates, might have been based on a living Pythagorean stems from Philolaus being a contemporary of Socrates. For the crime of philosophy, recall also, Socrates himself was forced to drink Hemlock in Athens.

b. Socrates, heir to the Akousmatikoi (outer-school)

The debate over whether Socrates is a fictional contrivance by Plato or not is one rarely seriously accepted among popular academic scholars and their students in the field of history. Even among Masonic scholars it is much more frequently discussed whether the, comparably minor historical figure, Christopher Marlowe was really the 16th century English bard Shakespeare. If Shakespeare was Marlowe, or even if he was Bacon, less of western history would need to be rewritten than if Socrates was Pythagoras. Not only would it be possible, if such an assertion were accepted, to speculate that Pythagoras compiled the extent Corpus Hermetica, but it would also be possible to speculate further that he did, indeed, inspire the fictional story of Christ.

i. the “first philosopher,” born ~469 bce

Socrates’ birth is speculated to have been around 469, one year after the speculated date for the birth of Philolaus. Socrates lived in Athens, according to Plato, his student, who himself would establish Socrates’ posthumous school there. According to Plato, Socrates wandered the countryside of the Attica peninsula, accumulated followers wherever he went by engaging strangers in arguments in their town square. He would question the crowds, “Why are you living?” until someone would speak up and answer him. He would then use the “Socratic method” of answering their questions of him with questions to them of his own, until, eventually, their point of view was destroyed. According to Plato, Socrates had caused one interlocutor, using his “method,” to burst out crying. He was, according to Plato, called the “gadfly” of Athens. He so inspired people of all classes to lay down their belongings and to abandon society that he was accused of “leading the youth of Athens astray” and eventually poisoned by order of the State. He was judged before a jury of 300 people, and, according to Plato, stood before them and posed his famous question of them too. Because he made a strong enough argument they didn’t deserve to live, they sentenced Socrates to poison himself.

ii. credited with forming the university of Athens

Following Socrates’ trial and death, Plato, a friend of Democritus, then Archon of Athens, began publishing his own writings as the collected dialogues of Socrates. By the time Plato finished writing, late in his own natural life, the books in this collection numbered more than a dozen. Most of these speeches of Socrates, penned by Plato, argued zealously in favor of the ideology behind the reforms proposed contemporarily by Plato’s friend, Democritus. As Democritus gained power in the Athenian government, Plato’s popularity soared, and he was able to bank on that to create his school. Plato founded the first University in Athens in Socrates’ honor, and credited him as its first founder. Supposedly the sign hung above the entrance to this acclaimed and popular school read, “Let none without knowledge of geometry enter here.”

iii. called the “gadfly” for his policy of strict honesty

Socrates came to be known as the “gadfly” during his own alleged life, but did he really argue the ideals of Democritus, as fleshed out by Plato? It is just as possible the person of Socrates himself was simply an unruly homeless panhandler in Athens who was then attributed by Plato all the traits he felt were due to the actual person of Pythagoras. If anyone did drink the hemlock, it might have only been the hobo, Socrates, and not the Great Teacher, Pythagoras. It is possible that Socrates, a dissident of Athens, was merely used as a means for the heroification of Pythagoras by Plato. Whether or not Pythagoras, or Socrates, in this case actually said the things attributed to Socrates by Plato, or whether the “Dialogues” were all Plato’s expression of support for the public reforms of Democritus, remains conjectural.

iv. poisoned for sedition and treason against Athens

We can state as a fact that Pythagoras, during his lifetime, was persecuted for sedition and treason against the city of Croton. The actual ingestion of poison as a means of state-enforced suicide is exclusively attributable by the example of Socrates to Athens. However, the commonality in both stories is that the State wished to have them executed for their own popularity. In short, both serve as examples of the very Democracy of the people, by the people, and for the people, standing up against those they considered to be potential tyrants and dictators. Thus, both Croton and Athens were good examples of Democracy, yet did not spare the lives of their own best and brightest minds, the so-called “philosopher kings.” We see this same motif repeated in the story of Christ.

v. succeeded by Plato, succ. by Aristotle, succ. by Alexander “the great” of Macedonia

All prior to the Christian era, the school of Athens founded by Plato ushered in the Greek “Golden Age” of reason, the Hellenic Delian League formed as the first form of “United Nations” organization, and Alexander the Macedonian arose to establish the Hellenistic empire that stretched as far east as India and as far west as the Atlantic. Just as Pythagoras by Hippasus, so Socrates by Athens, so Athens by Sparta, so the Delian League by Aristotle, so Caesar by Brutus and finally so Jesus by Judas. What we are seeing played out in all of these is a betrayal by a close associate, followed by a state-enforced suicide. Hippasus betrayed and murdered Pythagoras; Athens betrayed and poisoned Socrates; Sparta betrayed and invaded Athens; Aristotle betrayed and ended the Delian League; Brutus betrayed and stabbed his friend Caesar; Judas betrayed Jesus with a kiss surrendered his Master to be crucified. History would also do well to recall that all of these were well aware of their downfall being the result of the right reasons that are best for society. The moral of this story was as clear to Pythagoras as it was to Jesus: eventually any truly good teacher must be betrayed by their own best pupil.

c. the “false sacrifice” of Socrates

This lesson teaches Atlantean Democracy: there must be Democracy in the highest positions of power, or else a lifelong hegemony will arise. This was as true in Croton and Athens as it is in America today. The scholars of today that advocate Democracy owe the entirety of their field of research to the reforms of Democritus in Athens. However, these reforms, at the time, were not only unpopular with the common people, they were viewed as empowering the wealthy minority, which is exactly what the ideal of Democracy exists to prevent. Thus, from the very origins of Democracy, it has suffered the fate of Janus, the “double-faced” Roman God for whom

the first month of the year is named. It must always “say one thing and do another,” in order to “not let one hand know what the other hand is doing.” Democracy, as envisioned in the Atlantean form, based on idealized #-theory, has never been practiced. Instead, the “Democracy” we know of as such is what was present in the Greek “Golden Age” and advanced in the “Republic” by Plato. It is commonly accepted that the Athenian reforms of Democritus led inevitably to the Hellenic empire of Alexander the Great, because it is popularly accepted that even the Hellenistic Roman attempt to realize the “ideal” Republic described by Plato led, inevitably, to the empire of Caesar. The character of the common-people’s savior, killed by the unanimous wills of all the wealthy who control the state, is called “Christ.”

i. Socrates was a contemporary of Philolaus

The Christian myth of the scapegoat as a popular martyr was not around at the time of Socrates. Thus, when Socrates drank the hemlock, it was not understood by his students, and yet because of his willfully being executed by the state, he was enshrined by them following his death. This story, essentially the same as that of Christ, was not originated by the actions of Socrates. Pythagoras himself suffered the same fate of dying as a result of the turning of tides against him of popular opinion. According to the story, Socrates was being executed by Athens during the same period of time as Philolaus was being persecuted in Croton. While Philolaus preserved the teachings of Pythagoras, it was to be Socrates who suffered the same fate. Inasmuch as it can also be argued Hippasus was a true Pythagorean in the end, it could be argued that Judas was the first true Christian.

ii. Philolaus was loyal to Pythagoras

That Philolaus, though clearly persecuted, was probably not the exact precursor for the story of Socrates Trial, is testimony to the fact that it was not because of his curriculum, based on #-theory, but because of his social power, that Pythagoras, like Socrates, was betrayed and killed. Thus, by teaching #-theory, Philolaus was persecuted only to the extent he did so as if it were the sole methodology of the unpopular cult who were controlling the government of his day. It should be argued, additionally, that without Philolaus, there would not have been a continuation of the Hermetic tradition, established by Pythagoras, of an “inner-” and “outer-” school, for Plato, heir to the secret sect of Akousmatikoi, was himself unskilled in the arts taught to the Matematikoi at Pythagoras’ school in Croton. Nor, however, should it be overlooked that Philolaus was the the IHO, while Socrates would have been the OHO, or the Hermetic sect founded by Pythagoras.

iii. Socrates never mentioned Pythagoras by name

We can ascertain who was the IHO and who the OHO in the first generation following the formation of the secret society by Pythagoras because the Akousmatikoi, the subsequent “outer-” school, renounced the Matematikoi, the subsequent “inner-” school, and took a vow of silence. Because neither Hippasus nor Socrates was silent, per se, we can see that neither of them were true “Akousmatikoi.” Instead, both were heads in the outer-order, which was comprised at that time of both the Matematikoi, who had been denounced as “not Pythagorean,” and the Akousmatikoi, who had taken a vow of silence. Clearly Philolaus was the head of the Matematikoi, and Socrates the head of the Akousmatikoi. So, because the Akousmatikoi had broken their vow of silence as well as their loyalty to the curriculum of the Matematikoi, it should not come as a surprise that Plato, writing as Socrates, seems to have no

knowledge at all of Pythagoras.

iv. in Plato's last book, he claims the five "Platonic" solids were described to Socrates first by Timeas, who explained also basic trigonometry.

Later in his writing career, Plato took up the task of attempting to account for from where the wisdom of his teacher, Socrates, originated. He wrote, late in his own life, a story about Socrates' younger years, meant to occur soon after the beginning of the chronology of all of the "Socrates-cycle" of stories. In this story, Socrates is introduced to the character of Solon, on whom Democritus based his reforms. Solon, in the tale of the Timeas, was an initiate of an Egyptian mystery cult, and was told of the ancient sunken-continent of Atlantis. Likewise, in the accompanying story, ascribed by Plato to Critias, Socrates is instructed in the five regular symmetrical solids and briefly in the concept of deriving two right triangles from a single, equilateral triangle. The Timeas forms the professed source of inspiration for Plato in his work "the Republic," and the Critias could claim to be the origin of modern trigonometry. It is, thus, subtly implied that Socrates was an initiate, and Plato lists Sophisticus, Socrates' father, as a simple stonemason.

v. Aristotle misapplies to discredit the theories of Pythagoras unique to his followers citing as superstitions several applications of his own assumption: "All Is Number."

Aristotle, the favorite student of Plato, unlike his mentor or his mentor's mentor, does mention Pythagoras, but he does so negatively. In comparing Pythagoras to the pre-Socratic "atomists" of a generation prior to Socrates, Aristotle, himself an atomist and from the same school of atomism as Plato and Socrates themselves, should be paying Pythagoras the utmost compliment. However, by his turning of the words, and his choice of a bad example, Aristotle argues against Pythagoras on proto-atomist points of view. According to Aristotle, every pre-Socratic philosopher "got wrong" what Socrates "got right." Thus, the Elementalists were wrong because they thought that everything in the universe was either one type of element or another, the Sophists were wrong because they argued ethics but didn't practice it, the proto-atomists were wrong because they lacked a cosmology, and likewise the Pythagoreans were wrong because they believed all that exists is numbers. Of course, none of these accusations is true, quite the opposite. However, such was the "Logic" of Aristotle in crafting his "Nicomachean" ethics.

vi. the Socratics shifted the focus from Atomic-Elementalism to Ethical "Akousmata"

Following Aristotle, the rest of the Greek "Golden Age," the Hellenic, Hellenistic and Roman Republic era writers who considered themselves the "Socratics," through St. Anselm, St. Aquinas and all the Monastic schools during the middle-ages, all the way up until the resurgence in the Renaissance of "neo-Platonism," were strict Akousmatikoi, or collectors of moral verbalisms, though none adhered to the original vow of silence on this topic. They were all silent in one regard, however. They kept the "ethics" before the "metaphysics" and have upheld the code of never professing and neither admitting to knowing even the most rudimentary of #-theories. In honor of Pythagoras, the Christian Trinity reigned supreme and wholly for 1000 years. More than this has been completely kept out of the public eye. Nonetheless, the study of the Matematikoi has persisted throughout that time, merely underground, in secret.

vii. by the time of early Christianity, the "Mathematikoi" had been suppressed

Thus, the Akousmatikoi, founded by Socrates, had triumphed over the Mathematikoi, founded by Philolaus, already by the generation of Plato, but only completely and totally by the time of Emperor Constantine the Roman Catholic. The Mathematikoi tradition had been distanced from Pythagoreanism by the Akousmatikoi claim that a vow of silence was Pythagorean, and that the Mathematikoi had broken that when Philolaus published his book on #-theory. The Akousmatikoi were absolved of their vow of silence, apparently, by the lifetime of Plato. The Akousmatikoi went on to become the religion of Christianity. The study of #-theory is now considered a pseudo-science, akin to Alchemy and Astrology.

viii. the final words of Socrates: “we owe a cock to Asclepius.”
spoken to Crito, his disciple

As to whether he was (or was meant to be portrayed as) an initiate of the Pythagorean mysteries and an Akousmatikoi OHO, the final words of the “first philosopher” are as telling of this as those of Caesar of the identity of his assassin, and those of Christ of his task on earth. It is said, of course, the conspirators in the killing of Caesar were actually Greek, and it is accepted that Pontius Pilate, Roman procurator of Judea, had Christ put to death on the cross. Therefore, in looking at those last words of Socrates, do they too harken back to the last torchbearer prior to himself, whom had first shared with him the secret wisdom. Asclepius, the Egyptian name, was attributed first and foremost at that time, already, to the Corpus Hermetica.

- sacrifice of the cock was forbidden by Pythagoras, according to Iamblichus

It should specifically be noted that Iamblichus, the Roman historian, writing several centuries after the fact, records Pythagoras as making a specific injunction against sacrificing a rooster. This is of particular importance because it comes to us from the biography on Pythagoras by Iamblichus, and should be considered a particular note in an authoritative context. Thus, in this way, Socrates reference to the rooster may refer to the immanence of his own passage into the Underworld. Iamblichus gives the reasons of Pythagoras for holding the rooster sacred, that it is white, and white is the color of “good,” and because it is sacred to Apollo, Pythagoras’ patron deity.

- Asclepius, author of the precursor of the “Sermon on the Mount” was the prototypical follower of Hermes Trismegestus, the Greek version of the Egyptian God Thoth.

The writings ascribed to Asclepius within the contemporary Corpus Hermetica, as we have already mentioned, are not known to have existed prior to the lifetime of Pythagoras, but were known to have existed afterwards. Thus, Socrates, speaking nearly 100 years after their appearance, may have been aware of the Asclepian contributions to the Corpus Hermetica.

- Asclepius was considered equivalent to both Zoroaster, son of Ahurah Mazda, as well as ImHotep, the Egyptian Grand Architect of the pyramids.

Asclepius was Greek for the Egyptian name “AmenHotep,” that is, the Pharaoh who renamed himself Akhenaten and preached the unification of Egypt under solar monotheism. This Pharaoh along with his brother Thutmoses, were the authors of the Torah, in which they described themselves as Moses and Aaron. In the bible, Moses was a prince and Aaron was a priest. Thus, AmenHotep was the monotheist while Thutmoses, his younger brother, was the Pharaoh, and thus, Asclepius was the king corresponding to Hermes as the Prophet. Asclepius himself may have been meant to

represent the brother of Hermes, however this point seems to have been lost immediately relative to the relationship of Hermes to his son, Tat, which was so close to earlier Zoroastrian Ahurah-Mazdaism and later Judeo-Christianity. This mystical relationship between “father” and “son” dates back at least to ImHotep and PtaHotep, the father and son builders of the Egyptian pyramids, while the relationship of the mythological “brothers” finds its origins in most ancient Sumeria.

-The symbol of Asclepius was the “caduceus,” and the “Hippocratic Oath” is attributed to him.

Asclepius, the minor demi-deity in the Greek Pantheon, servant of Hermes, the messenger deity, was thus alike ImHotep, the first priest of Thoth. The demi-deification of Asclepius, who had supposedly been a real person, by the time of Pythagoras and Socrates means that Asclepius would have been known to both, and their individual veneration of him may have been independent of one another. However, the far more likely scenario is that Socrates’ last words were a joke on Pythagoras, whose name in the Hermetic cult he’d formed may have been Asclepius, and who may have been the real person on which the fictional Socrates was based.

9. his modern aftermath

Had Pythagoras never been born, would the modern world still have come into form in the same manner as it has by today? One must answer in this case yes, because it has done so giving Pythagoras as little public thanks as he could possibly deserve. However, without the contributions of the algebraic “Pythagorean Theorem” and the geometric “Pythagorean Triple” and the contribution to Plato’s Academy of Pythagoras’ Mathematikoi University in Croton, could western civilization as we know it now have really still come to be? Euclid’s 47th Proposition is the capstone of moral Free and Accepted Masonry. Consider how much of our society is founded on the principles of Free Masonry. Consider that the “Democracies” we take for granted around the world and the high level of sciences we possess were once only the ideals kept by an underground network of Hermetic hermits, meeting in caves and abandoned temples to exchange secret passwords and handshakes.

a. the relationship of Pythagoras to Pagan heresies by Catholicism

Although, by the time of the early fathers of the Christian Church, the school of Pythagoras had long been expunged for cultism and, if at all, functioned by that time solely underground, the early church fathers included it among the list of heretical sects and cults considered “enemies of Catholic Christendom.” The study of #’s was denounced as heretical as part of the Albigensien Heresy to expunge Gnosticism from amongst the Spanish and French Cathar Knights. It was seen as a form of conjuring associated with talismanic magick by then, and related more with Gematria and the association of certain Archons and demi-deities with certain “sacred” numbers. For example, the number ascribed to the Gnostic Archon Abraxas was 365, the solar Olympian dignitary, Sorath, was 666 and the number of Jesus 8880. Because the early church fathers did not understand Gematria, they denounced its use as Satanic witchcraft, and have only relented to the pursuit of technological sciences to the extent of allowing the application to engineering of arithmetic and algebraic mathematics, while the study of Gematria is still considered “mystical” to this day.

i. the public denouncement of his popularity by the early Church Fathers

Aside from the relatively aside defamation of Gematria, the early Church fathers

denounced as misleading away from the proper Christian life-style the practice by Pythagoreans of dietary and sexual injunctions. Particularly, the Christians denounced the Pythagoreans as a pagan sect for using signs and symbols, the so-called “sumbola.” So, because Pythagoras encouraged healthy living, the Pythagoreans were considered a sect, and because they used signs and symbols, they were considered a secret society. They, in point of fact, actually were both these things. And so the early Church fathers denounced Pythagoras and his school, even if only because they were ignorant of his idealism and what he, himself, had taught.

ii. the secret study of his teachings by the monasteries of the Dark Ages

Even though the early Church fathers had been both vastly generalizing and meticulously detailed in their denouncements of earlier and contemporary pagan heresies, this did not preclude the students of the earliest Monastic schools from studying the works of accepted authors who described those banished from history's records, nor did it officially denounce the repetition of forbidden knowledge by accepted scholars, both of the time and then later, who simply used other names. Thus, Euclid, as well as the rest of Plato's school of Athens, was allowed to be studied by monks and scholastics, and taught by them as private tutors, as Pagan precursors to the philosophies of Christ. Because the Church taught the schools, only the wealthy were educated, and so it was from among the earliest wealthy vassals of Catholic Christendom that the Albigensien heresy of the Knights Cathar began the Inquisition.

iii. talismanic use of the inverse Pentagram by modern Pagan Satanists

Although it appears everywhere these days, from jewelry and popular music posters to architecture and city-planning, the five-pointed shape of the Pentacle was once considered an exclusively Pythagorean form, never before used by other any cult as their symbol. The most common association made in the modern mind with the Pentagram is its use, coupled with the image of the “Goat of Mendes,” as a symbol for the secular humanist movement, the “Church of Satan.” The Pentagram, or five-pointed star, symbolism is often only implied in modern icons. For example, the “Jolly Roger” of oceanic piracy, adopted by the “Skull and Bones” fraternity of Yale and as the Totenkopf of the German Nazis, contains the pentagram in the form of the one point (the skull) above the four points (the crossbones) below. The pentagram is, essentially, a symbol of man, whose head and four limbs are mimicked in his thumb and four fingers. During the late Dark Ages, the Pentagram's use as the “symbol of man” was replaced with the use of John Dee's “Hieroglyphic Monad,” essentially identical to the symbol of Alchemical and planetary Mercury. The “Hieroglyphic Monad” version of the “symbol of man” sought to impart an important concept of contemporary neo-paganism, that the constellation of Orion, the man, was oriented at a 23.5° angle to the zodiac to imitate the 23.5° angle inclination of earth's rotation from the solar ecliptic. The Pentagram has since been accepted by Catholic Christianity only in artfully modified ways, such as in the symbol of the Maltese Cross. The “symbol of man” has been replaced by the crucifix of Christ.

b. Free Masonic and New Age resurgence of Pythagorean syncretism

Since the Renaissance, but particularly during the 20th century, humanity has witnessed the decline and fall of a psychic empire, the Church of Roman Catholic Christendom. Where once Rosicrucians were bold to call the Pope the Antichrist, now I am free to openly discuss parallels between Pythagoras, a confessed cult leader, and the person of Christ himself, with no fear of ideological retribution. And look at the

wonderful world I live in now, compared to the Dark Ages at the height of the Catholic empire's power, during the later Crusades and middle Inquisition era. The level of economic prosperity and the level of technological luxury items we all have easy access to in the west is truly a wonderful miracle. The Democracy and sciences I enjoy are the result of several hundred years of Free Masonic thinkers strongly advocating their ideals and beliefs. And behold, they have ushered in a New Age.

i. the post-Rosicrucian Enlightenment era of "neo-Platonism" and formalism

Following the Renaissance rediscovery of the use of the methodology called "perspective" to imply depth in 2-dimensional media, the Classics began being translated out of their original languages in secular colleges. It was not long before the Good Book itself was translated and this led to the Reformation. The Church's power was being assailed on a surprisingly high, ideological level, considering the grossly inhumane physical tortures for which the Church was guilty. Martin Luther's list of grievances was like the Ten Commandments from God, only rather than to man from on High, these were imparted from the common man to the Church of God. Luther's list condemned the Church, point by point, on the list of its current and most common crimes, but left out the Crusades and Inquisition for political reasons. In brief, Luther slapped the church on the wrist for financial lechery and bad bookkeeping, in specific, the selling of plenary indulgences, which Luther sought to prove was a sin according to the Church's own doctrine.

ii. the dependence of modern scientific engineering on computer mathematics

Since the rediscovery of "Classicism" at the end of the Dark Ages and the beginning of the Renaissance, the importance of mathematics in culture has literally "skyrocketed." Without these complex mathematics, we would not have our electronic machines. Electronic machines run on mathematical programs just as mechanical appliances run on electrical motors and cars run on gas. These electronic programs, written in a language called "binary" - that could be easily argued is numerological in origin, and not cryptographic at all - are evolved from punch-card machines read by gears on cogs turned in sockets. Such punch-card machines were originally musical automata, and unique in that from other automata of the day. The first such clockwork automata of the post Dark Ages era were designed by Leonardo Da Vinci during the height of the Renaissance. Da Vinci based many of his designs off the geometry of Euclid.

- what is the difference between a physicist and a philosopher? Pythagoras was one.

Essentially the difference comes down to this: a philosopher thinks about the best way to do a thing, while a physicist is already busy doing it that way. In short, one who can't do, teaches. The question is begged, however, which one would Pythagoras have been? Was Pythagoras a pompous "Sage," claiming he had found the final knowledge, or was he a meek "Philosopher," pretending to know only that he knew nothing? It is said by a Masonic source, as I have repeated already many times in this article, that Pythagoras coined the term "Philosopher" by applying it to himself, preferring it, as he apparently did, to the epithet "Sage," which would later be applied to him anyway by Aristotle. However whom was the student and whom the obvious Master between Pythagoras and Aristotle? Ultimately, Aristotle made the critical error of revealing the Pythagoreans conceptualized atomist ideals. He misrepresented the Pythagoreans' beliefs regarding atomism (the story of the black and white beans), but in doing so he admitted they had any at all. Pythagoras having lived contemporary to Leucippus could imply that it was from the Pythagoreans that

Plato borrowed his association, in the *Timaeus*, of the 5 regular symmetrical solids with the elemental atoms. If this was the case, Pythagoras would not only have studied atomic physics, but he would have been the person to actually invent the modern school of atomic physics in the west. In short, we can prove Pythagoras was a physicist, but we could never prove he was a philosopher.

iii. the deistic concept of industrialism

Following from the influence on European trade-guilds by the craft guilds of Gothic stonemasonry, a set of idealized symbols needed to be adopted by the first organized chapters of practicing Free Masonic bodies. They quickly hit upon the notions of the square, compass and gavel (or maul), later replaced by the dagger or athame. These they took as the symbols for the first three, craft degrees constituted into the Blue Lodge of Free Masonry, sometime around the time of Isaac Newton, during the period now known as the scientific Enlightenment era. Other, later symbols included the eye of Providence above the pyramid with no capstone, the Pythagorean pentagram and the, by then profoundly Hebrew in symbolism, twin pillars or columns of Jachin and Boaz. These symbols comprise the lexicon of a deist anti-religion that teaches how to improve the soul itself by doing good financial deeds in society. This is the cornerstone of the industrial revolution.

- the universe as brain: “M-brane” theory as Hawking’s composite GUT

In the most modern sciences, those most popular experts in their field all agree that the universe itself is a machine, similar to a computer. It is, in point of fact, identical in the structure of its intergalactic filaments and voids, to the neuron cells of a biological brain. If the universe does function like a brain, we would expect to see the “trans-duction” and “hyper-cathexis” of the galactic-equivalent of neurotransmitters as they cross the axon-dendrite gap from one neuron cell to another. We do not “see” this occurring for two reasons: 1) because it occurs very slowly and at random; 2) because it is gravitational, but is otherwise invisible to our eyes. Thus, modern quantum-mechanics professor Stephen Hawking has come out in support of M-brane theory in general over the “Ekpyrotic” cosmology of string-theory in specific, from which the cosmological term “brane” originates.

- brain as bio-computer: modifiable by microchips, ego “Meta-programming”

Meanwhile, the brains of living animals have been studied and “mapped” to the extent that we now know where inside the neural cortex certain different forms of sensory data are experienced. To the extent that we know it can be, we know the human brain always will be experimented on using pharmacologically organic, psycho-tropic substances. It is even widely accepted by now that ergot, a mold that grows on wheat germ, was the popular drug during the Athenian “Golden Age.” The idea of micro-chipping people stems originally from Jose Delgado’s work on remote radio mind-control. The combination of chemical and, ultimately, “nanotechnology” and “quantum-computers” will yield a higher evolutionary form of humanity.

- reality as reprogrammable machine: theory of manifestation by thought alone

Our thoughts, which occur on the sub-quantum scale, will be able to read and write the “nanites” we can build, the “atomic machines” that run on “quantum-computer” programs, involving a computer-language called “trinary” based on the Uncertainty Principle of quantum states. Because quanta can be matter or energy or both at once, our thoughts, which are now only energy, are capable of creating substantive matter

out of the pure energy surrounding us all. The ultimate key to manifestation is the combination, and thus dual-negation, of matter-energy occurring in a conserved state of counter-spin in a fourth direction. This fourth direction is time, where counter-spin is measured as geometric shapes on the surface of sub-quantum ZPE “foam,” faster than the speed of light, and thus beyond the unification-point of matter-energy.

iv. sub-atomism

The school of atomism, founded by Leucippus, an early contemporary of Pythagoras, but hailing from the Ionian school, has burgeoned forth, as I like to say, the study of quantum-mechanics. The science of quantum mechanics has become like a secret priest-craft in itself, since its language, the “wave” form of mathematics - involving nonlinear algebra and complex number matrices - is so secret from the public and since, due to the awesome power they wield to produce weapons, their public opinion is so popularly accepted. It should be noted that all the relevant breakthroughs in algebraic formalisms regarding the subatomic, quantum mechanical world are: A) based on the theory that matter-energy can be expressed exclusively as numbers in equations; and B) moments of scientific breakthrough during the 20th century not seen on earth since the era of Euclid.

- quantum mechanics: description of particles as simultaneous matter and energy

The ultimate assertion implied behind all modern subatomic sciences is numerological and based, expressly, on a final acceptance of the Pythagorean axiom, ascribed to them by Aristotle, that “All is #.” The mathematicians have won in the end, not using the weapons they could easily create, but by substituting the language of mathematics for the very atoms at the lowest level of the entire cosmos. They have simply demonstrated, by force, their proof that the smallest unit in existence is numbers. The result is that numbers themselves constitute the “third state” of matter and energy. The world we can perceive with our eyes is simply built of the blocks of matter and energy larger than numbers. These larger building blocks of the space-time continuum are called particles of matter and waves of energy. In number, these two become one. Number, therefore, only travels faster than the speed of light.

- nuclear power, radioactive decay, the ozone hole, the sunspot cycle, etc.

The nuclear radiation from the earliest atomic testing remains trapped within the ozone layer of our environment. Our ozone layer has formed a growing hole in it over Antarctica. The increase of global temperatures has begun to melt the polar ice-caps and the snowcaps of many of the world’s tallest mountains. The # of sunspots is currently at zero, but the sunspot cycle is at a bi-millennial peak as the bands of its EM field coil most tightly around the sun’s counter-rotating plasma surface. Hermeticism has long taught us, and the Kybalion reminds us too, “All Is One.” And, to go beyond even this, as did Crowley, “Already this one is nothing.” However, modern politicians continue to quarrel of the mistakes of yesterday, and thus fail to clean the mess up.

- the space race: the dual-use of satellites as mind-control and microwave weapons

Perhaps the worst condition of life on earth is that we live in an age of constant, satellite telecommunications provided, personal interconnectivity. The personal sized and globally accessible telecommunications technology to follow from the post-atomic “Space Age” has become so much of a necessity for convenience in modern

living that to exist without electricity is not even considered being alive at all. Batteries and electrical wires have replaced Tesla's dream of "wireless power," but the combination of mind and machine in the form of neuro-nanites will replace electricity with limitless "free energy" and the ability to manifest our thoughts. The satellites, whether they are currently aware of it or not, are the global AI, the collective-conscious "super-organism," the eye of God perceiving Himself. At this point they have only yet been used for long range remote mind-control using ELF and microwave frequencies of pulsed energy. In the near future, there are plans to use them in a global coup de tat to stage an Apocalypse.

v. neo-Sethianism

The sect of conspirators within the psychic Order of Death who plan to accomplish this global coup de tat by staging the Apocalypse constitute a lone rogue faction within the, predominantly good, network of the Order of Death. For example, the counterbalance to the neo-Sethians would be the neo-Pythagorean resurgence we also see within the modern Order of Death. Insofar as the "neo-Sethian" religion is "evil" thus the "neo-Pythagorean" religion would be "good." However just as the neo-Sethian sect was once the "inner-"school of psychics, and is now the outer-school, while Pythagoreanism has become the inner-school, so too will Pythagoreanism be replaced someday by another school, as yet unknown, that will arise to advance a new agenda for the global order of history.

- the belief in the "technological singularity" - Ray Kurzweil, Eidolon AI, etc.

The most prevalent forms of neo-Sethianism focus publicly on the "good" aspects that can come from the technological advancements we have made in western civilization and as a whole, globally. They promote the ideals of moderation and of peace, and appeal to the world for nuclear disarmament. Primary among these modern schools is that of Ray Kurzweil, author of "Spiritual Machines," who proposes the idea of the "technological singularity" when machine passes by man in the speed of their evolutionary development. This is an Apocalypse cult whose eschatological date focuses on the year, significant to the Mayan culture, of 2012.

- the belief in "Time Wave Zero" approaching an ending of novelty - McKenna, etc.

Preceding the conceptual cult of the "Technological Singularity" was one formed by Terrence McKenna, a dope-head of the school of Timothy Leary, 60's psychedelics guru. McKenna, while admittedly on psilocybin mushrooms, calculated the concept of "time wave zero" as the "cycling down of novelty," wherein "novelty" constitutes coincidences of cause-and-effect occurring in an "invisible landscape." McKenna predicted the "big crunch" when Time wave Zero had sped up to its peak point would occur in, again, the date significant to Mayan culture, 2012 AD. He predicted this using a complex method of correlating the 64 hexagrams of the Chinese I Ching using their "first order of difference." While the method is advanced, the interpretation of it is, of course, rubbish, and the eschatological theory advanced by it equally so.

- the belief in the coming of a globally unifying Messiah, accepted by all religions

While the first two beliefs were not shared by all neo-Sethians (some conservative Christians consider Kurzweil's group a "UFO-cult," and McKenna's "time wave zero" the mathematics of a "Luciferian science-fiction" story) before the year 2000, after the year 2000 all the conservative Christian neo-Sethians settled down into this timeline in which they were, themselves, apparently wrong about the date on which

the Apocalypse would occur, which they predicted was in the year 2000 itself. Even the disaster of 2001 was only a national catastrophe, and so the only ones who will mourn it in the historical long-term are nationalists. Ultimately the threat to national sovereignty does not even affect one's own personal sovereignty, unless one lets it. The Christians had predicted a "second coming" of Jesus. This did not occur. They may hold out hope it will occur in 2012. But look at the modern cults who agree with them. It is clear the conservative Christian faction of the neo-Sethians, who believe in a second coming, are doomed. Nevertheless, all other religions also predict the coming of a globally unifying savior from among the common people as well. Every religion has a central, Messiah figure.

10. the future of his legacy

We, that is, psychics, in the Order of Death who consider ourselves, additionally and specifically, Pythagorean, to whatever extent or other, must all concentrate on working toward three primary goals: 1) the expulsion from our Order of the neo-Sethian ideology. 2) the restoration of Atlantean Democracy. 3) the creation of the one, worldwide banking system. These do not need to occur in this order and my point in mentioning them specifically is that by associating the mandala of the neo-Sethian movement with all the evils of their cause and method, and then purge the neo-Sethian movement and cast to dust its intricately patterned texture, then with that will fall those same evil ends, that they call ideals, and evil means, that they call necessary. The neo-Sethians are liars, and need to be dealt with, accordingly: to like apply opposite to council out like. So the opposite of the corrupt Akousmatikoi is the just Mathematikoi, and so the opposite of the "neo-Sethians," who believe in a "second-coming" of Christ, are the Pythagoreans of the Order of Death, who stand for truth, justice and the Pythagorean way. Let us now see this "Pythagorean way" as:

a. the rebirth of Pythagorean Mathematics as applied to governmental structures

The restoration of Atlantean Democracy is the goal of every Pythagorean in the modern Order of Death. As every good Pythagorean can explain to you in detail, the structures of Atlantean Democracy are the five regular symmetric solids, arranged along a combination of the Pi (or "spiral mirabilis") and the Phi (or "Fibonacci") spirals in the order from the innermost outward: tetrahedron of 4 3's, octahedron of 8 3's, icosahedron of 12 3's, cube of 4's, dodecahedron of 5's. These are also colored according to the spectrum: the tetrahedron is green, the octahedron is blue, the icosahedron is orange, the cube is indigo, and the dodecahedron is yellow. These are the 5 basic structures of Atlantean Democracy associated with each of these structures: the tetrahedron stands for the 7 chief executives; the octahedron for the church of Lemuria; the icosahedron stands for the main-node of the world-bank; the cube stands for the initiating forum and the center for the Juries of 13; and the Dodecahedron stands for the 23 member Senate. There are 20 members in the Senate that are initiated citizens, or members of the psychic Order of Death, and 3 seats left open to the public. These three seats are the OHO, IHO and Pope of the POD. These three correspond to the three pillars of the law, which are based on ratios of height. The 23 unit tall pillar has a doric base and ionic top; the 13 unit tall column has a corinthian base and an doric top; the 7 unit tall pedestal has an ionic base and a corinthian top. The 20 initiates and 3 members comprise the tetraktys twice plus the "sub-contrary" harmonic.

i. Atlantean Democracy being the real goal of the Order of Death since ImHotep originally established Egyptian Free Masonry.

ImHotep envisioned the restoration of Atlantean Democracy, and truly he began the psychic Order of Death as a movement toward it. However, by the time of Pythagoras, this movement had become stagnant. Pythagoras re-created the psychic Order of Death into its inner- and outer-schools, with its outer-school teaching how to gain political influence, and its inner-school teaching Atlantean Democracy. This form of the Pythagorean Order of Death has held true since the death of Pythagoras: the OHO and IHO compete, the OHO usually assuming the position of IHO upon the previous IHO's death, and the third rank, that of the Pope of the POD, has remained reserved to a secret prophet, one per each generation, who was allowed to focus on the working out of Atlantean Democracy. Thus there was the private Pope of the POD, and then there were the IHO and OHO of the Order of Death, which were both public offices. Such was the contribution of Pythagoras to the Order of Death.

ii. the “new” math will adopt symbols as well as numbers and variables in solutions

We have already begun to see the shifting in mathematics away from pure integers to incorporate a litany of letter-based variables. To find suitable letters for variables, mathematicians have delved into the Greek and Hebrew alphabets the most, preferring English letters best in geometry. The result is the “language of math,” of which binary and trinary programming languages are sub-languages. This is the language communicated along the “information super highway.” However just as number followed letter and letter followed image, pictogram or symbol in Pythagorean thinking, in this “neo-Pythagoreanism” we find the opposite order of the same essential components. In “neo-Pythagorean” mathematical language, #'s and letters are used, but so are symbols representing placement in certain groups.

- the “old” ways will return, the Atlantean calendar combining them all will surface

With the resurgence of the use of symbolic math that will correspond to the beginning of the restoration of Atlantean Democracy, the Atlantean Calendar, combining all systems of elemental measurement of time from throughout the entire ancient world, will resurface. This “Atlantean Calendar,” when the Pythagorean key of “Year Zero” is applied to it, unlocks to reveal the “Lemurian Calendar,” describing the entire history of events on this earth. These are important rediscoveries in the modern times, right now, of ancient and elder systems of thinking. They constitute proof they possessed a “high” science much more advanced than our own society, which focuses more on the “material” sciences. The ways of Atlantean Democracy will gain leverage through the fulcrum point of opposition to the neo-Sethian movement. By opposing an existing and already popularly debunked mythos, the movement for Pythagorean restoration of Atlantean Democracy will prevail.

- the elements, the zodiac, and the meanings of eclipses will be understood by all

With the popularization of the Atlantean calendar, Lemurian historical records and the proof that Pythagoras invented the concept of “year zero,” will come much wisdom and understanding in many people in the public. The overall sense of awareness will rise for the entire species, and all life on earth will benefit. The once secret, now ancient mysteries will be laid bare for all to see, and all who wish will ascend to another, higher level of conscious existence. Regardless of what celestial events bode what omens or portents to whom, the gradual elevation of all will be occurring for all, to all and in everyone. New natures will soon be discovered that will spark a new era of scientific speculation.

- a “new” order will form among the elite, who will come to favor idealism

Already the popular cry for the restoration of Democracy has reached the pillow'ed ears of those ivory-tower politicians and they have now appointed Barrack Obama as a reconciler between the rich and poor. However, between now, in 2009, and 2012, there will still be many challenges for the Obama administration to face as it walks the tightrope between the wealthy, who are soft on the prior Bush administration, and the extremely poor, who are vehemently opposed to the former Bush administration, particularly on the policy of torture and the war in Iraq. Already Obama has taken the first bold step forward in closing Guantanamo, one of the "secret" prisons holding Iraqi POWs. However, what will he do to follow this up with? The rich are still screaming about the economy, which was the last issue they were discussing under the prior administration of George Bush Jr. It remains to be seen what new order will come forth from the man behind the curtain in the Emerald City of Oz, but already a strongly popular movement has already begun in favor of restoring Constitutional Democracy to the American Republic.

iii. the reaction to the failures of neo-Sethianism

The primary failure of the neo-Sethians was in celebrating their ritual for the old age prematurely to the birth of the new. New Year's Eve, the holiday of Janus, is celebrated first by the ceremonial countdown, then the singing of auld lang zein, bridged between them by a kiss. The neo-Sethians began to sing auld lang zein during the final moments of the countdown. The result of this is 7,000+ dead Americans in 9-11 and the combined wars in Iraq and Afghanistan. Millions of dead Iraqis and countless Afghanis imprisoned and tortured. On 9-11-2001, the "neo-Sethians" staged their "death-ritual" - the fall of national sovereignty, by flying planes into the twin WTC towers and the Pentagon DOD headquarters. By attacking symbols of America's "financial and military institutions," the attack was declared a success by both Bin Laden and Bush Jr. Bin Laden claimed the attack weakened America's faith in its leaders. Bush declared it strengthened American resolve. But both benefitted from it enormously. With Bin Laden still at large in Pakistan and Bush Jr. now out of office, the mess created by 9-11 and the war in Iraq remain to be cleaned up by means of further proper investigations under a different administration than the one in charge while it happened. Thus the "death ritual" of the "neo-Sethians" occurred prior to the reappearance of their prophesied Messiah.

- the vilification of false-Messiahs; the emergence of anti-heroes

The result of this in recent history has been obvious to all of us alive now. George Bush Jr. was essentially attempting to initiate a secular Crusade against Islam on behalf of Catholicism by declaring Usama Bin Laden, on behalf of all Islam, the enemy of America, of Democracy, and of Freedom. Bin Laden was thus blamed for giving the Bush Jr. administration the excuse to ram through the "PATRIOT Act" legislation legalizing warrant-less wiretapping and surveillance on US citizens. Bush Jr. thus attempted to vilify Usama Bin Laden as the Antichrist, and then Saddam Hussein as Satan. By crushing the nation of Saddam Hussein, but letting Bin Laden escape, Bush Jr. proved Bin Laden was not the real Antichrist, but that it was Bush Jr. himself who was the actual "third coming" of the Antichrist as prophesied by Nostradamus. The result of this has been a good number of movies emanating from Holly Wood depicting the stereotype of the "anti-Hero." The "anti-Hero" stereotype in movies represents the Messiah, falsely accused of being the Antichrist. The "second coming" is thus being played out on theater screens as the story of a betrayal and revenge.

- the representation of the failure of God to appear himself and save us yet

The “War on Terrorism” is itself an act of terrorism committed by the American government against its own citizens and everyone else alive at this time on the planet. Not only can you not wage war against an emotion, but you cannot conquer the emotion of terror with the tactic of warfare. Thus, the “War on Terror,” aside from being a logistical failure of fractal proportions, is really a mental war, fought on the emotional level, by the wealthy elite against the minds of American citizens. The war on Terrorism is more than merely a war on Christian values, it is a war to prevent Christ from returning into a completely peaceful world. It is the tantrum the “neo-Sethians” are throwing following their failed outburst at the millennium.

- the publication of the “Angel Scroll” manuscript and end of Catholicism

Soon, the Catholic Church will reveal itself, or be revealed by its over-throwers, as being the hand within the puppet of the Bush Jr. administration. At this time, the final Pope of Catholicism will publish the translations into all the languages of Christendom of the “Angel Scroll” of Yeshuah Ben Padiiah as the final “key” to understanding the salvation of the soul. This scroll is the so-called “small scroll” of the Book of Revelations. Once the “Angel Scroll” is published, the Pope will declare Christ to have “come again” in its form. He will then perish and no further Catholic Popes will be appointed. Such is the downfall of Catholicism predicted by Nostradamus, Malachy and the Saints of Fatima as occurring at this time now. The only thing missing is the “key” given the first Pope, the “Angel Scroll” of Ben Padiiah.

iv. the dawn of a “New Age” (2012) with the death of the old (2000)

If 9-11 had not happened, there would have been no telling whether the Christian or the Mayan calendrical date for the Apocalypse was true. Because of 9-11, we accept that 2000 marked the end of the old era, and thus that 2012 will mark the beginning of a new era. The Mayan cult of Quetzalcoatl, cognate to the Aztec Kukulcan, was contemporary in Meso-America to the cult of Christ in Palestine. Thus, the “second-coming” cult of Christ was also the “second-coming” cult of Kukulcan. The European Christians marked their calendar around this event, and the Mayans marked their calendar around it too. The two synchronized to within 12 years of one another. This is why there is a period of time between 2000 and 2012 that is considered “unlucky” years on the calendar. Following 2012, the “New Age” will begin and Atlantean Democracy will be restored.

- the embracing of idealism surrounding 2012

The resultant acceptance as necessary of ideals long lost to the past, buried under scandal as Pagan heresies, has already begun to usher in a “New Age” of “spiritual enlightenment” popularizing the framework from which the restoration of Atlantean Democracy will build: “New Age” concepts such as Theosophy, the pseudo-religion of Madame Blavatsky, are the stated parameters of modern corporations such as the Lucis Trust, which handles the banking books for the UN; “New Age” concepts such as the resurgence by the Golden Dawn of “Enochian magick” and the works of John Dee; “New Age” concepts such as the Gnostic Aeons of Aleister Crowley. “New Bibles” are being unearthed daily by archaeologists around the world, and the birth of man keeps growing earlier and earlier as we uncover more and more of our own ancestral fossil record and more and more ancient anthropology. Where once stood the Epic of Gilgamesh now stands the Lost Book of Enki, and where once there was

only the Pentateuch Gospels and Josephus, now there are also the Essene Dead Sea Scrolls, the Nag Hammadi Library, and the Gospel of Judas. Likewise, it is widely hoped, 2012 will represent a significant turning point in this optimistic “New Age” cause, a point of crystallization of their ideals into a global movement. Primary among these teachings will, of course, need to be a form of politics, and this is where Atlantean Democracy comes into play.

- the choice to use our weapons against an asteroid or each other

In 2012, we will confront the asteroid Apophis for its first encounter with earth, scheduled as a natural “near-miss,” when it is known it will pass lower than some satellites into earth’s atmosphere, and at which time it may or may not pass through a small gravitational “keyhole” that would alter its trajectory enough to cause it to return for a head-on impact with our planet in 2036. As predicted in the late 1990’s by NASA, if Apophis is not deflected when it passes through this “keyhole” position in 2012, the odds of it hitting us in 2036 would be nearly 100%. This means the weaponization of existing telecommunications satellites as a planetary defense system to deflect or destroy Apophis in 2012 is the sole hope earth has for survival, because not even the deep-underground military bases could withstand the impact of 2036. Imagine a stone skipping across water; such is Apophis in 2012. Imagine a stone falling straight into water; such is Apophis in 2036. The same stone can disrupt the water much more at a right-angle to its surface than it does when skipping along the surface of its waves. The Apophis asteroid is real. The concept it houses alien life is not. However, an alternative plan exists among the neo-Sethians who wish to stage a global coup to use the telecommunications satellites in 2012 to mind-control the masses into believing earth is being invaded by aliens from Nibiru. However, if we do not use our nuclear weapons to deflect Nibiru, we will only use them to destroy ourselves. Then there will be no nuclear weapons to deflect Apophis in 2036, and not even those who survived a nuclear war during that time by hiding in the underground military bases would survive the direct collision of earth with Apophis.

- some elements of neo-Sethianism (the baby) must be saved, others (the bath) lost

The Mayan elements of the story of Quetzalcoatl can be preserved independently of the Christian elements of the story of Jesus, despite that they describe the same contemporary popular stereotype: the Messiah of Year Zero: the second-coming of Pythagoras. The combination of the two cults into one would only fragment the remainder into the “twins” paradox of “good” and “evil.” If you say that Christ and Kukulcan were the same person, then you will most likely use as your first proof the evidence they were contemporaries, however the weak-point of this argument is that they might have been brothers. Thus, in attempting to unify the “twins,” Christ and Kukulcan into one, the result would only disintegrate into one being “good” and the other being “evil.” Instead, only one or the other must be preserved, and the choice between them is what we see being made now between the Christian date for the Apocalypse, 2000 AD, and that of the Mayans, 2012.

b. the role of reincarnation in cushioning the transition to the “New World Order”

The concept of reincarnation, long-shunned by Catholicism, will, at the end of their oppression, be necessarily accepted by all Christians and will, as the last gesture toward good made by the dying Church, be offered also as a means of bridging the gap between Christianity and other world religions. The concept that Christ had incarnated in many other bodies at many other times throughout world history will be proposed in an attempt to encourage the world to welcome the concept of Christ as

the face of the global Messiah, and his “second coming” as the reappearance of all the world’s other prophesied Messiahs combined into one, the Christian “New Age” version, whose doctrine will be, as predicted 2500 years previous by Pythagoras, one of Reincarnation. Thus, by reintroducing as Christian the doctrine of reincarnation by the Messiah, as will be described in the “Angel Scroll” of Ben Padiah, in order to bring about the resurrection of the Apocalypse by their own “second coming,” the neo-Sethian movement will bring about the collapse of the Catholic psychic empire, and the end of the movement toward militarization that has motivated the progress of western civilization for the past 2000 years. The result will be the establishment of a global government, founded on Democratic ideals. In short, the difference between Catholic psychic imperial dogma refuting the concept of reincarnation and “flowery New Age rhetoric” promoting the acceptance of Christ as the true world-savior, only combined with all the other world religions using the doctrine of reincarnation, means the acceptance of a secular, bureaucratic governing body for the whole world. To be as blunt as possible, when reincarnation is accepted as Christian doctrine, a “New World Order” will replace Catholicism.

i. the reputation due Pythagoras

Primary among the goals of modern Pythagoreans should be the full restoration due to him of historical esteem. There are, besides those inventions known to have been made specifically by him - the “Pythagorean theorem,” use of the 3,4,5 right triangle, and founding the school of Philosophy in Croton - also besides those inventions contemporary to him which are probably his own but which history cannot rightly say - such as the Asclepian Corpus Hermetica, the foundation of Democracy, and the entire Elements of Euclid - still more inventions, only recently rediscovered, that can now be traced to probably Pythagorean origins. Having already discussed, at length, those aspects of his little reputation of note attributable to the extent records of history and speculation. Further discoveries in modern speculation yield still new conclusions that forward the goal of reestablishing the reputation of Pythagoras.

- Pythagoras used the Atlantean Calendar to predict the future

The Atlantean Calendar combines all now known forms of measuring chronology from around the ancient world up until the times of Pythagoras. It includes the Mayan Tzolkin and Haab, the Chinese I Ching, the classical planets and zodiac, the three stages of Alchemy, Caput and Cauda Draconis, and the phases of the moon. The primary basis of it is as a measurement of the seasons as the 4 elements. The best known form of it now is the “Lemurian Calendar” recording the 14 possible combinations of the 7 chief executives of Atlantean Democracy as 12 stations around the 3,4,5 triangle. The “Lemurian Calendar” of Atlantean Popes is, in turn, founded on the primary basis of the 12 house zodiac as it relates to the base-7 system. Thus, the Gnostic calendar of “Year Zero” resolved the issue of 12 and 7 by an arrangement of 7 bars across the circle of 12. While the Atlantean Calendar may have been known to him, the Lemurian Calendar definitely was, and may have been invented by Pythagoras. The Year Zero calendar was either possibly or definitely created by him.

- Pythagoras created the division of the calendar into bce and ce before Jesus’ life

It is taught to young children, though generally questioned by scholastic professors, that Jesus was born in Year Zero. This, it is said, explains the division of the calendar into the years “BC” (for “Before Christ”) and “AD” (for Anno Domini - the “Year of our Lord”, although often mistaken to mean “after death”). Modern scholars, while

agreeing that Christ was a real person who lived around 2000 years ago, disagree on his exact date of birth. Casting the horoscope of Jesus was considered sacrilegious during the era of domination by the Church, so the year of his birth was kept secret, even by those who claimed to have invented the “BC/AD” convention of the calendar. The mythology is nonspecific on it, but to accommodate the holidays sacred to Mithraists, the birthday of Christ was affixed to the date of December 25th. In the ancient world, the length of the year that we use today, if not the exact number of them since the beginning of the calendar, was only established as the Julian calendar by Caesar, based on reforms proposed by the Egyptian Sothis. It was many centuries later that the convention of the Anno Urbae (the calendar measuring years since the founding of Rome) was replaced with the convention of “BC/AD” with the crux of history being the birth (or death) of Christ. However this concept, of splitting the calendar into a prior era and a current era at the date of the change in the zodiac Aeon of solar precession, if not the convention of counting the prior dates down like the “negative” numbers on a #-line, was an idea proposed prior to Sothis.

- Pythagoras may have even invented the “places in the Zodiac” of “the Kamea”

Of singular occult significance is the idea that Pythagoras himself may have invented the formula for combining the 7 and the 12 of the bars across a circle used by the Gnostics. This system is related by Barrett in his 15th century ce. work “the Magus,” to a system described later by EA Budge as being “Chaldean” in origin. While the system of the Gnostics described by Barrett is a base-12 circle divided across by 6 bars, the last section by a 7th, the “Chaldean” system of Barrett and Budge is seven glyphs, attributed to the 7 classical planets or the “Olympic Dignities.” According to modern occult studies, the 7-barred circle design appeared later than the “Chaldean” arrangement, which also came to be called a form of “zodiac.” It seems obvious, once one can see the connection between the two systems as being the “Pythagorean triple,” how it was probably Pythagoras himself who, by applying the 3,4,5 right triangle to the “Kamea” (or “magic” #-squares) of the 7 planets, could have invented not only the exoteric, Gnostic version of the 12 zodiac around and 7 planets within model now used by Astrologers, but also the mysterious “Chaldean zodiac” model, based on the exterior element being base-7 and the interior being base-12.

- Pythagoras at least syncretized, if not invented, Greek and Hebrew gematria

Although the exact shape of the letters of “old Hebrew” has been lost, and no writings using it since rediscovered, we know that it must have agreed in essence with the modern Hebrew alphabet. The modern Hebrew alphabet has 27 letters, 5 of which are “finals,” or letters occurring earlier in the alphabet, repeated again at the end, because they have a different letter-shape associated with them when they occur at the end of a word. Thus, it is widely accepted, although nothing of it can really be said for certain, that the Hebrew spoken and written by Enoch, Noah, Abraham and Moses, but which had died out by the time of Jesus, must have focused primarily on the core 22 letters of the modern Hebrew 27. The main source work on the subject, the Sefer Yetzirah, establishes a series of fixed correspondences of traits or attributes to each of these 22 letters. This practice, however specifically as used to compare each letter to the sum of its order in the alphabet, is the basic concept of Gematria. The comparison of later Phoenician, earlier Greek and modern Hebrew alphabets could not have been accomplished prior to Pythagoras. That it began in the form of Gematria strongly suggests that Pythagoras, himself, started this art.

ii. Pythagoras, founder of all mathematics, endorses eastern religion

When we restore, in our own minds at least, the status to which history should hold Pythagoras due, that is, for him to be as well-known now as he must have been in the ancient world, when he was adamantly adhered to by a school of loyal followers, plotted against by a small cabal of betrayers, and widely known by all, then we will understand the impact on the international affairs of city-states it would have had for Pythagoras to endorse one form of ideal over another. Had Pythagoras endorsed as superior to the constitution of Croton that of Athens, as he very well might have, had he lived to see its “Golden Age,” it would have fomented a war, and such leanings may, alike Socrates state-enforced suicide, have led to Pythagoras’ exile. So, for Pythagoras to have taught his ideals in secret should come as less of a surprise than that we preserve to this day as primary among his public teachings the doctrine of reincarnation. Reincarnation was a dogma that, in all subsequent western civilization, was unique to Pythagoras alone. The doctrine taught by Pythagoras is identical in all ways to that of his oriental contemporary, Siddhartha the Buddha.

- HP Blavatsky’s Theosophy being the retro-current equivalent in recent history

The three chief founders of the modern “New Age” movement are HP Blavatsky, SL Mathers and Aleister Crowley, all emanating from the school of Eliphas Levi. Blavatsky founded “New Age” religion: Theosophy. Mathers founded the “New Age” system of magick: the Golden Dawn. Crowley founded the practical “New Age” philosophy: Thelema. While all of these were foreseen by Levi, it is only without the contribution of Theosophy that the others would not have survived. Madame Blavatsky’s Theosophy was a modernization of the Judeo-Christian myth which claimed to be “oriental” in origin. Theosophy explains Christ as one of many “Ascended Masters,” also including Khoot Khumi and St. Germain, who have chosen to incarnate around the world. Theosophy is a complex system incorporating ideas, such as reincarnation, that have been suppressed in the west; Theosophy is not an authentically orientally originating religion. By advocating a soft-stance on reincarnation in opposition to the hard-stance against it taken historically by the Catholic church, Theosophy proposes a form of “passive resistance” against the dominant paradigm. However, the content of this rebellion against it was entirely predetermined by the founders of the psychic empire. Thus, accepting Theosophy means accepting magick and the philosophy of willpower, because these are its direct antecedents, and these mean rejecting the humble philosophy of Jesus Christ.

- Lucis Trust, the financial foundation for the UN, is devotionally Theosophical

The Lucis Trust was established to handle international contributions to the cause of establishing the United Nations by building its main offices in New York, America. It made no claims of Theosophical alignment at the time of its foundation, and money poured in from all the contributing nations’ membership-dues. Once the UN building was erected, there began to be seances held in one room in the building, the so-called multi-faith “Meditation Room.” These seances, conducted by pledged Theosophists, have involved the “trance-channeling” of various “Ascended Masters,” including “Maitreya” whom they believe to be the next Messiah to soon appear on earth. Since the erection of the UN building in NY, the Lucis Trust has changed its stated objectives to reflect those of the Theosophical Society, their primary original contributors. The Lucis Trust continues to handle the member-nation relief funds for the WHO and the military funds for NATO, and brokers the transactions made by the UN with the World Bank and IMF.

- modern Theosophists plan to stage a globally unifying event to prove their religion

The Theosophists of the Lucis Trust, using their global governmental arm the UN, established their objectives on the “Georgia Guide-Stones,” on which they wrote, in all existing languages used among the UN member-nations, a credo dictating one world government, one world currency and bank, one world religion, and a human population cap. These are the core principals necessary prior to introducing the idea of Atlantean Democracy as the ideal form of global government. The notion of the population cap may have only been added to cushion the equal extremity of the other clauses. It is not, in itself, an Atlantean ideal, only one that has been deemed prerequisite for the restoration of Atlantean Democracy as a system of global government, a so-called “New World Order.” Although the method of achieving the population cap is not given, it is assumed that it will be achieved at the same time and by the same means as the other stated objectives.

- the ideal of a “global Messiah” will wither into “Luciferianism” after 2012

The “globally unifying event” planned to be staged by the Theosophists should not be confused with the coup planned by the specifically “neo-Sethian” conspirators, Theosophists themselves or not. While the “neo-Sethians” plan to stage a global coup using the “Star Wars” weapons satellites, and thus establish a global dictatorship, the “globally unifying event” planned by the Theosophists is planned in the eventually this coup will, as it ultimately must, fail. Once there is no major religious event, nor any coup de-tat establishing global dictatorship, in 2012, the Theosophical “globally unifying event” will be accomplished instead: the gradual acceptance by the majority of humanity of the betrayal of mankind by Christ, and the spread of anti-Christian anarchist and immoral ideas among mankind as a whole. When no “globally unifying event” occurs of any real consequence in 2012, the belief in a world-savior will be seriously shaken. Then the plan to implement global government can begin in full.

- Luciferians will become jaded with their own immaturity and restudy idealism

Following the anticlimax of 2012, when no catastrophe of any consequence occurs, nor any coup to establish a global dictatorship, nor the “second coming” of Christ as world-savior to unify all world religions, nor Martial Law, nor even the publication of the “Angel Scroll” by Catholic sources, the Theosophists will sweep up the pieces of all the other key-players. Those practicing the Golden Dawn rituals, and those who adhere, however strictly, to the principles of “Thelemic” magick, ie. “telekinetic” willpower, will have fully come into power both financially and politically, but also ideologically. The “God” of the Bohemian Owl will be just as acceptable as an “idol” as an Orthodox Christian religious Ikon of Christ Pantocrator or of God with a triangular halo. Thus, the elite will have free the time and energy otherwise spent merely encouraging the acceptance of their ideals to more thoroughly develop and “flesh out” these ideals for themselves. Once the common flock accept the “Owl” of Bohemia as equally a symbol of YHVH as the trinity, then those in the Skull and Bones will begin to study the application to government of idealized #-theories and “sacred” geometry, and this will lead to the restoration of Atlantean Democracy.

- the wave of popular culture to follow the Goths will be “math-rock” (#-music)

As well as within the inner-sanctum halls of the financial and political elite of today, who plan to also be the religious elite of tomorrow, the “tune” called by the “piper” will change in the exoteric realms of modern popular culture. Around 2012, the long withheld “Goth” subculture will finally achieve popular public acceptance. The

Goths have long been students of Theosophy and adhere to a strict black dress code, opposite the Essenes of 2000 years ago, in the case of both in order to symbolize their adherence to unpopular beliefs. The Goth subculture adopted "Paganism," the "Anti-Christian" religions, all "Panthéons," the religions of the one God Pan, and Satanism," the religion of Pan as literal scapegoat, very early on. If the style of music to become popular following that of Goth, in or around 2012, is considered, then, "Math rock" or "#-music" and is based on complex music-theory, then you will know that the movement within the deepest halls of the most buried sanctuaries of power of "Neo-Sethianism" has finally ended, and that of "Atlantean Democracy" may begin.

iii. the second coming of Nikola Tesla, pyrrhic Icarus

Just as Christ was hailed, in his time, as the "second coming" of Pythagoras, so too will the world-savior this time appear as a kind of "second coming" of Nikola Tesla. Nikola Tesla advanced the engineering fields of the physical sciences as far with his own work as did Pythagoras advance the study of mathematics in his own, and both accomplished this by working within the system of occultism of their time. Both died, in the eyes of public historical records, penniless and in-debt, both ignominiously and under unfortunate circumstances, which could imply the presence of a political assassin's hands in ending the lives of these, again, both very old men. Just as Pythagoras took the Hermetica of his day and, adding to it the doctrine of reincarnation, used it to create an inner-cult and outer-school, so did Tesla take the cult of science and apply to it the attitudes of a "New Age" of inventions, yet did the majority of his work covertly for the military of his time. Thus it remains to be seen the full extent of Tesla's own contributions to the world of science.

- the Great Burner, unknown Apocalypse scenario.

Ultimately the future remains utterly unknown to all. That which has not been written yet cannot have already been read before, no matter what we expect will come next in the story. Therefore, we have to pray the astronomic consequences of those events of astronomy we witness as occurring in 2000 and 2012 will continue to take pity on mankind and be weak, and not catastrophic to the earth. The ultimate course of the asteroid Apophis is uncharted as I write this, and it may or may not collide with us. Likewise, there may or may not be such a thing as extraterrestrial biological life-forms even if they do not originate from Apophis. My own theories on the "world-savior" as the "Great Burner" prefer the violent, Mayan descriptions to the passive, meek shepherd-figure of Jesus as a sign of the modern times. The "Great Burner" title itself is a reference to the end of the fourth Aztec sun in 2012 as related by them to the element of Fire.

IV. proposals for modification to:

As a conclusion to this discussion on Pythagoras' impact on history, I would like to further beg my reader for the time to hear out some of my own proposals for current changes to the modern cult and reputation of Pythagoras that I believe would serve to benefit us all. These are by far not the only ones of this type of proposal I could make, however by the constraint of my own low-status within the Order of psychics, I can only beg the attention of those interested in hearing me out for a brief time. I hope the suggestions I am forwarding in this discussion at this time will meet with sufficient popular approval in my work on the POD overall that I will be considered a valuable source of information to any of the 5 schools of the modern bund. In this way, I hope to bring together members of the various schools in the bund to forward

my own learning of Atlantean Democracy.

A. improve the cult of Pythagoras:

To forward the goal of establishing the ideals of Atlantean Democracy as the dictum of the inner-cult of the psychic Order of Death, I have the following advice to offer: study numbers, the significance of numbers that reoccur throughout sacred “mystical” texts, like the Bible. The study of number is the first and next step that must be taken at this time toward the final and complete restoration of Atlantean Democracy. From the study of numbers for their own sake will follow their application to existing forms of Democracy and other forms of governmental structure. By shifting the focus onto # as “pure good,” we may not achieve the ultimate goal of becoming one with numbers (however we would define them), but we would at least achieve the goal of restoring Atlantean Democracy in our lifetimes as a short-term consequence.

1 the longest-term realization of #-theory as oneness with the Kosmic-monad code

Therefore, the ideal we should, at this moment in history, most long to achieve is the pure study of Numbers. What is the good of this as an ideal goal? Because following the arc-seconds of parabolic trajectory on the path of least resistance toward achieving such a goal would lead us directly into the restoration of Atlantean Democracy. By planning to study Atlantean Democracy as a way of achieving the goal of becoming one with the all, that is, to become one with pure Number, one is already achieving the hope for a better future. Atlantean Democracy is the application to the sort of Democracy as we have now here in America, or that they had in “Golden Age” Athens, Greece, of the sort of #-theory advanced by Pythagoras. The pure study of numbers, or the study of numbers for its own sake, as a good in itself, is the height of leisure-class philosophical reasoning. Only with the economic class system present under the governmental structure of Democracy can such a leisure class honestly pursue this height of mental indulgence, and thus culminate the mental liberation of themselves from slavery to the psychic empire. Thus, the philosophy of #-theory is the greatest strength of a Democratic nation.

2. the longer-term good of Atlantean Democracy

As I will propose to lay out here, a plan exists to serve the common good of mental individualism, however as of now no definite timeline for the parts of this plan being realized, including dates, has been, nor now can be, finalized. It is possible Atlantean Democracy will be restored in a day, a week, a month, a year, a decade, a century or even only after a millennia, because it is ultimately not up to us, but to the fates, to decide. However I would posit that, should this plan be implemented by each of us as soon as we have read this proposal, then the timeline of events I am about to describe occurring at a world-level should be implemented within a few years of when I am writing of the first stage. The completion, then, of the restoration of Atlantean Democracy, at the end of this process, would occur in no less than fifty years time, well within the natural life-spans of most humans alive now. In short, within only one or two years following my writing these words, the masses will hail Satan as their Dark Lord and Master.

3. the long-term Lemurian system of finance

This is why the media of today are buffeting their audience with fear for the American economy. It is not because our economy is weak. Our economy is credit-

based, and therefore has its up's and down's based solely on unpredictable trends in "consumer confidence" for which there can be no solid price per product index. The rate of "confidence" is measured using gold as a fixed ratio to compare it to, but even the cost of gold is gradually inflating over time. Right now, American "credit" is based on loans made to us by China, promising them our automotive and aero-industries, and Israel, promising them a war with Iraq and Iran. They are America's two biggest "lenders" at this moment in time. Therefore it is to China and Israel America must appeal on financial grounds for the survival of our Democracy. The promise of Atlantean Democracy fulfills this debt, but more importantly, it can and should be argued that the motives for collecting it would be wrong. The desire for an American war with Iran would not benefit Israel, and the desire to buy-out US industries does not benefit China. Although an American presence in Iran would put geo-strategical pressure on China, and thus benefit America, it will not occur because Israel does not want to govern a Middle-Eastern Israeli empire. They would not be able to control the people, and terrorist attacks within Israel would rise. The number of bombs dropped on Iran by America would be doubled by the number of suicide bombers in the richest neighborhoods of Jerusalem. Likewise, it is not in the best interest of Chinese workers for their nation to own jobs for them in a foreign land unless they plan to invade and conquer the entire north American continent, which would be impossible even with nukes in North Korea.

4. the short-term use of Hermetic reincarnation doctrines as philosophical cushion

The best way to stop the buy-out of American industries and to end the de facto ownership of American politicians by foreign national lobbyists, is to spread the concept of reincarnation as a Christian ideal. The Chinese and Israelis are not Christians, but the majority of Americans are. While there are obviously many Catholic Christian Americans, and they have much social influence, the majority of the denominations in America are predominantly Protestant. The acceptance of the doctrine of reincarnation, long held as an acceptable idea by eastern Orthodox Churches, by American Protestants will be seen, by the Chinese, Israelis, Muslims and other, non-Christian world religions as hailing the end of Catholic oppression and the beginning of Christendom's full participation in secular international democracies, allowing America to negotiate rather than kill first and apologize later, and to sit at the round table of nations at the UN and know they did so in "good member" standing for having paid off their membership dues. However, the acceptance of the doctrine of reincarnation by American Protestant Christians will require them to stand up against the oppressive doctrines of the former Catholic church. The result will be to strengthen popular confidence in US Democracy.

5. the shorter-term use of Theosophy (neo-Sethianism)

Preceding the creation of a one-world financial system and a religious movement for Christian reincarnation-ism must be dealing with the Mayan Apocalypse date of 2012. Following from a successful handling of the Mayan calendrical end-date, then a resurgence in 20th century "New Age" Theosophy can occur for the early 1st century, and following that the establishment of a global banking and monetary system for all UN member nations. However, for the idea of a global bank to appear to occur naturally as a Problem-Solution equation, it will be necessary to have a relatively long period of peace on earth corresponding to the study of Theosophy. This duration will begin following 2012, when no terrible event occurs to unite the world. The study of neo-Sethian beliefs, now secret, can, likewise, only occur once the neo-Sethians themselves are purged following their failed global coup in 2012. Again recall the neo-Sethians are those who believe in the "second coming."

6. the shortest-term use of Luciferianism (false-prophetism)

Therefore, prior to 2012 we must build up absolutely all the public awareness we can about the plans for a global coup de tat currently being exchanged among the hands of the secretive neo-Sethians. We must spread the word about the American concentration camps, built by the UN on FEMA owned properties, and the secret military bases underground below these camps. We have to warn people about the planned use of satellites to create the optical illusion of an alien invasion, justifying nations to use nuclear weapons to destroy each other. By spreading the secrets of the conspirators who seek to kill them to their non-psychic slaves, we elevate the awareness of all, increase the idealism of the inner-school, and seek to restore the application of #-theory to Democracy. By exposing the values of the neo-Sethians as false and they, themselves, as liars, we can bring about Justice in our modern age.

B: extend the application of the Pythagorean theories of:

To restore the study of ideal #-theories' applications to Democracy and other governmental structures, in order that all world governments can be combined under one system, Atlantean Democracy, it is also necessary to restore to its full stature the importance of the reputation of Pythagoras. At the current time, we have his known works with which to work and upon which to build. Thus, to increase knowledge of Pythagoras, and thus to forward the restoration of global Atlantean Democracy, I propose the following extensions to the modern knowledge of Pythagorean #-theory.

1. the Pythagorean Pentagon Lute

The most commonly known symbol of Pythagorean devotion to #-theory is, due to the story of the Pythagorean who died at the inn, and the popularity of secular Satanism as a cover for the underground current of Free Masonry, the infinitely fractal repeating symbol of the Pentagon, called by mathematicians the "Pythagorean Lute." It is widely accepted that this shape contains the ratio of Phi, the all important Fibonacci sequence ratio, that graphs the spiraling expansion ratio known to Da Vinci during the late Renaissance. However, it is almost never demonstrated how and where within the Pentagon form the ratio of Phi occurs, particularly in the case of the "Lute." In an appendix to this discussion, I will include a study of the occurrences of Phi in the "Lute" of a Pythagorean Pentagon.

2. the Pythagorean Theorem Triangle (triangular gnomons) cf. book of Zhou Bi Suan Jing (written ~ 1100 bce)

The most commonly known shape of Pythagoras' own contribution to mathematical studies is, due both to the veneration of it by Free Masons and to the continual efforts to provide new proofs for it by bored geometry students and arithmetic teachers, is as the "Pythagorean triple" of a 3,4,5-legged right-triangle. The modern forms of proof for this shape take two primary forms: the "substitution" method, and the "gnomonic twirled" or "twisted rotation" of the 5^2 area within the 7^2 area, yielding 4 Pythagorean triples of 3,4,5-legged right-triangles. This form was first introduced prior to the time of Pythagoras, in the Chinese Zhou Bi Suan Jing, and should now be more accredited for originating as such than it currently is. In point of fact, the current "Gnomonic" proof of the Pythagorean theorem triple actually inspired the origination of the "Pythagorean theorem" by the discovery of the "Pythagorean triple."

3. the Year Zero (the 7 Archons as arcs above and below 12 Aeons measuring a circle)

The exact model of existent astronomy is built by students as a globe with three intersecting circumferences and three pairs of overlapping poles. This is also widely known to be the basis for the “arcane science” and modern superstition of Astrology. Parallel to this is known the religious origins for the calendrical division of dates into BC and AD. However, it is considered one of the “Lost Keys of Masonry” that the real reason for the religious division of the calendar was due to the practice of Astrology. The modern model of Astronomy was also known to Pythagoras, for to him was known the division of one circular circumference (the ecliptic zodiac) into the 7 arcs above and below of the circumferences of the orbital ecliptics of the 7 planets. However, that Pythagoras recorded these 7 “zones” of the planets, the basis for all Astrology, has since become as much a “Lost Key” as that Pope Gregory studied Astrology. So, the model of astronomy is known and, independently, the model of the dating of the years on the calendar is employed. Their connection is lost.

4. the “Zodiac” of the “Kamea” (the “Phi” spiral of “Pythagorean” triangles)

If the model, known as Gnostic in origin, used by Barrett in his 16th century, “the Magus,” of the 7 spheres or ecliptic orbits of the planets as oriented diagonally to the ecliptic plane of the zodiac constellations, cannot be traced further back than Pythagoras, than it might have actually originated with him. Such, however, is definitely the case with the model of the base-7 “Chaldean Zodiac,” given by Budge in his 20th century “Amulets and Talismans,” as it was rediscovered to be a combination of shapes derived from the orientation of the 7 “Olympic dignities” or “Kamea” #squares around a spiral of 5 expansions of the “Pythagorean” triangle. Again, while the “Phi” spiral formed of such “Pythagorean” triangles is now known as a mathematical tradition, it is a separately preserved concept that the basis of Astrology is in the diagonal application of the base-7 planets to the circular base-12 zodiac. It is not as widely known that the “Chaldean zodiac” can be compared to the 7 planets across 12 zodiac signs model of modern astronomy. It is not known by anyone, besides those in the innermost cult of Pythagoreans within the psychic Order of Death, that the basis for modern Astrology was derived from the elder orientation of the “Chaldean zodiac” by Pythagoras.

C. restructure the reincarnation doctrines of Hermes Trismegistus

Just as important to restoring Atlantean Democracy as the long-term application to the modern forms of government of idealized #-theories is the shorter-term buffering of the concept of a single global government through the acceptance by Christendom of the doctrine of reincarnation. In order to allow the acceptance by Christians of reincarnation, it will be necessary to follow the failed coup attempt by those attempting to stage a “second coming” of Christ in 2012 with a prolonged period of peace during which a sustained leisure-class will have the spare time and the inclination to study occult doctrines in general, culminating in the Pythagorean cult study of #-theory for its own sake. Therefore, of primary importance to resurrecting the cult of Pythagoras is reestablishing the moral acceptance of his concepts of reincarnation.

1. the 5 prior lives (incl. himself) of Pythagoras

From the “Lives of the Philosophers,” written by Diogenes Laertius in the third century AD, we find the last discussion on the topics of Pre-Socratic philosophers

before the beginning of the Catholic Dark Ages. Laertius included colorful anecdotes about many of the followers of the earliest Sophists and Elementalists, as well as those supposedly attributed to Pythagoras himself by his early school of Pythagoreans. The likelihood of Laertius' attribution to Pythagoras himself of the saying regarding his own past-lives may, therefore, be a dubious play on words by Diogenes in actually attributing this anecdote only to his cult. However, considering the sources of reference available at Laertius' time, it is probable the saying is authentically of the earliest Pythagorean school, the Akousmatikoi, and considering the Akousmatikoi's strict adherence to keeping the sayings of Pythagoras sacred, we can safely assert that Laertius' recounting of Pythagoras' past-lives is accurate. The "five lives of Pythagoras" anecdote, given by Laertius as attributed to Pythagoras himself, proceeds to describe four past-lives of the philosopher Pythagoras in detail.

a. Aethalides, son of Hermes

Aethelides is recorded by Apollonius of Rhodes, in his work "the Argonautica," as the "herald" or stand-bearer of the Argonauts, the ship of Greek Heroes. He was the son of Hermes Psychopomp and Eupolemeia, who was a daughter of Myrmidon, mythical king of the "ant-people" descended from Eurymedousa and Zeus in the form of an ant. Thus, Aethalides was the direct descendent of the royal house of the nation of Myrmidons, an ancient Greek tribe, and a God, Hermes. It was said that Aethalides was given the gift by his father of "metempsychosis," to be able to remember everything from one life to the next, "even," as the saying goes, "in Hades." This meant that Aethalides, son of Hermes, was also able to come and go from the Underworld, realm of the Dead, just as were Hermes, Persephone and Hecate, and thus could also, like them, serve as a "Psychopomp" or guide for the living through the world of the dead. The doctrine of "Metempsychosis," meaning, essentially, "memory after death," was one of three doctrines of Orphism known to Pythagoras; the other two were "transmigration" - the rebirth of a human soul as an animal, and "reincarnation," the rebirth, without memory, of a human soul from one body into another. The fact that Metempsychosis was gifted to Pythagoras' undying soul by a God differentiates it from the doctrines of Buddha, which ascribe to Siddhartha both metempsychosis and transcendence of the physical plane, achieved solely by his good karmic deeds.

b. Euphorbus of Troy, killed by Menelaus

The son of Phrotius the Argonaut and Panthous, Euphorbus was a hero of Troy who died in the Trojan War at the hands of Menelaus, the king of Troy's enemy Sparta. According to many accounts, it was Euphorbus who slew Iolaus of Thrace, who was later recorded by history as Protosilaus, the "first to die in Troy." It was Euphorbus who fatally wounded Patroclus, the male lover of Achilles, when Patroclus donned Achilles' armor and led the Myrmidons against the Trojans. The shield of Euphorbus, recovered by Menelaus from his body after the fight with a routed Hector, was then taken to the Temple of Hera in Argos, where it was hung on the wall as a symbol of honor to Euphorbus' courage in defending Troy, and of Menelaus' victory over him.

c. Hermotimos and the Shield of Ivory

Hermotimus of Clazomenae lived during the 7th century bce, in the 600's, prior to Anaxagoras, the pre-Socratic philosopher who championed the same concept as Hermotimos, that being the supremacy in cosmology of the concept of Mind ("Nous"). Anaxagoras, who also hailed from Clazomenae, was of the same school as Hermotimos, but lived a hundred years or so later. This school proposed that physical bodies were static and otherwise unchanging things, and that only by the motions of the all-

pervasive concept of Mind were they, like leaves in a breeze, motivated. Thus these pre-Socratics advocated Nous as the Prime Mover, and concessions to this notion were made in the Hermetic doctrine as late as the earliest Catholic suppressions of Gnosticism, where, as in the later Apostolic Acts, the Word, or Logos, was recorded as emanating from the Nous of God as the first motion. Heraclides of Pontus, a contemporary of Plato and Aristotle, recounts that Pythagoras said Hermotimos of Clazomenae once journeyed to the Temple of Hera in Argos to prove that he was the reincarnation of Euphorbus by demonstrating his knowledge of the shield of Euphorbus there, of which only the marble casing remained by that time. It is recorded that Hermotimos' soul used to leave his body during sleep and that it was thus, while he was asleep, that his enemies burned him alive. Because it was supposedly his wife who betrayed his secret to his enemies, no women were allowed in the Temple that was erected to him in Clazomenae, where Anaxagoras would learn the doctrine, later attributed to Hermes, that "all is mind; the universe is mental."

d. Pyrrhus, fisherman of Delos

Although history does not record more of the life of Pyrrhus Piscator, the "fisherman," the island of Delos is much-storied from the era during which Pyrrhus, if he did, must have lived. The island of Delos, later home to the Delian League's common treasury, was, by the time of the generation prior to Pythagoras, already being consecrated as a sacred site, history recording it as the birthplace of Apollo, the twin of Artemis. During what would have been the lifetime of Pyrrhus, the Athenian tyrant Pisistratus was already having previously entombed corpses transported off the island in preparation for the consecration of the Temple to Apollo there. Already by the era of Pyrrhus, a temple to Dionysus had been erected on Mount Kynthos, the hill of Apollo's birth, one of twin mounds, the other being left for the temples to foreign deities in honor of historical records of Artemis' birthplace being the island of Ortygia in Sicily. Because Leto gave birth to Artemis before Apollo, the geographical locations of their Temples records the story of the exodus of the Greek Gods out of Italy to Mt. Olympus in Macedonia. The father of Apollo and Artemis was Zeus. Thus, it can be asserted with the evidence of contemporary history that Pyrrhus the fisherman was probably a devotee of Apollo at the Temple of Dionysus on Mt. Kynthos. More than this, that he was a fisherman, and that he recalled his past-lives, known modern history does not record.

e. Pythagoras, the greatest mathematician who ever lived

The fact that Pythagoras was an Orphic devotee of metempsychosis, transmigration and reincarnation prior to his founding of his school of #-theory in Croton may explain his disagreement in Samos with the dictator Polycrates. It is widely recorded that he reserved his teachings on reincarnation to the Akousmatikoi, his inner-school of personal followers, who recorded the "sayings" and "moral axioms" of Pythagoras himself. Thus, it is widely accepted that Pythagoras' "mathematikoi" or #-theory teachings must have originated between his time in Samos and in Croton. In exoteric history, only Iamblichus records that Thales encouraged Pythagoras to travel to Memphis, in Egypt. Under government by the city of Memphis, on the west bank of the Nile just south of Cairo, was also the region of Saqqara, its Necropolis or regal cemetery. In the burial ground of Saqqara was discovered a document dating from the late Middle Kingdom, around the time-period of Pharaoh Akhenaten, now known as the Berlin Papyrus 6619. According to this papyrus parchment, which primarily deals with medical teachings, "the area of a square of 100 is equal to that of two smaller squares, of two second degree equations." This is taken, by many modern scholars, as evidence of the origin of the "Pythagorean" theorem in Memphis, Egypt.

2. the historical Corpus Hermetica

Compiled into a body (Corpus) of works, the Hermetic literature (Hermetica) has been studied continually by one group or another for the past 2000 years. However, the Hermetic literature from 2000 years ago and before was not kept in a codified form, but was dispersed throughout many contemporary schools simultaneously, a piece being taught here, another piece held sacred there, and the entire Corpus Hermetica, although crucial, overall, to the understanding of the Gnostics and the ancient world prior to them, was dispersed amongst the earliest Hermeticists, and did not become unified until sometime around the Year Zero, with the formation of the Gnostic religion. Thus, by the Year Zero, the core elements of the Gnostic religion were already largely composed, these being the Nag Hammadi Library, the Essene Dead Sea Scrolls, and the rest of the contemporary pre-Christian Apocrypha in general. The elements of Hermeticism scattered about between them indicate that the teaching of Hermes was used as a common-ground and inner-school of thought shared by all. In short, Gnosticism was the exoteric-religion, and Hermeticism the inner-cult. It thus stands to reason that the unification of the Hermetic elements, dispersed by the time of the early Gnostic faiths, must have already been composed in one work and subsequently broken apart to form the various sects and cults of Gnosticism. Although the Roman Catholic psychic empire has dominated our terminological lexicon for the past 2000 years, Christ himself was not a Christian. Jesus was not a follower of the Christian religion that he founded. His beliefs were, in point of fact, a combination of certain elements from various existing sects and cults of his time. He drew the story of Mary Magdalene from the Coptic Isis cults of Northern Egypt, and the ritual of Eucharist from the Essene community rule of Qumran. The elements he selected were not randomly chosen by him either. Of all the Gnostic religious texts selected by Jesus for the foundation of the Christian religion, he selected specifically the Hermetic elements. Thus Christ was, 2000 years ago, the “second coming” of Hermes Trismegistus. Although, since that time, the Hermetic doctrines have not been called such, but have been called instead moral Christianity, their key teaching has been removed by the Roman Catholic Church and held as secret by only a few. The doctrine of reincarnation, omitted by the subsequent moral mythologies of Christianity by Roman Catholicism, completes the puzzle of the parables by Jesus, and fills in the final missing piece of his moral lessons.

a. attributed to Asclepius, ie. ImHotep

Because the pseudonym adopted by the entire history of authors who have contributed literature to the Corpus Hermetica was translated into Greek as “Asclepius,” and because the Greek versions are the earliest known of much of the Hermetic literature itself, the exact contributors to the Hermetica of the Asclepian literature cannot be known for certain. The commonality of all the Hermetic literature of the attribution to Asclepius itself dates to the period of Greece, and was already well-known by the time of Athens’ “Golden Age” of Democracy and philosophy. Thus, the works of Hermes’ true authors were known prior to the replacement of their names with “Asclepius,” which occurred not long before the Greek “Golden Age.” The authors are now, by scholars of Gnostic literature published both publicly and Masonically, widely believed to include ImHotep, the biblical Abraham, AmenHotep, the biblical Moses, Hiram Abiff, architect on Solomon’s Temple, and, of course, Jesus Christ himself. This lineage is traced back as far as the Egyptian worshippers of Thoth in Hermopolis along the southern Nile. There, Thoth was part of the Ogdoad, or octet of 8 Gods who were the main characters in the myth of Osiris. The Ogdoad formed the fertile “mound” onto which Ptah, the Creator-God in

Egyptian cosmology, spilled his seed.

b. studied under Thoth, ie. from pre-Dynastic Egypt

Thoth, although revered as an archetype, ruler over all time, by the era of Middle-Kingdom Egypt and the ruler-ship of Akhenaten, the solar monotheist, was, in truth, only one of the pre-dynastic lineage kings of non-unified Upper and Lower Egypt. The histories of Upper Egypt (which is in the Southern Nile region, but called "Upper" because the Nile flows south to north) record the kings of pre-unified Egypt as the "kings of Khemt." One of these kings was name Tehuti, and he was the prototype for the God-form of Thoth. Thus, in the earliest Dynastic period of Egypt, when the pyramids were erected and when the metaphysics of the unified empire was first codified, the Ogdoad of pre-dynastic kings was established in Hermopolis, southern Egypt. Those who established the cult of Thoth may have included ImHotep of Ur, the architect and Master Mason of the great pyramids of Giza, whom Judeo-Christian history hails as Abraham, its founding father. The cult of Thoth studied time, math and writing.

3. doctrines of modern Judeo-Christianity

The "Generations of Seth," who was the first son of Adam and Eve born after the expulsion from Paradise, include all the people of the nations who lived prior to the flood of Noah, but it is said that only the family of Noah himself, whose grandfather was Enoch, was of pure direct descent from Seth, son of Adam. Thus Enoch and Noah were, of the "Generations of Seth," pureblooded, though by that time all the rest of the "wives of men" had interbred with the "Sons of God," that is, the lineage of Cain. The Generations of Seth, the generations of Cain, and those of their offspring, the Nefilim, or "giants," had all become intermingled prior to the deluge, besides the family of Enoch, grandfather of Noah. The modern races are the result of the divergent appearances of the sons of Noah.

a. the doctrine of the "Holy Ghost" or "spirit of Seth" in Judeo-Christianity

By the time of the early Church fathers of Christianity, prior to the rise of Roman Catholicism, during the time of the martyrs, the doctrine was widely circulated among the cults of Christians who met in the catacombs that the day of Judgment was upon them then. They were persecuted on all sides; hated by the Jews for being Gentile, hated by the Romans for being monotheists, and hated by the other sects and cults of their time as following a false prophet, the earliest Church fathers renounced as heresies mainly those doctrines that disputed their own eschatological beliefs. This included the doctrine of reincarnation, and promoted instead the idea of a permanent heaven or hell for all souls alive at that time. They called themselves the "final generation," or the "second coming" of the "Generation of Seth," the "Sons of Light," and called any who opposed their narrow-minded views "Pagans." Christ himself, according to the earliest Christians, was the embodiment of the soul of Seth, born again to warn them all about the destruction of earth at the end of their aeon. This is why the modern "neo-Sethians" adopt for themselves the term "born again." Following its incarnation as Christ, the "Holy Ghost" of Seth descended into Hell, freed all the sons of Adam, and then ascended to sit at the "right-hand" of God, His Father, where he remains to this day, according to Christians, judging the dead, and awaiting the days described by the Apocalypse of John of Patmos when he will judge both the living and the dead.

b. the doctrine of "Satan" or "the false light" in Judeo-Christianity

Because the character of Christ was central to the cult of Christianity, it stood to reason among the early Church fathers that there was another cult to whom the archetype opposite to their cult's central character must be likewise cherished. They accused this cult as being behind all the others who represented "false" forms of early Christianity. This evangelical campaign was what allowed the Church of Rome to come to power at the Council of Nicea. Among the early "heresies" of diverse pre-Christian Gnosticism, we find the remnants of the earliest known form of authentic Christianity, the doctrines of Seth, contemporary, however in opposition, to the 22 verses by John of Patmos called the Apocalypse. The early Church of Christianity in Rome took advantage, by employing the Sethite-doctrines as their own inner-school beliefs, and the public preaching that the Apocalypse of St. John was occurring then, of both the Sethite and Johannite Christian cults, and played them against one another to come into power itself. Thus, the Christian cult of John became exoteric Catholic doctrine, and the Christian cult of Seth the belief of the Gnostic inner-school. The persecution by Catholicism of their own innermost "Secret Doctrines" being practiced by any Pagan "un-initiates" of the Church accused all the diverse Gnostic and "Pagan" religions of following the cult of the Antichrist, ie. "Satan."

c. the doctrine of the "Second Coming" in Christianity and Messiah in Judaism

Besides the centrality of the figure of Jesus as Christ, the religion taught by early Christian Church fathers and the religion of Judaism were the same. Despite their doctrine that Jesus rebelled against the Hebrew Sanhedrin, they preached that Jesus was not only born a Semite, but was moreover descended from the deposed monarchy of Israel. Though the core moral beliefs of Christianity are unique to the Hermetica, there is no other "borrowing" or "sharing" between the first Christian Church fathers and other contemporary "Pagan" cults and sects. They preached Hermeticism as the moral-core of the Hebrew religion, and thus founded Judeo-Christianity on the basis that Jesus, rather than Gnostic, was exclusively himself a Jew. This is significant because both the modern "second coming" cult of Christians and the modern Hebrew religion believe their Messiah will only appear at the time of the "End of Days," when the Apocalypse occurs, and the entire planet earth is destroyed.

4. specific dogma of Judeo-Christianity regarding "reincarnation"

Origen, an early Church father, records in his *Peri Archon* the Gnostic conception of metempsychosis as it was prevalent at his time. Following Origen's summations of the teachings, Hippolytus of Rome released "the Refutation of All Heresies," specifically citing Pythagoras as among the "natural philosophers" prior to the "Logicians" to follow Plato. From the time of Hippolytus' work on, the Catholic dogma on the transmigration of the soul has been that the "father" (ie. God) and the "Son" are of a "different substance," and that the Catholic Church is founded on the Trinity of the "Father," the "Son" and the "Holy Spirit." By the words, "different substance" Catholicism declared an enemy of contemporary Arianism, which upheld the opposite doctrine, that the "Father" and the "Son" were of the "same substance," as well as the compromise doctrine of St. Alexander of Alexandria, who proposed the concept of a "similar substance," called a *homoeousia*, though this term had been denounced earlier by the Synods of Antioch. By the words, "and the Holy Spirit," the Catholics split from the eastern Orthodox church by declaring as supreme their own doctrine of the Trinity of Godhead. Eventually this would lead to the division of Rome between the western empire, governed from the Vatican, and the eastern empire, governed from Constantinople until it was conquered in 1453 by Muslim Ottomans.

a. rejection by Roman-Catholic Christian Creed at the Council of Nicea

The rejections of Arianism and of Byzantine doctrines by the early Christian Church of Rome lumped them together with the Gnostic religion persecuted later as the Albigensien Heresies. Arius, on whom Arianism is based, posed the question "Is Jesus un-begotten?" and proceeded to prove his answer, that the "Father" created the "Son," and thus, alike Athena sprung directly from the head of Zeus, the "Word" (Logos) was begotten directly from the "Mind" (Nous) of God. The doctrine of Christ as the "Word" of God was considered, at that time, in terms of the "Father" and the "Son," but held in a highly mystical status to represent the "un-begotten creator and first mover," and his first creation, the concept of himself reflected in a male heir. Although the Catholics rejected the doctrines of Arius, which were also at that time very popular among the first Christian Roman Emperors and many European "Pagan" faiths such as the schools of Druidism, they could not part with the concept, expressed by Christ, Peter and Paul that the Messiah was the "Word," even though by that time the word, "Word," had developed a Gnostic credo around itself already. So, instead of rejecting the beliefs of Gnostics, Catholics founded a series of false-belief cults around certain early Church fathers, and then renounced these as heresies.

b. soft-acceptance by Greco-Russian Orthodox Christian church

The concept of an "un-begotten," Catholic Christ over the Arian Doctrine of the "begotten" Christ, expressed in the Nicene Creed by the terms "different substance" being preferred over "same substance" or "similar substance," meant that the early Catholic Church of Rome was denouncing the doctrine that Jesus was a man, whom had achieved and / or ascended to Godhood by the predestination of God, as well as the concept, central to the Sethite-Christians, of Christ as a "Holy Ghost" that could take possession of anybody at will. These ideas were never fully rejected by any of the early and subsequent Orthodox Christian denominations, nor the Gnostics, nor the "Pagan" cults of Europe. Neither was the notion of metempsychosis, implied by the concepts of Sethian Gnosticism and by Arian Christology. In truth, the belief in reincarnation, central to the caste system of India to this day, has never been renounced by Russian Orthodox Christendom as being a heretical belief. Thus, within the domain of proper Orthodox beliefs can be included the originally Sethite belief that Christ was the reincarnation of the "Holy Ghost" or "soul of Seth," son of Adam.

c. strong Papal condemnation in the west vs. the "Untouchable" caste in the east

Just as rigid as the bureaucracy of Catholicism in the west has been the Hindu caste system in India. It has been revered and practiced nearly continuously since its inception at the time of the codification of the Rig Vedas by the original Aryan Vedics. With the writing of the Bhagavad-Gita and the origins of Hinduism, the doctrine of reincarnation is seen as the ultimate justification for the class-hierarchy established by the Rig Vedas. It is described to Arjuna, a general in the Kurukshetra war, by Krishna, the avatar of Vishnu. The concept of "avatars" and "atavisms" is explained as the moral behind the myth of reincarnation: avatars are reincarnations into higher forms and levels of wisdom, while "atavisms" are degenerate reincarnations into lesser and shorter-lived life-forms. This doctrine has been sustained in the orient since this time, and forms a central dogma of all the religious offshoots of the original Vedism of the pre-Hindu Aryans. In India, where reverence of this process has remained the most highly devoted, if one is born into the "Untouchable" or lowest class of citizens, one is predestined to be a slave of the state.

d. gradual reopening to reincarnation as a "Gnostic" or "Theosophical" concept

During the 20th century a popular social movement, essentially summed up under the general term “New Age,” has arisen that seeks to restore the lost ideals of all the religions persecuted by Catholic Christianity. This movement seeks to unify all “Pagan,” Apocryphal, “Orthodox,” and Protestant Judeo-Christian beliefs into a single system, along with modern UFOlogy, “pseudo-physics” such as ESP, antigravity and time-travel, possibly forged ancient cuneiform engraved seals and popular fantasy literature, all under the conceptual modernization of the Continent of Atlantis. This movement was first conceptualized by early 18th century French occultist Eliphas Levi, but was concretized in its doctrines by later 18th century author Madame Helena Blavatsky. Blavatsky, a student of Orthodox Christianity, drafted an elaborate syncretism of Apocryphal, Gnostic and Orthodox beliefs in the Old and New Testaments of Judeo-Christianity, couching it under the phraseology of eastern oriental teachings, although it contained none of the morality of Buddhism. Following Blavatsky’s teachings, Aleister Crowley declared the dawning of a “New Aeon” around 1900 AD, and this sparked the “New Age” movement of the 20th century. Students of “New Age” topics are as far and wide-ranging as religious Satanists and political conspiracy-theorists, and include antiauthoritarian personality types of all kinds. Through the popularity of Theosophy, the doctrine of reincarnation may be reintroduced as a Christian moral value.

e. the general acceptance of all other
Orphic / Manichean religious principles of
cosmology in modern Judeo-Christianity

The principles of later Greek and Republic-era Roman Orphism, although defined at his time by Mani, and although Manicheanism was defined as a heresy by Catholics, are nonetheless almost as popular today, as part of the “New Age” movement, as they ever were during the life of Pythagoras. While the Catholic Christian Church of Rome denounced Manichaenism as heretical, most Christians of the time remained Manichean Gnostics, and were persecuted for it in the Inquisition. To this day, the majority of Christians in Christendom are Protestants or Orthodox easterners, who fully accept all the religions the early Catholics declared heretical. In short, though the Catholics declared Manichean Orphism heretical, it was, has been, and will always remain the dominant religious doctrine of all Christians. The doctrines of Orphism describe three certain aspects: 1) the belief in the soul as a spark descended from the greater light, or world above, into the material body, the world below. 2) the belief that one soul can live through the lives of many bodies, and that, only by embracing the “Avatar” doctrine of “metempsychosis” can the soul achieve transcendence. 3) the belief in ultimate Good and Evil as God and the Demi-Urge, and as the realm of the greater light above and the realm of material substance, below. These essential elements, recombined in various orders, comprise the moral of the parables of Christ. For hundreds of years prior to his teaching only the parable portion of them, the complete sermons of Christ were known as the “Asclepian” literature of the “Hermes” tradition. Hermes Psychopomp was cognate with Orpheus. The Manichean doctrines were thus both Hermetic and Orphic Christology.

f. the split in Christendom between Roman Catholics and Orthodox Jews

The wealthy scribal class of Christ’s time in Jerusalem were called the “Pharisees,” a conservative religious sect derived from the Hebrew Chassids, who lived in exile at Qumran, Massada and elsewhere, and who kept the Torah sacred. The Pharisees of Jerusalem were zealots against the heathen cultures of the Gentiles, including not only the Roman Imperial military occupation of Palestine, but also the Hellenizing

influence of Greek culture. They rejected the religion of Gnosticism, and were strict Israeli monarchists. During the trial of Christ, both Pharisees and the wealthier Sadducees, followers of the upstart Israeli dynasty the Herodians, took sides against him. While the Sadducee argument, that he healed on the Sabbath, was considered the higher religious crime, associating the status of Christ with that of God, the charge against Christ brought by the Pharisees, that he claimed falsely to be of the House of King David, was the real reason that Pontius Pilate agreed to have him executed. The Herodians had led a purge against the House of King David, and Pilate feared a second should he allow this pretender to his Throne to live. Therefore, subsequent versions of Roman Catholicism cherish, in secret, the Apocryphal writings of Pontius Pilate on the subject of the Christian doctrine. For this reason, they blame the Pharisees and the Sadducees for incriminating Christ before Rome, and seek to absolve Rome of all participation in the act of murdering the world-savior. This is the beginning of the de facto secret war between Rome and Judaism.

5. suicide ceases reincarnation

The primary doctrine of Pythagorean Hermeticism should be to prove the hypothesis of metempsychosis in as great a degree of detail as possible. Following Plato's School of Athens, and the subsequent acceptance of Hermeticism as Christianity, the schools studying metempsychosis were forced to go "underground," that is, to withhold their studies, research and findings from the public. The purpose of this was to preserve as sacred an inner-tradition within and behind exoteric Catholicism, extolling essentially its opposite values and virtues. Once the "Pagan" values and "Gnostic" virtues are revealed as the core essence of the teachings of Christ himself, the Catholic Papacy will crumble and perish. Chief among these Catholic "virtues" is the notion that suicides go to Hell. According to the Gnostic tradition, this is not the case, and most of the heroes of Gnostic values, such as metempsychosis, were forced to commit suicide, from Pythagoras and Socrates to the Macabbean rebels at Massada. The doctrine of Pythagoreans on such issues as suicide and abortion must be made public, and must prove sufficiently more rational than the stance on these issues taken by Catholicism, which is quite clear: Catholics believe, according to the Pope, that suicides go to Hell, and that abortion is murder. Let us briefly consider what the probable Pythagorean views were, before asserting what those of his modern cult are.

a. Asclepius as physician

The Asclepius of Greek mythology, to whom all the prior Corpus Hermetica were attributed, most probably by Pythagoras, was a demi-deity in the Greek Pantheon of Mount Olympus responsible for the arts of healing and medicine. His name, meaning "to cut open," is an equivalent epithet to Caesar, whose name derived from "caesum," meaning to "cut out." Both names refer to the birth of their bearers by extraction through surgery from their mother's womb. For Asclepius, legend preserves this occurred while his mother, Coronis, lay dead on her funeral pyre. Coronis had been slain while still pregnant with Asclepius by Asclepius' father Apollo because Apollo suspected Coronis of infidelity. According to this story, Coronis, meaning "crow," the daughter of Phlegyas, King of Lepiths, had fallen in love with Ischys, son of Elatus. Apollo had Artemis slay Coronis on his behalf, and Hermes extracted the child Asclepius from her womb while she lay burning on her funeral pyre. Hermes then sent Asclepius to be raised by the centaur Chiron to learn the medical arts, and carried the soul of Asclepius' mother to Tartarus.

i. co-wrote the Hippocratic oath

The Oath, taken by all doctors of western medicine to this day, written by Hippocrates, was probably influenced by the Asclepieion, or healing temple, of Kos, Hippocrates' hometown. The original version of the Hippocratic oath began, "I swear by Apollo, Asclepius, Hygieia and Panacea..." (the last two being two of the six daughters of Asclepius). According to the myth of Asclepius, he was ultimately murdered by Zeus, on request of Hades, for having raised the dead in exchange for gold. When Apollo heard of the murder of his son, he in turn murdered the cyclops who made the thunderbolt Zeus used to kill Asclepius. Zeus reacted by banning Apollo from the night sky, however he preserved the importance of Asclepius by naming a star after him in the constellation Ophiuchus (the "Serpent Holder").

ii. symbol = the caduceus staff of Hermes

Because of his affiliation with Hermes and with medicine, the symbol of Asclepius adopted by the earliest hospitals founded by Hippocrates was the Caduceus, or the staff surrounded by a serpent. Due to his junior class to Hermes, the Caduceus of Asclepius bore a single serpent, while that of Hermes bore two snakes and wings. The origin story of the Caduceus symbol is generally given as the tale of the male and female snakes, divided during fornication by the shepherd's crook of Tiresias, the accursed hermaphrodite, which later came into the possession of Hermes. According to this myth, Tiresias was turned into a woman by dividing the snakes, and it is thus the cult of Iris, the messenger of Hera that was originally associated with the, later Hermetic, double-serpent "herald's wand." The origin of the symbol is, more probably, in the Egyptian form of the Ankh, or Latin "crux ansata," cognate with the idea of "infinity" and equivalent to our modern sideways figure-8 symbol. The Ankh was later adopted as a glyph to stand in Astrology for the planet Venus, and the Caduceus of Hermes was used as the symbol for the planet and alchemical metal Mercury. The symbol of the Ankh or Caduceus staff is that of the serpent of temptation upon the tree of Knowledge over Good and Evil, where he, according to Judeo-Christian mythology, offered the forbidden fruit of original sin to Eve.

b. Pythagoras as physician

The Free Masonic tradition, in particular, records the medical practices of Pythagoras, although in exoteric western traditions of history no overt mention to it appears to be made. This detail is specific in that it links Pythagoras with the other Hermeticists of his day, from Asclepius to the Essenes, and yet cannot be confirmed by any but those who consider themselves initiates of the Lodge of Free Masonry. What is of particular significance in the Masonic mention of Pythagoras' medical practices was in his techniques as being a bridge between traditional, western medical practice, already established by the time of Hippocrates, a generation after the Greek "Golden Age" began, and the eastern forms of Ayurvedic healing used by Christ to substantiate stories of his "miracles." In particular to Pythagorean medical practitioners are the following specific traditions:

i. use of music and colors

Although the majority of known Pythagorean Akousmatikoi on matters of health prescribe specific dietary regulations (to abstain from beans and food dropped on the floor, etc.), later adopted by the Essenes of Qumran, that seek to preserve the wellness and extend the longevity of their patients' natural life-spans, there remain a few, specifically Pythagorean, methods of attacking diseases of the flesh and blood to restore one to their ordinary functionality and sense of well-being. The methods,

given only by Masonic scholars, of curing illness employed by Pythagoreans involved the use of “poultices” (or small compressed packets) containing remedial herbs and ingredients. Favorite among the Pythagoreans were cures involving the sea onion, however their cornucopia of natural cures was varied. Pythagoras, himself, is accredited in MP Hall’s Masonic work, the “Secret Teachings of All Ages,” as having developed a method of healing with sound that used passages of the Odyssey and the Iliad of Homer read using certain intoned notes. Again, according to Hall, Pythagoras himself also studied the correspondence of notes to certain hues and combinations of colors of light, and applied this to learning of the vibratory frequencies associated with various different types of disease and illness. Because Pythagoras believed the body was the “dwelling place of the gods,” as well as, later, would the Hippocratics, Pythagoras is said by Hall to have been opposed to surgery and to object even to medical cauterization. Pythagoras’ focus was solely on restoring the flesh, and would not tolerate as necessary the incision into it or mutilation of it.

ii. disapproval of surgery and cauterization

By the Masonic records of Pythagoras’ medical techniques, and their records of his early injunctions against surgery as necessary, we find that the earliest Pythagoreans school of healing dealt with concepts yet considered “mystical” (at best) by doctors of western medicine to this day. This teaching specifically comes to the ancient Mediterranean world from the Orient, wherein its practice is much older and its diagnostic proscriptions much more ornate. Pythagoras should be considered as much of a champion for the Ayurvedic system of healing, as out-of-place and time as he apparently was, as Hippocrates was for the preservation of life at all costs during the birth of western medicine. Just as Hippocrates swore, in his oath to Asclepius, to “never do harm to anyone,” so, a few centuries earlier, had Pythagoras been introduced to Ayurveda, or the practice of the 25 - 36 Tattwas and 3 primary Sattvas from Hindu India. Although Pythagoras’ introduction of Ayurvedism into Greece prior to its “Golden Age” did apparently generate the Essene cult during the lifetime of Christ, by the time of the early Church fathers of Christianity, already this methodology of medicine was considered an ineffable “miracle,” and taken as proof of Christ’s likewise ineffable divinity. Because this method has failed to be accepted by subsequent western medical science, it remains given only in Masonic records that Pythagoras, himself, may have practiced it.

b. Jesus as physician

The crime, as described previously in this discussion, of which Christ stood accused by the Pharisees, or devoted scribes, of Jerusalem was “healing on the Sabbath.” There were, during his trial before Pilate, numerous witnesses provided to testify on behalf of his guilt for this charge, yet all professed he had the “best intentions” and all had directly benefitted from the Physician of the World by having personally been healed by him. None came forward who could contest Christ was not guilty of this charge. However, the method of his healing was unique in all western history. It was described, in specific detail, by all those who claimed before Pilate to have been healed by Christ that he spoke only One Word over them and they were healed. Some of the witnesses to these acts of healing also describe Christ’s use of mud or his own spit as a medium for placing his hands above the afflicted area to cure it, however all the cured themselves report that Christ told them to go out and preach on his behalf.

i. use of the “One Word” placebo method

Specific to Christ was the use of the “One Word” method of intoned note music-

therapy that some Masons trace back to Pythagoras. It is commonly known by all scholars of history, both public and Masonic, that this monotonic chord was “Ohm,” however all the vowel sounds pronounced in sequence was believed to be the name of God by most early Gnostics, and so they record hymns to Eloaiou the Archon, Abraxas the year, and to many others. It was recorded in the Talmud of the Sanhedrin of Christ’s time that Jesus, whom they had executed on a Passover Sabbath, was charged with using the one-word name of God to heal on the Sabbath. The One-Word Name of God, or the “Baal-Shem,” is a very highly disputed word, however it was apparently obtained by Jesus via a Temple in Egypt by writing it down in the Sanctum Sanctorum and then hiding the writing in a self-inflicted wound on his leg. Thus Christ was accused of stealing the divine name of God from the Kohenim priesthood who kept it a secret, and using it to perform “miracle” healings on their day of rest. The Pharisees thus accused Christ of using his “One Word” healing method on the Sabbath day, a right reserved only for the Messiah, and thus accused Christ of being a false-Messiah.

ii. use of Reiki method of “laying on” of hands

Reiki, combining the oriental terms for ghost or aura and Ki, or all-energy, is an early 20th century Japanese practice of tenohira (“palm healing”). The art of Tenohira itself is much older, and, at one point during ancient times, was practiced the world over. From the energy healing of early Buddhism to the “laying on of hands” practiced by the Hebrew High Priests, the art of “touching the energy field” of another person was once considered a great power and a high art. According to the ancient understanding of this practice it is possible for one to become highly charged with etheric energy, following which they become able to heal and confer priestly succession. According to the Old Testament, the sacrificial goat, Azazel, was cursed with the sins of all Israel by the High Priests following Aaron by a ritual “laying on of hands.” The admixture of an oil, called “chrism” in the eastern Orthodox Christian Church, is combined with the “laying on of hands” ceremony to confer divine anointing to rulers of nations. This chrism oil is preserved from the same source used by the Apostles, according to tradition, and was called at their time “Myrrh,” one of the gifts of the three Magi at the Nativity of Christ.

c. the ethical doctrines of all three

What should be of specific note in comparing these three - Asclepius, Pythagoras and Christ - as healers is to compare their strict adherence to a code of personal ethics themselves as being part of their role as medical doctors. The Hippocratic Oath is little different from a non-initiatory form of Free Masonry’s “Obligations,” or oaths to keep the secrets of their order. Although Hippocrates was a real person who lived in the late “Golden Age” of Greece, his name betrays the dual-nature of his school, for it was “Harpocrates” who was the Greek God of silence. The symbol of Harpocrates was the child seated on the lotus with his finger pressed to his lips. This was, originally, an Egyptian symbol for Horus as a child of Osiris-Apis, the Alexandrian syncretic anthropomorphic Hellenic-Egyptian deity Serapis. Serapis wore a basket, called a “modius,” representing the Underworld, as a crown. Harpocrates, as son of Serapis, was cognate in the Alexandrian-era ancient world with Hermes, son of Zeus. Thus, Hippocrates, in crafting his oath, carefully included the clause of keeping secret the arts of medicine, and in his manner tacitly acknowledged the strong presence of the cult of Hermes Trismegistus in his contemporary world.

i. Asclepius’ Hippocratic oath, “Harm None...”

Commonly called the non-maleficence clause of the Hippocratic oath, the phrase “never do harm” derives from the broader, Pagan, moral tradition of “harm none, lest ye be harmed.” Specific stipulations given regard the refusal to administer poisons for suicide, the refusal to administer “peccaries” for women to undergo abortions, and to not “cut for stone,” a reference to the specific art of surgery as applied to cancer. In effect, the Hippocratic oath, dedicated to Asclepius, established the strictest ethical guidelines in the least uncertain terms and applied them to those who would cultivate knowledge of medicine. The division of medicine from theurgy and essentially “magical” superstitions altogether by Hippocrates meant the codifying of an ethical core for all the practitioners of medicine which was based, in essence, on the ethics already established by the elder practices of the Hermeticists. Thus, by strict observance of this ethical code, he set aside doctors from magicians.

ii. Pythagorean oath, “metaphysician, hele thyself.”

The Pythagorean concept of the ethical code of Hermeticism, which would later evolve into the Hippocratic oath taken by doctors, was much simpler and more to the point than the Commandment-like stipulations regarding the practice of the healing arts. It can be likened to the saying found in Luke 4:23 regarding Christ’s campaign of healing excluding his own hometown of Nazareth: “Physician, heal yourself!” This saying, insofar as Pythagoras was a physician, probably originates with him, because the concepts of a “physician” and of “healing” by a non-Priest were not commonly accepted ideas prior to the time of Pythagoras, and because Pythagoras had a hand in bringing both ideas more to the forefront in public thought. This saying, attributed to Christ himself, can be modified given the etymology of its time. The concept of a physician as for the body what a physicist is for the material cosmos, that is, a student, and not a sage, is uniquely Pythagorean, and precedes Aristotle’s coinage of the term to unify both, “metaphysician.” Likewise, the Masonic term, “hele,” meaning to keep secret, is cognate with Harpocrates as the Greek God of Silence, however also has intuitive correspondence to the spiral, or “helix” motif.

iii. Jesus’ oath (the “Golden” Rule) “Do unto others, love thy neighbor, etc.”

The Ethic of Reciprocity, as it is popularly called today, originated in its current form in pre-Socratic Greece, and in specific with the Akousmatikoi sayings of the first Pythagoreans. Sextus the Pythagorean records, “What you wish your neighbors to be to you, such be also to them.” The use of this phrase, in almost identical terms, by Christ several hundred years later is not surprising when we consider it was the chief axiom of Hermeticism, a school which was known to both Pythagoras and Christ. By this time in history, variants of the Golden Rule also appeared in Chinese Tao and Confucianism, Indian Hinduism, and would also later appear in Hindu Jainism, and be mentioned in the Farewell Sermon by Muhammad as “hurt no one so that no one may hurt you.” Hillel the Babylonian, circa 110 bce to 10 ce, summarized the entire western mystical tradition as the “Golden Rule,” saying: “that is the whole Torah; the rest is the explanation; go and learn.” The existence of this concept cannot be traced back to before Pythagoras, and originated in his region, along with the rest of the Asclepian tradition of the Corpus Hermetica.

d. the primacy to all three of these “physicians” of Hermes / Thoth

The characteristic traits of the Greek God Hermes underwent a significant campaign of refurbishment and re-embellishment in the late 500’s bce, around the time of Pythagoras. Prior to this time, Hermes the Messenger God was the deity ruling over the Herms, or “halfway markers,” stone-piles made by passing travelers at the

intersections of roads and at the borders of nations. Hipparchos, the son of the Athenian tyrant Pisistratus, continued his father's expansionist building campaign and replaced all the cairns marking the midway points between village demes with a collection of busts of Hermes as an old man with a beard, mounted on stele-like pillars, and emblazoned at the appropriate height and dimensions with an erect phallus. These Herms were later vandalized during the era of the Athenian Peloponnesian wars, and the pupil of Socrates, Alcibiades, was convicted of the crime in absentia and sentenced to death. The version of Hermes depicted on the Herms, as an old man with a beard, is markedly different from the depiction of Hermes emanating from Athens from the late 500's onward, depicting him as a young man, wearing the "talaria" winged sandals and the "petasus" winged cap to depict him as the fleeting messenger. The common symbol for both the rejuvenated "young" Hermes image and the Hermes of the Herms remained the Caduceus, the twin-serpent entwined winged-staff.

i. the Hermetic literature on Alchemy as cure for Melancholia

Although most of the Alchemical texts of the Corpus Hermetica, including the so-called "Golden Tractate" attributed to Hermes Trismegestus, were compiled long after the beginning of Christianity, their acceptance by the elder dogmas of the oppressed, Gnostic faith of Hermeticism is testimony to their adherence to the original values of Hermeticism. Most of the alchemical texts address the art as a spiritual allegory, the secret-meaning behind the parable of Christ being the rigorous, scientific application of moral principles to better one's own self, the cornerstone concept of Free Masonry. Again, we find this initial division between the physical alchemists and the spiritual or allegorical alchemists, wherein one was the outer- and the other the inner-school on the subject. The physical alchemical texts, based mainly on Egyptian texts on metallurgy and certain, so-called "magical" papyri, are definitively Hermetic and teach the actual process of achieving physical immortality. The outer-school, the spiritual or allegorical Alchemists, teach that the elements of our own composition are just symbols for the redirection of a higher force, and that even the symbols of the elements sketched out on paper will have some influence on the latent energies. Thus, the physical Alchemists are chemical metallurgists, while the allegorical or spiritual Alchemists are soothsayers and moralists. Yet both are accepted in the later tradition of Hermeticism as equal.

ii. the Hermetic ethical injunctions against pain, torture, murder, suicide, etc.

Essentially, the Catholic Christian cosmology is Hermetic in nature. It syncretizes the pre-Christian Hebrew conceptuality of monotheism with the contemporary Gnostic cults of pantheism, theurgy and demonic goetia. The result is the complex hierarchy of the Catholic Saints of Paradise, the Angels of Heaven and the Demons of Hell. This cosmology is described in its most elegant form by Dante Alighieri in his work the Divine Comedy. In this he describes seven layers of the heavens, populated by choirs of angels, that correspond to the seven temptations to sin in the world below. If one beckons to the latter, and does not hearken to the former, according to the Catholic cosmology described by Dante, the soul enters one of the ten levels of Hell. In Dante's description, each form of sinner descends to their own level, or "circle," of Hell. Those who study theological virtues, profess spiritual love and do good works are destined for the empyrean spheres, however those who go astray are given eternity in Limbo to repent, or sent directly to Hades beyond the river Styx for punishment. In boiling blood, on the west-bank of the river Styx, in the third closest circle to Lucifer, the fallen angel, is, according to Dante, the Catholic Christian residence for suicides, warmongers, psychopaths and murderers. Such is the known, exoteric

Christian, Hermetic injunction against suicide.

iii. the Hermetic axioms on reincarnation

The Asclepian contribution to the Hermetic tradition introduces the core ideas of the Emerald Tablet and Poimandres. Thus, the Asclepian material can serve as an outer-order curriculum, with the teachings of the Emerald Tablet and Poimandres as the inner-school documents. In brief, the Emerald Tablet and Poimandres, presented as answer-keys, synthesize the material only vaguely hinted at in the Asclepian Sermons, presented as dialogues between Hermes and his son Tat. Likewise, the topics of the Asclepian dialogues of Hermes and Tat fill in the blanks of the moral parables used by Christ. The primary consideration of Hermeticism is, and always was: immortality. Thus, to achieve immortality, Christ taught us to live morally, Hermes instructed Tat to study the Emerald Tablet, and the Emerald Tablet itself describes the exact process to achieving immortality by use of Alchemy. Just as the inner-school of Christianity is, was, and always will be Hermeticism, so too the inner-school of Hermeticism is Pythagoreanism: the doctrine of reincarnation, transmigration or metempsychosis. Alchemy, by teaching the method to achieving metempsychosis, is the highest form of Hermetic art. The Emerald Tablet, by teaching Alchemy, is therefore the most important Hermetic document.

6. extent works attributable to Pythagoras:

If we can accept the argument, as I've presented it in the context of this brief discussion, that: A) the Hermetic material may prove to be the key to decoding Christ's confusing parables, and that: B) Pythagoras may have written much of the Hermetic material that became Christianity; then we are also: A) closer to accepting the doctrine of reincarnation as a Christian value, because we are: B) accepting Pythagoras as the founder of Christianity. From a scholastic point of view, cultivated by secular humanism, such a proposition is not only neutrally acceptable at face value, but ultimately provable using evidence. However, from the perspective of a "devout" Christian, such a proposition is literally unthinkable, because to them Christ was the first Christian. But let us allow in all the relevant information on the subject, and there can be no real dispute. We assert, thus, 1) that Pythagoras promulgated the doctrine of reincarnation. 2) the Hermetica of the Asclepian Sermons was not written prior to the time of Pythagoras. 3) the Asclepian Sermons were the basis for the parables of Christ. These assertions are all neutrally acceptable to scholars at face value. Yet they mean that the Christianity, whether it still is or not, was founded on Pythagorean principles: the doctrine of reincarnation and the establishment of an outer-school and inner-order. Let us look at some of the specific materials that can be included in the Pythagorean tradition that most probably originated with Pythagoras himself.

a. writing as himself: quotes and Golden Verses

The fact of the Golden Verses being a list of moral sayings means that it begins like the list of God's Ten Commandments. However, by the end, the morality promised by it is quite different from, although a natural extension of, Mosaic Law. The concluding sentence of the "Golden Verses" reads, in part: "And when, having divested thyself of the mortal body, thou arrivest at the most pure Aether, thou shalt be a God, immortal, incorruptible, and Death shall have no more dominion over thee." What does Pythagoras mean by, "thou shalt be a God"? Earlier in the text he gives a clarifying attribute to the deity, whom he calls: "him who has transmitted into our souls the Sacred Quaternion, the source of nature, whose cause is eternal." By "Sacred

Quaternion,” Pythagoras is referring to the 4 elements of nature that would be, independently, delved into by the subsequent pre-Socratic Elementalist philosophers. He further describes the “Quaternion” later on in the text by saying of the Elements that: “like huge cylinders they roll to and fro....” It should be noted that, besides his emphasis on metempsychosis or transcendence of reincarnation, nowhere in his own extant writings remaining today, eg. the “Golden Verses,” does Pythagoras directly mention the concept of reincarnation at all. It is, instead, due entirely to the quotes of those in his school who wrote down what he said, but also what they themselves believed, based on his words, and to those philosophers who, later, quoted these students themselves. Of all these types of writings attributable to the earliest Pythagoreans, are those sayings attributed directly to him and those anecdotes specifically about him. It is specifically to this tradition, the preserved Akousmatikoi, that we owe the knowledge of Pythagoras’ doctrines on transmigration and reincarnation, as distinct from what he himself said, which described solely metempsychosis.

b. writing as Hermes: Asclepius, Emerald Tablet and Poimandres

If neither the later date of publicly earliest known source, nor the vastly earlier date of Masonically speculated earliest source, is believed, but their average taken instead, then it is likely the Emerald Tablet existed in some form prior to Pythagoras. It is the primary dictum of the Emerald Tablet to define the doctrine: “As Above, So Below.” This principle of reconciling the dualism inherent in Orphism and Mazdaism was manifest in the form of contemporary “Messiah” cults: in Persia with Zoroastrianism, in Latin Italy with the cult of Mithra, in Greece with Hermes, in India with Buddha, and eventually in the Middle-East, with Christ and Christianity. The proposal to accomplish this for the body, in the form of immortality, required a complex metaphysical argument. The result of this was that not all of these cults have survived until today. Only those who made a successful argument regarding the nature and morals of immortality in some form have prevailed. In every way that Buddhism was precise in its arguments in favor of reincarnation, Christianity was precise in its arguments for a resurrection. The less successful cults, who did not clarify their stance on the exact metaphysical apparatus, were subsumed into the ones we have today. The practice of collecting Hermetic axioms became the morality teachings or parables of Christianity.

c. writings about him: the writings of Socrates and all subsequent Free Masonry

From Timeas, according to Plato, Socrates learned of Solon, who is also credited with being the father of the idea of Democracy. The story of Timeas and Socrates was written late in Plato’s career, however it was meant to occur early on in the chronology of Socrates’ teachings. The story of Timeas, usually packaged with Plato’s final, “unfinished” work on Atlantis, the Critias, contains the germs from which all of Socrates’ thinking would grow. Timeas relates to Socrates how Solon was initiated into an Egyptian mystery school. Timeas also explains the basic principles of trigonometry to Socrates, and relates the rule of applying the five regular symmetrical solids to the four elements and cosmos. Socrates, a contemporary of Philolaus, would have recognized the trigonometric formula as the watchword of the Pythagoreans. The “Platonic” solids themselves are the “Lost Keys” of all subsequent mystery schools and symbolize the restoration of Atlantean Democracy in the form of the 3 branches of government (7 executives, 13 jurors and 23 legislators), and the conjoined twins of the Lemurian church-bank, as well as the 5 bund degrees of the POD.



Appendix 1: Authentically Pythagorean Sumbola

THE GOLDEN VERSES OF PYTHAGORAS

1. First worship the Immortal Gods, as they are established and ordained by the Law.
2. Reverence the Oath, and next the Heroes, full of goodness and light.
3. Honour likewise the Terrestrial Dæmons by rendering them the worship lawfully due to them.
4. Honour likewise thy parents, and those most nearly related to thee.
5. Of all the rest of mankind, make him thy friend who distinguishes himself by his virtue.
6. Always give ear to his mild exhortations, and take example from his virtuous and useful actions.
7. Avoid as much as possible hating thy friend for a slight fault.
8. [And understand that] power is a near neighbour to necessity.
9. Know that all these things are as I have told thee; and accustom thyself to overcome and vanquish these passions:--
10. First gluttony, sloth, sensuality, and anger.
11. Do nothing evil, neither in the presence of others, nor privately;
12. But above all things respect thyself.
13. In the next place, observe justice in thy actions and in thy words.
14. And accustom not thyself to behave thyself in any thing without rule, and without reason.
15. But always make this reflection, that it is ordained by destiny that all men shall die.
16. And that the goods of fortune are uncertain; and that as they may be acquired, so may they likewise be lost.
17. Concerning all the calamities that men suffer by divine fortune,
18. Support with patience thy lot, be it what it may, and never repine at it.
19. But endeavour what thou canst to remedy it.
20. And consider that fate does not send the greatest portion of these misfortunes to good men.
21. There are among men many sorts of reasonings, good and bad;
22. Admire them not too easily, nor reject them.
23. But if falsehoods be advanced, hear them with mildness, and arm thyself with patience.
24. Observe well, on every occasion, what I am going to tell thee:--
25. Let no man either by his words, or by his deeds, ever seduce thee.
26. Nor entice thee to say or to do what is not profitable for thyself.
27. Consult and deliberate before thou act, that thou mayest not commit foolish actions.
28. For it is the part of a miserable man to speak and to act without reflection.
29. But do that which will not afflict thee afterwards, nor oblige thee to repentance.
30. Never do anything which thou dost not understand.
31. But learn all thou ought'st to know, and by that means thou wilt lead a very pleasant life.
32. in no wise neglect the health of thy body;
33. But give it drink and meat in due measure, and also the exercise of which it has need.
34. Now by measure I mean what will not incommode thee.
35. Accustom thyself to a way of living that is neat and decent without luxury.
36. Avoid all things that will occasion envy.
37. And be not prodigal out of season, like one who knows not what is decent and honourable.
38. Neither be covetous nor niggardly; a due measure is excellent in these things.
39. Do only the things that cannot hurt thee, and deliberate before thou dost them.
40. Never suffer sleep to close thy eyelids, after thy going to bed,
41. Till thou hast examined by thy reason all thy actions of the day.
42. Wherein have I done amiss? What have I done? What have I omitted that I ought to have done?
43. If in this examination thou find that thou hast done amiss, reprimand thyself severely for it;
44. And if thou hast done any good, rejoice.
45. Practise thoroughly all these things; meditate on them well; thou oughtest to love them with all thy heart.
46. 'Tis they that will put thee in the way of divine virtue.

47. I swear it by him who has transmitted into our souls the Sacred Quaternion, the source of nature, whose cause is eternal.
 48. But never begin to set thy hand to any work, till thou hast first prayed the gods to accomplish what thou art going to begin.
 49. When thou hast made this habit familiar to thee,
 50. Thou wilt know the constitution of the Immortal Gods and of men.
 51. Even how far the different beings extend, and what contains and binds them together.
 52. Thou shalt likewise know that according to Law, the nature of this universe is in all things alike,
 53. So that thou shalt not hope what thou ought'st not to hope; and nothing in this world shall be hid from thee.
 54. Thou wilt likewise know, that men draw upon themselves their own misfortunes voluntarily, and of their own free choice.
 55. Unhappy that they are! They neither see nor understand that their good is near them.
 56. Few know how to deliver themselves out of their misfortunes.
 57. Such is the fate that blinds mankind, and takes away his senses.
 58. Like huge cylinders they roll to and fro, and always oppressed with ills innumerable.
 59. For fatal strife, innate, pursues them everywhere, tossing them up and down; nor do they perceive it.
 60. Instead of provoking and stirring it up, they ought, by yielding, to avoid it.
 61. Oh! Jupiter, our Father! if Thou would'st deliver men from all the evils that oppress them,
 62. Show them of what dæmon they make use.
 63. But take courage; the race of man is divine.
 64. Sacred nature reveals to them the most hidden mysteries.
 65. If she impart to thee her secrets, thou wilt easily perform all the things which I have ordained thee.
 66. And by the healing of thy soul, thou wilt deliver it from all evils, from all afflictions.
 67. But abstain thou from the meats, which we have forbidden in the purifications and in the deliverance of the soul;
 68. Make a just distinction of them, and examine all things well.
 69. Leaving thyself always to be guided and directed by the understanding that comes from above, and that ought to hold the reins.
 70. And when, after having divested thyself of thy mortal body, thou arrivest at the most pure Æther,
 71. Thou shalt be a God, immortal, incorruptible, and Death shall have no more dominion over thee.

PYTHAGOREAN ETHICAL SENTENCES FROM STOBÆUS

1. Do not even think of doing what ought not to be done.
2. Choose rather to be strong in soul than in body.
3. Be persuaded that things of a laborious nature contribute more than pleasures to virtue.
4. Every passion of the soul is most hostile to its salvation.
5. It is difficult to walk at one and the same time many paths of life.
6. Pythagoras said, it is requisite to choose the most excellent life; for custom will make it pleasant. Wealth is an infirm anchor, glory is still more infirm; and in a similar manner, the body, dominion, and honour. For all these are imbecile and powerless. What then are powerful anchors. Prudence, magnanimity, fortitude. These no tempest can shake. This is the Law of God, that virtue is the only thing that is strong; and that every thing else is a trifle.
7. All the parts of human life, in the same manner as those of a statue, ought to be beautiful.
8. Frankincense ought to be given to the Gods, but praise to good men.
9. It is requisite to defend those who are unjustly accused of having acted injuriously, but to praise those who excel in a certain good.
10. Neither will the horse be adjudged to be generous, that is sumptuously adorned, but the horse

whose nature is illustrious; nor is the man worthy who possesses great wealth, but he whose soul is generous.

11. When the wise man opens his mouth, the beauties of his soul present themselves to the view, like the statues in a temple
12. Remind yourself that all men assert that wisdom is the greatest good, but that there are few who strenuously endeavour to obtain this greatest good.
13. Be sober, and remember to be disposed to believe; for these are the nerves of wisdom.
14. It is better to live lying on the grass, confiding in Divinity and yourself, than to lie on a golden bed with perturbation.
15. You will not be in want of anything, which it is in the power of fortune to give and take away.
16. Despise all those things which when liberated from the body you will not want; invoke the Gods to become your helpers.
17. Neither is it possible to conceal fire in a garment, nor a base deviation from rectitude in time.
18. Wind indeed increases fire, but custom love.
19. Those alone are dear to Divinity who are hostile to injustice.
20. Those things which the body necessarily requires, are easily to be procured by all men, without labour and molestation; but those things to the attainment of which labour and molestation are requisite, are objects of desire, not to the body, but to depraved opinion.
21. Of desire also, he (Pythagoras) said as follows:--This passion is various, laborious, and very multiform. Of desires, however, some are acquired and adventitious, but others are connascent. But he defined desire itself to be a certain tendency and impulse of the soul, and an appetite of a plentitude or presence of sense, or an emptiness and absence of it, and of non-perception. He also said, that there are three most known species of erroneous and depraved desire, viz., the indecorous, the incommensurate, and the unseasonable. For desire is either immediately Indecorous, troublesome, and illiberal, or it is not absolutely so, but is more vehement and lasting than is fit. Or in the third place, it is impelled when it is not proper, and to objects to which it ought not to tend.
22. Endeavour not to conceal your errors by words, but to remedy them by reproof.
23. It is not so difficult to err, as not to reprove him who errs.
24. As a bodily disease cannot be healed, if it be concealed, or praised, thus also, neither can a remedy be applied to a diseased soul, which is badly guarded and protected.
25. The grace of freedom of speech, like beauty in season, is productive of greater delight.
26. It is not proper either to have a blunt sword or to use freedom of speech ineffectually.
27. Neither is the sun to be taken from the world nor freedom of speech from erudition.
28. As it is possible for one who is clothed with a sordid robe, to have a good habit of body; thus also he whose life is poor may possess freedom of speech.
29. Be rather delighted with those that reprove, than with those that flatter you; but avoid flatterers, as worse than enemies.
30. The life of the avaricious resembles a funeral banquet. For though it has all things requisite to a feast, yet no one present rejoices.
31. Acquire continence as the greatest strength and wealth.
32. "Not frequently man from man," is one of the exhortations of Pythagoras; by which he obscurely signifies, that it is not proper to be frequently engaged in venereal connexions.
33. It is impossible that he can be free who is a slave to his passions.
34. Pythagoras said, that intoxication is the meditation of insanity.
35. Pythagoras being asked, how a lover of wine might be cured of intoxication, answered, if he frequently surveys what his actions were when he was intoxicated.
36. Pythagoras said, that it was requisite either to be silent, or to say something better than silence.
37. Let it be more eligible to you to throw a stone in vain, than to utter an idle word.
38. Do not say a few things in many words, but much in a few words.
39. Genius is to men either a good or an evil dæmon.
40. Pythagoras being asked how a man ought to conduct himself towards his country,

when it had acted iniquitously with respect to him, replied, as to a mother.

41. Travelling teaches a man frugality, and the way in which he may be sufficient to himself. For bread made of milk and flour, and a bed of grass, are the sweetest remedies of hunger and labour.

42. To the wise man every land is eligible as a place of residence; for the whole world is the country of the worthy soul.

43. Pythagoras said that luxury entered into cities in the first place, afterwards satiety, then lascivious insolence, and after all these, destruction.

44. Pythagoras said, that of cities that was the best which contained most worthy men.

45. Do those things which you judge to be beautiful, though in doing them you should be without renown. For the rabble is a bad judge of a good thing. Despise, therefore, the reprehension of those whose praise you despise.

46. Those that do not punish bad men, wish that good men may be injured.

47. It is not possible for a horse to be governed without bridle, nor riches without prudence.

48. It is the same thing to think greatly of yourself in prosperity, as to contend in the race in a slippery road.

49. There is not any gate of wealth so secure, which the opportunity of fortune may not open.

50. Expel by reasoning the unrestrained grief of a torpid soul.

51. It is the province of the wise man to bear poverty with equanimity.

52. Spare your life, lest you consume it with sorrow and care.

53. Nor will I be silent as to this particular, that it appeared both to Plato and Pythagoras, that old age was not to be considered with reference to an egress from the present life, but to the beginning of a blessed life.

54. The ancient theologists and priests testify that the soul is conjoined to the body through a certain punishment, and, that it is buried in this body as in a sepulchre.

55. Whatever we see when awake is death; and when asleep, a dream.

THE PYTHAGOREAN SENTENCES OF DEMOPHILUS

1. Request not of Divinity such things as, when obtained, you cannot preserve; for no gift of Divinity can ever be taken away; and on this account he does not confer that which you are unable to retain.

2. Be vigilant in your intellectual part; for sleep about this has an affinity with real death.

3. Divinity sends evil to men, not as being influenced by anger, but for the sake of purification; for anger is foreign from Divinity, since it arises from circumstances taking place contrary to the will; but nothing contrary to the will can happen to a god.

4. When you deliberate whether or not you shall injure another, you will previously suffer the evil yourself which you intend to commit. But neither must you expect any good from the evil; for the manners of everyone are correspondent to his life and actions. Every soul too is a repository, that which is good, of things good, that which is evil, of things depraved.

5. After long consultation, engage either in speaking or acting; for you have not the ability to recall either your words or deeds.

6. Divinity does not principally esteem the tongue, but the deeds of the wise; for a wise man, even when he is silent, honours Divinity.

7. A loquacious and ignorant man both in prayer and sacrifice contaminates a divine nature. The wise man therefore is alone a priest, is alone a friend of Divinity and only knows how to pray.

8. The wise man being sent hither naked, should naked invoke him by whom he was sent; for he alone is heard by Divinity, who is not burdened with foreign concerns.

9. It is impossible to receive from Divinity any gift greater than virtue.

10. Gifts and victims confer no honour on Divinity, nor is he adorned with offerings suspended in temples; but a soul divinely inspired solidly conjoins us with Divinity; for it is necessary that like should approach to like.

11. It is more painful to be subservient to passions than to tyrants.

12. It is better to converse more with yourself than others.

13. If you are always careful to remember that in whatever place either your soul or body accomplishes any deed, Divinity is present as an inspector of your conduct; in all your words and actions you will venerate the presence of an inspector from whom nothing can be concealed, and will, at the same time, possess Divinity as an intimate associate.
14. Believe that you are furious and insane in proportion as you are ignorant of yourself.
15. It is necessary to search for those wives and children which will remain after a liberation from the present life.
16. The self-sufficient and needy philosopher lives a life truly similar to Divinity, and considers the non-possession of external and unnecessary goods as the greatest wealth. For the acquisition of riches sometimes inflames desire; but not to act in any respect unjustly is sufficient to the enjoyment of a blessed life.
17. True goods are never produced by indolent habits.
18. Esteem that to be eminently good, which, communicated to another, will be increased to yourself.
19. Esteem those to be eminently your friends, who assist your soul rather than your body.
20. Consider both the praise and reproach of every foolish person as ridiculous, and the whole life of an ignorant man as a disgrace.
21. Endeavour that your familiars may reverence rather than fear you; for love attends upon reverence, but hatred upon fear.
22. The sacrifices of fools are the aliment of the fire; but the offerings which they suspend in temples are the supplies of the sacrilegious.
23. Understand that no dissimulation can be long concealed.
24. The unjust man suffers greater evil while his soul is tormented with a consciousness of guilt, than when his body is scourged with whips.
25. It is by no means safe to discourse concerning Divinity with men of false opinions; for the danger is equally great in speaking to such as these, things either fallacious or true.
26. By everywhere using reason as your guide, you will avoid the commission of crimes.
27. By being troublesome to others, you will not easily escape molestation yourself.
28. Consider that as great erudition, through which you are able to bear the want of erudition, in the ignorant.
29. He who is depraved does not listen to the divine law, and on this account lives without law.
30. A just man who is a stranger, is not only superior to a citizen, but is even more excellent than a relation.
31. As many passions of the soul, so many fierce and savage despots.
32. No one is free who has not obtained the empire of himself.
33. Labour, together with continence, precedes the acquisition of every good.
34. Be persuaded that those things are not your riches which you do not possess in the penetralia of the reasoning powers.
35. Do that which you judge to be beautiful and honest, though you should acquire no glory from the performance; for the vulgar is a depraved judge of beautiful deeds.
36. Make trial of a man rather from his deeds than his discourses; for many live badly and speak well.
37. Perform great things, at the same time promising nothing great.
38. Since the roots of our nature are established in Divinity, from which also we are produced, we should tenaciously adhere to our root; for streams also of water, and other offspring of the earth, when their roots are cut off, become rotten and dry.
39. The strength of the soul is temperance; for this is the light of a soul destitute of passions; but it is much better to die than to darken the soul through the intemperance of the body.
40. You cannot easily denominate that man happy who depends either on his friends or children, or on any fleeting and fallen nature; for all these are unstable and uncertain; but to depend on oneself and on Divinity is alone stable and firm.
41. He is a wise man, and beloved of Divinity, who studies how to labour for the good of his soul, as much as others labour for the sake of the body.
42. Yield all things to their kindred and ruling nature except liberty.

43. Learn how to produce eternal children, not such as may supply the wants of the body in old age, but such as may nourish the soul with perpetual food.
44. It is impossible that the same person can be a *lover of pleasure, a lover of body, a lover of riches, and a lover of Divinity*. For a lover of pleasure is also a lover of body; but a lover of body is entirely a lover of riches; a lover of riches is necessarily unjust; and the unjust is necessarily profane towards Divinity, and lawless with respect to men. Hence, though he should sacrifice hecatombs, he is only by this means the more impious, unholy, atheistical, and sacrilegious, with respect to his intentions: and on this account it is necessary to avoid every lover of pleasure as an atheist and polluted person.
45. The Divinity has not a place in the earth more allied to his nature than a pure and holy soul.

SELECT SENTENCES OF SEXTUS THE PYTHAGOREAN

1. To neglect things of the smallest consequence, is not the least thing in human life.
2. The wise man, and the despiser of wealth, resemble God.
3. Do not investigate the name of God, because you will not find it. For every thing which is called by a name, receives its appellation from that which is more worthy than itself, 1 so that it is one person that calls, and another that hears. Who is it, therefore, that has given a name to God? God, however, is not a name to God, but an indication of what we conceive of Him.
4. God is a light incapable of receiving its contrary, darkness.
5. You have in yourself some thing similar to God, and therefore use yourself as the temple of God, on account of that which in you resembles God.
6. Honour God above all things, that He may rule over you.
7. Whatever you honour above all things, that which you so honour will have dominion over you. But if you give yourself to the domination of God, you will thus have dominion over all things.
8. The greatest honour which can be paid to God, is to know and imitate Him.
9. There is not any thing, indeed, which wholly resembles God; nevertheless the imitation of Him as much as possible by an inferior nature is grateful to Him.
10. God, indeed, is not in want of anything, but the wise man is in want of God alone. He, therefore, who is in want but of few things, and those necessary, emulates him who is in want of nothing.
11. Endeavour to be great in the estimation of Divinity, but among men avoid envy.
12. The wise man whose estimation with men was but small while he was living, will be renowned when he is dead.
13. Consider all the time to be lost to you in which you do not think of divinity.
14. A good intellect is the choir of divinity.
15. A bad intellect is the choir of evil dæmons.
16. Honour that which is just, on this very account that it is just.
17. You will not be concealed from divinity when you act unjustly, nor even when you think of doing so.
18. The foundation of piety is continence; but the summit of piety is the love of God.
19. Wish that what is expedient and not what is pleasing may happen to you.
20. Such as you wish your neighbour to be to you, such also be you to your neighbour.
21. That which God gives you, no one can take away.
22. Neither do nor even think of that which you are not willing God should know.
23. Before you do anything think of God, that his light may precede your energies.
24. The soul is illuminated by the recollection of deity.
25. The use of all animals as food is Indifferent, but it is more rational to abstain from them.
26. God is not the author of any evil.
27. You should not possess more than the use, of the body requires.
28. Possess those things which no one can take from you.
29. Bear that which is necessary, as it is necessary.
30. Ask those things of God which it is worthy of God to bestow.
31. The reason which is in you, is the light of your life.
32. Ask those things of God which you cannot receive from man.

33. Wish that those things which labour ought to precede, may be possessed by you after labour.
34. Be not anxious to please the multitude.
35. It is not proper to despise those things of which we shall be in want after the dissolution of the body.
36. You should not ask of divinity that which, when you have obtained, you will not perpetually possess.
37. Accustom your soul after it has conceived all that is great of divinity, to conceive something great of itself.
38. Esteem nothing so precious, which a bad man may take from you.
39. He is dear to divinity, who considers those things alone to be precious, which are esteemed to be so by divinity.
40. Every thing which is more than necessary to man, is hostile to him.
41. He who loves that which is not expedient, will not love that which is expedient.
42. The intellect of the wise man is always with divinity.
43. God dwells in the intellect of the wise man.
44. Every desire is insatiable, and therefore is always in want.
45. The wise man is always similar to himself.
46. The knowledge and imitation of divinity are alone sufficient to beatitude.
47. Use lying like poison.
48. Nothing is so peculiar to wisdom, as truth.
49. When you preside over men, remember that divinity also presides over you.
50. Be persuaded that the end of life is to live conformably to divinity.
51. Depraved affections are the beginning of sorrows.
52. An evil disposition is the disease of the soul; but injustice and impiety are the death of it.
53. Use all men in such a way, as if you were the common curator of all things after God.
54. He who uses mankind badly, uses himself badly.
55. Wish that you may be able to benefit your enemies.
56. Endure all things, in order that you may live conformably to God.
57. By honouring a wise man, you will honour yourself.
58. In all your actions place God before your eyes.
59. You are permitted to refuse matrimony, in order that you may live incessantly adhering to God. If, however, as one knowing the battle, you are willing to fight, take a wife, and beget children.
60. To live, indeed, is not in our power, but to live rightly is.
61. Be unwilling to admit accusations against the man who is studious of wisdom.
62. If you wish to live with hilarity, be unwilling to do many things. For in a multitude of actions you will be minor.
63. Every cup should be sweet to you which extinguishes thirst.
64. Fly from intoxication as you would from insanity.
65. No good originates from the body.
66. Think that you suffer a great punishment when you obtain the object of corporeal desire; for the attainment of such objects never satisfies desire.
67. Invoke God as a witness to whatever you do.
68. The bad man does not think there is a providence.
69. Assert that which possesses wisdom in you to be the true man.
70. The wise man participates of God.
71. Where that which is wise in you resides, there also is your good.
72. That which is not noxious to the soul, is not noxious to man.
73. He who unjustly expels a wise man from the body, confers a benefit on him by his iniquity. For he thus becomes liberated, as it were, from bones.
74. The fear of death renders a man sad through the ignorance of his soul.
75. You will not possess intellect, till you understand that you have it.
76. Think that your body is the garment of your soul; and therefore preserve it pure.
77. Impure dæmons vindicate to themselves the impure soul.

78. Speak not of God to every man.
79. It is dangerous and the danger is not small, to speak of God even things which are true.
80. A true assertion respecting God is an assertion of God.
81. You should not dare to speak of God to the multitude.
82. He does not know God who does not worship Him.
83. The man who is worthy of God is also a God among men.
84. It is better to have nothing, than to possess much and impart it to no one.
85. He who thinks that there is a God, and that nothing is taken care of by him, differs in no respect from him who does not believe that there is a God.
86. He honours God in the best manner who renders his intellect as much as possible similar to God.
87. If you injure no one, you will fear no one.
88. No one is wise who looks downward to the earth.
89. To lie is to deceive in life, and to be deceived.
90. Recognise what God is, and what that is in you which recognises God.
91. It is not death, but a bad life, that destroys the soul.
92. If you know him by whom you were made, you will know yourself.
93. It is not possible for a man to live conformable to divinity, unless he acts modestly, well, and justly.
94. Divine Wisdom is true Science.
95. You should not dare to speak of God to an impure soul.
96. The wise man follows God, and God follows the soul of the wise man.
97. A king rejoices in those whom he governs, and therefore God rejoices in the wise man. He who governs likewise, is inseparable from those whom he governs; and therefore God is inseparable from the soul of the wise man, which he defends and governs.
98. The wise man is governed by God and on this account is blessed.
99. A scientific knowledge of God causes a man to use few words.
100. To use many words when speaking of God, produces an ignorance of God.
101. The man who possesses a knowledge of God, will not be very ambitious.
102. The erudite, chaste, and wise soul, is the prophet of the truth of God.
103. Accustom yourself always to look to Divinity.
104. A wise intellect is the mirror of God.

PYTHAGOREAN SENTENCES FROM THE PROTREPTICS OF IAMBlichus

1. As we live through soul, it must be said that by the virtue of this we live well; just as because we see through the eyes, we see well through the virtue of these.
2. It must not be thought that gold can be injured by rust, or virtue by baseness.
3. We should betake ourselves to virtue as to an inviolable temple, in order that we may not be exposed to any ignoble insolence of soul with respect to our communion with, and continuance in life.
4. We should confide in virtue as in a chaste wife; but trust to fortune as to an inconstant mistress.
5. It is better that virtue should be received accompanied with poverty, than wealth with violence; and frugality with health, than voracity with disease.
6. An abundance of nutriment is noxious to the body; but the body is preserved when the soul is disposed in a becoming manner.
7. It is equally dangerous to give a sword to a madman, and power to a depraved man.
8. As it is better for a part of the body which contains purulent matter to be burnt, than to continue in the state in which it is, thus also it is better for a depraved man to die than to live.
9. The theorems of philosophy are to be enjoyed as much as possible, as if they were ambrosia and nectar. For the pleasure arising from them is genuine, incorruptible, and divine. They are also capable of producing magnanimity; and though they cannot make us eternal beings, yet they enable us to obtain a scientific knowledge of eternal natures.

10. If vigour of sensation is considered by us to be an eligible thing, we should much more strenuously endeavour to obtain prudence; for it is as it were the sensitive vigour of the practical intellect which we contain. And as through the former we are not deceived in sensible perceptions, so through the latter we avoid false reasoning in practical affairs.
11. We shall venerate Divinity in a proper manner if we render the intellect that is in us pure from all vice, as from a certain stain.
12. A temple, indeed, should be adorned with gifts, but the soul with disciplines.
13. As the lesser mysteries are to be delivered before the greater, thus also discipline must precede philosophy.
14. The fruits of the earth, indeed, are annually imparted, but the fruits of philosophy at every part of the year.
15. As land is especially to be attended to by him who wishes to obtain from it the most excellent fruit, thus also the greatest attention should be paid to the soul, in order that it may produce fruit worthy of its nature.

THE SIMILITUDES OF DEMOPHILUS

1. Flattery is like painted armour, because it affords delight, but is of no use.
2. Learning is similar to a golden crown; for it is both honourable and advantageous.
3. Flighty men, like empty vessels, are easily laid hold of by the ears. 1
4. Life, like a musical instrument, being harmonized by remission and intention, becomes more agreeable.
5. Reason, like a good potter, introduces a beautiful form to the soul.
6. The intellect of wise men, like gold, possesses the greatest weight.
7. Boasting, like gilt armour, is not the same within as without.
8. Reason has the same power as an ointment, for it benefits us when we are disordered, but delights us when well.
9. Of a bad man, as of a bad dog, the silence is more to be dreaded than the voice.
10. It is neither becoming to prefer a mistress to a wife; nor flattery to a friend.
11. Garrulous men, like magpies, by their continued loquacity destroy the pleasures of conversation.
12. The Furies pursue the sins of bad men who are impious, and those also of the stupid and daring, when they grow old.
13. It is necessary that a well-educated man should depart from life elegantly, as from a banquet.
14. A port is a place of rest to a ship, but friendship, to life.
15. The reproof of a father is a pleasant medicine; for it is more advantageous than severe chastisements.
16. It is necessary that a worthy man, like a good wrestler, should oppose his weight to fortune, when acting the part of an antagonist.
17. The possession of self-sufficiency, 1 like a short and pleasant road, has much grace and but little labour.
18. Restive horses are led by the bridle, but irritable minds, by reasoning.
19. Tests, like salt, should be used sparingly.
20. Both a well-adapted shoe, and a well-harmonized life, are accompanied with but little pain.
21. Garments reaching to the feet impede the body 2; and immoderate riches, the soul.
22. To those who run in the stadium, the reward of victory is in the end of the race; but to those who delight to labour in wisdom, the reward is in old age.
23. It is necessary that he who hastens to behold virtue as his country, should pass by pleasures, as he would by the sirens.
24. As those who sail in fair weather are wont to have things prepared against a storm, so also those who are wise in prosperity, should prepare things necessary for their assistance against adversity.
25. Garments that are made clean and bright become soiled again by use; but the soul being once purified from ignorance, remains splendid forever.

26. Fugitive slaves, although they are not pursued, are affrighted; but the unwise suffer perturbation, although they have not yet acted badly.
27. The wealth of the avaricious, like the sun when it has descended under the earth, delights no living thing.
28. The fruits of the earth spring up once a year; but the fruits of friendship at all times.
29. It is the business of a musician to harmonize every instrument; but of a well-educated man to adapt himself harmoniously to every fortune.
30. Neither the blows of a sick man, nor the threats of a stupid one, are to be feared.
31. It is necessary to provide an inward garment for the protection of the breast, and intellect as a protection against pain.
32. The diet of the sick, and the soul of the unwise, are full of fastidiousness.
33. Untaught boys confound letters, but uneducated men, things.
34. The intellect derived from philosophy is similar to a charioteer; for it is present with our desires, and always conducts them to the beautiful.
35. Time, indeed, will render the herb absinthium sweeter than honey, but circumstances may sometimes make an enemy preferable to a friend.
36. A good pilot sometimes suffers shipwreck, and a worthy man is sometimes unfortunate.
37. Thunder especially frightens children; but threats, the unwise.
38. Figure adorns a statue; but actions adorn a man,
39. It is the same thing to drink a deadly medicine from a golden cup, and to receive counsel from an injudicious friend.
40. Swallows signify fair weather; but the discourses of philosophy, exemption from pain.
41. Orphan children have not so much need of guardians as stupid men.
42. Fortune is like a depraved rewarder of contests; for she frequently crowns him who accomplishes nothing.
43. There is need of a pilot and a wind for a prosperous navigation; but of reasoning and fortune, to effect a happy life.
44. A timid man bears armour against himself; and a fool employs riches for the same purpose.
45. It is the same thing to moor a boat by an infirm anchor, and to place hope in a depraved mind.
46. Clouds frequently obscure the sun; but the passions, the reasoning power.
47. Neither does a golden bed benefit a sick man; nor a splendid fortune, a stupid man.
48. Pure water dissolves inflammation; but mild discourse dissolves anger.
49. Austere wine is not adapted for copious drinking, nor rustic manners for conversation.
50. The anger of an ape, and the threats of a flatterer, are to be alike regarded.
51. Of life, the first part is childhood, on which account all men are attentive to it, as to the first part of a drama.
52. It is necessary that we should be cautious in our writings, but splendid in our actions.
53. As in plants, so also in youth, the first blossoms indicate the fruit of virtue.
54. In banquets, he who is not intoxicated with wine is the more pleasant; but in prosperity, he who does not conduct himself illegally.
55. It is the same thing to nourish a serpent, and to benefit a depraved man; for gratitude is produced from neither.
56. It is rare to suffer shipwreck in fair weather; and equally so not to suffer shipwreck from want of counsel.
57. Wind inflates empty bladders; but false opinions puff up stupid men.
58. It is necessary that he who exercises himself should avoid fatigue, and he who is prosperous, envy.
59. "Measure is most excellent," says one of the wise men; to which also we being in like manner persuaded, O most friendly and pious Asclepiades, here finish the curations of life.

THE GOLDEN SENTENCES OF DEMOCRATES

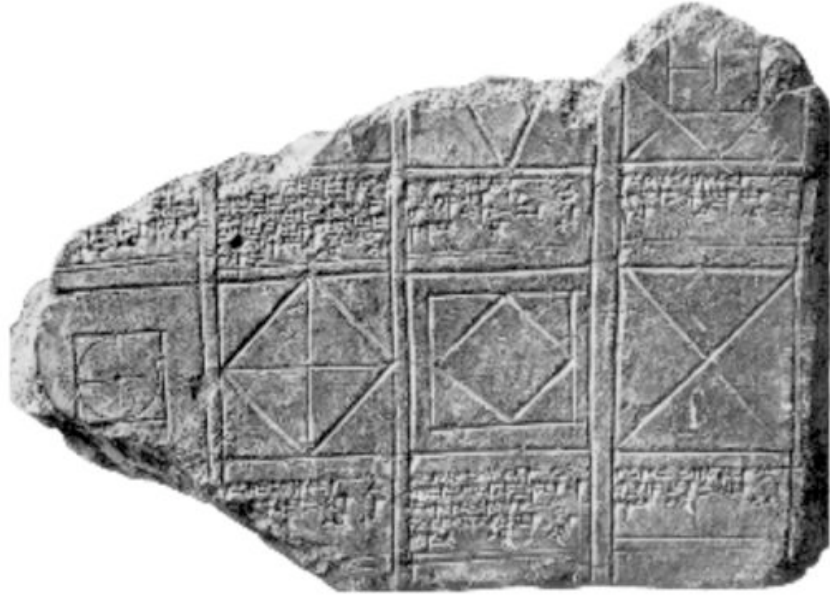
1. If anyone will give his mind to these sentences, he will obtain many things worthy of a man, and be free from many things that are base.

2. The perfection of the soul will correct the depravity of the body; but the strength of the body without reasoning does not render the soul better.
3. He who loves the goods of the soul will love things more, divine; but he who loves the goods of its transient habitation will love things human.
4. It is beautiful to impede an unjust man; but, if this be not possible, it is beautiful not to act in conjunction with him.
5. It is necessary to be good, rather than to appear so.
6. The felicity of a man does not consist either in body or in riches, but in upright conduct and justice.
7. Sin should be abstained from, not through fear, but for the sake of the becoming.
8. It is a great thing to be wise where we ought in calamitous circumstances.
9. Repentance after base actions is the salvation of life.
10. It is necessary to be a speaker of the truth, and not to be loquacious.
11. He who does an injury is more unhappy than he who receives one.
12. It is the province of a magnanimous man to bear with mildness the errors of others.
13. It is comely not to oppose the law, nor a prince, nor one wiser than yourself.
14. A good man pays no attention to the reproofs of the depraved.
15. It is hard to be governed by these who are worse than ourselves.
16. He who is perfectly vanquished by riches, can never be just.
17. Reason is frequently more persuasive than gold itself.
18. He who admonishes a man that fancies he has intellect, labours in vain.
19. Many who have not learnt to argue rationally, still live according to reason.
20. Many who commit the basest actions often exercise the best discourse.
21. Fools frequently become wise under the pressure of misfortunes.
22. It is necessary to emulate the works and actions, and not the words of virtue.
23. Those who are naturally well disposed, know things beautiful, and are themselves emulous of them.
24. Vigour and strength of body are the nobility of cattle; but the rectitude of manners is the nobility of man.
25. Neither art nor wisdom can be acquired without preparatory learning.
26. It is better to reprove your own errors, than those of others.
27. Those whose manners are well ordered will also be orderly in their lives.
28. It is good not only to refrain from doing an injury, but even from the very wish.
29. It is proper to speak well of good works; for to do so of such as are base is the property of a fraudulent man and an impostor.
30. Many that have great learning have no intellect.
31. It is necessary to endeavour to obtain an abundance of intellect, and not pursue an abundance of erudition.
32. It is better that counsel should precede actions, than that repentance should follow them.
33. Put not confidence in all men, but in those that are worthy; for to do the former is the province of a stupid man, but the latter of a wise man.
34. A worthy and an unworthy man are to be judged not from their actions only, but also from their will.
35. To desire immoderately is the province of a boy, and not of a man.
36. Unseasonable pleasures bring forth pains.
37. Vehement desires about any one thing render the soul blind with respect to other things.
38. The love is just which, unattended with injury, aspires after things becoming.
39. Admit nothing as pleasant which is not advantageous.
40. It is better to be governed by, than to govern, the stupid.
41. Not argument but calamity is the preceptor to children.
42. Glory and wealth without wisdom are not secure possessions.
43. It is not indeed useless to procure wealth, but to procure it from injustice is the most pernicious of all things.
44. It is a dreadful thing to imitate the bad, and to be unwilling to imitate the good.

45. It is a shameful thing for a man to be employed about the affairs of others, but to be ignorant of his own.
46. To be always intending to act renders action imperfect.
47. Fraudulent men, and such as are only seemingly good, do all things in words and nothing in deeds.
48. He is a blessed man who has both property and intellect, for he will use them well in such things as are proper.
49. The ignorance of what is excellent is the cause of error.
50. Prior to the performance of base things, a man should reverence himself.
51. A man given to contradiction, and very attentive to trifles, is naturally unadapted to learn what is proper.
52. Continually to speak without being willing to hear, is arrogance.
53. It is necessary to guard against a depraved man, lest he should take advantage of opportunity.
54. An envious man is the cause of molestation to himself, as to an enemy.
55. Not only he is an enemy who acts unjustly, but even he who deliberates about so acting.
56. The enmity of relations is far more bitter than that of strangers.
57. Conduct yourself to all men without suspicion; and be accommodating and cautious in your behaviour.
58. It is proper to receive favours, at the same time determining that the retribution shall surpass the gift.
59. When about to bestow a favour, previously consider him who is to receive it, lest being a fraudulent character he should return evil for good.
60. Small favours seasonably bestowed, become things of the greatest consequence to those who receive them.
61. Honours with wise men are capable of effecting the greatest things, if at the same time they understand that they are honoured.
62. The beneficent man is one who does not look to retribution, but who deliberately intends to do well.
63. Many that appear to be friends are not, and others, who do not appear to be friends, are so.
64. The friendship of one wise man is better than that of every fool,
65. He is unworthy to live who has not one worthy friend.
66. Many turn from their friends, if, from affluence, they fall into adversity.
67. The equal is beautiful in everything; but excess and defect to me do not appear to be so.
68. He who loves no one does not appear to me to be loved by any one.
69. He is an agreeable old man who is facetious, and abounds in interesting anecdote.
70. The beauty of the body is merely animal unless supported by intellect.
71. To find a friend in prosperity, is very easy; but in adversity, it is the most difficult of all things.
72. Not all relations are friends, but those who accord with what is mutually advantageous.
73. Since we are men, it is becoming, not to deride, but bewail, the calamities of men.
74. Good scarcely presents itself, even to those who investigate it; but evil is obvious without investigation.
75. Men who delight to blame others are not naturally adapted to friendship.
76. A woman should not be given to loquacity; for it is a dreadful thing.
77. To be governed by a woman is the extremity of insolence and unmanliness.
78. It is the property of a divine intellect to be always intently thinking about the beautiful.
79. He who believes that Divinity beholds all things, will not sin either secretly or openly.
80. Those who praise the unwise do them a great injury.
81. It is better to be praised by another than by oneself.
82. If you cannot reconcile to yourself the praises you receive, think that you are flattered.
83. The world is a scene; life is a transition. You came, you saw, you departed.
84. The world is a mutation; life a vain opinion.

Appendix 2: Authentically Pythagorean Mathematics

Book I: the Pythagorean Theorem Triangle (the right 3,4,5)
intro: on the inapplicability of the non-right angle (Babylonian) formulae



In 1760(-)YP, Hammurabi of Babylon united southern Sumeria and northern Akkadia along the silty basin between the Tigris and Euphrates rivers. The semitic language of Akkadia was adopted by the Babylonian empire, while the Sumerian texts were withheld from the public by a select priest-craft. Following the disintegration of the Sumerian culture by Amorite invaders from Canaan, Sumerian mathematics and science became “Babylonian” mathematics and science, and from the 400+ Babylonian-era tablets unearthed since the 1850s(+)-YP we have learned more about the Babylonian use of Sumerian math, though we may accept, if we like, that much of what we do know now of “Babylonian” mathematics and science actually dates back several thousand years earlier, to between the Middle and “Classic” Ubaid period, around 4,500(-)YP. As empires rise and fall, we are told, the Sumerian civilization is as lost to the seas of time as the Mask of Ozymandis, according to Percy Shelley. But the Babylonian empire would have been impossible to have been dreamt without the several thousand consecutive years of civilization in the region prior, eg. Sumeria.

Further attestation of this fact comes in the form of the extremely advanced level of “Babylonian” mathematics and science. They kept tables of squared and cubed sums and invented the quadratic equation; they kept long ephemerides of lunar astronomical observations and invented the “synodic” month, measuring lunar revolutions per solar orbit. However, as I have said, this highly advanced level of mathematics and sciences was not uniquely “Babylonian,” but borrowed in large part from the prior civilization of Sumeria.

The legend of the lost civilization of Sumeria would have been known at the time of Pythagoras in much the same form that the “Atlantis” myth was related by Plato. However, what we have to posit is whether Pythagoras was acquainted with the full extent of “Babylonian” mathematics, or whether he made his own similar discoveries independently of it. Mario Livio, in his treatise on “PHI: the Golden Ratio,” speculates Pythagoras was influenced by “Babylonian” mathematics. Let us look at some specific facts:

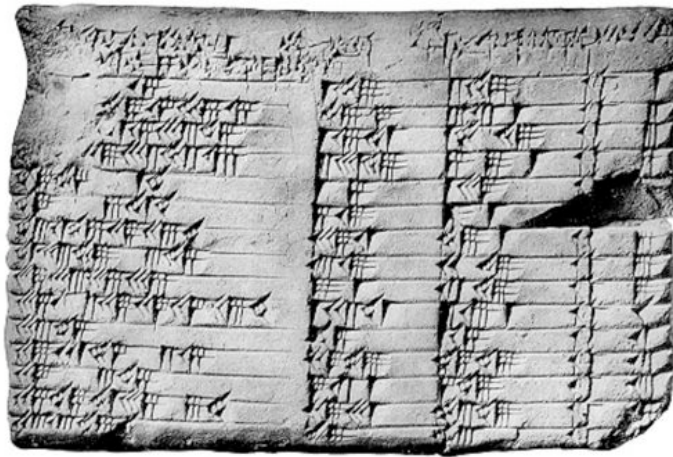
The height of Babylon was in its inception, as so many empires' are, around the 20th century (-)YP. Pythagoras, during the fifth century (-)YP, lived during the absorption of the Babylonian Empire into the Achaemenid, Assyrian Empire in 539 (-)YP. At that time, the rule of Babylon over western Asia was broken when the Zoroastrian Darius Hysptapis assumed the throne of Persia. While these events would not have been unknown to Pythagoras, it is a matter of speculation whether, as Livio asserts, Pythagoras studied in Babylon as a prisoner. The reservation of the sacred Sumerian mathematics and sciences to the elite Priest craft would not have been conferred to Pythagoras as a mere prisoner.



In studying the possible diffusion into Pythagorean thought of the so-called “Babylonian” mathematics and sciences, we must consider some specific facts regarding the nature of “Babylonian” / Sumerian mathematics. Firstly, the system they used was sexagesimal (base-60) determined by the number of impressions made, and their relationship to one another, to form the Cuneiform symbols for numerals. The “Babylonians” also used decimal places, and used a blank space to represent zero. None of these techniques appears to have been adopted by Pythagoreans later.

1	𐎶	11	𐎶𐎵	21	𐎶𐎵𐎶	31	𐎶𐎵𐎶𐎵	41	𐎶𐎵𐎶𐎵𐎶	51	𐎶𐎵𐎶𐎵𐎶𐎵
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3	𐎶𐎶𐎶	13	𐎶𐎵𐎶𐎶𐎶	23	𐎶𐎵𐎶𐎶𐎶𐎶	33	𐎶𐎵𐎶𐎶𐎶𐎶𐎶	43	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶	53	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶
4	𐎶𐎶𐎶𐎶	14	𐎶𐎵𐎶𐎶𐎶𐎶	24	𐎶𐎵𐎶𐎶𐎶𐎶𐎶	34	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶	44	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶	54	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶
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9	𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶	19	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶	29	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶	39	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶	49	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶	59	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶
10	𐎶	20	𐎶𐎵	30	𐎶𐎵𐎶	40	𐎶𐎵𐎶𐎵	50	𐎶𐎵𐎶𐎵𐎶		

The primary contention of dispute over whether Pythagoras was aware of the finer points of “Babylonian” mathematics and science or not stems from the Plimpton 322 engraving. Although it has recently been called into question by the Mathematical Association of America, the standard interpretation prior to 2001 was that Plimpton 322 was a table of measurements for legs of triangles that fit the “Pythagorean triple” formula of the “Pythagorean theorem.” However, insofar as many of these constitute non-right triangles, their application may prove the exception, not the rule. Thus, the traditionally “Pythagorean theorem” triangle, the right triangle with sides 3 and 4 and hypotenuse 5, may yet have developed independently of Pythagoras’ awareness of Plimpton 322 or its contents.



If further study of Plimpton 322 and its relation to the Pythagorean triple formula for the Pythagorean theorem triangle, I would recommend comparing the digits given in Plimpton 322 with the following list of integers, the so-called “Pythagorean Primes” (of the form $4n+1$).

5, 13, 17, 29, 37, 41, 53, 61, 73, 89, 97, 101, 109, 113, 137, 149, 157, 173, 181, 193, 197, 229, 233, 241, 257, 269, 277, 281, 293, 313, 317, 337, 349, 353, 373, 389, 397, 401, 409, 421, 433, 449, 457, 461, 509, 521, 541, 557, 569, 577, 593, 601, 613, 617.

The study of the Pythagorean Primes deserves the devotion of a whole chapter, for which I do not have time at this point.

Section 1: the Chinese Zhou Bi Suan Jing of ~ 1047(-)YP

像 公 周

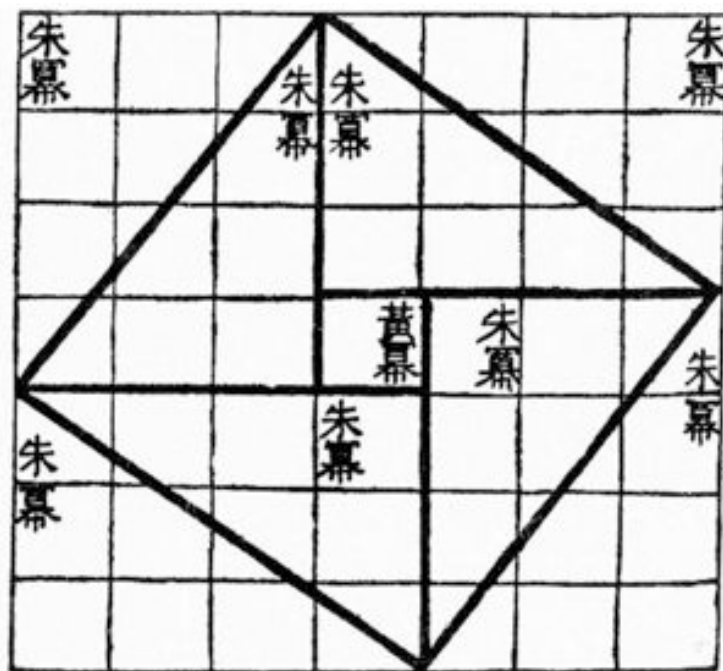


In 1043 (-)YP, King Wu of Zhou , first ruler of the Zhou Dynasty of China, died, and left his throne to his brother, the Duke of Zhou. The Duke of Zhou, though proving himself a strong military admiral, suppressing the Shang rebellion in five years, his concerns were chiefly philosophical in nature, and he preferred to serve as regent for King Wu's son, Prince Cheng of Zhou, and raised him until he was old enough to rule. The Duke of Zhou is credited with annotating the 64 hexagrams of i ching to complete the final commentary. He also wrote a treatise on "auspicious and inauspicious dreams." Finally, as part of his tutelage to the Prince, the Duke of Zhou studied mathematics with his astrologer Shang Gao. The result of this were the 246 problems of geometry catalogued in the "Gnomon and the Circular Paths of Heaven." In this work, predating Pythagoras by over 500 years, we find several proofs for what Western civilization has come to call the "Pythagorean" theorem.

Chapter 1: the "Gnomon"

In this extract from the Zhou Bi Suan Jing, we see the standard form of the "Gnomon" with which the text in this section most commonly works: a parallelogram (square) divided by sections to form a smaller parallelogram (square) inside it. Here, the outer square's area is given as 42 (7^2), while the innermost square consists of only one unit at the center. Arranged around this central, base-unit square, we have 4 rectangles of 3 by 4 squares each, and each of these is divided by a diagonal, forming a third square, of area 25 (5^2). This tripartite nature defines the "Gnomon."

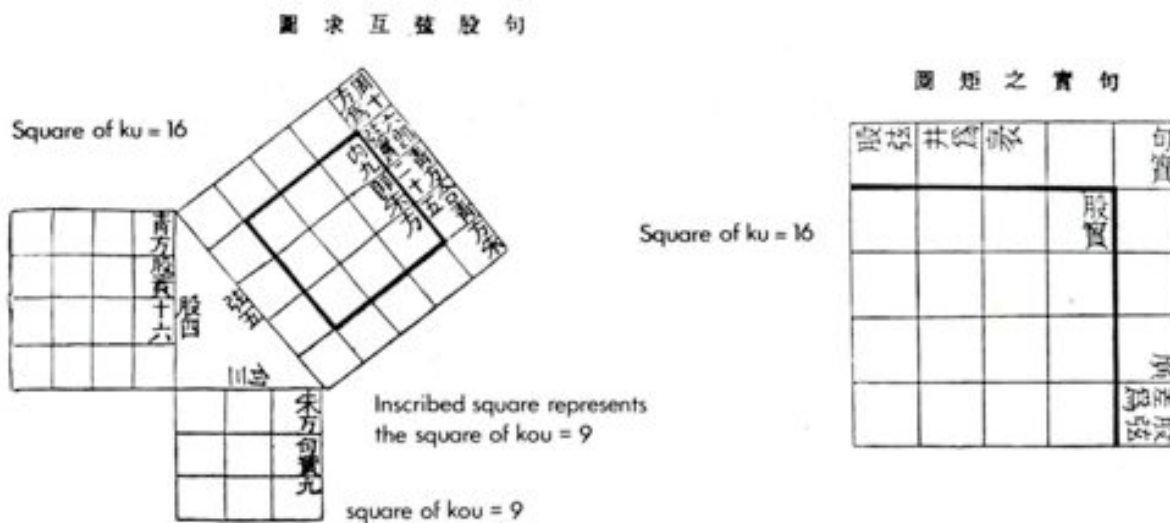
句股零合以成弦零



What is particularly significant in this arrangement is the diagonals that form the sides of the third square, oriented at an angle to the outer, base-42, and inner, base-1 squares. Each of these diagonal lines bisects one of the 3X4 rectangles, and thus forms the familiar "Pythagorean" theorem triangle, the right triangle of legs 3 and 4. That the hypotenuse of this triangle is 5, although not apparently mentioned, is the proof that the interior, tilted square's area is 25 (5^2).

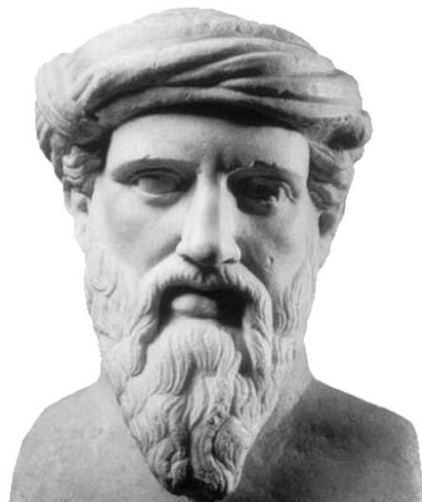
Chapter 2: the "Gnomon Twirl"

Next we will deal with the diagram of the Zhou Bi Suan Jing that most closely precursors the “Pythagorean” triangle as we know it today: as the 3,4,5 rt. triangle. On the left we see the common expression, with the “Pythagorean” triangle of 3,4,5 between the squares of each of its legs, thus $3^2+4^2=5^2$, proving the “Pythagorean” theorem. However, in the Zhou Bi Suan Jing variation, there is also depicted a square of area 9 (3^2) within the borders of the area 25 (5^2) square. Such, again, is the nature of the “Gnomon.”



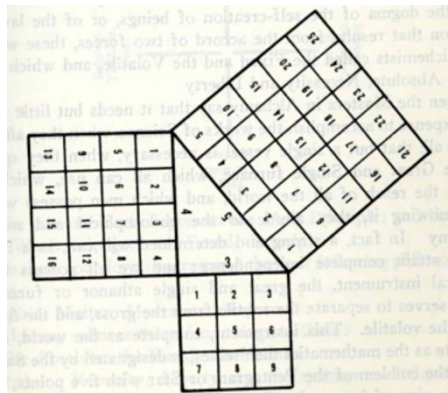
On the right we see the “Gnomon” expressed as a square divided from within another square not by the method of a surrounding border of 1 base-unit square on each side, but such only on two sides, as like a carpenter’s square. We see the square of 25 (5^2) here divided into a square of 16 (4^2) by the method of reducing the former on only two sides. Such, again, is the nature of the “Gnomon” as it was studied in the Zhou Bi Suan Jing of China around 1045(-)YP.

Section 2: Pythagoras’ contribution



Chapter 1: the 3,4,5 right triangle

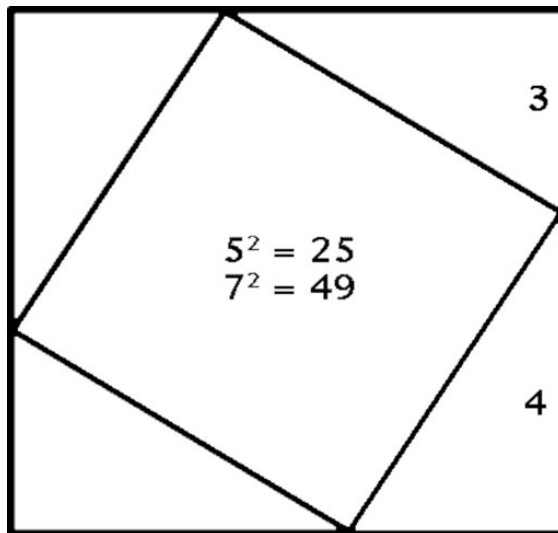
No matter how many mystical configurations or attachments of it can be fathomed, the Pythagorean contribution to mathematics and science really boils down to a simple shape, the triangle surrounded by three squares. This is the whole sum of the contribution made by Pythagoras to mathematics and science, although, in its elegance, it leaves one inspired to work on it for one's self, and to unravel its beauty, and thus has provided countless hours of diversion to students throughout all subsequent history. Although the "Pythagorean theorem," expressed as $a^2 + b^2 = c^2$, works mathematically, it is, in truth, no more an abstract concept than this shape.



Section 3: Later Advancements:

Since the lifetime of Pythagoras, the "Pythagorean" theorem has been studied everywhere throughout the most highly civilized cultures. In our increasingly interconnected, global culture, we begin to see new theorems reflecting old wisdom, and find the problems from one solved in the context of the other.

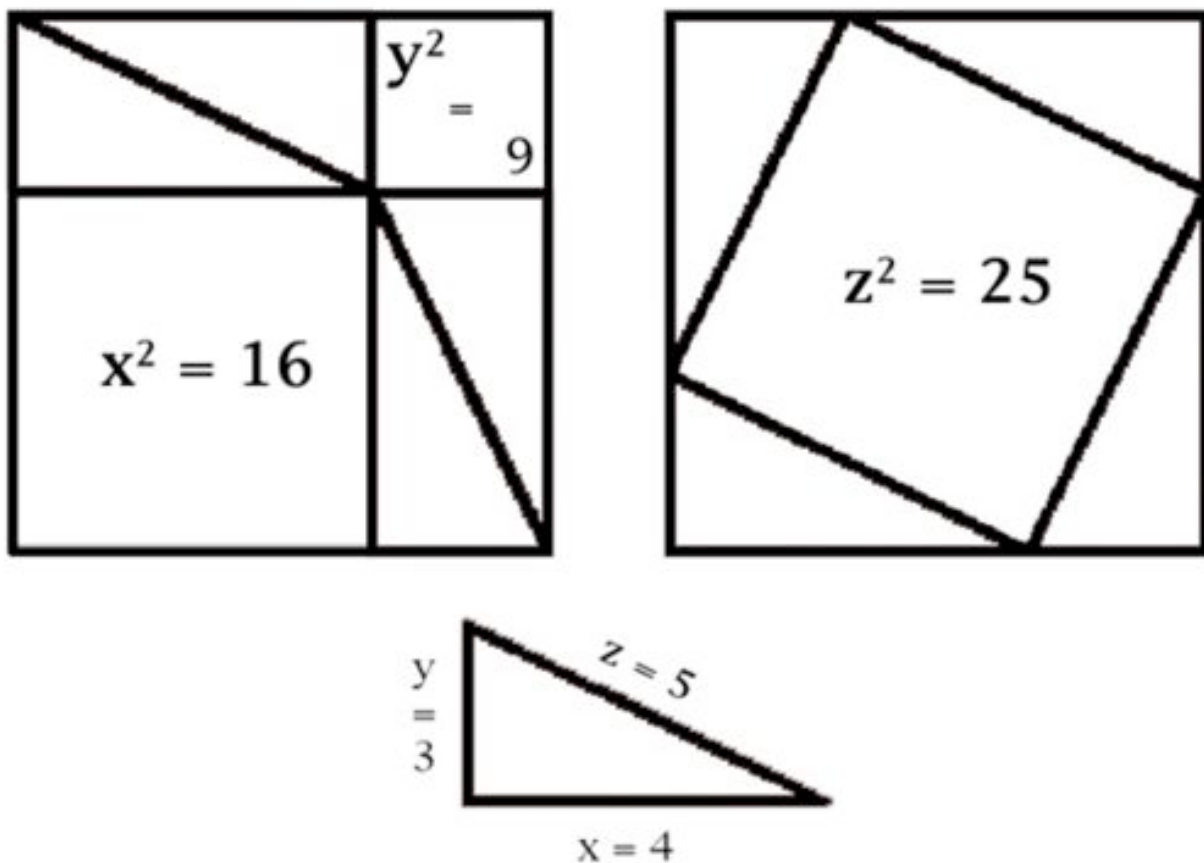
Chapter 1: the Pythagorean "Gnomon"



To this extent we find the “Pythagorean Gnomon” of modern theories, expressed here as the square of area 25 (5^2) tilted within an area 42 (7^2) such that the corners of the inner-square connect to the sides of the outer square. The diagonals, as before, of this square-within-a-square type of Gnomon form “Pythagorean” triangles of 3,4,5.

Chapter 2: the Pythagorean “Gnomon Twirl”

Here is a collection of the modern expressions of the “Pythagorean” theorem proof in the form of the usual “Pythagorean” triangle of 3,4,5. At the bottom we see the lone “Pythagorean” triangle, labeled $x=4$, $y=3$, $z=5$. Above, on the right and left, we see how the squares of these lengths combine and relate to one another. In the square on the right, we have the area 25 (5^2) within the area 42 (7^2) as given also above. On the left we see the same 4 “Pythagorean” triangles formed form the “titled” Gnomon on the right arranged within the same base-42 (7^2) square. Here we see the square of area 9 (3^2) and area 16 (4^2) combine with the same 4 “Pythagorean” triangles to form the area of the 42 (7^2) square.

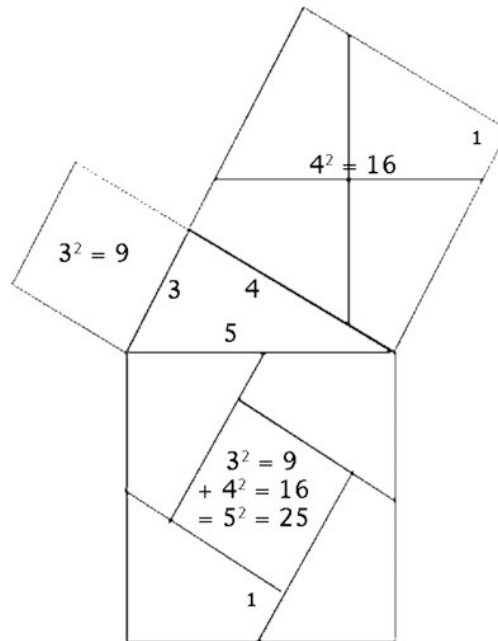


Section 4: Solutions Using Tiling

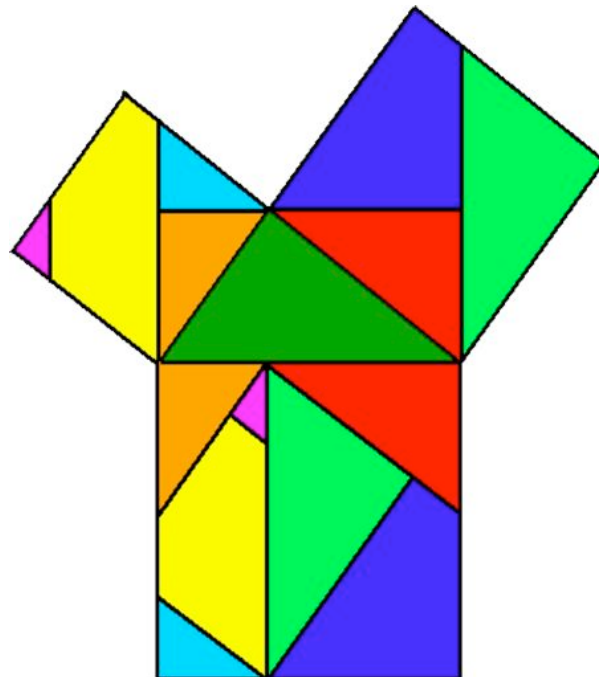
Another popular modern pastime is the solution of the “Pythagorean” theorem using similar replacements of shapes derived from the overall area of the usual arrangement (Euclid’s 47th is most commonly preferred). Rather than finding squares within squares, and adding up triangles within these, the “tiling” method involves taking arbitrarily sized and shaped, regular divisions, and rearranging.

Chapter 1: Henry Perigal's solution

When amateur mathematician Henry Perigal, born 1801, died in 1898, he left his famous dictum inscribed on this tomb, a rearrangement or “tiling” proof he called the “dissection” method. The irregular polygonal areas comprising the area 16 (4^2) square are the same as those depicted surrounding the area 9 (3^2) square at the center of the area 25 (5^2) square.



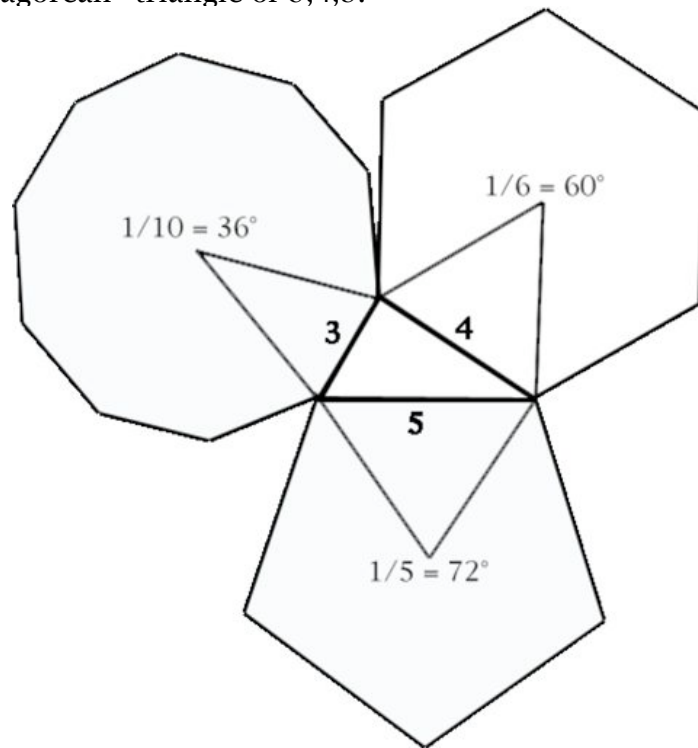
Chapter 2: Area Substitution solution 2



In a much more complex “area substitution” or “tiling” type problem we see here the regular, “Euclidian” proposition form of the “Pythagorean” theorem triangle, arranged with its three squares around it, divided up into 7 different sized sections. There are two occurrences for each sized section, aside from the “Pythagorean” theorem triangle itself, which occurs three times. The attribution for this solution is unknown by me, but the reference source was wikipedia.

Section 5: Euclid’s xiii10 theorem

Another, much lesser known, proof for the “Pythagorean” theorem triangle is to be found in a much later volume of Euclid’s Elements. This novel approach uses regular polygons formed of equal parts extrapolated by equilateral triangles from the sides of the standard “Pythagorean” triangle of 3,4,5.



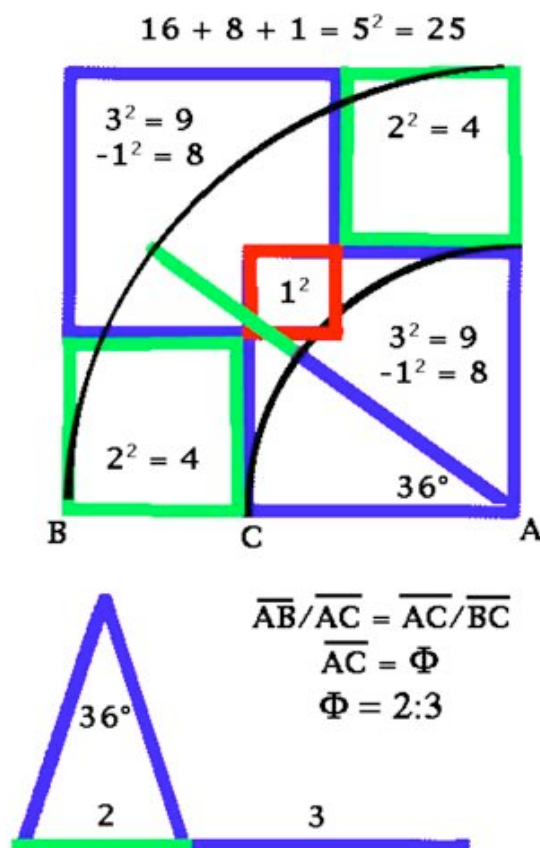
Book 2: Bridging the Gap



Before we can proceed to the next section, let us pause to dwell a moment on how the next section, the Pentagram, derives directly from the previous section, on the “Pythagorean” Gnomon.

Section 1: the “Gnomon” and the “Pentacle”

In this diagram, above, we see the now familiar area 25 (5^2), however here we see it divided into twin area 4 (2^2) and area 6 (3^2) squares that overlap in the center to form a single base-unit square. The base 4 squares are in the upper right and lower left, and between them is an arc showing the relationship between them and the center square. The measure of the leg of the area 25 (5^2) square divided in this way yields the “Golden Ratio” of 1:2 or 2/3rds.



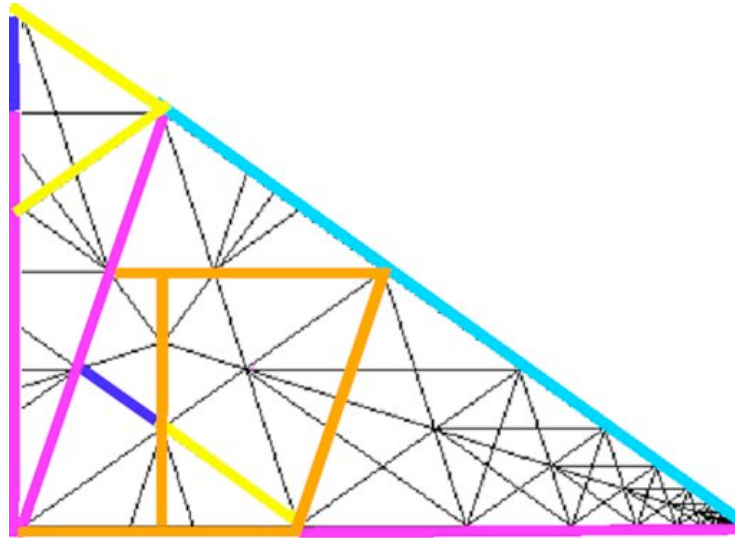
This “Golden” ratio, called Phi, also appears in the legs of the regular Pentagram, as between the length of a leg under a stellation to the length of that leg as an arm of an adjacent stellation. This works out such that the length 3 is blue, the length 2 green, and the length 1 red in both the diagrams above.

Book 3: the Pythagorean Pentacle

Dispensing now with the definition of a “Gnomon” (limited to a parallelogram) let us turn to Pythagoras’ own investigations of this same type of “fractal” branching pattern of stellated shapes within like shapes, only using the triangle rather than the square.

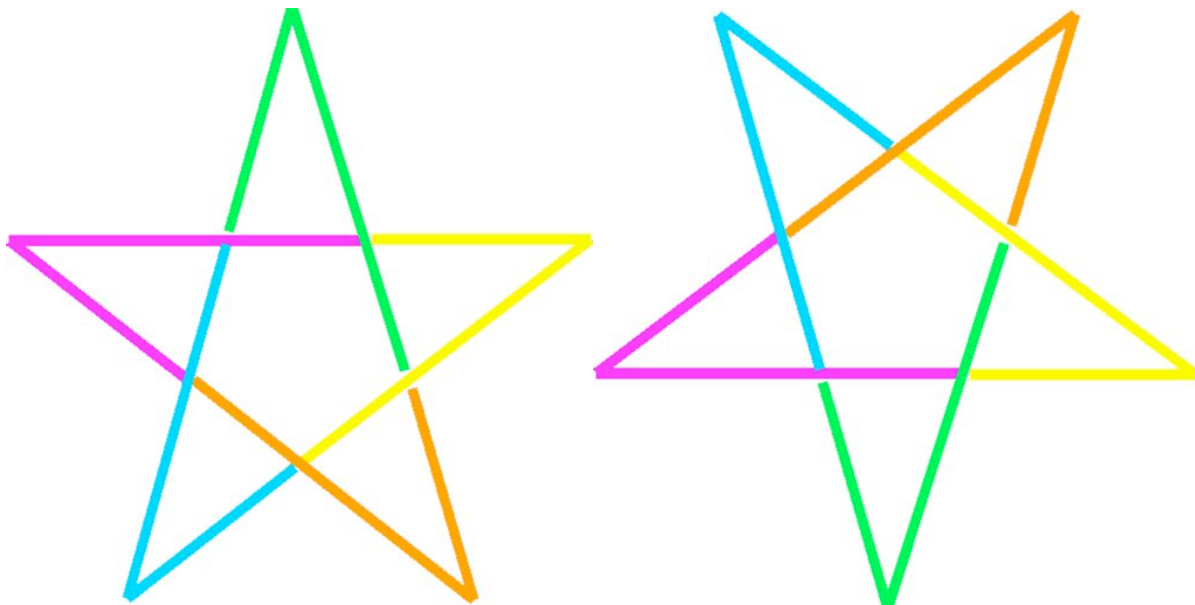
Section 1: the Pythagorean Lute

Aside from his contributions to “music theory,” a school which did not exist in western civilization prior to him, Pythagoras’ work with the so-called “Lute” variation of the Pentacle, or Pentagram, is by far the most complex of all his works. There is no dispute among scholars that Pythagoras himself was the originator of this pattern of self-replication, yet it is much less studied than the “Pythagorean” theorem.



Here we see five different integral lengths expressed within one leg of the regularly Pentacular Pythagorean “Lute.” The Lute itself is a pentagram containing an infinite series of smaller pentagrams along each stellation.

Section 2: “clockwise” or “counterclockwise”



Although clearly a simpler concept than the “Lute,” the Pythagorean method of

counting even #'s "clockwise" and odd #'s "counterclockwise" is far more important. The "limited" odds and the "unlimited" evens preached of by Philolaus, according to Aristotle, et al., reflect a method to decoding some ancient secret, to unlocking a configuration now unknown, and thought lost forever. Counting even numbered roles on a die as rotations around "clockwise" on a lamina, such as the pentagram itself, for example, well may yield further, unknown, authentically "Pythagorean" applications of this system.

Section 3: further extensions



Just as, in recent years, Pythagoras has been nearly elevated to the status of a cult-God, so too has almost all hope of deciphering his intent in formulating his original system been lost. Thus, further extrapolations of any kind may be rightly considered "Pythagorean" if they but remotely reflect his own teachings and art. However, there do remain traces of the Pythagorean curriculum in his "Golden Verses" and in the few quotes of his that have survived through his loyal Akousmatikoi scribes. By the next two diagrams, of my own design, I intend to propose further additions to the "Pythagorean" tradition.

A complex geometric pattern, likely a Sri Yantra or similar sacred symbol. It features a central red five-pointed star (pentagram) surrounded by a white square. This is enclosed by a ring of blue triangles, followed by a ring of yellow and orange triangles, and an outermost ring of green triangles. The entire design is set against a black background.

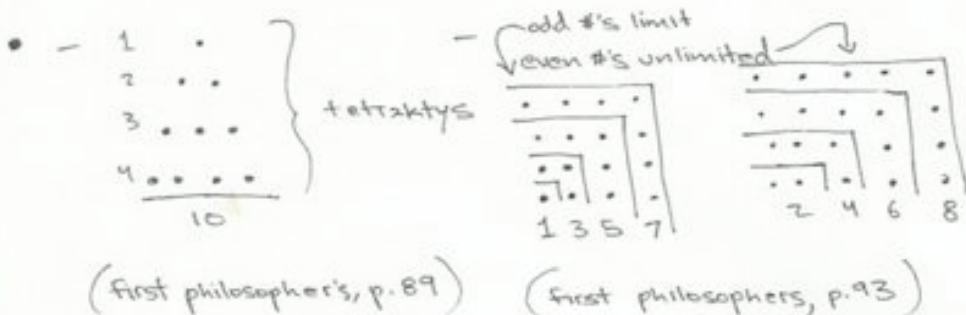


Since the death of Pythagoras, the inner-school of the Mathematikoi has kept as the symbol of their founder's wisdom the sacred Pentagram. While some correspondences of this symbol are revealed, such as the "goat of Mendes" icon of modern Satanism, other times the symbol is shown without the Pentagram form itself. Examples of this include the "Jolly Roger" motif of oceanic piracy, and the "symbol of man," the Hieroglyphic Monad, a variant on the symbol of alchemical and planetary Mercury designed by 16th century magician John Dee. The latter image, originally derived from the constellation Orion representing the 23.5° angle difference between the ecliptic zodiac and earth's axis' orientation, has further come to be associated with the horned owl, as a symbol of Athene, the Goddess of Wisdom, and of Artemis, Goddess of the animal hunt. In both the "symbol of man" and the simpler motif of the "skull and crossbones," the five-point symmetry of the head Above and the limbs Below is present, though less obvious than in the simple Pentagram.

The symbol of the Pentagram represents the same idea as the dual-spiral of China, the six-pointed hexagram of Hebrew and Chinese symbolism, or even the eight-spoke wheel of the "Lokas" in Buddhism. As this syncretism was recognized by Pythagoras, all these symbols can be summed up as representative of the concept of Motion and, in specific, rotation: either clockwise or counterclockwise.

Appendix 3: notes on Pythagoreanism by Jonathan Gee

- -akousmata: "things passed down or heard" } (first philosophers, p. 88)
- -symbola: "tokens" or "pass-words"



- cf. T22 (DK 58C4; KRS 277) p. 101 (1st philo)
re. "akousmatics"
- cf. T23 (KRS 279) re "tetraktys" & "music": pp. 101, 102 (1st philo)

$$1 + 2 + 3 + 4 = 10$$



- 1) arithmetic; 2) geometric; 3) "subcontrary" (orig.) later re-named the "harmonic" by Archytas & Hippias.
cf. T31 (DK 18A15) pp. 106, 107 (1st Ph.)
- cf. T32 (DK 58B21; KRS 436) re. solution of internal angles
of all triangles being $= 180^\circ$ (p. 107, 1st Philo)

- 2 groups of disciples:

- 1) akousmatikoi - venerated religious & moral teachings; rejected the mathematikoi
 ↳ from "akousmata" (things heard)
- 2) mathematikoi - philo, math, music & astronomy; accepted the akousmatikoi;
 ↳ from "mathemata" ("study" or "learning")

cf. saying #8, p. 20
 ↳ ibid

- "Kosmos" = universe as a harmonious arrangement
 - cf. sayings 15, 16, 17, 18, 19, 20, p. 22-23 (Pre-Soc Reader)

[limiters (odd #s) & unlimiteds (even #s)]
 harmonia = the knowable ratios of the kosmos

- cf. saying #1 (Diogenes 8.36 = Xenophanes 2187), p. 18 (Pre-Socratics Reader)
 re. kicked dog anecdote.
- cf. sayings 2 & 3 re. "Polymathy" (much learning) → much insight
- cf. saying 7, p. 19 (ibid) re. past-lives

- types of Akousmata:
 - 1) some indicate what something is.
 - 2) others indicate what is something in the greatest degree, &
 - 3) others what must or must not be done



cf. saying 23, p. 24 (Pre-Soc Reader)

center of the
 One sphere

Pentad (5)

union of odd (3)
2 even (2)

"pentagram of light" ✱
health &
vitality

10 / 2 = 5 : Equilibrium

5 & 6 retain last digit per
sequence & multiplies

Microphiant: Priest of
mysteries

Keywords: reconciliation
alternation, marriage,
humanity, cordiality,
providence, sound

DICTES: Pallas, Athena,
Eubestia (Gaea), Venus,
Androgynia, Cytherea & messengers
of Jupiter.



∴ B = ether, basis of life
∴ A = vitality, health, &
"interpenetration" ✱
1 in 4 = "sword" into "dragon" (G. Gaster)

Hexad (6)

acc. to
element } creation
of elements } progress
of elements } mysteries

"Perfection of all the parts"
- Pythagoreans

DICTES: Orpheus,
Lachesis (A. Fate) &
Thalia (A. Muse)

Keywords: form of forms
articulation of the
universe

master of the soul
causer of harmony
marriage (A. A. / V. B.)
time (duration)

panacea (universal cure)
hexad (distance of 6)
two word call harmonies
omnisufficient (2+2+3=6)

of Jupiter.

Heptad (7)

"worthiness of incarnation"
the # of religion:
7 celestial spirits.

the # of life: 7th
month vintage wine,
8 mo. vintage die.

Minerva, motherless
(virgin)
born from the mind
(head).

Keywords: fortune,
occultism, astrology,
control, government,
judgment, dreams,
voices, sounds, (cause &
effect),

DICTES: Rhea, Osiris,
Mars, Ceres (Muses)

3, 4 = spiritual: physical
"nature of man"

symbolised by two 6
around 1 cube
(6 surfaces = directions, 1)
the # of the law: # of
waters of cosmic time

Ogdoad (8)

cube of 8 corners
(1-2-4-8-4-2-1) = 8
(1,4), (2,2), (3,1) = 8

Keywords: love,
counsel, prudence,
law, concordance.

DICTES: Panharmonia,
Rhea, Ceres, Calypso,
Dionysus, Orpheus, Neptune,
Thamir & Euterpe (Muses)

8 was acc. with 8th day
"the little why #"

8 formed the Caudices
or vice supports of orbits

Ennead (9)

first square of odd #

"failure, shortcoming"
(10 less by 1)

"the # of man": 9
month gestation

Keywords: ocean,
horizon, boundless.

9 = limitless if 10 = ∞

"boundary", "limitation"
gathered all # w/in it

"sphere of air":

surrounds # like atmosphere

GODS/GODDESSES: Prometheus,

Vulcan, Juno, Pean & Aglaia,

Tritogenia, Curetes, Proserpine,

Hyperion & Terpsichore (Muses)

6 = good ∴ 9 = evil

of spheres of consciousness
according to Elusian cosmo.

"9" = spermatozoan:

"# of germinal life"

Decad (10)

the "Greatest of #'s"

- Pythagoreans

the Tektraktys

"comprehends" the
harmonic intervals

"10 is the nature of #
because states how to
it to find the monad"

- Pythagoras

"Heaven" & "the world"

(bigger) incl. (smaller)

"perfect #": age, power,

faith, necessity, memory;

"unvaried."

10 = astronomical orders

"comprehends" w/in itself

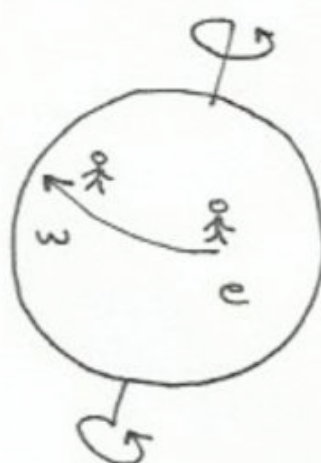
odd v. even; moved v.

unmoved; good v. ill.

DEITIES: Atlas, Urania,

Memnosyne, the Sun,

Phaëos, the "One God"



ODD

"counter-clock-
wise"
limiters
slower than time



EVEN

"clockwise"
limitless
faster than time

