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TEMPLE TALKS



SERIES I.

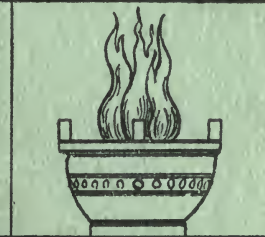
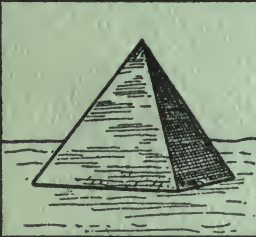
NO. 1.

THE GREAT PYRAMID OF GIZEH.

A SYMBOL OF UNIVERSAL TRUTH.

BY

J. MUNSELL CHASE



“LET NOT THE FLAME
DIE OUT”

Almer Harding-216

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TEMPLE TALKS

This series of **TEMPLE TALKS** has for its purpose the unfolding of the divine mystery proclaimed in the Western tradition as it came down through Egypt from an age far antedating the Egyptians as known to history.

Out of Egypt, in blending with the ancient faiths of Chaldea and Persia, came the wisdom of the Hebrews, and, blending again with the philosophy of Greece and the mysteries of Mithra, all that superb system of thought which has dominated the Western world for nearly nineteen hundred years.

This series of **TEMPLE TALKS** will contain twelve numbers, handsomely illustrated with many full page cuts explanatory of the text, and will be published at intervals of three months. The price of single copies and of complete sets will be:

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- No. 3 **THE TEMPLE AT DENDERA**, illustrated with views of that and other temples, and giving an explanation of temple symbolism.
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The many streams of philosophy that united in the one expression of Truth.

TEMPLE TALKS



SERIES 1.

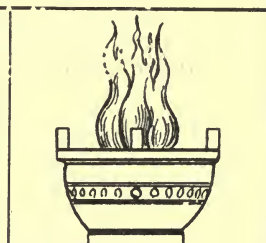
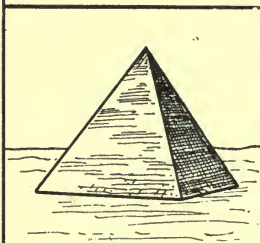
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By J. Munsell Chase
2229 Market Street
San Francisco

CHASE & RAE PRESS
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San Francisco

In Memoriam

Mary J. McDonald

Sales Agent
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Los Angeles, Cal.

INDEX

	Page
Invocation	6
Preface	7
Introduction	9
History of Great Pyramid	19
Location and Dimensions of Great Pyramid	25
Summary of Striking Facts Regarding Great Pyramid	35

SYMBOLISM OF GREAT PYRAMID

	Page
Proem	38
Preliminary Remarks	39
The Pyramid as Fire	40
The Pyramid as the Decad	43
The Number of the Imperfect	45
The Sacred Number	45
The Pyramid as the Four Elements	46
A Mystery in Numbers	47

INDEX TO PLATES

	Page
Map of Lower Egypt	11
Pyramid at Center of Earth's Land Surface.....	13
All the Pyramid's at Gizeh	15
Sectional Views of King's Chamber.....	17
Pyramid as in 822 A. D.....	18
Vertical Section of King's Chamber	21
Section of Grand Gallery	23
Equality of Boundaries and Areas	27
Vertical Section of Great Pyramid	29
Chamber and Passage System	31
Heavens at Time of Building of Great Pyramid	36

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Invocation

O! Silent Monitor
Revealing to my view
Supremest thought of Heaven's
First Lord, Who shaped thee here?
Wert built by God Supreme?
Or passed on earth a race
More wise than we, of whom
Thou showest thought divine?

Great states arise and fall;
Unbounding nations come
And go; Men reach to power
And vanish as a dream;
But thou—thou standest still,
And through the ages yet
To be thou still shall stand
Serene, sublime and true.

O! Mentor speaking truths
Beyond the ken of men
In mortal form now shaped;
Who made thee so, and how
And why? Who signed in thee
The bounds of shoreless space;
The way, the reason of
The One, who knoweth all
And is the ALL in all.

PREFACE.

To him who is profoundly interested in religious thought there is no subject more interesting or more illuminating than a study of the origin and the inner meaning of the great faiths that have dominated mankind throughout the ages, and dominate it to-day as fully as in any previous period of the world's history.

Particularly is this true of the faith in which one has been brought up, and to which he is bound by all the ties of tradition, of family and of race, as are all the inhabitants of the Western world with that religion denominated Christian in honor of that divine principle of love which animates and en-souls it.

To attain to a full understanding of that faith (in fact of any faith that has profoundly touched the inner consciousness of man and shaped his destiny during long periods of his evolution); to acquire a ripened comprehension of its origin, its history, and its sublime meaning is the work of a lifetime—of the conjoined labors of many men in many life-periods. Nevertheless, it is a labor the performance of which brings with it its own rich reward, so that he who shall have attained will never regret the cost entailed by the effort.

That Christianity, in its beginning and development, is connected with Egypt is evident to the most superficial observer. It was in the land of the Pharaohs that Abraham spent a brief season in association with those who were in high authority in both a worldly and a priestly way. It was in Egypt that the Hebrews grew to power and importance, and it was in the mysteries of that country that Moses was initiated before he assumed the task of leading

his people out of bondage into the land which was to become the birthplace of the most numerous and powerful religious faith of the present era. Jesus himself made at least one trip into the land of Mizraim, when, in company with his spiritual father (as will be shown in the number of Temple Talks to be entitled, "The Life of the Master"), he went thither to escape the fury of Herod; and it was in Alexandria of Egypt that lived and taught many of the early lights of the Christian faith.

It is also a noteworthy fact—one that has importantly contributed to the interest in the land and people of Ancient Egypt—that it was in the land of Kem that many of the great philosophers and teachers of Ancient Greece—notably Pythagoras and Plato—were inducted into the mysteries, whence they confessedly derived no small part of their wisdom, a wisdom that has served for nearly twenty-five hundred years to make Greece renowned among the nations; while in modern times the country of the Nile has become of vital interest to the students in the West because of the great impetus that has come to the study of archaeology from the discoveries made in its ancient temples and pyramids.

Outside the pages of written history, beyond the pale of modern physical science, Egypt has had, and still has, a wealth of knowledge to proclaim that is more true and more vital than ought that is recorded in books, because it shows a reason that is outside the measures of time and space as commonly understood. It deals with the eternal in the only language by which the supreme facts of the eternal can be told—the language of signs and symbols, which is always true because all-embracing and all-including.

INTRODUCTION.

It has been pertinently said of Egypt: "In many respects Egypt has long appeared to the scholar, the antiquary and the philosopher the most interesting country on the face of the earth. Relatively to the various tribes who, at successive eras, have founded States westward of the Black sea and the Syrian desert, it has been universally regarded as the cradle of science, as well as the first seat of regular government; and hence we find that even the polished nations of modern times are accustomed to ascribe the rudiments of their literature and arts to the ingenious people who, at a period beyond the records of civil history, occupied the banks of the Nile."

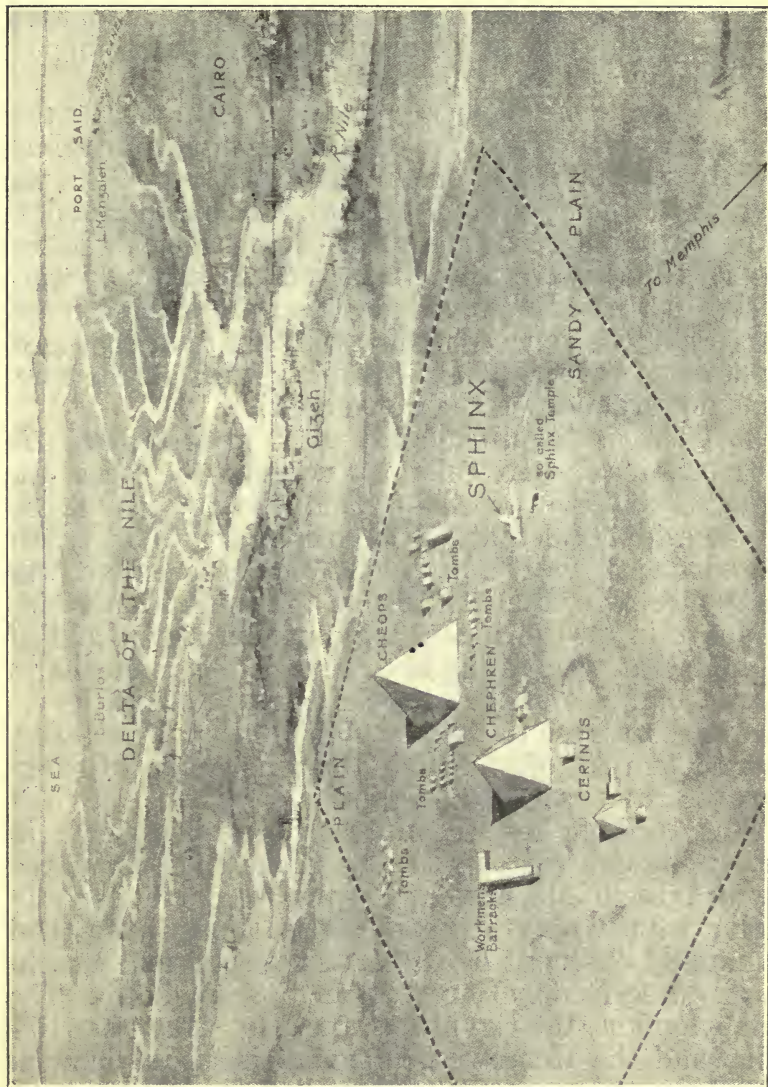
In truth, the land of the Pharaohs was old when Greece was in its infancy. The earliest writers of Europe described its grandeur as in their time having already reached its zenith, and even as being on the decline; while the philosophers and historians who crossed the Mediterranean in search of knowledge were astonished at the proofs of an antiquity beyond their most extreme notions of time, and at the tokens of a wisdom, a genius, and an opulence of which they could scarcely hope their countrymen would believe the report. In the days of Homer, the capital of the Thebaid, with its hundred gates and its vast population, was a subject of wonder and of the most exalted panegyric—an effect which we should at once attribute to the exaggeration of the poet, were it not that the remains which, even after the lapse of three thousand years, continue to resist the injuries of the atmosphere and of barbarism, bear evidence to a still greater magnificence than is recorded in the pages of the *Odyssey*.

At a time when the nations which to-day make the greatest figure in the world, and influence most deeply the conditions of human nature, had not yet evolved through the first stage of social development, the inhabitants of Thebes and of Memphis had attained to a most elevated civilization and were gratifying a learned curiosity into the constitution of the universe, and into the laws which regulate the movements of the heavenly bodies.

Nor was it only the learning and philosophical speculations which characterized the brightest period of Greece and Rome that were borrowed from Egypt. We can trace to that source the knowledge of those sciences and arts more directly applicable to the affairs of daily life. Pythagoras studied mathematics in the schools of the Egyptian priests; while Herodotus and Hecataeus obtained from the same source the history of former ages which adorn their pages.

The Greeks were the only people of Europe with any pretension to antiquity. But the wise men among them regarded their nation as an infant when compared with the Egyptians. Plato confessed that his countrymen had no memorial of any event beyond two thousands years, at the most, before his time; whereas the wisdom of the Egyptians had become proverbial thousands of years before.

Whether the Egyptians antedated the Hindus has long been a moot question with scholars. But whichever may have been first in time, this is certain, beyond reasonable doubt—there was a close connection at some early period between the two peoples, who had much in common. In fact, many of the distinguishing customs of the people of India are identical with those of the ancient Egyptians. This

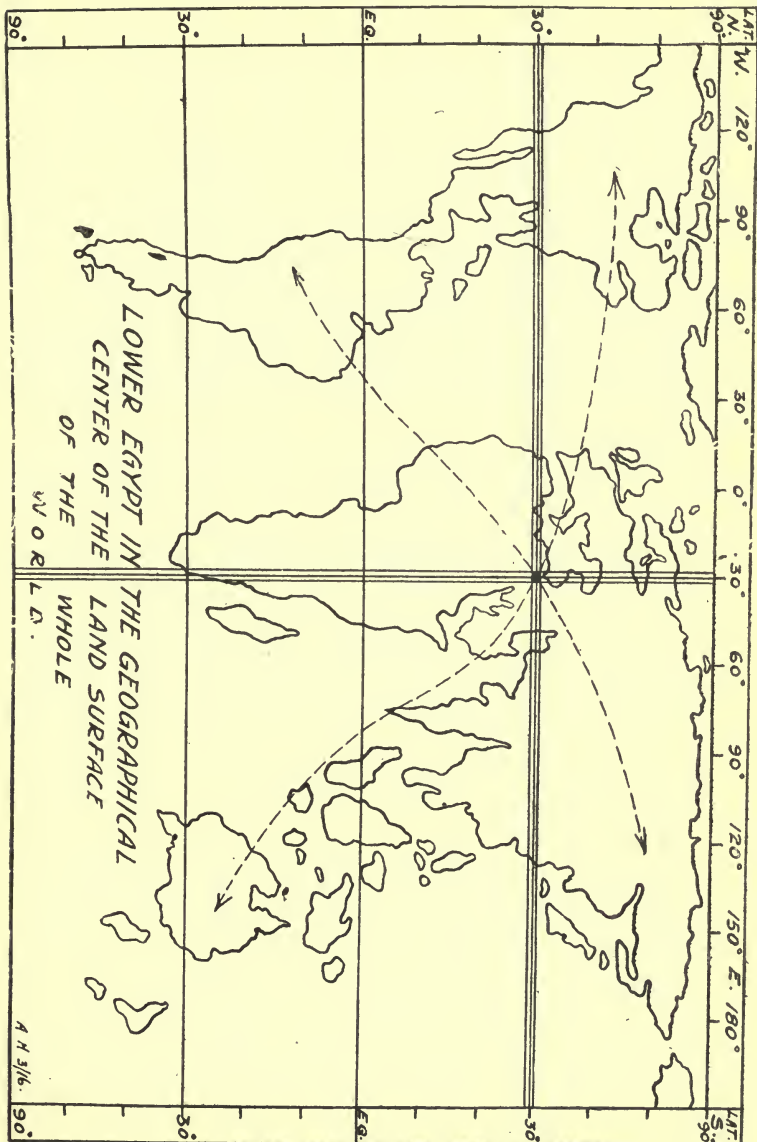


is especially true of all matters connected with the religions of the former. Their temples and their worship present an identity of thought and purpose that cannot fail to impress the most obtuse.

When some Sepoys connected with the British army were in Egypt a century ago they imagined that they had found one of their own temples in the ruins at Dendera, and were greatly exasperated at the natives for their neglect of the ancient deities whose images are there preserved. So strongly were they impressed with the idea that they were among the religious relics of their own faith that they proceeded to perform their devotions with all the ceremonies practiced in their own land.

There is a resemblance, also, in the minor instruments of their religious usages—the lotus, the lingam and the serpent—which it is not easy to believe was accidental; but chiefly and in the most pronounced way, it is in the immense extent, the gigantic plan, the vastness of the conception which appear in all the sacred buildings of Egypt and of India that we are made to realize the influence in both countries of the same lofty genius, and the resolve to express the same sublime ideas. The excavated temple of Guerfeh Hassan recalls to every traveler the cave of Elephanta.

A striking resemblance has been discovered in the religious customs of the Chinese as compared with those of the ancient Egyptians, particularly in what is known as the Feast of the Lamps—a festival annually observed by the latter people, and graphically described by Herodotus in his second book. The Babylonians, the Egyptians, the Assyrians, the Hindus and the Hebrews held many ideas in common respecting the creation of the world, the great deluge



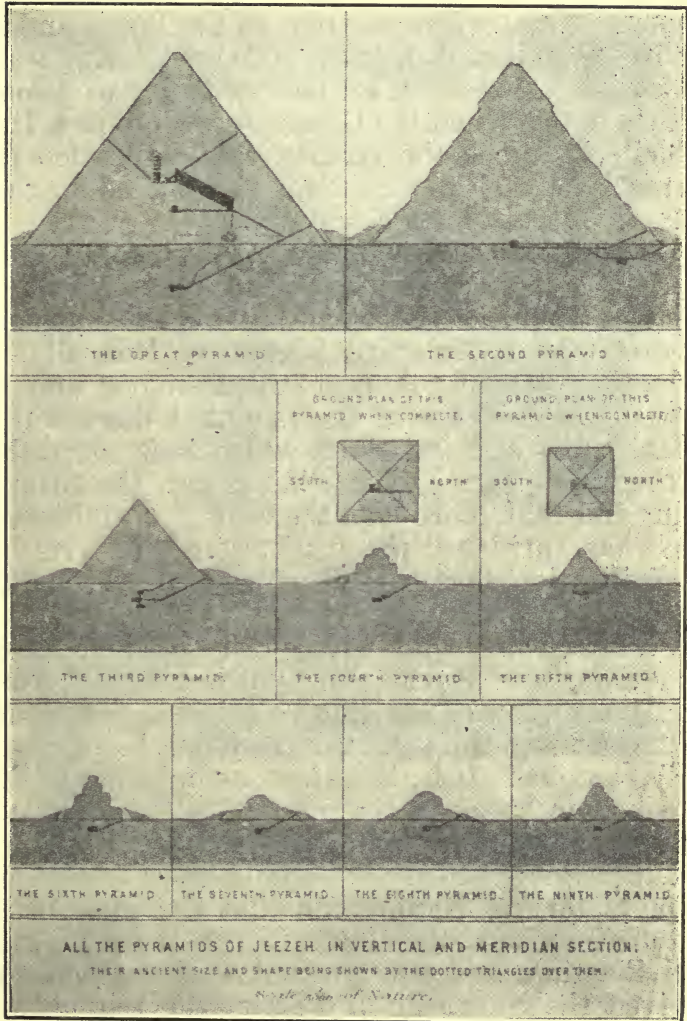
(an echo of which was found in America at the coming of the white man), the dispersion of the human race, and the first institution of laws and religious worship.

Another striking resemblance arises out of the institution of castes in India and Egypt. The Hindus say that of their god Nara-Yana the mouth became a priest, the arm a soldier, the thigh a husbandman, and from the feet sprang the servile multitude. The narrative of Herodotus bears evidence to the same institution at an early period among the Egyptians. He, in fact, divides the fourth caste into several subordinate sections.

In the preceding pages we have seen indubitable proof of the early and close connection between the religions and philosophies of Egypt and of India; that if they did not sustain the relation to each other of father to son they were at least related as brother to brother. That this wisdom was brought into Egypt by way of Ethiopia is equally clear from a careful reading of the monuments extant, and from the tradition that that country was the ancient seat of the wisdom which afterwards spread northward through Egypt to Greece, Babylon and perhaps to Persia and India.

The style of sculpture in Ethiopia is known to have been superior to anything ever seen in lower Egypt.

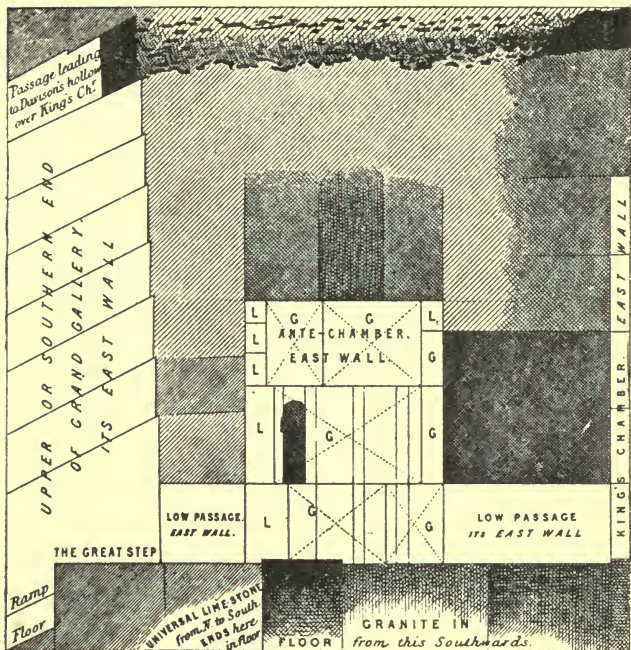
The temples, also, which exist above the cataracts bear a closer resemblance to those of India than do the corresponding edifices in the lower part of the country, while they exhibit the unquestioned marks of a more remote antiquity. The same conclusion is further supported by the celebrity which the Ethiopians had acquired in the earliest age that



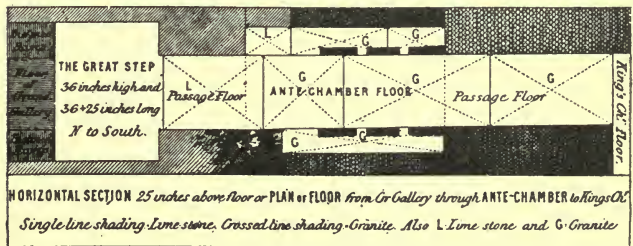
tradition or poetry has revealed to us. The annals of the Egyptian priests were full of them. The nations of Asia, in like manner, on the Tigris and the Euphrates, mingled Ethiopian legends with songs that commemorated the exploits of their own people. At a time, too, when the Greeks scarcely knew Italy or Sicily by name the virtues, the civilization and the mythology of the Ethiopians supplied to their poets a subject of lofty description."

Beyond this there is evidence that before Greece, before Ethiopia, perhaps, there was a great and widely extending civilization reaching to the shores of what is now America. Ignatius Donnelly, in "Atlantis," presents almost unquestioned and unquestionable evidence of the fact that there was in ancient times a great island which sank more than ten thousand years ago, in what is now the Atlantic ocean, and that there was the seat of a civilization which has furnished the institutions, the arts and the civilization that spread afterwards throughout the Eastern world.

Le Plongeon, in his work, "The Ancient Mysteries Among the Mayas and Quilches 10,500 Years Ago," has presented indubitable evidence to the same effect. Among thinkers this fact has become generally accepted. It is, therefore, astonishing to hear one who can speak in the most unbounded enthusiasm of the arts and sciences of Ancient Egypt say of that people: "There is nothing more remarkable in the history of Egypt than that the same people who distinguished themselves by an early progress in civilization, and who erected works which have survived the conquests of Persia, the triumphs of Roman art, and all the architectural labors of Christianity, should have degraded their fine genius by



VERTICAL MERIDIAN SECTION from Gr. Gallery through ANTE-CHAMBER to Kings Ch. Looking Eastward



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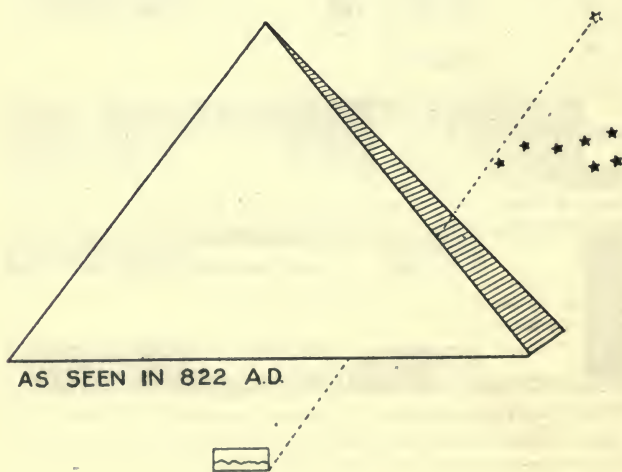
PIAZZI SMYTH, DEL.

Scale of Brush, Inches.

A RITCHIE & SON, EDIN^g

the worship of four-footed beasts, and even of disgusting reptiles.”

It is strange, and yet, stranger still, none has arisen to explain the meaning of the strange figures of “the gods of Egypt,” though their meaning would appear so plain, so according to the dictates of the teachings of the most advanced science and philosophy of to-day, that “a wayfaring man, though a fool, need not err therein.” But the consideration of this subject belongs to another number of this series of Temple Talks, that on “The Sphinx and Its Meaning,” which follows the present volume.



HISTORY OF THE GREAT PYRAMID.

When and by whom the Great Pyramid at Gizeh was built we do not know. Nor do we know any better when any of the other twenty-eight pyramids that stand on the plains of Egypt were constructed. All that we are able to discover from written history or from tradition is that they stood where they now stand at the very beginning of historic time.

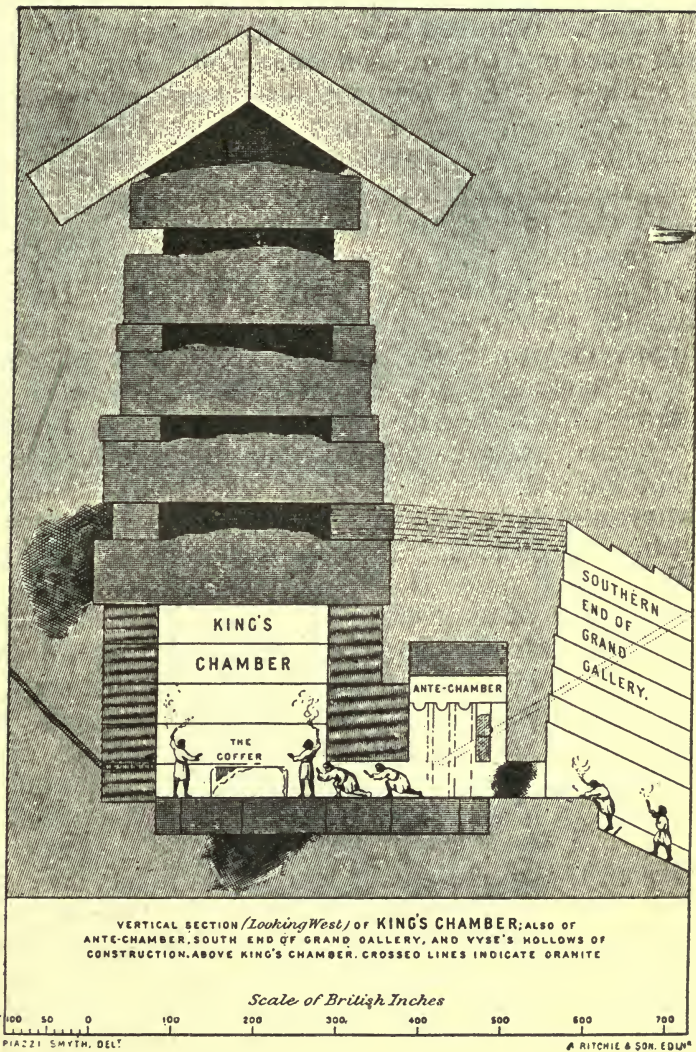
Various systems of chronology have been invented to explain the period and conditions of their creation, but practically all the authors of such systems have been limited by the conviction that they could not have been erected longer ago than 4004 years B. C., when time began—or rather when the creations of the Infinite were, according to a limited theological science, suddenly brought into shape. These men have been strangely obfused by the idea that if they should allow to the creator of All a longer period in which to perform his work they would in some way reflect upon his power and glory, and blaspheme his name.

Herodotus ascribed the largest of the Pyramids to Cheops, a tyrannical and profligate sovereign. "He barred the avenues to every temple, and forbade the Egyptians to offer sacrifice to the gods; after which he compelled the people at large to perform the work of slaves. Some he condemned to hew stones out of the Arabian mountains and drag them to the banks of the Nile; others were stationed to receive the same in vessels and transport them to the edge of the Lybian desert. In this service a hundred thousand men were employed, who were relieved every three months. Ten years were spent in the hard labor of framing the road on which these

stones were to be drawn—a work, in my estimation, of no less difficulty and fatigue than the erection of the Pyramid itself. This causeway is five stadia in length, forty cubits wide, and its greatest height is thirty-two cubits; the whole being composed of polished marble, adorned with the figures of animals. Ten years, as I have observed, were consumed in forming the pavement, in preparing the hill on which the Pyramids are raised, and in excavating chambers under the ground. The burial place which he intended for himself he contrived to insulate within the building, by introducing the waters of the Nile. The Pyramid itself was the work of twenty years; it is of a square form, every side being eight plethra in length and as many in height. The stones are very skillfully cemented and none of them of less dimensions than thirty feet.

“The ascent of the Pyramid was regularly graduated by what some call steps, and others altars. Having finished the first tier, they elevated the stones to the second by the aid of machines constructed of short pieces of wood; from the second, by a similar engine, they were raised to the third; and so on to the summit. Thus there were as many machines as there were courses in the structure of the Pyramid, though there may have been only one, which, being easily manageable, could be raised from one layer to the next in succession. Both methods were mentioned to me, and I know not which of them deserves most credit.

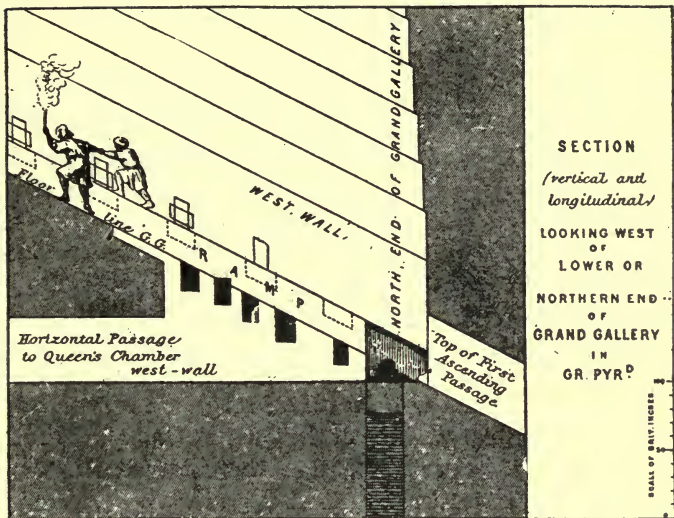
“The summit of the Pyramid was first finished and coated, and the process was continued downward until the whole was completed. Upon the exterior were recorded, in Egyptian characters, the various sums expended in the progress of the work, for the



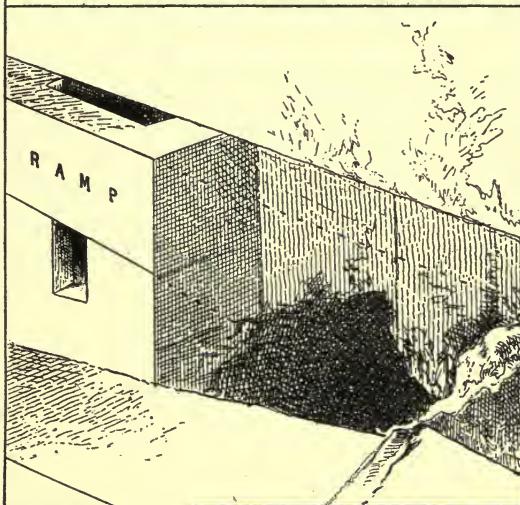
radishes, onions and garlic consumed by the artificers. This, as I well remember, my interpreter informed me, amounted to no less a sum than one thousand six hundred talents. If this were true, how much more must have been spent for iron tools, food and clothes for the workmen!—particularly when we remember the length of time they were employed in the building itself, besides what was spent on the quarrying and carriage of the stones, and the construction of the subterranean apartments.

“According to the account given to me by the Egyptians, this Cheops reigned fifty years. He was succeeded on the throne by his brother, Cephrenes, who pursued a policy similar in all respects. He also built a pyramid, but it was not so large as his brother’s, for I measured them both. It has no subterraneous chambers, nor any channel for the admission of the Nile, which, in the other pyramid, is made to surround an island where the body of Cheops is said to be deposited. Thus for the space of one hundred and six years the Egyptians were exposed to every species of oppression and calamity; not having had, during this long period, permission to worship in their temples. Their aversion for the memory of these two monarchs is so great that they have the utmost reluctance to mention even their names. They call their pyramids by the name of Philitis, who, at the epoch in question, fed his cattle in that part of Egypt.”

From the statement of Herodotus it has been deduced that the pyramids—at least the two in question—were erected by foreign conquerors, who temporarily ruled the country at the period of their construction. Hence, many writers are of the opinion that they were built by the shepherd kings who are



SECTION
(vertical and longitudinal)
 LOOKING WEST
 OF
 LOWER OR
 NORTHERN END
 OF
 GRAND GALLERY
 IN
 GR. PYR.



ENLARGED
 PERSPECTIVE
 VIEW
 OF THE
 BROKEN OUT
 RAMP STONE
 AND
 THE ENTRANCE
 TO THE
 WELL,
so called

PIAZZI SMYTH DEL.

A. RITCHIE & SON, EDIN.

supposed to have ruled over Egypt in the period between Abraham and Joseph.

The Great Pyramid at Gizeh has been visited since 822 A. D., when the Caliph Al Mamoun visited it and forced an entrance, by more than two hundred eminent mathematicians and astronomers, some of them spending only a day and measuring only a single passageway, while others camped there and worked steadily for months. It has been measured again and again, and its general present and original dimensions determined with practical exactitude.

At this time I will take the liberty of quoting from the Rev. Michael Russell's "Ancient and Modern Egypt," the following curious and suggestive passage: "Mr. Wilford informs us that on his describing the great Egyptian Pyramid to several very learned Brahmins they declared it at once to have been a temple, and one of them asked if it had not a communication with the river Nile. When he answered that such a passage was mentioned as having existed, and that a well was at this day to be seen, they unanimously agreed that it was a place appropriated to the worship of Padma Devi, and that the supposed tomb was a trough which, at certain festivals, her priests used to fill with the sacred water and lotus flowers."

THE LOCATION AND DIMENSIONS OF
THE GREAT PYRAMID.

The Great Pyramid of Gizeh stands on the plains of Egypt, as near the center of the earth's surface as the topography of the land will permit. It is situated on the west bank of the Nile, about nine miles from Cairo, the present capital of Egypt. Its latitude is 29 deg., 58 min. and 51 sec., and its longitude 31 deg., 10 min. and 1 sec. east from Greenwich.

It is the only perfectly oriented pyramid in the world; that is, its four sides exactly face the four cardinal points of the compass.

The date of its building has been variously fixed at 150,000 to 1950 B. C., but the determination of Piazzi Smith is generally considered as being the best founded. That date was fixed by Professor Smith by calculations based on the precession of the equinoxes, which would make its latest date 2170 B. C., but it might have been, according to this calculation, 27,970 B. C., or 53,770 B. C., the precession of the equinoxes repeating itself every 25,800 years.

The Great Pyramid is built upon and near the edge of an elevated, rocky steppe, 130 feet above the fertile plains of the Nile, and 125 feet above the neighboring alluvial plains as now covered with sand. It stands on a solid ledge of limestone and porphyry, the strata of which lie horizontally.

The pavement in front, and around the base of the Great Pyramid, is formed of stones 21 inches thick by 402 in breadth. A chasm or crack in both pavement and rock beneath, near the north side, extends to the depth of about 570 inches. The building, from the base to the apex, is not solid masonry, but, as clearly shown by the northeast basal corner,

and indicated at one or two points in the wall, and the descending entrance passage, includes some portion of the live rock in the hill. However, such portions have been trimmed rectangularly and made to conform in height and level with the nearest true masonry course. The supposed number of masonry courses, including the original corner-stone, is 211; of which 202 are in place, and a portion of two in fragment. Seven courses are entirely wanting.

These courses of squared and cemented blocks of stone in horizontal sheets, one above the other, form the mass of the building of the Great Pyramid. They vary in height from 19 to 79 inches, the first course being the thickest. The courses are laid without any apparent regard to thickness. The first five courses are, respectively, 79, 56, 48, 40 and 40 inches, while the thirty-fifth to thirty-ninth courses run 24, 50, 41, 39, 38, and the last five courses, that are still in position, are each 22 inches in thickness.

The casing-stone material is compact white limestone. The general structure material is from the pyramid's own hill. The inside finishing stones of the king's and queen's chambers, the coffer, the main entrance and the grand gallery are of very many kinds, the principal of which are red, gray and black granite, black and Thebaid marble, porphyry and limestone. The granite is supposed to have been brought from Syene, 550 miles up the Nile, as there is none nearer on the river.

The dimensions of the Great Pyramid, in pyramid inches and sacred cubits (a pyramid inch is equal to 1.001 English inches, and in a cubit there are 25 pyramid inches) are as follows:

Ancient and present base-side socket length,

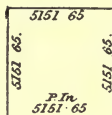
EQUALITY OF AREAS N: 3



Direct Vertical Section of Gr Pyr

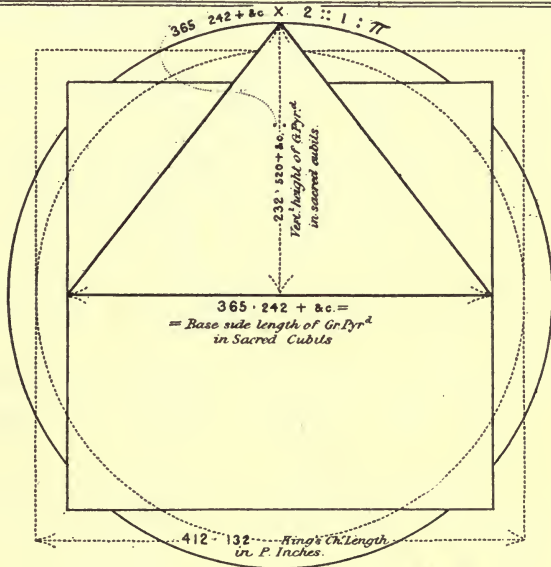


Circle with Diameter
Vert. Height of G. Pyr.^d



Square with side
computed by π .

$11626.02 = \text{Ante chamber length} \times 100 = \text{Sin's distance from the earth in terms of the "breadth of the Earth" from Pole to Pole.}$



EQUATION OF BOUNDARIES AND AREAS.

CIRCLES AND SQUARES INCHES INSIDE AND SACRED CUBITS
OUTSIDE GREAT PYRAMID.

THE GREAT PYRAMID

9,131.05 inches, or 365.242 cubits, the exact length of a day.

Ancient and present base-diagonal socket length, 12,913.26 inches, or 516.504 cubits.

Present dilapidated base-side length, about 8,950 inches, or 358 cubits.

Sum of the two base-diagonals, to the nearest inch, 25,827, the number of years in a cycle of the equinoxes, or the sidereal day. This equals 1033.08 cubits.

Area of the base in square pyramid inches, 3,376,074.1025 = 5,401.71 sacred cubits, or 13,292 pyramid acres.

Ancient area of the square pavement, about 16 pyramid acres.

Ancient vertical height of apex above pavement, 5,813.01 pyramid inches, or 232.5204 cubits.

Present dilapidated height, vertical, about 5,450 inches, or 218 cubits.

Ancient inclined at middle of sides, from pavement to apex, 7,391.55 inches, or 295,662 cubits.

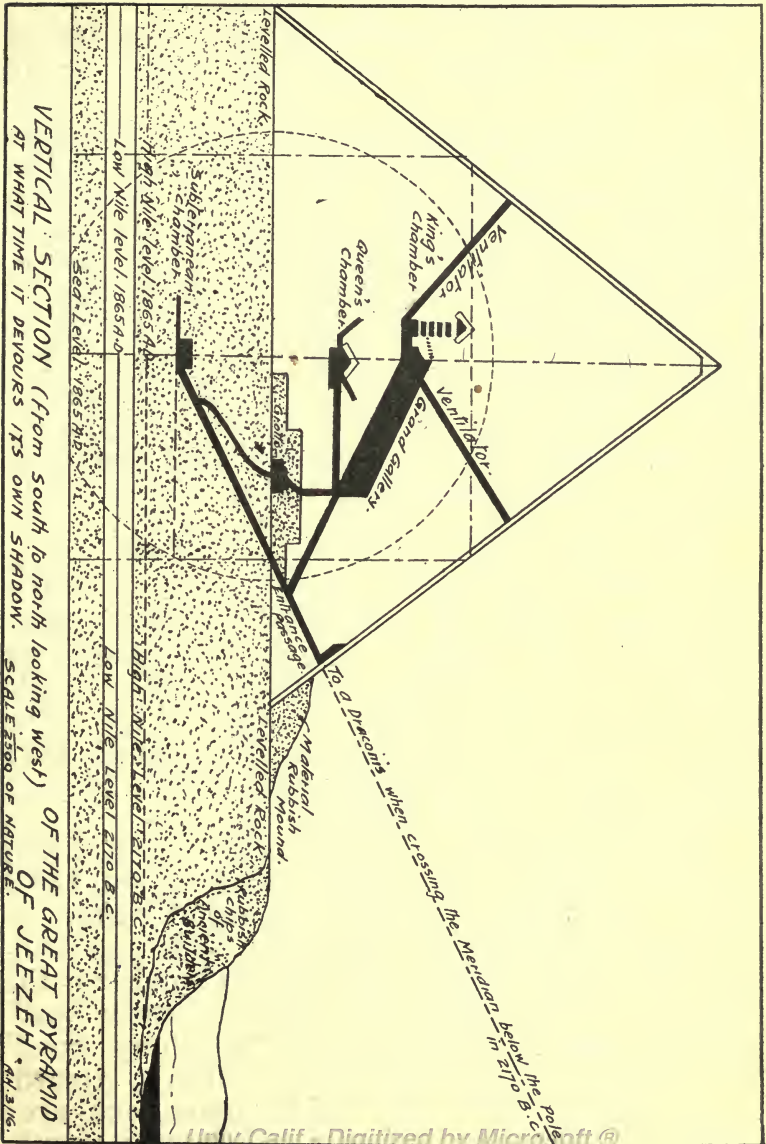
Ancient inclined height at the corners, pavement to the apex, 8,687.81 inches, or 347.5148 cubits.

Ancient vertical height of apex above the lowest subterranean chamber, 7,015 inches, or 280.6 cubits.

Elevation of pavement-base above the average water level, 1,750 inches, or 70 cubits.

Elevation of pavement-base above the Mediterranean sea, 2580 inches, or 103.2 cubits.

Elevation of the lowest excavated chamber above the average water level of the country, 250 inches, or 10 cubits.



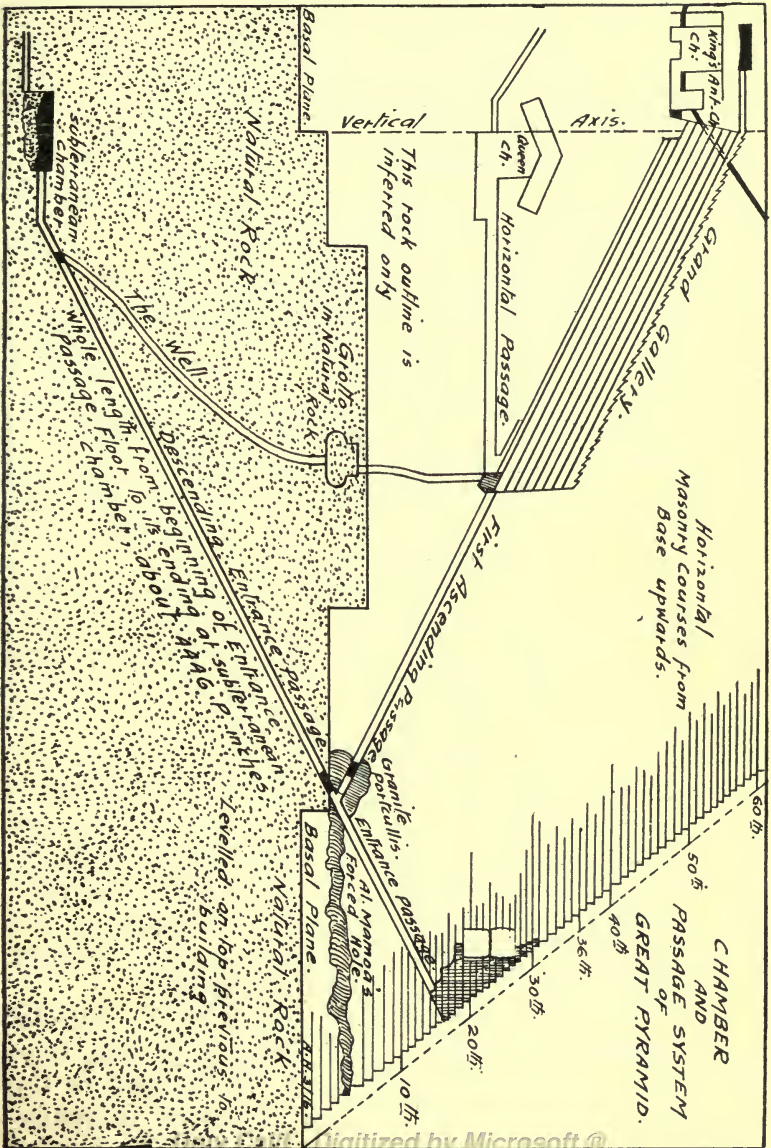
VERTICAL SECTION (from south to north looking west) OF THE GREAT PYRAMID
 AT WHAT TIME IT DEVOURS ITS OWN SHADOW. SCALE 2500 OF NATURE. AN. 51/6.

Length of side of present platform on top of Great Pyramid, about 400 inches, or 16 cubits.

The entrance to the Great Pyramid is situated on the northern side, at a height above the ground of about 588 pyramid inches. Its center is 294 inches east of the center of the northern side, height of passageway 47.24 inches; breadth, 41.56 inches. Angle of descent, 26 deg., 28 min; length downward to first ascending passage, 988 inches; thence to Caliph Ali Mamoun's broken entranceway, 214 inches. Thence by the same incline to lower mouth of well, 2582 inches; thence to end of inclined passage, 296 inches; thence horizontally to north side of subterranean chamber, 324 inches. Whole length of descending passage, 4,004 inches.

The length of the subterranean chamber, from east to west, is 552 inches; breadth, north to south, 325 inches; length of ascending passage leading southward, 988 inches; length from ascending passage to the Grand Gallery is 1542.4 inches; angle of the floor's ascent southward, 26 deg., 8 min. The length of the Grand Gallery, north to south, 1882 inches; angle of ascent southward, 26 deg., 17 min; vertical height, average, 339.5 inches.

The ante-chamber is 116.26 inches from north to south; breadth at top, 65.2 inches; height, 149.3 inches. The King's Chamber, entirely of granite, is 412.132 inches long, 206.066 inches wide and 230.-389 inches high. Within the King's Chamber is the "coffer," named by various writers "stone box," "granite chest," "lidless vessel," "porphyry vase," "black marble sarcophagus" and "coffer." According to Piazzzi Smith its inside dimensions are: Length, 77.85 inches; breadth, 26.7 inches; depth,



34.31 inches. Interior cubic contents, 71,317 cubic inches, with a possible error of .159 of a cubic inch. The cubic contents of the King's Chamber is just fifty times that of the coffer, the floor of which stands on the fiftieth course of masonry, and vertically 1686 inches above the pavement upon which the Great Pyramid stands. In addition to the above, the King's Chamber is shut out from the light of day by walls nearly 180 feet thick, thus rendering it the best place on earth as a depository of weights and measures.

Everything about the Great Pyramid points to the fact that it was connected in its use with the highest astronomical and arithmetical science. That our present system of weights and measures is a degenerated form of the old Egyptian is clearly brought out in the Great Pyramid itself. Its unit of measure, the pyramid inch, only varies from our inch by the merest fraction (one pyramid inch = 1.001 of our inch). The coffer is almost identical with modern measures, thus: One coffer, 4 quarters, 10 sacks, 25 bushels, 250 gallons, and is 71,250 cubic inches. The significance of this fact becomes illuminating as an illustration of the wisdom of the ancient (that is, prehistoric) Egyptians when we reflect that the pyramid inch is exactly one-five-hundredth-millionth of the earth's axis of rotation, and that we have no such accurate and natural basis for any of our present systems of weights and measures. The much-vaunted metric system, founded on the supposed earth's equatorial diameter, is now known to be incorrect in a very important degree.

The pyramid thermometer consists of 250 degrees between the boiling and freezing points, one-fifth above the freezing point, or 50 degrees, is the average of all lands, and equals the mean tempera-

ture at the level of the King's Chamber in the Great Pyramid, which is situated on the fiftieth layer of stone, and the fifth layer of that stone is thirty inches in thickness—the former corresponding to the mean temperature, 50 degrees, and the latter to the barometric pressure of thirty inches at the level of the sea.

The casing-stones of the Great Pyramid have an external slope of 50 deg., 51 min., 14 sec. For every ten units which its masonry advances inward on the diagonal of base to central, it rises upward, or points to the sun, by nine. It is claimed by Mr. William Petrie, C. E., that the radius of the earth's orbit around the sun is in the same proportion, 10:9, by which measurement the sun's distance from the earth is computed at 91,500,000 miles.

o, polar to center, y, 451+

SUMMARY OF STRIKING PYRAMID FACTS

First—It is the only perfectly oriented pyramid in the world.

Second—It is located in the center of the earth's land surface.

Third—It solves the problem of the squaring of the circle. The vertical height of the Great Pyramid is the radius of a theoretical circle the length of whose circumference is equal to the sum of the lengths of the four sides of its base.

Fourth—The circuit of the Great Pyramid, at the level of the King's Chamber, measures 25,827 pyramid inches, which is the exact number of years that it takes for the precession of the equinoxes to complete one cycle.

Fifth—Measured in cubits (a cubit is 25 pyramid inches) each side of the Great Pyramid shows as many cubits and fractions thereof as there are days and fractions thereof in a year.

Sixth—By a mathematical computation founded on the height of the Great Pyramid, Mr. Petrie calculated the distance between the earth and sun to be 91,840,000 miles, and because his computation did not conform to the accepted deductions of the astronomers of the early part of the nineteenth century, discarded the same, only to recall it when the astronomers, by a new computation about 1855, obtained substantially the same result.

Seventh—The length of the ante-chamber, multiplied by 100, equals the sun's distance from the earth in terms of breadth of the earth from pole to pole.

Eighth—The pyramid inch is the one five hundred millionth part of the earth's axis of rotation;

the sacred cubit is one twenty-millionth part of the earth's axis of rotation, a measurement far more accurate than that obtained by the French when they took the earth's equatorial diameter as the basis of the metric system of weights and measures.

Ninth—The weight of the Great Pyramid is exactly proportioned to that of the earth, and because of the peculiar combination of the stone of which it is composed, its weight per square yard is related to the weight of water as is the average weight of the earth to the same substance. — *what?*

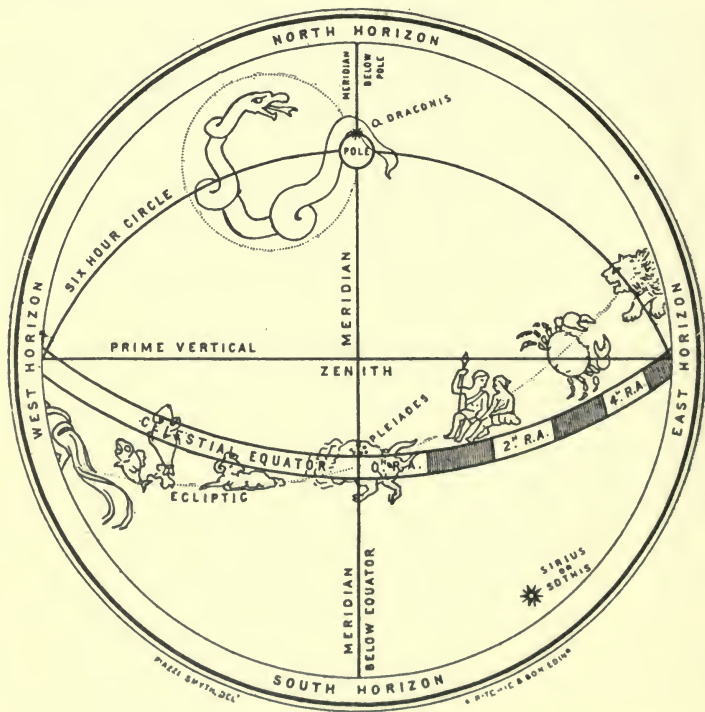
Tenth—The composition and construction of the Great Pyramid is such as to preserve in the King's Chamber an exact equilibrium of temperature the year round, and that temperature the ideal one, from a scientific point of view, for maintaining the inviolable accuracy of weights and measures.

Eleventh—In the King's Chamber is a coffer, mathematically proportioned to the 10,000,000th part of the earth's axis of rotation. It is substantially four times the modern quarter of measure, which, like our inch, is so nearly of the same size as to indicate clearly that our modern measures are degenerated forms of those of the ancient Egyptians.

He who shall have deeply pondered the above facts will not fail to have his admiration for that ancient people quickened, and find his exalted opinions of the men of the present era reduced to more humble proportions. Yet there are lines on the pyramid the meaning of which has not yet been read. May they not point to the existence of a race in the remote past with a wisdom far transcending our own?

If any one doubt the possibility of a people greater and wiser than those of the present day hav-

ing been on earth at some remote period, let him ask himself, Should savages and barbarians overwhelm the present civilization and bring upon earth a period of darkness extending for ten thousand years, what visible sign of the present civilization would remain? What stone would there be above another?



GROUND PLAN OF THE
CIRCLES OF THE HEAVENS ABOVE THE GREAT PYRAMID, AT ITS EPOCH
OF FOUNDATION AT MIDNIGHT OF AUTUMNAL EQUINOX
2170 B.C.

Q. DRACONIS ON MERIDIAN BELOW POLE AT ENTRANCE PASSAGE ANGLE;
AND PLEIADES ON MERIDIAN ABOVE POLE IN 0° R.A.
OR COINCIDENTLY WITH VERNAL EQUINOX.

The Symbolism
of the
Great Pyramid

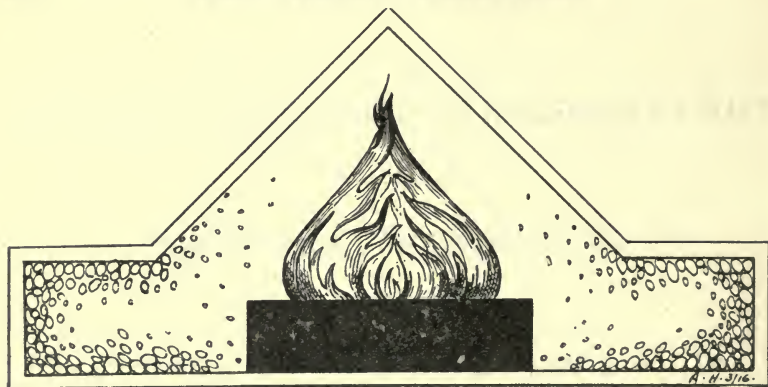
Proem

In thought I see, athwart the veil of time,
Thy form appear, O! Pyramid, as stone
On stone is placed. What matter when, or how?
Ten thousand, or ten thousand thousand spans
Of years, as mortal wisdom measures change,
Yet this I know, before thou wert I was.
I am thy humble student now. In thee
I see the sovereign truth proclaimed—the truth
That all is one, came from the One, and yet
Remains within the One, unfailing source
Of power, of wisdom and of love divine.
Hath space a measure? Thou proclaimest it.
Hath time a reason? Thou dost hold its cause.
Hath mind a limit? Thou hast shown its bounds.
And yet, thou showest mind, and time and space
As one, a boundless all no mind may span,
No measure measure, for infinity
Alone may know the grandeur and the power
That dwelleth in the ONE that is the ALL.

THE SYMBOLISM OF THE GREAT PYRAMIDS

PRELIMINARY REMARKS.

In the preceding sections of this book we have outlined, in brief, all that is historically known of the Great Pyramid; we have detailed its measurements and shown that they are related to the solar measurements in a way and with an exactitude that prove they were the work of an intelligence possessing a knowledge far in advance of that of any people of whom we have authentic history; hence we are forced to the conclusion that the people who performed—at least the man or men who directed the work—had penetrated into the most secret arcanum of nature, wherein the very riddle of life in all its forms was revealed. Thence the question arises, If they had attained this supreamer wisdom, would they not have been as anxious to put the record of the fact in as enduring form as that of their knowledge of sidereal distances? And if they sought to leave such a record for the coming ages, where should we more reasonably expect to find it than in their supreme creation, the Great Pyramid itself? And if it is there, how shall we read it?



THE PYRAMID AS FIRE.

Throughout the ages men have adored the sun as the symbol of that supreme intelligence which governs the solar system and all systems of solar systems. It is not believed by men who have considered the subject with unbiased minds that the sun worshippers of the past, any more than those of the present, esteemed the sun as the supreme intelligence, but as one of the great centers through which that intelligence manifests its powers, its glories and its radiances. The human mind speedily comes to realize that the sun is the source of every good on this planet, and that without it life, as we know it, could not be. Hence, what more natural than that they should honor it in taking it as the grand symbol of the greater sun that fills all space and is the very essence of all being?

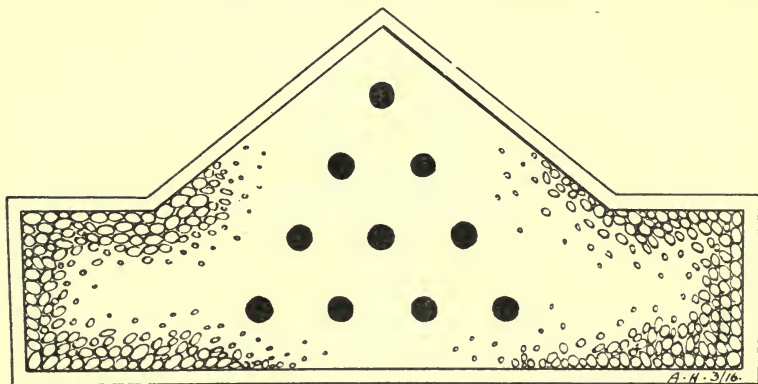
In many Oriental countries, as in Persia in the days when the magi were in the ascendancy, men ascended to the high mountains and there prostrated themselves before their radiant lord. This custom undoubtedly produced so profound an impression

on the minds of the people, when they descended into the plains, as to cause them to erect elevated places in or on which to perform their sacred rites, and these structures took the pyramidal form over a large part of the earth's surface. There are remains of many such constructions in Mexico and Central America, the visible signs of a great civilization which occupied those lands in times far antedating the coming of the white man to this continent. Similar constructions are frequent in India, and there was, in the pre-Christian period, a line of such structures extending from the Pyramids at Gizeh to Babylon, where was the Tower of Babel, dedicated to the sun god, Bel, and the Great Temple, which was pyramidal in form. In India the triangle is written with the sun in the center, showing its connection with sun worship. In Egypt the sun was replaced with the scarabeus, rayed to indicate its connection with the same religious concept.

In this connection the very word pyramid is suggestive. Etymologists have connected it, through the Greek, with fire, and it undoubtedly means fire-mountain. Now, symbolically, fire is spirit, and the analogy between the two is such that it is difficult—one may well say impossible—to find a more perfect symbol with which to designate the great Cause of causes. Spirit is the no-thing, the that, as I have shown in my RIDDLE OF THE SPHINX, which can by no just use of language be called a thing, and yet is the supreme cause of all things. It is the creator, sustainer and transformer of atoms and universes. In a like manner fire is not a thing; it is simply the visible appearance of a force or combination of forces operating in matter so as to transform

it; that is, to change its form into new forms. Therefore has it been likened to spirit.

This analogy between fire and spirit, the wise men of the great civilizations of the unrecorded and forgotten past (that is unrecorded except in so far as they have left the writing of their history and knowledge in their master works, their temples, pyramids, etc.), perceived and formulated in systems of fire or sun worship that have come down to us covered over with many curious and sometimes exceedingly crude customs. Enough of the true symbolism remains, however, to enable whoever thinks closely and in an unbiased manner to see the majestic thought that moved them in their works as in their worship.



THE PYRAMID AS THE DECAD.

Every student of the philosophy of the past, and particularly those who have given attention to that of Greece, have had their curiosity aroused by the decad. This symbol has puzzled the world for the greater part of the many centuries since Pythagoras taught at Crotona, twenty-five hundred years ago.

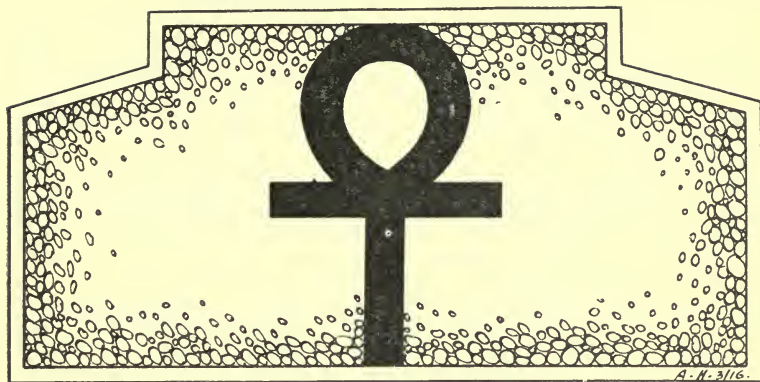
In this connection the very name Pythagoras is suggestive. Philologists who have made an exhaustive study of the name have suggested that the etymological meaning of Pythagoras is fire teacher, from pyr, fire, and gura, the Hindu name for teacher. The close connection, shown in a previous chapter of this book, between ancient Greece and Egypt, and India through Persia, gives plausible reason for accepting the Orient as the probable source of the name, while the similarity—almost identity of spelling and pronunciation—only serves to confirm it.

In any event, it is known that Pythagoras spent many years in travel through Egypt and the lands of the East, and that he was initiated into the mysteries of Egypt in particular, and from that land

derived no small part of the teaching which he afterwards expounded to his countrymen. Therefore, it would seem more reasonable that he obtained the symbolism of the Decad from the priests of Egypt than that he created it *de nova*.

When one approaches a pyramid he perceives that it has four sides and four equal base-lines. Now the four, which is the quaternary, is the number of triune spirit—that is, of life, love and intelligence, plus their creation, form—and includes the idea of unity, duality, the trinity and the quaternary, the sum of which is ten—the Decad. ($1+2+3+4=10$.) All this and more is pictured in the pyramid. The pyramid itself is a unity—it is one, and one only—yet it presents at a glance the idea of duality—that of spirit and matter, the lines rising to the point presenting the general form of a flame (symbol of spirit), while the four-sided base presents its material antithesis.

The triangle is clearly the sign of the triune, of the that which has neither form nor substance, but which makes, sustains and transforms all things—the great unknown which is seen in all things by whomsoever has eyes and is willing to trust to their perceptions.



THE NUMBER OF THE IMPERFECT BUT ETERNALLY PERFECTING.

Five is the number of evolving life. It is the number of man, whereby he is on the cross. He has five senses and presents a fivefold figure—a head, two arms and two feet. In fact, all life that has evolved out of the cubic state (amobae, shellfish, etc.) is fivefold, while the cube itself holds the potentiality of the cross, and in the unfolding of life shall eventually become one. Birds have a head, two wings and two feet; mammals a head, two front and two hind feet—the double cross, afterwards by the law of nature to become the perfected cross—man. This number is emphasized in the Pyramids, each of which contains five faces and five points—a total of ten, the *Decad* again, and the foundation of all scientific numeration.

THE SACRED NUMBER.

As far back as we may go in history, and practically among all peoples, seven has been regarded as

peculiarly sacred. This number also appears in the Pyramids. It is the triangle plus the square, and carries in another way the idea of spirit—the three-fold—united to matter, the sign of which is the quaternary.

To know and understand this symbolism is to know and understand spirit—the supreme cause as opposed to matter, the caused.

THE PYRAMID AS THE FOUR ELEMENTS.

In the philosophical speculations of the ancients there is a continual allusion to the four elements—earth, water, air and fire—and modern men of science have quoted the fact as evidence of the ignorance of the men of past ages in all matters concerning the constitution of matter; and that deduction from their use of these terms would be justified if it had been of the material elements that the wise men of the past were speaking. But is this a correct interpretation of their use of the terms? Rather should we not understand their use of them as in some way symbolical?

We have seen that the pyramid is fire, and that fire is the symbol of spirit. In a like way, earth is a symbol of matter—of the material conditions in which all forms take embodiment. In a word, it is the form side of the Great All. This idea of earth is presented in the four-dimensioned base—the quaternary.

Water is one of the great essentials to the sustenance of material life. Without it all creatures (as we know them) would cease to be. This fact the ancients realized, and in Egypt they connected all their comfort, happiness and prosperity with the

river Nile, which carried to them each year an abundance of this prime necessity, and at the same time brought with it the material wealth that served to renew the fertility of their soil. Hence the passage in the pyramid leading below the Nile, thus uniting their great symbol of universal truth with the source of their earthly fortunes.

Air is equally a necessity to material life. Without an abundant and constant supply of it material death would speedily ensue. Hence those scientifically arranged air passages, by which this great essential is introduced to the innermost parts of the great fire temple.

Thus we see that the pyramid is, in its form and arrangement, the potent symbol of fire—spirit; earth—materiality; and air and water, the great life purveyors and promoters.

A MYSTERY IN NUMBERS.

In all sacred literature the numbers one, four, seven, ten and thirteen, as well as three and twelve, have been held peculiarly sacred and mysterious in their import. The reason of this has long been a puzzle to the world, and many more or less—chiefly less—illuminating explanations of the peculiar esteem in which they are held have been given.

The one, four, seven, ten, and thirteen, are each a unity, a fact that is demonstrated by what is known as addition and reduction. In the case of four, all the numbers, from one to four, inclusive, are added together, thus: $1+2+3+4=10$, which by reduction, that is, by taking the sum of the figures in the product, returns to one— $10=1$.

Seven works out on the same system— $1+2+3+4+5+6+7=28=10=1$. Ten, of course, equals one by this system, and thirteen reduced as follows: $13=4=1+2+3+4=10=1$.

This system works out to infinity. Add three to any sum, however great it may be, that produces unity, and there results a new and higher unity. Meditation on this fact will yield more and more clearly a clew to the real signification of the mathematical relations of all things great and small—the great with the great, the great with the small, and the small with the small throughout this unmeasured (by human wisdom) universe.

The four pictures, the unity of threefold spirit—life, love and intelligence—with matter.

The seven the union of matter with threefold spirit on a higher plane.

The ten—the *Decad*—measures the totality of the four concepts with respect to each entity—unity plus duality, plus trinity, plus the quaternary.

Jesus had twelve disciples: Jacob twelve sons; there were twelve tribes of Israel united around the one covenant; and there are in all systems of the Zodiac twelve signs surrounding the Central Sun, a fact the signification of which will be more fully explained in THE TEMPLE AT DENDERA in this series of "Temple Talks."

By meditation shall all these things be made plain.

AMON.

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