

# Esotericism

adjective: Intended for or likely to be understood by only a small number of people with a specialized knowledge or interest.

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## R. A. Schwaller de Lubicz

"**Esotericism** should not be understood as a rebus or a secret writing, but rather as the "spirit of the letter" - that is to say, *that which cannot be transcribed* clearly, not because there is any desire to conceal it, but because of the "cerebral" intellect's inaptitude for comprehending it.

The character of the means of transcription of this **esotericism** should therefore be such that it addresses the faculties of the reader; the latter will read and understand it depending on his own faculties, whether normal or superior ([intuition](#), spatial vision). Each will see in the [parable](#) or in the architecture of the true temple, what he can see: utility, aesthetics, myth and legend." [R. A. Schwaller de Lubicz, [The Temple in Man](#)]

"Esoterism is not a particular meaning hidden in a text, but a state of fusion between the vital state of the reader and the vital state of the author: this in the sense of a spiritual, spatial, synthetic vision which disappears at precisely the moment thought becomes concrete. Thus esoteric teaching is strictly evocation, and can be nothing other than that. Initiation does not reside in any text whatsoever, but in the cultivation of intelligence-of-the-heart. Then there is no longer anything occult or secret, because the intention of the enlightened, the prophets, and the "messengers from above" is never to conceal— quite the contrary." Esoterism and Symbol by [R. A. Schwaller de Lubicz](#)]

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## Manly Palmer Hall

"The Egyptian culture with which we are conversant is only the exoteric part revealed to the uneducated multitudes of the ancient empire. That finer culture—the real wisdom of the Egyptians—was preserved for the elect, and our world is far too gross and materialistic to comprehend the subtleties of Egyptian **esotericism**. Therefore, we grope blindly amidst images and emblems which, finding no meaning for them, we pronounce meaningless!

According to the secret teachings, the Great Pyramid was the tomb of Osiris, the black god of the Nile. Osiris represents a certain phase of solar energy, and therefore his house, or tomb, is emblematic of the universe within which he is entombed and upon the cross of which he is crucified. Thus, the Great Pyramid is not a lighthouse, an observatory, or a tomb, but a temple.

W. Marsham Adams calls it "the House of the Hidden Places," and such indeed it was, for it represented the inner sanctuary of Egyptian wisdom—or perhaps it would be more accurate to say, pre-Egyptian wisdom. Hermes was the Egyptian god of wisdom and letters, the Divine Illuminator, worshipped through the planet Mercury, and ancient references to the effect that the Pyramid was the House of Hermes emphasize anew the fact that it was in reality the Supreme Temple of the Invisible and Supreme Deity. In all probability, the Great Pyramid was the first temple of the Mysteries—the first structure erected as a repository for those secret truths which are the certain foundation of all modern arts and sciences.

The Great Pyramid, says the secret book, is the perfect emblem of the Microcosm or man, and the Macrocosm is the version of the Macrocosm. The Macrocosm is the universe without, consisting of unnumbered stars and planets encircled by the mighty egg of cosmic space. All that is in the Macrocosm is to be found in miniature in the Microcosm. As man is "the image of God," so the Great Pyramid is the image of the universe. And what is more — it is scientifically correct as an image of the universe.

Many authors have treated of the physical marvels of the Great Pyramid, but the modern world is still so

ignorant of ancient superhypnotics that it fails to grasp the subtle import of primitive symbolism and religion. We know that such structures as the Great Pyramid, the Cretan Labyrinth, and the Delphian Oracle were erected to conceal and yet perpetuate certain definite scientific and philosophic theorems.

The policy of the ancient world was concealment. Knowledge was never revealed except through parables and allegories: facts were never directly expressed—they were hinted at. Planets were personified as gods and goddesses; the sun was a shining-faced man with flowing golden locks; the earth was the Great Mother. Here true nature concealed under veils and robes that only the illumined might remove; elements were personified; the universe was an egg; force was a dragon; wisdom was a serpent; evil was a grotesque image—part crocodile, part hog; the Absolute was a globe; the threefold creative power was a triangle, and the fourfold invisible material substance was a square; or, again, spirit was a point, manifestation was a line, intelligence was a surface, and substance was a solid. Thus it is evident that symbolism was the universal language of the ancients.

We may laugh at their curibus myths and accuse them of idolatry and ignorance, but we are the ones that are ignorant and superficial when we assume that the great minds of antiquity—the founders of the arts and sciences and the patrons of learning—were ignorant of the true state and nature of Divinity and humanity. Somewhere are the dim forgotten ages primitive man—still responsive to the subtle influences of Nature and still without the separating power of individual thought—carved in stone or preserved as tradition and legend a certain rudimentary knowledge. He may have secured this knowledge by a process of natural receptivity or from some previous race that inhabited this earth before the coming of present humanity. After the lapse of ages, this unknown people became the fabled gods who walked the earth and talked with men in the first days of his existence.

Many of the Platonists believed that existence was eternal; that the mysteries never changed but were concealed and would never be dissolved; that man was always been; and that over the face of them swept periodic waves of force and power. While modern science refutes the theory and produces evidence that universes come into being and go out of existence, still the world is very old and humanity is very young. No one knows who our progenitors were. Let it may be true that man rose up from the muck and mire of the prehistoric fens—that first he appeared as mosses and lichens, leaving no record on the molten surfaces of the Azoic rocks. But the true origin of life is spiritual not physical—and it is also quite certain that side by side with the growing forms of men and beasts there has advanced a mysterious and secret culture, whose outward expression we recognize as religion, philosophy, science, and ethics, and in its innermost sense as knowledge, wisdom, and understanding.

Man has never been without knowledge of his origin and the purpose of his existence. Those divine powers who regulate the destiny of creation—whose manifest works bear witness to their reality but whose form no man has seen—have always had their covenant with men; they have always been represented among humanity by certain sages and prophets." [The Phoenix. An illustrated review of occultism and philosophy by [Manly Palmer Hall](#), 1931-1932]

See Also

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## **Chapter XXII - A Glimpse of the Occult World**

**Esoteric**

**esoteric philosophy**

**Occult Doctrine**

**Occult Science**

**Occult**

**Occultism**

**occultist**

**symbol**

**symbolism**