

## Hellenism

from Traité élémentaire de science occulte by Papus

Translated from the French by

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At the same time that Moses developed the unitarian and Dorian side of the tradition, the masculine side of the Divinity, Orpheus, in Thrace, developed the multiple and Ionian side from the above-mentioned tradition, the feminine manifestation of the Divinity, from there, Polytheism.

Yet the Mysteries were everywhere instituted in order to teach the initiates that these two aspects synthesized themselves into one sublime Unity; also the Mysteries of Isis taught the paths of intuition to the fierce disciples of the Male God, whereas the Mysteries of Mithra and Apollo taught the paths of psychical unification to the imaginative disciples of the Feminine God.

Thus do we understand that history has transmitted to us more faithfully the esotericism of the mysteries of Egypt than the Ionian mysteries. and yet what beauty and what depths, hidden beneath the gracious veil of the fables of Hellenism<sup>1</sup>.

### Creation of Greece - Polytheism

Europe, partly wild, depended on the Indian empire, like all the rest of our hemisphere, when the schism of the shepherds was breaking out, it was suddenly separated therefrom and passed beneath the domination of the Phoenicians with the countries of Asia and Africa in the vicinity of the Mediterranean.

these peoples, very skillful navigators and audacious merchants, travelled the coasts, seized the existing colonies, established others thereof and penetrated, as far as they could, into the interior of the land. The names which they imposed upon their settlements were all drawn from mythology or from the symbols of their cult. That of their most flourishing and most extensive colony included at the same time the Thracians, Daces, Tuscans and Etruscans, all names which are only different in dialect and are reduced to the same: that is to say in the primitive name of Thrace, which signifies, in Phoenician, the Etherial Space.

Greece was not at first distinguished from Thrace, it was the same name, more restricted and less emphatic, because of the difference of the initial article. The one from Ionia, which was eventually given to it, and which designated the particular symbol of the Ionian sect, was common to it with all the Phoenician possessions as much in Europe as in Asia<sup>2</sup>.

### Autonomy of Greece

The Ionians, rightly alarmed of a doctrine (disposition of the Tetracordes) which tended to restrict their influence, and fearing to see their empire weakened by such rending, completely collapsed, wanted to resist its progress, but it was too late. The high priesthood vainly threw anathemas. The entirety of Greece rose up and began from then on to distinguish itself from Thrace proper, but remained faithful to the capital. They raise altar against altar and, refusing to recognize henceforth the sovereign pontiff, dwelling upon the sacred mountain of Thrace, they chose mount Parnassus to replace this mountain and they built there the city of Delphi, designated to be the holy city under the name of Pytho. It was there that the new sect, calling themselves conducted

by the universal spirit Oleu, placed the famous umbilicus, symbol of the divine hermaphroditism and took, as the object of its cult, the sun and the moon, united in the same being at first under the name of Ætolnios. This revolution which, by separating forever Greece from Phrygia and isolating this last from Thrace, has exercised the greatest influence over the destinies of Europe, will merit, one day, to occupy the sketches of history<sup>3</sup>.

### Orpheus

Orpheus is the first man among the Greeks who was epoch-making, by placing himself at the center of a moral sphere, whose influence is still felt among us after thirty-three centuries. Educated by the Egyptians, initiated in their most secret mysteries, he was elevated in Greece to the rank of prophet and Supreme Pontiff. He was able to unite into the same cult twenty small enemy tribes, divided as much by their religious opinion as by their civil laws, and founded this admirable amphictyonic federation whose decrees were subjected to the sanction of the sovereign pontiff of Delphi. It is he who is the creator of this magnificent Greek mythology, which despite the increased efforts of an intolerant and fanatical sect, shines still through the ridiculous remains of which they had enveloped it, animates all our arts and reigns in our poetry.

### The Muses

The Egyptians appeared to have counted only three muses, Mileté, Mnémé, Ædé, that is to say the one who produces or generates, the one who preserves or designates, and the one who idealizes and renders comprehensible. The Greeks raised the number thereof nearly to nine, by distinguishing more attributes. They called them daughters of Zeus and Mnémosine, that is to say of the eternally living being and of the recollective faculty, and named them: Cléo, the one who celebrates; Melpomene, the one who sings the worthy feats of memory; Thalie, the one who opens up, who seeks approbation; Euterpe, the one who ravishes; Terpsichore, the one who takes delight in rest; Erato, the one who loves; Calliope, the one who recounts the magnificent feats; Urania, the one who contemplates heaven; Polymnia, the one who explains the different arts.

The nine muses recognize as chief Apollo, the universal generator, and sometimes took as guide Hercules, the Lord and master of the Universe<sup>5</sup>.

### Pythagorus - The Secret Tradition

When Pythagorus appeared in Greece, rich with all the knowledge of Africa and Asia, about nine centuries after Orpheus, he found there the remembrance of this philosophy almost erased from the memory of men, and its most beautiful instruction, either misunderstood or ascribed to fantastical origins. The miserable arrogance of calling itself autochthonous and owing nothing to the neighboring nations had upset all the ideas. They placed in Crete the tomb of Zeus, the living God; they wished, with all their might, to give birth, in a large village of Béotie, to Dionysius, the divine spirit, and on a small isle of Archipel, to Apollo, the universal father. They sold a thousand extravagances of this nature and the people, become sovereign, who believed therein, commanded arrogantly to the strongest minds to believe in this. The mysteries established in order to make the truth known to a very great number of initiates lost their influence; the hierophants, intimidated or corrupted, were silent in preserving the falsehood. The truth would be necessarily lost entirely, or there would be found another manner to preserve it.

Pythagorus was the man to whom this secret was revealed. He did for science what Lycurgus had done for liberty.

The latter, as legislator, had instituted on a point of Greece a convent of soldiers against which came to be broken the Persian despotism; the former, as philosopher, instituted a secret assembly of wise and religious men who, spreading themselves into Europe, into Asia, and even into Africa, struggled their against ignorance and impiety, tending to become universal. The services which he rendered to humanity were immense.

The sect that he created and which, even today, is not entirely extinguished after having passed through, like a furrow of light, the darkness accumulated over us by the invasion of the Barbarians, the fall of the Roman Empire and the necessary erection of an intolerant and superstitious cult, has rendered the restoration of the sciences a thousand times easier than it would have been without it, and has saved us several centuries of work<sup>6</sup>.

Let us remember well this assertion of Fabre d'Olivet. Besides the pure Qabalistic current coming from the Egyptians through Moses, we will rediscover later in Europe a current of Pythagorean initiation. The first will always be recognized in its religious and elevated aspirations, it is made of the cohens, of the priests; the second is recognized on the contrary by its scientific tendencies although always very elevated, it is made of the scholars and of the sages. It is by the fusion of these two currents in certain epochs and through their reciprocal illumination that the most beautiful of initiatic fraternities of the Occident have seen to increase their force and their means of action into time and into space.

#### Endnotes

- 1) The works of Dupuis and especially those of Vaillant (Clef Magique de la Fiction et de Fait) indicate to researchers the third sens (naturalist) of these symboles. Do not overlook the existence of the two superior senses under pain of regrettable error.
- 2) Fabre d'Olivet, la Musique, p. 70, 71.
- 3) Fabre d'Olivet, la Musique, p. 78, 97.
- 4) Fabre d'Olivet, la Musique, p. 80.
- 5) D'Olivet, la Musique, p. 48.
- 6) Fab. d'Olivet, la Musique, p. 81.