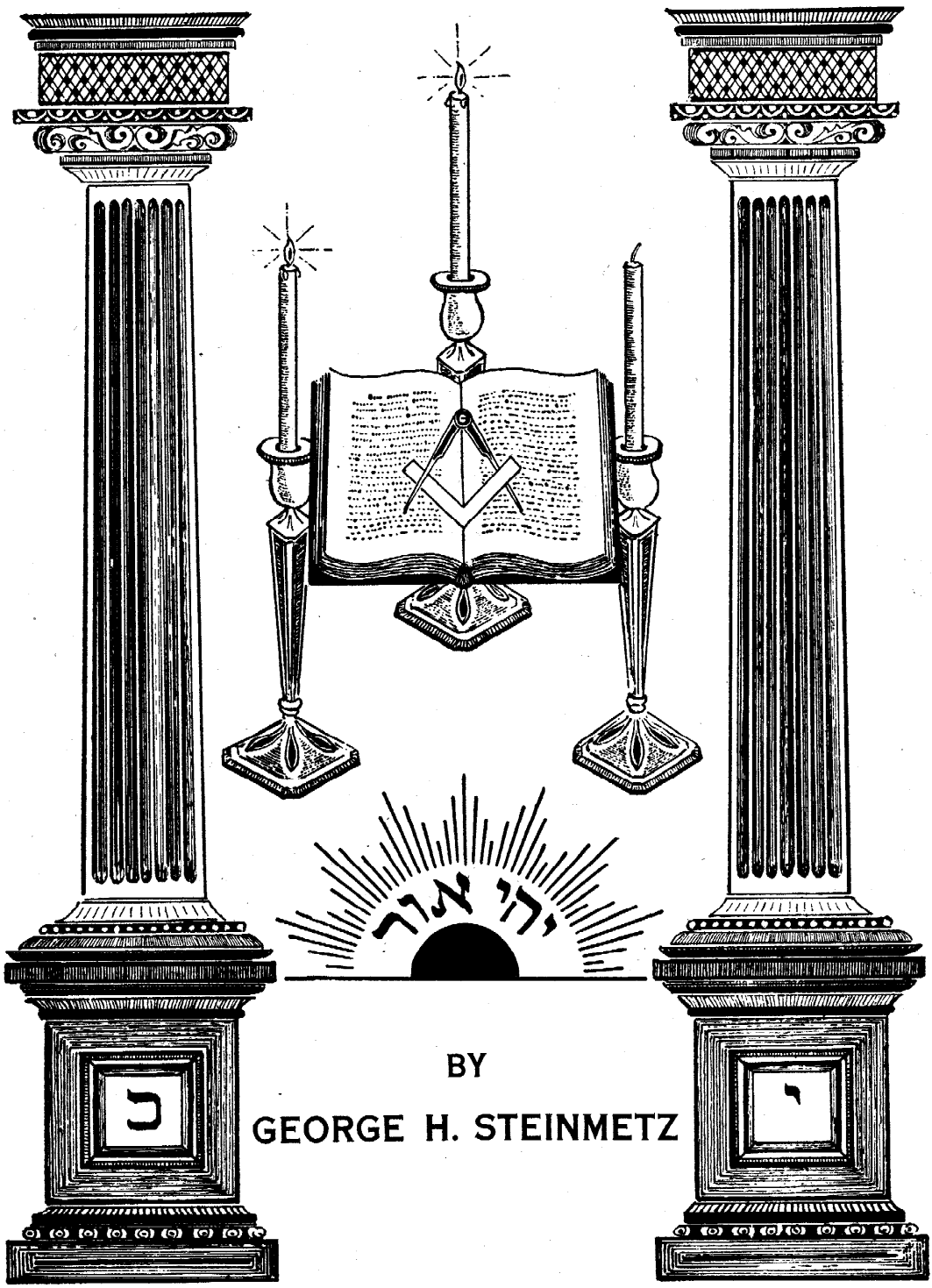
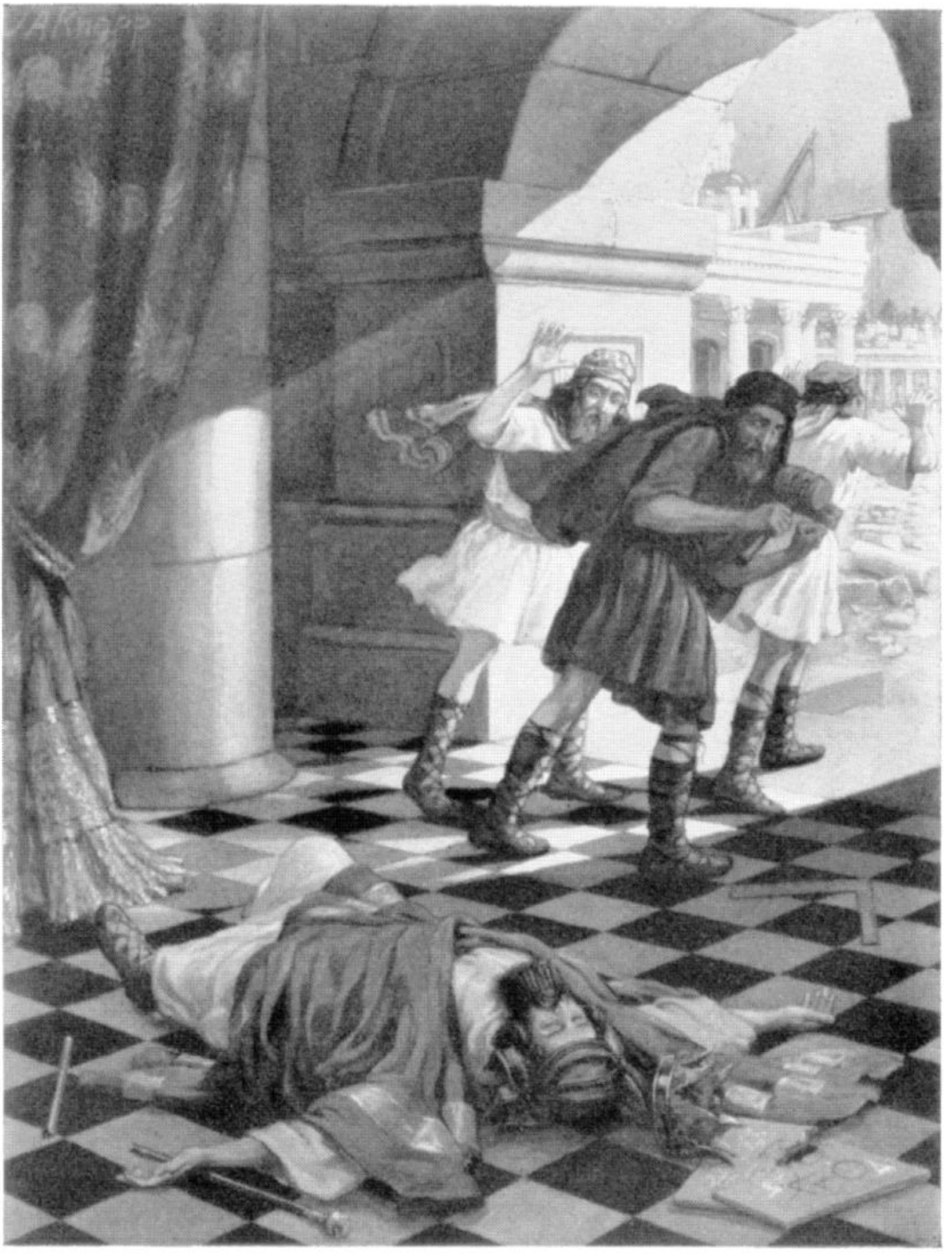
THE LOST WORD
ITS HIDDEN MEANING



BY

GEORGE H. STEINMETZ



THE MURDER OF HIRAM

(See Chapter VIII, THE HIRAMIC LEGEND)

From the original painting by A. J. Knapp, never heretofore published. *Courtesy Philosophical Research Society Library,* Los Angeles.

THE LOST WORD
ITS HIDDEN MEANING

A CORRELATION OF
THE ALLEGORY AND SYMBOLISM OF THE BIBLE
WITH THAT OF FREEMASONRY AND AN EXPOSITION OF THE SECRET DOCTRINE

by

GEORGE H. STEINMETZ

WITH A FOREWORD BY

MANLY PALMER HALL

ILLUSTRATIONS
(not otherwise credited)
By JOSEPH KRIEGER

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DEDICATION

To the MASONIC RESEARCH GROUP OF SAN FRANCISCO who are striving to hasten the day when the chrysalis of that living, pulsating, SPIRITUAL MASONRY shall emerge from the cocoon of the "Dead School," which now entombs it, and assume its rightful place in the affairs of men intended by the Supreme Architect.

FOREWORD

It is good to know that the literature of philosophical Masonry is being enriched by sincere and thoughtful scholarship. The wisdom, strength, and beauty of the Masonic rituals and symbols, the magnificent traditions of the Craft, and the wonderful heritage of moral, ethical, and spiritual values which it brings to these troubled times deserve the admiration and respect of all practical idealists.

For nearly three centuries Free and Accepted Masons, as individuals and as members of a world-wide Fraternity, have labored together faithfully and unceasingly as architects and builders of human society. Everywhere they have contributed to progress, and have dedicated their lives, their honor, and their worldly goods to the twofold cause of Universal Brotherhood and Universal Enlightenment. The heroes and martyrs of Masonry have builded well, and have bestowed upon their successors a Master Plan and the tools and instruments for its accomplishment.

Through the rituals and lectures of the Degrees of the Scottish Rite, the modern Mason comes to know

and to appreciate the great teachers of the past, the noble philosophers, the inspired seers, and the illuminated mystics, whose lives and teachings have contributed so largely to the essential progress of mankind. The wonderful work of that most learned Sovereign Grand Commander of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, General Albert Pike, has greatly advanced the philosophical side of modern Masonry. His scholarship has pointed the way to the restoration of esoteric Masonry. To his genius the Order is indebted for a broader and deeper vision of the origin and destiny of the Fraternity. Through him the modern Brother comes to realize the place of Freemasonry in the descent of the sacred Mysteries of antiquity.

It is most important that the scholarship of Masonry should grow and unfold, deepen and enrich, along with the physical prosperity of the Order. The true strength of the Craft is measured, not in terms of material accomplishment alone, but in terms of personal dedication to the service of those eternal truths veiled by the luminous symbols of the Craft. To deny the spirit of Masonry, to ignore its philosophical footings, or to reject its esoteric doctrine would be to deprive the Craft of its greater glory.

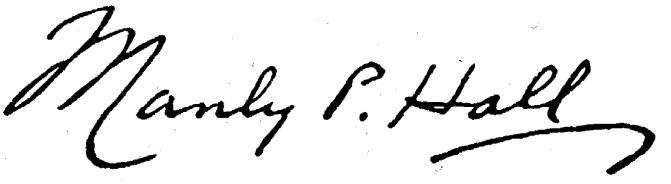
Masons today should support and sustain in every

way those Brothers who are inspired to seek the Light and the Word. Through their generous and untiring efforts the literature of philosophical Masonry is increasing, and each new work is brought, like the first fruits of the harvest, to the altar of the Great Architect of the Universe.

Masons, encourage your Brothers in their search for the deeper truths. Masonry is a spirit, and those who would truly understand its mysteries must approach them in spirit. Masonry is a quest—an eternal search for the answer to the riddle of life. Masonry is a university—a college built without the sound of hammers or the voice of workmen. Masonry stands for universal education, and is itself a House of Universal Education. All knowledge leads to the Divine Presence. Never forget that the Lodges, whether they be on the tops of mountains or in the depths of valleys, are under the shadow of a mighty wing.

It is with the deepest and sincerest pleasure that I have examined this manuscript by Brother George H. Steinmetz. Having written considerably on Masonry and related subjects, I know his problems, and share his dreams and convictions. I know that this book will be well received, and that Masons everywhere will welcome his research and findings and will

gain new inspiration for their own studies. His words are timely, but even more valuable is the spirit of true Masonry which shines through and consecrates his endeavors.



PREFACE

"This eternal teaching of Yoga, spake I unto Vivaswat, whom men call the Sun—the Lord of Light. And he in turn communicated it to Manu, the reigning spirit. And he in turn transmitted it to Ikshwaku, the founder of the solar dynasty. And from him it was passed on from higher to lower degree, until it was known to the Royal-Sages.

"But, know, O Prince, that as the years have passed by, this noble teaching hath decayed and its light hath grown dim. Almost lost hath become its inner spirit, and men know naught but its letter. Such is ever the fate of Truth among the race of men." [1]

How truly this describes the origin and present state of Freemasonry is only too well recognized by those who love Masonry more for Her Great Hidden Truths than for Her Ritual and ethical teaching. This book has been written in the hope of clearing away some of the rubbish of the Temple, that the seeking Craftsman may discover those "precious jewels" which there lie buried.

[1] *The Bhavagad Gita.* Part IV. Paragraphs II and III.

The primary purpose is to delve into the SECRET DOCTRINE IN FREEMASONRY; to seek out and examine those deeper aspects which are of interest to the serious student of Masonic philosophy who is earnestly searching for "more light."

With such a purpose paramount, this work is offered as a continuation of *Freemasonry Its Hidden Meaning*. The concept of Freemasonry therein promulgated will not, therefore, be repeated, on the assumption that those who read herein are already familiar with that thesis. Rather, we shall proceed to take another "regular step forward," toward the East of Masonic Enlightenment. It is my sincere wish that you who read may do so "with pleasure (and profit) to yourselves, and honor to the Fraternity," the glory and beauty of whose philosophy can at best but be feebly grasped by the finite mind.

G. H. S.

ACKNOWLEDGMENTS

Our deep appreciation is expressed to our good friend and mentor Manly Palmer Hall for his carte blanche permission to quote as desired from his published works; the use of certain illustrations (which are individually credited), taken from the fine collection of the Philosophical Research Society Library of Los Angeles; his helpful suggestions and counsel, and especially for his contribution of the foreword.

Our indebtedness is acknowledged to the splendid research Library of the San Francisco Bodies No. 1 Ancient and Accepted Scottish Rite of Freemasonry where much of our research was done.

We would indeed be remiss were we to fail to mention the cooperation of our Illustrator, Brother Joseph Krieger, for his sympathetic understanding of exactly what was desired and his excellent execution of design.

In a work of this nature the necessity is present to quote from many sources. We are grateful to the several publishing houses who so kindly granted their permission to quote from the volumes listed in the bibliography.

G. H. S.

TABLE OF CONTENTS

CHAPTER		PAGE
	FOREWORD	ix
	PREFACE	xiii
I.	INTRODUCTION	1
II.	THE SECRET DOCTRINE	10
III.	DEVOLUTION	22
IV.	NOMENCLATURE	47
V.	THE VEIL OF ALLEGORY	69
VI.	THE PATRIARCHS	77
VII.	WORLD SAVIORS	98
VIII.	THE HIRAMIC LEGEND	114
IX.	THE MESSIAH CONCEPT	123
X.	COSMIC CONSCIOUSNESS	159
XI.	EVOLUTION OR CONSCIOUS EFFORT?	174
XII.	EVIDENCE OF THE SECRET DOCTRINE	186
XIII.	THE SECRET DOCTRINE IN THE FIRST DEGREE	197
XIV.	THE SECRET DOCTRINE IN THE SECOND DEGREE	208
XV.	THE VEIN OF EVIDENCE IN THE THIRD DEGREE	214
XVI.	THE GREAT MORAL LESSON AND THE SECRET DOCTRINE	231
	BIBLIOGRAPHY	243
	INDEX	248

ILLUSTRATIONS

	PAGE
The Quest Symbolized	*Title Page*
The Murder of Hiram	*Frontispiece*
The Zodiac	39
Squares and Triangles of the Zodiac (Plate I)	43
Triangular Apron of the Egyptian Mysteries	45
Osiris	103
Isis and Horus	107
The Eye of Horus	109
The Lion's Paw	121
The Sun in Leo—Astro-Masonic Emblem	131
Wittoba	145
Evolution of the Tau Cross (Plate II)	147
"Atonement" (Plate III)	149
The Cosmic Crucifixion (Plate IV)	151
The Tomb of Spiritual Man (Plate V)	153
Square of the Worshipful Master (Plate VI)	225
Past Master's Jewels (Plate VII)	227

CHAPTER I

Introduction

IN comparison with the antiquity of the languages of the Orient the English tongue is young and lacks sufficient vocabulary adequately to express metaphysical concepts. The same difficulty in clearly expressing themselves is encountered by most writers, using English as the vehicle, when discussing these subjects. The orthodox Christian thinking of most Western peoples in general and English speaking peoples in particular also contributes to the difficulty. Their basic understanding of the words necessarily employed is so rooted in their orthodox associations that the subtle changes in meaning are not readily accepted by the mind. There being no equivalent in the English language for many Oriental metaphysical terms presents yet another obstacle. The definition of certain common words and expressions which will be used in this book becomes essential, as they will *NOT* be employed to convey the SAME MEANING attributed to them in every-day use.

BODY—Pertains to the physical body of man.

INTUITION—That which is "known" without the aid of any of the senses or usual intellectual processes.

MATERIAL—That which is discernible to the perception by one or more of the senses.

PHYSICAL—Pertains to the physical body of man and to things physical.

PHYSICAL MAN—The "animal man"—the animated body without reference to the "self consciousness" of the individual.

PSYCHICAL MAN—The physical man to whom has been added intellect and self consciousness.

SELF—The psychical or mental man, not the body, but that to which one refers when he says "I."

SELF CONSCIOUSNESS—The ability to be conscious of Self as distinguished from mere consciousness of existence or simple consciousness as exhibited in the animal kingdom. Awareness of SOMETHING within oneself. The totality of conscious states.

SOUL—The Psyche. Strictly pertains to the mental and not to be confused with "spirit," which is NOT SYNONYMOUS, and cannot be correctly used interchangeably with "soul" as is done by orthodox Christianity.

SPIRIT—When used in connection with man, the immortal "SOMETHING" which is Life itself.

SPIRIT—When used in connection with Deity, the same "SOMETHING" (which is as close to definition as finite mind can come). When used to refer to a state or plane of being, that state or plane of existence ABOVE (not directional, but qualitative) *BOTH* the physical and the psychical planes.

SPIRITUAL MAN—He who has attained "Cosmic Consciousness"—"Spiritual consciousness" or the "LOST WORD" whether "within or without" the physical body.

GOD—Mention "God" before one hundred persons and one hundred gods that instant are created. Each one hearing the word immediately interprets it according to his CONCEPTION OF GOD and each such concept is different. To quote from that great source of wisdom, the Bhavagad Gita: "Each man's God—his conception of Deity—is himself at his best, magnified by infinity." Used here, reluctantly, for want of a better short descriptive word, "God" will be understood to mean that SUPREME, IMPERSONAL INTELLIGENCE which we credit with being the directing force of the Universe. In Freemasonry this handicap is partially

overcome for us by the descriptive phrase: "SUPREME ARCHITECT OF THE UNIVERSE." Analysis of the words "supreme" and "architect" in their full implication reveals the comprehensiveness of this description, insofar as the finite mind can attain an understanding of the Infinite.

Occult philosophy conceives man as a special creation of the Deity, composed of the material(the physical body), the psychical (the self conscious mind) and the spiritual (the living Something, the spark, immortal man,—THE GOD WITHIN!). Material science postulates man as a part of the general creation, having evolved to his present self consciousness from a lower form of life. The Hebrew-Christian Bible is in accord with the ancient philosophy (from which it derives) in claiming man to be a special creation. The Bible is not at variance with ancient teaching, when properly understood, but is an abridged edition of that philosophy; it does not resort to the lengthy detail of some of the Eastern Sacred Books, but it in no wise contradicts those details. Orthodoxy, it is true, has confused "soul" and "spirit," thereby making man in effect TWO-FOLD, but the Bible notwithstanding refers to the THREE-FOLD man composed of Body, Soul, and Spirit.

The study of Masonry necessarily compels a study and understanding of the Bible, for none can question its importance in the Masonic Lodge. The declaration is made that the "Holy Bible is the Great Light of Masonry" and Masonry's initiates are admonished to: "With reverence study and obey the laws which Thou hast given us in Thy Holy Word." Freemasonry proclaims: "The Holy Bible is given us as the rule and guide of our faith and practice." And solemnly informs its candidates that: "The Bible is dedicated to God because it is His inestimable gift to Man." And that, "so should we * * * endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe in the Great Book of Nature and Revelation, which is our spiritual, moral and Masonic Trestle Board." [1]

Lest any misunderstanding arise in the mind of the reader because of these repeated references to the "Holy Bible," it should be noted that substitution of the "Holy Bible" for the "Volume of the Sacred Law" is a modern adaptation of the English speaking Lodge. Obviously ANY Sacred Book is meant, for many jurisdictions using the term "Holy Bible" recognize jurisdictions where the Koran, Hebrew Bible

[1] *Masonic Manual of Missouri.*

(Old Testament only) or the Vedas are regarded as the "Sacred Volume."

Certain conclusions must be reached by the Mason who devotes even a little serious thought to the prominent position of the Bible in Masonry. The repeated admonitions to *STUDY* this book, not just *READ* it; the fact that it is declared to be the "GREAT LIGHT" and the "RULE AND GUIDE" of one's "faith and practice" indicates an importance far beyond its moral and ethical teachings. Were moral and ethical enlightenment its only merit to the Freemason, he need not "study" it. The entire worth of the Bible as a guide to morals and ethics is contained in the decalogue, the "eleventh commandment"—"love thy neighbor as thyself" [2] and the "Golden Rule"—"And as ye would that men should do to you, do ye also to them likewise." [3] These could easily have been incorporated into the Masonic Ritual, saving the initiate the labor of seeking them out for himself, for what more can one learn of morals and ethics throughout the whole of the Bible, and what more is taught of them throughout the whole of Masonry?

Logically, it must be concluded that the Mason is expected to discover "something" in the Bible which far transcends this moral and ethical teaching, great

[2] Matthew XXII: 39.
[3] Luke VI: 31.

as it may be; that Masonry has a specific purpose in view in its admonitions to "STUDY WITH REVERENCE that Book which is the Mason's SPIRITUAL (as well as), *moral* and Masonic Trestle-Board." Taken in conjunction with the instruction to the Entered Apprentice to "Ask, Seek, and Knock," together with the statement that "ALL THE LIGHT OF MASONRY CANNOT BE CONFERRED IN A LODGE OF MASTER MASONS" a discovery is made. That discovery is that one must "ask and seek" within the Bible where he shall attain to that light which cannot be conferred in the Lodge. Therein is discovered that "SOMETHING" which it is intended shall be discovered: the truth of man himself, the reason for his existence, his ultimate goal, and instructions for attaining it. The Bible verifies, confirms and elaborates the truths of which Masonry informs in its degrees. It is in fact the KEY TO THE SECRET DOCTRINE IN FREEMASONRY[4]—that doctrine which is not contained in the lectures nor elucidated in the ritual. That doctrine, which is HIDDEN BEHIND A VEIL OF ALLEGORY in the very lectures we so fatuously refer to as the "Secrets of Freemasonry." A sublime doctrine which in truth is "illustrated by symbols"—BY THE SYMBOLS OF MASONRY—but NOT by the common-

[4] *See Freemasonry Its Hidden Meaning,* Chapter V. (Page 41).

place interpretation of those symbols given in the Lodge. Those interpretations actually lead one away from the truth purposely, as the mother bird, simulating a broken wing, flutters away before the intruder and leads him from her hidden brood. Masonry casts no pearls before the swine; these secrets are too valuable to offer to anyone cheaply.

The first degree of Freemasonry treats of the material and physical. The second degree deals with the psychical and mental. The third degree is the apex, the culmination of its teaching and wholly spiritual. This same teaching, dealing with the three planes of being upon and in which component man operates, is elucidated repetitiously throughout the Bible. It is there related historically; it is related in allegory whereby it is likewise "veiled," and it is "illustrated" by symbols. It is revealed in a grand theme of which the entire Bible may be said to represent a cycle, and it is concealed in separate accounts which may be termed "cycles within a cycle." While apparently repetitious, each different account brings out some phase not covered by other recitals, and like a spiral is found to be on a continuing higher plane. The grand theme may be described as the entire Old Testament, which is the first two degrees and the first section of the third degree of Freemasonry. The New Testament is the second section of the third de-

gree, the Great Moral Lesson. Within the great cycle the three degrees are depicted again and again in lesser cycles, in various individual narratives. Probably the most enlightening exposition, and the one most nearly paralleling the Masonic ritual, is the story of the three Patriarchs, Abraham, Isaac, and Jacob, which will be discussed in detail in a subsequent chapter.

It is the purpose of this work to study the correlation and discover the analogy between the allegory and symbolism of Freemasonry and the allegory and symbolism of the Bible as they support and enlarge on the Masonic philosophy. We shall discover the exposition of the material, psychical, and spiritual in the Bible to be in harmony with that explication as found in Masonry, and we shall shed light on the Secret Doctrine in Freemasonry that it may be partially unveiled.

CHAPTER II

The Secret Doctrine

THE Secret Doctrine, being the real secret of Freemasonry, is not divulged even to the candidate. There is no machinery set up in the ritual for the purpose, and the Secret Doctrine itself is not even acknowledged to exist. As evidence of the difficulty encountered even by a Grand Lodge when faced with the question we quote from the report of the Committee on Masonic Information,[1] of the Grand Lodge of California.

"What facts, theory or doctrine does the Grand Lodge expect the Committee on Masonic Information to inculcate? The Grand Lodge has not said. Obviously, it is not to teach what is in the ritual, for that is already thoroughly taken care of. What is the Grand Lodge's authorized and approved version of the history of Freemasonry? It has none, except what is found in the ritual. What is the Grand

[1] Formerly Committee on Masonic "EDUCATION." It appears the word "education" is distasteful, even to designate a committee.

Lodge's interpretation of the symbolism of Freemasonry? It hasn't any, except the ritual. What is the doctrine of the Grand Lodge about the philosophy, religion, or principles of Freemasonry? Obviously, nothing, except what is already taught in the ritual. Therefore, if your committee circulates any information at all, it must be in addition to, subtraction from, or modification of the only authorized doctrine of Grand Lodge, viz., the ritual. Hence, we have the anomaly of a Committee officially and solemnly authorized to disseminate unauthorized materials." [2]

Here is the difficulty clearly realized and acknowledged by this Committee. Officially, the ritual is "all there is," and no Grand Lodge will go beyond that fact and attempt to define the teachings of Masonry, nor will any Grand Lodge (to my knowledge) admit the existence of the Secret Doctrine which is so openly discussed and written about by Masonic students and authorities on Masonic symbolism. This attitude itself might well be termed one of the "Mysteries of Freemasonry." The same is true of the "Landmarks of Freemasonry." Practically every Jurisdiction in the United States enumerates different "Landmarks" or accepts those listed by Mackey, entirely overlooking the learned discourses of Brothers Silas Shepherd and Roscoe Pound.

[2] California Grand Lodge Proceedings for 1947. Page 206.

The California Grand Lodge Committee, however, overlooked the outstanding and pertinent fact of Freemasonry, *i.e.*, it was NEVER INTENDED that the Secret Doctrine be divulged to the candidate. He is given but the exoteric explanation and the necessary clues whereby he may "DISCOVER THE RIGHT." But, he is NOT GIVEN THE RIGHT; he is given only a "substitute." We are not referring to the substitute word, but to the entire explanation offered in the Lodge, which in the Monitors is quite frankly admitted to be but the *"rational"* account of the ceremonies of initiation.[3] In other words, the candidate is given a PLAUSIBLE EXPLANATION, and if he is content with that and seeks for no more in Masonry he has received all the value of Masonry possible for him. He has obtained all the "RIGHTS" (prerogatives), "LIGHTS" (enlightenment), and "BENEFITS" (advantages) which can be conferred upon him in a Lodge. Henceforth he must "ask, seek, and knock"; he must pray (do) for himself. The Lodge has completed its mission to the full extent of its obligation and original intention, *i.e.*, to bring him *that same way (to the same level)* "as all brothers and fellows have done who have gone this way before him."

The Secret Doctrine in Freemasonry cannot be too

[3] *Masonic Manual of Missouri.*

strongly stressed. Firstly, because there are those, in the Order, who in their lack of knowledge claim that it does not exist; secondly, because the seeking Mason can gain no further light than is shed by the ritual itself, until he starts his quest for the REAL SECRETS of the hidden Mysteries of Freemasonry—and they are found WITHIN THE SECRET DOCTRINE! How important this is considered by Brother Waite is evidenced by the following: "I have followed the Secret Tradition in its development through several paths, within and outside of Masonry. That there is a meaning behind the Tradition I am entirely certain, though it is of symbolism or allegory after its own manner and within its own measures, even as Masonry is. The great BOOK OF THE ZOHAR contains the whole doctrine of the Hidden Word and of the circumstances under which it shall be restored on the coming of Israel out of exile in the day of Messiah." [4]

Lest it be thought by some that we are attributing deeper meaning to Masonic teaching than exists or was intended by its molders we quote further from Brother Waite: "It has been recognized throughout that there is a higher mind of Masonry, that a wider meaning attaches to its chief allegory than that which appears on the surface, and that the essential great-

[4] *Emblematic Freemasonry.* Page 107.

ness of certain degrees and rites has been realized by few only of the multitudes who know them at first hand." [5]

The generally accepted theory is that our present Lodges are the outgrowth of the Operative Lodges or Guilds of the Middle Ages. There is no inclination to question the fact that our modern Lodges, AS ORGANIZATIONS, owe their origin to these Operative Lodges, but what of the esoteric teaching? "Are we to believe that these craftsmen of the medieval guilds, most of whom were actually illiterate, conceived an entire philosophy such as Freemasonry, and then, with consummate cunning, concealed it beneath a complicated system of symbolism and allegory?" [6] The obvious answer to the question is that they did not.

Some Masonic authorities are of the opinion that the esoteric teaching and symbology were superimposed on the ready-at-hand organization of Operative Masons by the "Gentlemen," the Speculative Masons who were at the time being admitted to the Operative Lodges; men like Ashmole, Fludd and Bacon who were students of philosophy. Some of them are also known to have been members of the Rosicrucian Order. The similarity of Modern Masonic and Rosicru-

[5] *Ibid.* Page 253.
[6] *Freemasonry Its Hidden Meaning.* Page 44.

cian philosophy is so marked that their mutual source is obvious to the student of symbolism and philosophy.[7]

There is ample reason to suspect that modern Freemasonry was profoundly influenced by, if not actually the outgrowth of, Rosicrucianism and Bacon's Secret Society. "Its symbolism is undoubtedly permeated with Bacon's two great ideals: universal education and universal democracy." [8]

Of Fludd, Hall says: "DeQuincey considers Robert Fludd to be the immediate father of Freemasonry. (See The Rosicrucians and Freemasons.) Arthur Edward Waite considers Fludd as second to none of the disciples of Paracelsus, even going so far as to declare that Fludd far surpassed his master. He further

[7] "Another curious link in the chain of circumstances which binds the Royal Society to the esoteric tradition is suggested by Hugh B. C. Pollard: 'We find in association with it (the Royal Society) not only Boyle, but Sir Christopher Wren, Sir Robert Moray, Elias Ashmole, and Locke. These are not only the most important names in the early Royal Society, but also in English Freemasonry. Sir Robert Moray, who was the driving force behind the Royal Society, had entered the Rosicrucian Fraternity in 1641, and was also the driving force in Speculative Freemasonry. Prior to this period we have no satisfactory trace of any Masonic organization other than purely operative or guild concerns. There is no trace of any person of quality in association with these minor guild Mysteries, yet between 1630 and 1660 we find people of social eminence—and it was a day when social-caste rules were binding—enrolled in Masonic organizations.'" *The Adepts.* Part three, Order of Universal Reformation. Page 86.

[8] *Masonic, Hermetic, Qabbalistic & Rosicrucian Symbolical Philosophy.* Page LXXVIII.

adds; 'the central figure of Rosicrucian literature, towering as an intellectual giant above the crowd * * * who, directly or otherwise, were connected with the mysterious brotherhood.' " [9]

The following is quoted from Hall's remarks regarding Sir Francis Bacon: "No reasonable doubt remains that the Masonic Order is the direct outgrowth of the secret societies of the Middle Ages, nor can it be denied that Freemasonry is permeated by the symbolism and mysticism of the ancient and mediaeval worlds. Sir Francis Bacon knew the true secret of Masonic origin and there is reason to suspect that he concealed this knowledge in cipher and cryptogram. Bacon is not to be regarded solely as a man but rather as the focal point between an invisible institution and a world which was never able to distinguish between the messenger and the message which he promulgated. This secret society, having rediscovered the lost wisdom of the ages and fearing that the knowledge might be lost again, perpetuated it in two ways: (1) By an organization (Freemasonry) to the initiates of which it revealed its wisdom in the form of symbols; (2) by embodying its arcana in the literature of the day by means of cunningly contrived ciphers and enigmas. Evidence points to the existence of a group of wise and illustrious Fratres who assumed the responsibil-

[9] *Ibid.* Page CXLII.

ity of publishing and preserving for future generations the choicest of the secret books of the ancients, together with certain other documents which they themselves had prepared. That future members of their fraternity might not only identify these volumes but also immediately note the significant passages, words, chapters, or sections therein, they created a symbolic alphabet of hieroglyphic designs. By means of a certain key and order, the discerning few were thus enabled to find that wisdom by which a man is 'RAISED' to an illumined life." [10]

We previously mentioned the "mutual source" of Rosicrucian and Masonic philosophy. What is that source? It can only be the Ancient Mysteries, the original source of all Occult philosophy extant in the world today.[11]

It is asserted that the Ancient Mysteries, in harmony with the doctrine of the three-fold man, had as their objective the bringing of man to an intellectual knowledge of his Spiritual Estate, that having cognizance thereof he might develop the spiritual latent within himself, and eventually regain his original status as a SPIRITUAL BEING, conscious of his innate spirituality. The Mysteries taught by parable,

[10] *Masonic, Hermetic, Qabbalistic & Rosicrucian Symbolical Philosophy*. Page CLXVII.

[11] In *"Stellar Theology"* Robert Hewitt Brown attributes much of Masonic symbolism to the ancient mysteries. See page 22 of that work.

analogy and allegory and illustrated their teaching with symbols of protean meanings. One or more meanings were usually quite obvious and known to initiate and profane alike with no attempt at secrecy. The more recondite meanings were known only to the initiates and even these were expanded and amplified only as the neophyte advanced in his studies and was admitted to the higher grades (degrees).

Insofar as we now know, the Mysteries did not solicit membership nor attempt to proselytize. It is true they apparently taught morals and ethics to the multitude, inasmuch as the so-called "Pagan" priests were initiates and they promulgated the exoteric philosophy of the Mysteries in their temples. But the initiation and esoteric teaching were exclusively for him who, of his own free will and accord, presented himself as a candidate for the Mysteries.

Only such were admitted as were deemed worthy and well qualified, of good moral and ethical standing and of an intelligence capable of grasping the esoteric teaching, and then only after a due process of preparation. Upon admission the candidate was instructed in the first grade, relative to the material and physical; taught of the material universe, his own physical nature and his material relationship with the material universe about him.

Having made the necessary proficiency in this

grade, he was introduced to the psychical grade where his instruction continued on a higher plane. He was acquainted with the philosophy of the Mysteries, given a liberal education in the then recognized sciences and finally reached a stage of enlightenment where he had a logical, intellectual foundation upon which to erect the superstructure of his "faith and practice."

The next grade dealt with the spiritual. Little is gleaned from the ancient writers relative to the higher grades, for all initiates were under solemn vows of secrecy. We can but surmise deductively what they taught by reviewing the teachings of the old philosophers who are generally credited with having been initiates. While none have stated: "Thus taught the Mysteries," it can be concluded that their philosophy derives from the Mysteries. One anonymous writer describes his initiation into the Greater Mysteries: "Suddenly, I knew as the gods, more cannot be said." Apuleius describes his initiation: "At midnight I saw the Sun shining with a splendid light."

Freemasonry is unique among modern institutions in that it is the only one which follows the ancient method of promulgating its teachings. Other institutions make use of symbols, many teach by analogy and allegory. But it is left to Freemasonry alone to combine all methods in one system. It stands alone

in the modern world as a school of philosophy which follows the practice of attaching multiple meaning to its symbols, the material and moral explanations of which are not secret, but whose recondite meanings are "taught by degrees only," and are expanded as the candidate advances.

No acknowledged Masonic authority advances the claim that Masonry is a CONTINUATION of the Mysteries, although many are agreed that the Mysteries must be that "mutual source" of the teaching and philosophy of both Rosicrucianism and Freemasonry. Robert Macoy best sums up Masonic thought on the Mysteries when he says:

"It appears that all the perfection of civilization, and all the advancement made in philosophy, science, and art among the ancients are due to those instructions which under the veil of mystery, sought to illustrate the sublimest truths of religion, morality and virtue, and impress them on the hearts of their disciples. * * * Their chief object was to teach the doctrine of one God, the resurrection of man to eternal life, the dignity of the human soul, and to lead the people to see the shadow of the Deity, in the beauty, magnificence, and splendor of the universe." [12]

A study of the philosophy and teaching of the Mys-

[12] *General History, Cyclopaedia and Dictionary of Freemasonry.* Macoy. Page 257.

teries and Freemasonry discloses the correlation existing. Not only is this correlation evident between these two institutions, but the same relationship is obvious between them and the Hebrew Bible, when the allegory and symbolism of the THREE are compared and analyzed. It could not be otherwise, for both the Mysteries and the Bible are but separate editions of the "one great volume" of ancient philosophy which preceded them, and Masonry has taken from the Mysteries its unique method by which it teaches the philosophy of the Bible to its initiates.

CHAPTER III

Devolution

THE postulate of the modern evolutionist begins with the life urge in the amoeba stage. Modern science asserts that over a period of literally millions of years this "life" (which it cannot define) has evolved upward into that animated physical being which we designate "Homo Sapiens." One of the difficulties of this hypothesis is the inability of its proponents to construct an endless chain to account for this evolution. Darwin, one of the foremost advocates of the theory, conceived a hypothetical intermediate form, a common ancestor from which the anthropoid ape and man diverged, but the very inability of science to find any trace or remains of such a creature has been responsible for the introduction into the English language of the phrase: "the missing link."

An axiom of biology is that the individual development recapitulates the life history of the species. Man begins his individual existence as a single-celled

animal—a protozoon. His original prenatal development is by cell division and multiplication. The ovum divides into two cells, these two cells each divide and produce four and so on ad infinitum. The embryo passes through definite stages of development until the end of the third month when it first appears as a fairly complete human form. According to Dr. George A. Dorsey "during our prenatal days we live fast; we can be certain of that. In a few days we have developed structures that were evolved only after tens of million of years." [1]

"The vast majority of animals have no backbone, and are called invertebrates. One of the greatest steps in evolution was a backbone or vertebral column. Three types were tried out before vertebrates developed a true backbone. All three types or stages appear in the developing human embryo. * * * Shark embryos have five gill-arches with openings, or gill-clefts, between, and two branchial arches from which the shark forms its poorly developed lower jaw. Most of these arches and the branchial clefts between appear at the third week in the human fetus. The way the clefts disappear and the arches develop into the extraordinarily complicated human throat is possibly the most interesting and confused chapter in human embryology. * * * At the time the gill-clefts are pres-

[1] *Why We Behave Like Human Beings.* Page 6.

ent the human fetus has a freely projecting tail and four tiny paddle-like limbs." [2] Eventually the fetus develops into purely human form and is born into the world a "human being."

Despite all the evidence which science marshals to support its theory of evolution, orthodox Christianity disputes its findings. Adopting a fundamentalistic attitude and accepting, literally, the Biblical account of the origin of man, the Church proclaims man to be a "special creation" of the Creator. It avers he arrived upon the earthly scene with most of his faculties, especially and above all, possessed of a "Soul" which word is used synonymously with "spirit." [3]

These two theories are so diametrically opposed that both cannot be entertained. The material scientist is therefore placed in the position of denying the Biblical narrative as a myth. The intelligent orthodox Christian is forced to turn his back on the

[2] *Why We Behave Like Human Beings.* Pages 7 to 9.

[3] Lest there be any question of correctly representing the Church in this matter we quote as follows: "What is man?—Man is a creature composed of body and soul, (note absence of any mention here, of spirit) and made to the image and likeness of God. Is this likeness to God in the body or in the soul?—This likeness to God is chiefly in the soul. How is the soul like God?—The soul is like God because it is a spirit having understanding and free will, and is destined to live forever." *

* *A Catechism of Christian Doctrine,* revised edition 1941 Baltimore *Catechism.* St. Anthony Press, Paterson, N. J. Bearing the imprimatur of Thomas H. McLaughlin, Bishop of Paterson.

prompting of his intelligence and accept a theory which his intellect informs him is an absurdity in the light of his material and scientific knowledge. Is there no possibility of compromising these two divergent theories? May it not be highly possible that each contain elements of truth which, when discovered, will show them to be parts of one and the same original doctrine of the "origin of man"? Yes—"Brethren, look to the East!"

Literally, LOOK TO THE EAST. Turn to the Sacred Books of the East and it is discovered that the Bible is but a fragmentary synopsis brought by those first "travelers" who migrated from India to Egypt and Chaldea where the doctrine was treasured by priests who carved it in hieroglyphics upon temple and tomb; perpetuated it upon manuscripts of papyrus and in cuneiform characters on tablets of clay. Their "instructive tongues" confided it to the "attentive ears" of their initiates in the Mysteries, who in turn preserved it in their "faithful breasts."

From the Egyptians and later from the Babylonians and Chaldeans the Jews obtained many religious and philosophic concepts which, intermingled with the ideas of their own wise men and religious leaders, have been preserved in their Sacred Books which we now call our "Holy Bible." Breasted goes to considerable length to compare Ikhnaton's hymns in praise

of Aton with the Psalms and the Wisdom of Amenemope with the Decalogue and Proverbs. Of the Wisdom of Amenemope he states: "This ultimate intensity of conscience and God-consciousness in the teachings of an Egyptian thinker in the Tenth Century B.C., before any of the Old Testament was written, is the more remarkable, because we now know that the Wisdom of Amenemope was translated into Hebrew, it was read by Hebrews, and an important part of it FOUND ITS WAY INTO THE OLD TESTAMENT." [4]

To Sum up Breasted writes: "Had the Western world never lost all knowledge of the origins and development of civilisation, it would never have occurred to anyone to place Hebrew history [the Bible] [5] anywhere else than as the culmination of a long preceding development of morals and religion. Certainly no theological doctrine of one people exclusively enjoying a divine revelation could ever have arisen—a doctrine which has blinded us for centuries to our noble inheritance of universal human aspiration, not limited to the history or the experience of any one people." [6]

Turn then to those ancient books which antedate

[4] *The Dawn of Conscience.* Page 321.
[5] Brackets are mine.
[6] *The Dawn of Conscience.* Page 385.

even the Egyptian records. They contain a full and detailed account of cosmogenesis and anthropogenesis. True, this account is veiled in allegory and illustrated by symbols, but he who can pierce the veil and understand the symbols will discover it is largely in agreement with modern science. He will find the nebular theory, the theory of Copernicus, thousands of years before the birth of the man to whom we credit it; the modern atomic theory and knowledge of the primordial substance and transmutation of the elements. These records likewise account for the "missing link" of the evolutionist and agree with him as to the necessity. They place it in its proper position in the evolutionary sequence. They concur in the Biblical assertion that man is a special creation "made in the image and likeness" of his Creator and a "little lower than the angels." At the same time this ancient doctrine harmonizes the apparently divergent theories of science and religion, offering an explanation which permits the intellectual acceptance of the Biblical narrative in the light of modern scientific discoveries.

If, then, these ancient records can reconcile modern scientific and modern religious thought; if what they say of the EVOLUTION of man can be proven scientifically correct, may we not with confidence rely on what they have to say of the previous DEV-

OLUTION of man to the estate where both science and religion begin their theories?

So called exact science is not interested in man's devolution from the spiritual to the material state; it is admittedly materialistic and deals only with phenomena which can be verified by controlled laboratory methods. Religion is not interested in man's devolution, for having accepted the fact which is briefly touched upon in the Bible, religion's professed objective is to assist man in regaining his spiritual estate. Freemasonry likewise has the same objective and its teachings therefore do not concern themselves with devolution. However, one portion of the ritual, if analyzed, furnishes evidence that Masonic philosophy is cognizant of the fact of devolution. This is contained in the very first question, and the answer, in the Entered Apprentice's proficiency examination.[7] This, coupled with the answer to the second question, indicates a definite knowledge of the fact of devolution and the remedy.

This second answer is invariably given as though the candidate came here to do *two* things, *i.e.:* (1) "To learn to subdue my passions" and (2) "to improve myself in Freemasonry." Our early English Brethren were more conservative than we of today in committing ritual to writing, and therefore we can-

[7] See *Freemasonry Its Hidden Meaning.* Page 72.

not refer to this answer in writing and observe the punctuation. To be consistent with the teaching that the three degrees deal with the three planes of being, the candidate should come here to do *three* things, one affecting each plane of being. If this answer was given thus: "TO LEARN, to subdue my passions, and to improve myself in Freemasonry," we should have activity on each plane—"TO LEARN," the psychical advancement of the individual; "TO SUBDUE MY PASSIONS," control and subjugation of the physical and material; "TO IMPROVE MYSELF IN FREEMASONRY," Spiritual unfoldment.

"In the first volume of the lately published *Introduction à l'étude des races humaines,* by M.deQuatrefages, there is proof that since the post-Tertiary period and even before that time—since many Races were already scattered during that age on the face of the Earth—man has not altered one iota in his physical structure. And if, surrounded for ages by a fauna that altered from one period or cycle to another, which died out, which was reborn in other forms—so that now there does not exist one single animal on Earth, large or small, contemporary with the man of that period—if, then, every animal has been transformed save man himself, this fact goes to prove not only his antiquity, but that he is a DISTINCT KINGDOM. Why should he alone have

escaped transformation? Because, says deQuatrefages, the weapon used by him, in his struggle with nature and the ever-changing geological conditions and elements, was 'HIS PSYCHIC FORCE, NOT HIS PHYSICAL STRENGTH OR BODY,' as in the case of animals. Give man only that dose of intelligence and reason with which other mammalia are endowed, and with his present bodily organization he will show himself the most helpless of creatures of Earth. And as everything goes to prove that the human organism WITH ALL ITS CHARACTERISTICS, PECULIARITIES AND IDIOSYNCRASIES EXISTED ALREADY ON OUR GLOBE IN THOSE FAR DISTANT GEOLOGICAL PERIODS WHEN THERE WAS NOT YET ONE SINGLE SPECIMEN OF THE NOW-EXISTING FORMS OF MAMMALIA, what is the unavoidable conclusion? Why this: Since all the human races are of one and the same species, it follows that this species is the most ancient of all the now-living mammalia. Therefore it is the most stable and persevering of all, and was already as fully developed as it is now when all the other mammalia now known had not made even their first approach to appearance on this earth." [8]

It is the ancient teaching that man was originally a spiritual being partaking of the attributes of his

[8] *The Secret Doctrine.* Vol. II: page 56.

Creator. Man in that state did not possess self consciousness, and the only way he could acquire that faculty was to embody or manifest in material physical form. Such a suitable "animal" form did not exist. Just as we know that a hybrid cannot be produced by crossing the human with any known animal, so was it impossible for the spiritual man to enter any of the existing animal forms, their rates of vibration being too low to withstand the advent of the spiritual. A "special creation" of an "animal" or "physical" man is to us a philosophical necessity, and, according to the ancient teachings, was an actual necessity in which these spiritual beings might incarnate. These bodies were therefore created by certain of the gods, the "Elohim" [9] of the Hebrew Bible.[10]

[9] The Hebrew word translated "God" in Genesis I:1, is "Elohim." This is a plural ending and this verse should properly read "the gods, etc."

[10] It is the contention of Albert Pike, which he proves to be true, beyond reasonable argument that the ideas of Philo Judaeus are identical with those of the Irano-Aryans, and that the Gnostics adopted most of the doctrines of Philo, especially these: "That the Supreme Being is a Source of Lights, whose rays or emanations permeate the universe; that the lights and shadows, in all time hostile principles, dispute with each other the empire of the world; that the world has been created, not by the Supreme Being, but by a secondary agent, who is but his Word, and according to types that are but His Ideas, assisted by an Intelligence, a Sophia (wisdom), which is but one of His Attributes; that the visible world is the image of the invisible world; that the essence of the human soul is the image of God, and it existed before the body, etc." These ideas, says Pike, are to be found, in substance, in the Veda or the Zend-Avesta.*

* *Indo-Aryan Deities and Worship.* Page 127.

Here again a digression is necessary to prevent possible misunderstanding. The ancients were not polytheists, as might be construed by the mention of "gods." They were monotheists believing in One Supreme Being. Their recognition of the limitations of the finite mind, coupled with a humility and lack of intellectual conceit (conspicuous by its absence in us moderns), brought the realization of their inability to KNOW or UNDERSTAND God. Therefore they had separate names for various emanations or "powers" of the Deity. Later, as the secret knowledge was lost to man, he degenerated into polytheism and actually worshiped these "powers" as separate gods under their various names. As Krishna is quoted in our preface: "This noble teaching hath decayed and its light grown dim. Almost lost hath become its inner spirit, and men know naught but its letter. SUCH IS EVER THE FATE OF TRUTH AMONG THE RACE OF MEN."

It is not the intent here to review the Secret Doctrine in detail. Those interested and desirous of further light on the subject may abundantly obtain it from the Vedas or Mme. Blavatsky's *Secret Doctrine* or *Isis Unveiled*. The following quotations from the *Secret Doctrine* are sufficient for our present purpose.

"It is a universal tradition that, before the physiological 'Fall,' propagation of one's kind, whether hu-

man or animal, took place through the will of the Creators, or of their progeny. It was the Fall of Spirit into generation, not the Fall of mortal man. It has already been stated that, to become a self conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man." [11] [12]

"Man and woman on the side of the Father (Spirit) refers to Primary Creation; and on the side of the Mother (matter) to the secondary. The two-fold man is Adam Kadmon, the male and female abstract prototype and the DIFFERENTIATED Elohim. Man proceeds from the Dhyan-Chohan,[13] and is a 'Fallen Angel,' a god in exile, as will be shown." [14] "It is only after the so-called Fall, that the races begin to develop rapidly into a purely human shape." [15] "Sentences such as: 'In his (Satan's) ambition he raises his hand against the Sanctuary of the God of Heaven' etc., ought to read: 'Prompted by the law of eternal evolution and Karma, the angel incarnated

[11] Here we discover agreement with the scientific explanation of the development of the human fetus and the assertion of science that it experiences all the stages of evolution during the nine months in the womb. See page 22.

[12] *The Secret Doctrine.* Vol. I: page 192.

[13] Blavatsky does not attempt to translate these metaphysical terms, bearing out our previous contention that in many instances there is no English equivalent.

[14] *The Secret Doctrine.* Vol. I: page 450.

[15] *Ibid.* Vol. II: page 227.

on earth in man; and as his Wisdom and Knowledge are still divine, although his body is earthly, he is (allegorically) accused of divulging the mysteries of Heaven!" [16]

It is further stated that man as allegorically pictured in the Garden of Eden before the "Fall" was possessed of a grade of consciousness similar to that of the present higher animals, guided by instinct and CONSCIOUS but *not* SELF CONSCIOUS. It is no mis-translation of the Hebrew wherein the Bible states that "Adam KNEW Eve." Neither is this attempted delicacy in referring to the sexual act, as some authorities have explained. A moment of reflection will reveal the fallacy of the latter assumption, as in other instances no such false modesty is exhibited, and even a casual reader of the Bible soon discovers that these old writers had no hesitancy in plainly expressing themselves. In this instance the writer wrote exactly as he intended: "Adam KNEW Eve." *i.e.*, he had arrived at the level of self consciousness where he was cognizant of himself as AN INDIVIDUAL ENTITY and recognized Eve as another and distinct individual apart from himself. Previously he was unconscious of the act of propagation, now, upon the acquisition of self consciousness he KNOWINGLY performed the act. Further proof of

[16] *Ibid.* Vol. II: page 283.

this thesis is contained in the sentence that henceforth the woman would bear children in pain. Having previously been unconscious of self, she was likewise unconscious of the pain of childbirth. The advent of self consciousness made her cognizant of both the self and the pain endured by the self.

The Bible states: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." [17] There are many myths concerning the creation of man, as widely scattered amongst the peoples of the earth as the African savage, the North American Indian and the Japanese. Most of these myths include the four elements in their make-up and a composite of them would recite approximately as follows: God took the dust of the ground (EARTH) and mixed it with water (WATER). This he kneaded into a dough and molded it into the form of man which he baked in an oven or kiln (FIRE).[18] When he had finished he breathed (AIR) into the nostrils of the inanimate form and it became a living being.

Thus, by these various accounts, man is literally composed of Earth, Water, Fire, and Air. Here is the theme of devolution from the spiritual to the mate-

[17] Genesis II: 7.

[18] There are numerous versions of the manner in which the fire is applied, but all concur in the introduction of that element.

rial. Having made this form, God breathed His breath (Spirit) into it, thus imprisoning "Spirit" in its "tomb" of matter.

The Bible evinces little interest in man's primary devolution; [19] its sole interest is to relate how he may regain "that which was lost," how he may evolve again to his spiritual estate through the subjugation of his material and psychical natures, thereby allowing the spiritual to predominate. The Bible teaches how humanity must first come to a realization of its own divinity and then regain that divinity. This is the ultimate objective of both the Bible and Freemasonry—they are identical, for Freemasonry is an allegorical, symbolical exposition of the same teaching. As Albert Pike defines Freemasonry, it is "the subjugation of the Human that is in man by the Divine; the Conquest of the Appetites and Passions by the Moral Sense and the Reason." [20]

In the Bible this ascent from the purely material to the spiritual is allegorically described, as we have observed in the introductory chapter. In Masonic symbolism it is indicated in the twenty-four inch gauge. The twenty-four inch gauge is first a horizontal (the material), next by turning up one third, "an angle of

[19] Aside from the short description contained in the allegory of the Garden of Eden.

[20] *Morals and Dogma.* Page 854.

ninety degrees or the one fourth part of a circle," a square is formed. This is the addition of the perpendicular (the psychic). By bringing the two ends together an equilateral triangle is formed—the symbol of the spiritual.[21] The arrangement of the square and compasses upon the altar shows the same progression. First the square is predominant, then entwined with the compasses; and in the spiritual degree the compasses, emblem of the spiritual, come to the fore with the material square forming but a background. Again it is repeated with the apron.[22] Can the doctrine be more clearly illustrated with symbols, and in view of the repetition can there be any doubt of its meaning?

Any study of Freemasonry which ignores the astrological implications and aspects of its symbology is necessarily incomplete. While many present day Masons may scoff at the mention of astrology in connection with Freemasonry, the fact remains beyond dispute that much of its symbolism is of astrological origin and cannot otherwise be explained.[23] Without the astrological explanation it is meaningless, and most interpretations which have sought to ignore this origin but result in puerility. As outstanding examples we find the stations of the three principal officers

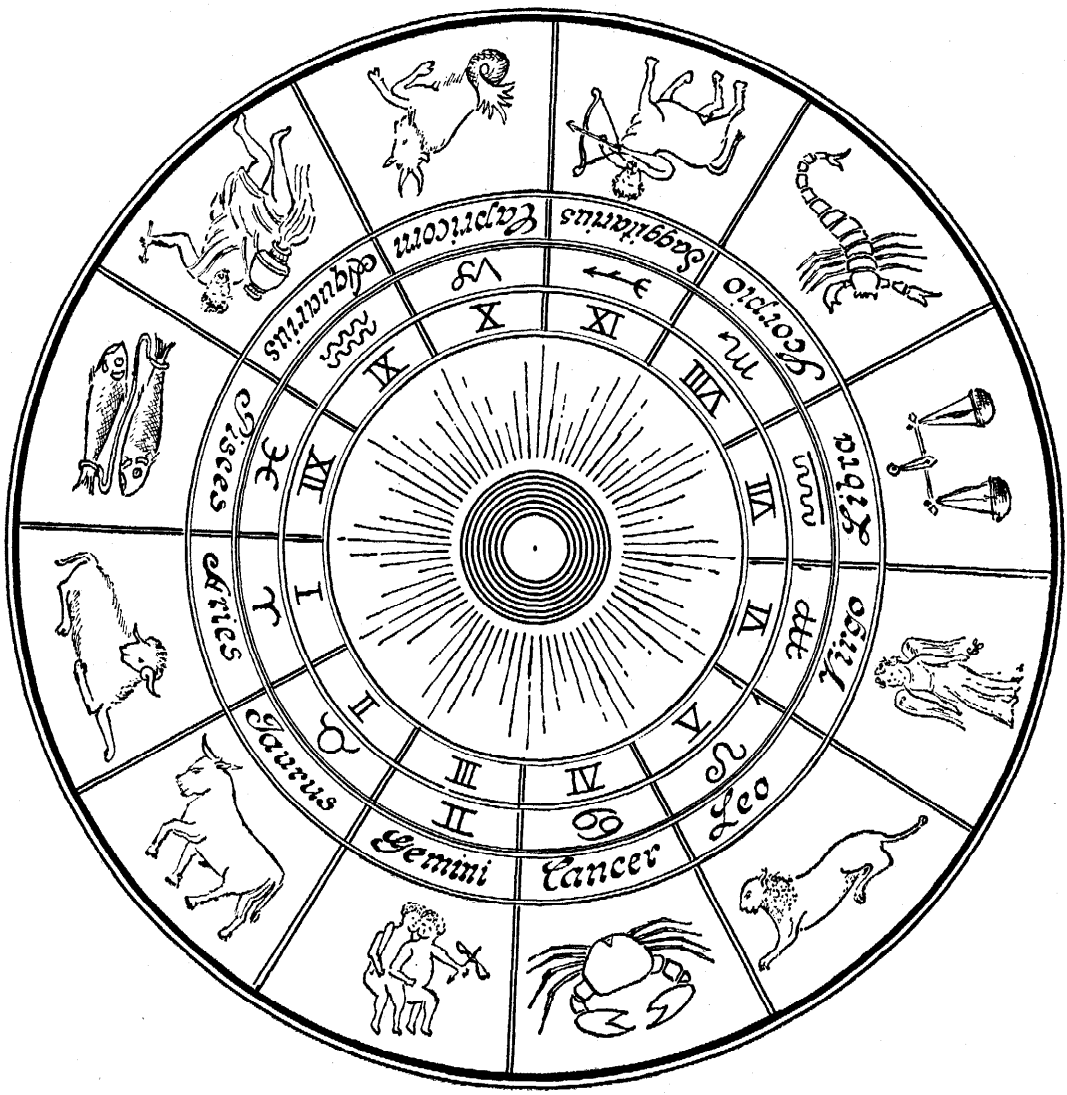
[21] See *Freemasonry Its Hidden Meaning*. Page 67.
[22] See *Freemasonry Its Hidden Meaning*. Page 65.
[23] See *Stellar Theology*. Chapter III. Page 24.

and the recital of their duties, containing the analogy in each instance to the Sun: the likening of the Worshipful Master to the Sun and Moon, even though the simile is inaccurate.[24] Again we have the two columns which derive, deviously, but never-the-less surely, from the Summer and Winter Solstices. And to supply the capstone of evidence, there is the point within the circle, ancient Egyptian symbol for the Sun and likewise the present day astronomical symbol for that great luminary.

The zodiac is divided into twelve equal parts, and to each is allotted a "sign." These signs are first grouped in three divisions—the Cardinal, the Fixed, and the Common signs, each group consisting of four signs. "This division is apparently founded upon the ancient Chaldean doctrine that the Lord of the Zodiac, or Grand Man, functioned through a spiritual triad called the Father, the Power, and the Mind. Thus the cardinal signs are the Fathers, the fixed signs are the Powers, and the common signs are the Minds, resulting in the triplicities of the elements, each of which is composed of the trinity of a Father, a Power, and a Mind." [25] Modern astrology has not progressed far enough to understand or analyze the

[24] See detailed explanation in *Freemasonry Its Hidden Meaning*. Page 144.

[25] *Astrological Keywords*. Page 34.



THE ZODIAC

Showing the ancient illustrations of the signs and their designating symbols. (Krieger)

three spiritual bodies. The frequent references to them by the ancients indicates they possessed a thorough knowledge of them, their functions and significance, but we have not yet rediscovered their esoteric implications and, one might add, application. They would come into play in "spiritual astrology," and the chart would need be prepared after the Copernican or heliocentric theory rather than the Ptolemaic system commonly employed.

These signs are likewise designated by the four elements, therefore there is of necessity three signs in each of four divisions. These four divisions are:

EARTHY	Taurus	Virgo	Capricorn
FIERY	Aries	Leo	Sagittarius
WATERY	Cancer	Scorpio	Pisces
AIRY	Gemini	Libra	Aquarius

The signs are so spaced around the circle of the zodiac that a line drawn from one of the Cardinal, Fixed and Common signs to the second like sign, thence to the third like sign, then to the fourth, and back to the first, will produce a geometrical figure of three squares within a circle whose angles form a twelve-pointed star. Each square is therefore composed of one sign each of the four elements. Four equilateral triangles may also be formed within the zodiacal circle by drawing a line from one to another

of the three signs of the four elemental groups; [26] that is, connect each of the three fiery signs, each of the airy signs, each of the earthy signs and each of the watery signs.[27]

The square and triangle are ancient symbols and are occultly explained by the ancient thesis that man has seven vehicles or bodies.[28] Four of these bodies are classified as "material" and three as "spiritual." Each body is credited with its own rate of vibration,

[26] See Plate I.

[27] For the benefit of the Masonic student not versed in astrology a review of the origin and meaning of the zodiacal signs might appear to be in order. Such a task, however, is entirely beyond the scope of this volume. There are many good books devoted exclusively to the subject. The reader desirous of more detail is referred to the volumes of Manly Hall and Max Heindel listed in the bibliography.

[28] "The oldest and best preserved gospel of the Gnostics is *PISTIS SOPHIA*.*** According to this extraordinary piece of religious literature, the human Entity is the Septenary ray from the One, just as our school teaches. It is composed of seven elements, four of which are borrowed from the four Kabalistical manifested worlds. Thus, 'from Asiah it gets the Nephesh or seat of the physical appetites (vital breath, also); from Jetzirah, the Ruach, or seat of the passions (?!); from Briah, the Neshamah, and from Aziluth, it obtains the Chaiah or principle of spiritual life.' This looks like an adaption of the Platonic theory of the Soul's obtaining its respective faculties from the Planets in its downward progress through their Spheres." *

* "We may here point out that they (the seven planets) are in truth the Sephiroth (emanations) of the Kabalists; the 'seven gifts of the Holy Ghost' in the Christian system; and in a mystical sense, the seven children or sons of Devaki killed before the birth of Krishna by Kansa. Our seven principles symbolize all of these. We have to part or separate from them before we reach the Krishna or Christ-state, that of Jivan-mukta, and center ourselves entirely in the highest. The Seventh or the One." [29]

[29] *The Secret Doctrine.* Vol. II: page 604.

peculiar unto itself (the varying rates of vibration accounting for the differences between the bodies), beginning with the lowest rate of vibration, that of the physical or "dense" body. Ascending the scale the next is the vital or "etheric" body; next the emotional or "desire" body, and fourth the "mental" body. It is to be noted that the mental body is INCLUDED among the "material" bodies. It is the link between the lower three material bodies and the three spiritual bodies. It is the mirror which reflects the outer world and enables the ego to transmit its orders to the three lowest bodies in the scale. Of the three spiritual bodies the lowest in the scale is the "human spirit," next the "life spirit" and the highest the "divine spirit." Reversed in order they are the "Fathers, Powers, and Minds" mentioned by Manly Hall whom we previously quoted.

Mention has been made of the Biblical representation of man as composed of Body, Soul, and Spirit. This account of man's three-fold composition is not necessarily contradictory of the ancient seven-fold concept, but rather, one might say, an abbreviation thereof. The Bible groups the three lowest material bodies in one classification as "Body." As the mental body differs both in composition (rate of vibration) and function, it is separated from the other three material bodies and called "Soul." The three spiritual

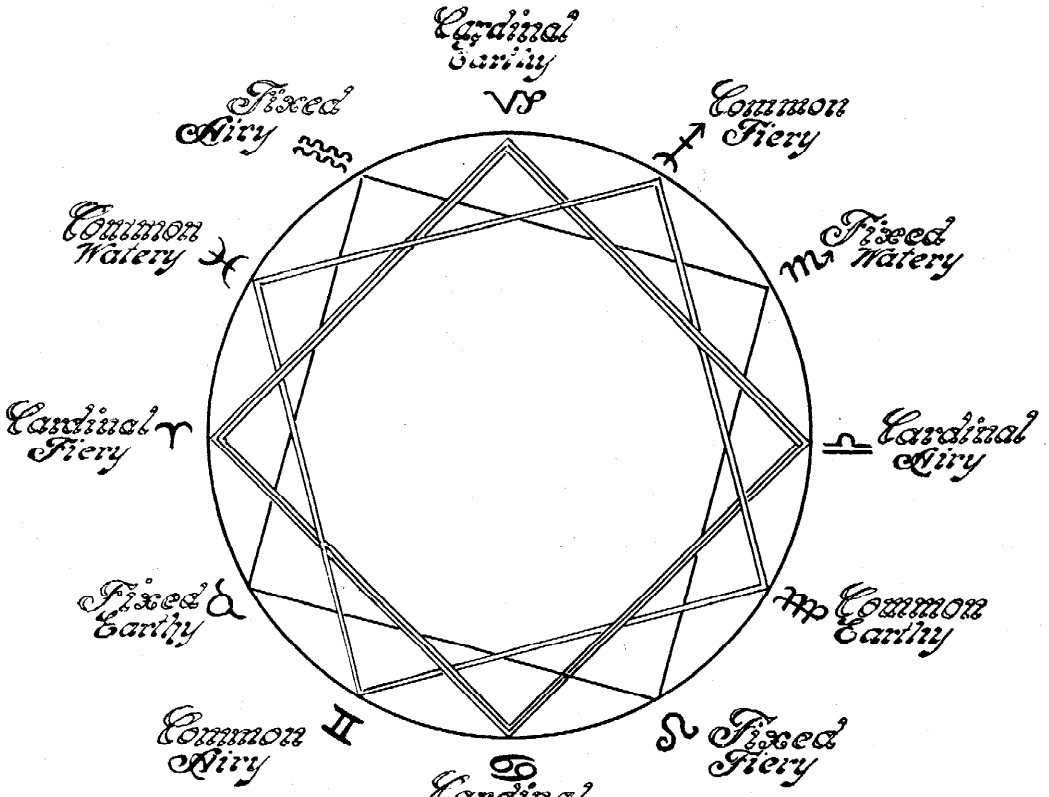


FIGURE. 1.

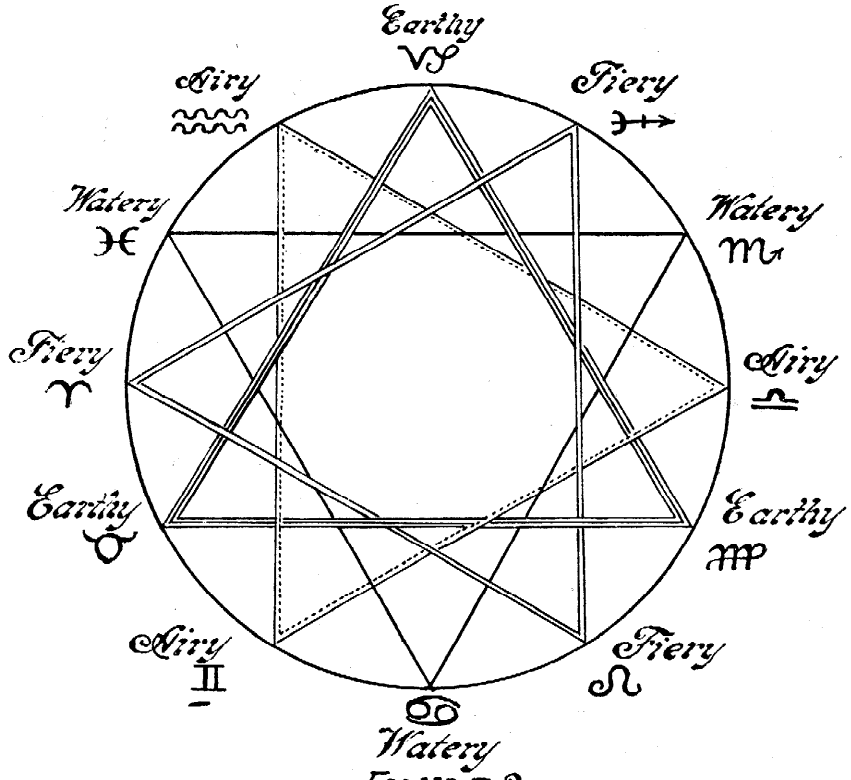


FIGURE. 2.

PLATE I.

bodies are not differentiated and collectively are referred to as "Spirit." [30]

With this explanation of the seven bodies of man we begin to focus some light upon the Masonic apron. In ancient symbology the three spiritual bodies are indicated by a triangle, and as the flap of the apron is triangular we discover it to be the symbol of the spiritual bodies. The square portion of the apron (and to be correct symbolically, the apron *SHOULD* be square) [31] is representative of the four material bodies. As worn by the Entered Apprentice the apron presents the appearance of a triangle above a square. This symbology informs that the spiritual is hovering over the material but has not yet entered therein. This is the "molded" form of man into whose nostrils God is *about* to breathe the breath of life. The Fellow-Craft's apron indicates the descent of spirit into matter, for on viewing it we behold a triangle *within* a square.[32] The Master's apron when properly worn

[30] See *Freemasonry Its Hidden Meaning.* Page 46.

[31] We appreciate the fact that the apron of Masonry was not always square. Early aprons were patterned after the utilitarian apron of the operative mason, which actually "prevented soiling the clothing." In the late eighteenth and early nineteenth centuries elaborate aprons were worn on which were embroidered the various emblems of the Craft. Apparently those conversant with the deeper meaning of the apron gradually impressed their ideas on the various Grand Jurisdictions and today our plain white lambskin apron is truly symbolic.

[32] Some few jurisdictions reverse the order of wearing the apron by the Master Mason and the Fellow-craft by having the latter wear his

TRIANGULAR APRON OF THE EGYPTIAN MYSTERIES

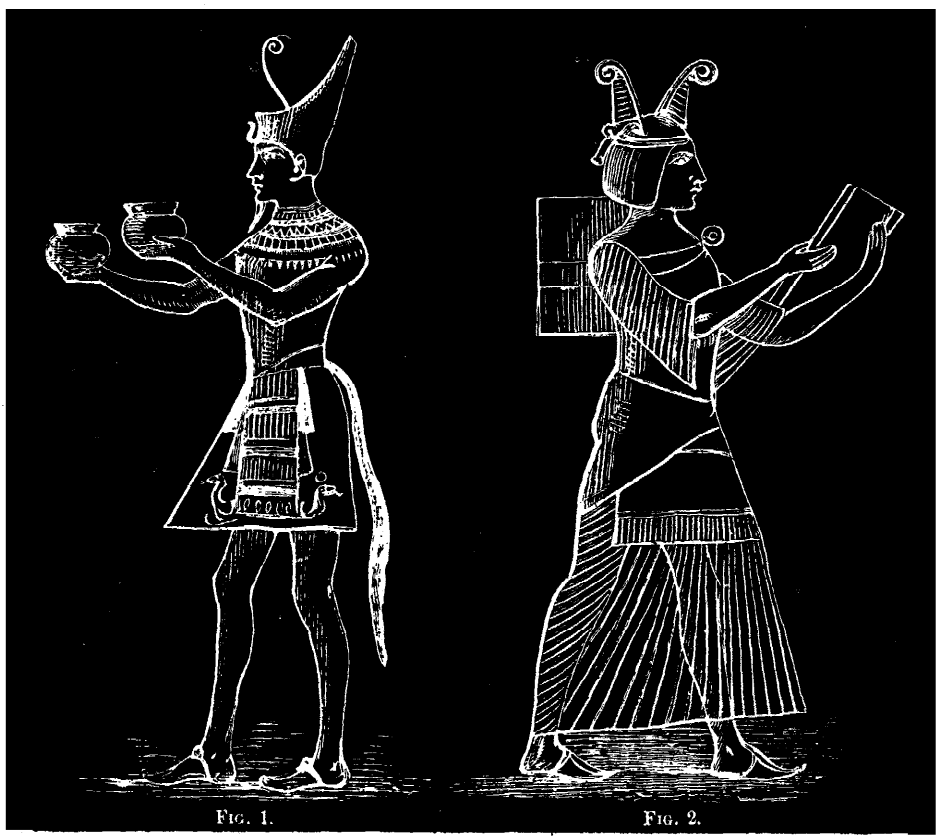
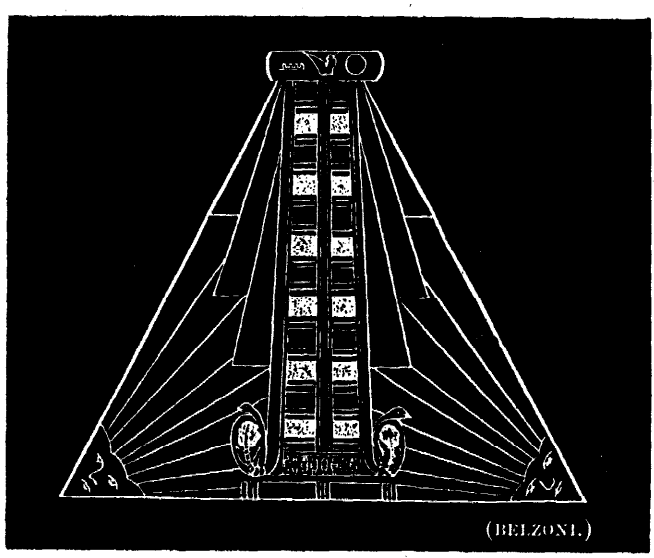


FIG. 1. FIG. 2.

"Figure 1 shows the Pharaoh, Rameses the Great offering cups of wine in the temple (B.C. 1322)."

"Figure 2 The Hierogrammat, or sacred scribe. It will be observed that an apron is part of the regalia, each of a different pattern, according to their rank and office."



"Figure 3 The apron of the Mysteries was of a *triangular* form." Illustrations and notes from *Stellar Theology and Masonic Astronomy.*

(with one corner turned up) is but a triangle.[33] It symbolizes the final effacement of the square, symbol of the material; the ultimate triumph of the spiritual; the release of the Spiritual Man from his "tomb of matter," (see plate V) and the objective of the Master Mason finally achieved.[34]

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apron with the corner turned up. They offer the "rational" explanation that worn thus it forms a pocket in which the Fellow-craft may carry his "working tools." If our understanding of the occult symbology is correct, and if it is the idea to progress toward the triangular apron of the Egyptian Mysteries, then the sequence of the positions as stated above is to be preferred.

[33] Many Egyptian tombs and monuments picture the ancient Egyptians garbed in the triangular apron. See illustrations.

[34] See *The Royal Arch Its Hidden Meaning*. Chapter VI Occult Symbology.

CHAPTER IV

Nomenclature

IN any attempt to inquire into the esoteric meaning of the Bible too great emphasis cannot be placed upon the necessity of a thorough understanding of its nomenclature. Names, to the ancients, were of the utmost significance; they were never bestowed casually or thoughtlessly. The first crude hieroglyphics were actually pictures of the "things" for which they stood. The Hebrew letter "aleph" means "the head of an ox. The conventional printed "aleph" is א, but its evolution can be traced from a hieroglyph, which, while crudely formed, is quite obviously intended for the head of an ox. Similarly, the Hebrew letter "shin" which means "tooth"; the printed "shin" is ש, the ancient hieroglyph for "shin" has an even greater resemblance to a molar tooth.

The Bible employs three different techniques of using names to convey its meanings. There is also the method of concealing an esoteric import beneath a word or name, which, when understood, reveals a far

more recondite meaning than a literal interpretation of the phrase or passage. An example of the latter of especial interest to the Masonic student is in connection with the name "Tubalcain." He is described as "an instructor of every artificer in brass and iron."[1] The Hebrew word "Tubalcain" means—"smith of metals." This is an adequate explanation, and suggests nothing of a hidden nature until it is discovered that the metals "brass and iron" have peculiar significance.

Gold, being the color of the Sun, was considered a sacred metal by the ancients; as such it came to be used as a symbol of the spiritual. Brass, being similar in appearance to gold, and more plentiful then as now, was frequently substituted for gold, and so partook of the same symbolical significance. Some time in the dim past the ancients apparently had knowledge of the atomic structure of metals and attributed their various densities to their different rates of vibration. Iron, being a coarse metal and low in the vibratory scale, was used to symbolize the material which was regarded as "below" the spiritual.[2] Thus

[1] Genesis IV: 22.

[2] "This reference to iron is better understood by referring to *The Rosicrucian Cosmo-Conception,* by Max Heindel: 'Iron is in reality the basis of separate existence. Without iron the red, heat giving blood would be an impossibility, and the Ego could have no hold in the body. When red blood developed—in the latter part of the Lemurian Epoch—the body became upright, and the time had come when the Ego could

it is seen the Bible under the "veil of allegory" is informing that Tubalcain was an instructor of every artificer on both the material and the spiritual planes.[3] that he was an "instructor" indicates his skill far surpassed that of others, and just as the term "inventor" is used in connection with "his brother Jubal," "the inventor of music," so Tubalcain may be said to be the "inventor" or the first SELF CONSCIOUS MAN

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begin to dwell within the body and control it.' Hence it is apparent that 'Iron' symbolizes the physical." See *Freemasonry Its Hidden Meaning*, page 152.

[3] In relating the miraculous escape of the "Five Monks" who became the "Five Ancestors" or Founders of the Hung Society their ritual states. "As they ceased praying the two genii, Chu-Kwang, and Chu-Kai, appeared before them, seated on the end of a cloud, and, pointing with their fingers, cried, 'Hasten.' The Monks saw a yellow and black cloud which changed before their eyes into a bridge of two planks, one of iron * and the other of brass. When the soldiers came to the spot they saw nothing, neither was there any bridge, only the open ocean."

* "It may as well be said at once that it (the bridge) belongs to the world beyond the grave. It is worth noting that the account of the harrowing of Hell given in the apocryphal Gospel of Nicodemus, states that Christ broke down the gates of *iron* and *brass*. The similarity between the color of the cloud and the bridge should be noted." *The Hung Society*. Vol. I: page 38.

Here is the same symbology of "iron and brass"—the material and the spiritual. It is of extreme interest that we find it in both the ancient Jewish and ancient Chinese. How rich is our Masonic heritage of symbology and how negligent of our wealth have we modern Masons grown.

"The Western Aryans had, every nation and tribe, like their Eastern brethren of the Fifth Race (ours), their GOLDEN and their IRON ages, their period of comparative irresponsibility, or the Satya (unconditioned reality) age of purity, while now, several of them have reached their Iron Age, the Kali-Yuga, an age Black with Horrors." *The Secret Doctrine*. Vol. I: page 645.

to become cognizant of the spiritual and develop the skill of "working" on BOTH the material and the spiritual planes.

The statement that Hiram Abiff was "cunning to work all works in Brass" [4] can similarly be construed. Hiram is being described as a skillful worker on the spiritual plane.[5] When the prominence of both these names, in the third degree, is considered, coupled with the fact that the Master's degree is the spiritual culmination of the Masonic initiation, definite progress has been achieved in drawing aside the veil of allegory which shrouds the Secret Doctrine.

Returning to the discussion of the three techniques enumerated: the first of these is the use of a name to describe a person, place or thing. In such instances the name is descriptive of the character of the individual; explanatory of the peculiarity of the place or the properties of the thing described. This technique is encountered in the narrative of Jacob's dream of the ladder reaching up to heaven. Upon awakening he declared, "surely the Lord is in this place," [6] and thereupon named it "Bethel," meaning "House of God."

The names of all of the children of Israel have def-

[4] I Kings VII: 14.

[5] For a more detailed explanation of the spiritual implication of Hiram see *Freemasonry Its Hidden Meaning*. Page 163.

[6] Genesis XXVIII: 16.

inite significance. In most instances the Bible relates the specific circumstances and adds: "Therefore he was called," etc. In some cases the explanation given is the *ENTIRE* reason; in others it is merely the *RATIONAL* explanation, and there is a hidden meaning in the name not apparent in the purported explanation.

Reuben and Joseph are two examples where the "rational" explanation offered in the Bible appears to be the sole reason for bestowing the names. Of Reuben the Bible states: "And when the Lord saw that Leah was hated, he opened her womb." [7] Upon the birth of her first-born Leah was overjoyed and named him "Reuben"—"to see a son" or "behold, a son." A very natural choice of name for a woman who had longed for a son and prayed God to bless her with one.

In view of the great desire of the ancients for offspring, especially sons, it is not difficult to understand the attitude of Rachel when we come to consider her case. She had failed to bear a son to her husband and had seen her sister and rival presenting him with sons. She prays God that she too may have a son, and upon

[7] Genesis XXIX: 31. The word "hated" conveys the wrong impression, according to Leeser—(commentary on this verse in his translation of the Bible)—"This means, not absolutely hated, but neglected, less loved than the other." In another connection it is stated "Jacob *LOVED* Rachel"; perhaps this is an intentional "allegorical" exaggeration for the sake of emphasis.

his birth she names him "Joseph"— "He will add" or "God will add." Thus she expresses her gratitude and her faith in God who answered her prayer, faith that he will "add" yet other sons to her.

Other examples of the descriptive name connected with the incident of birth are the names of Jacob and Esau. The Bible recites: "And when her (Rebekah's) days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob."[8] Both names are descriptive of appearance or an event. Esau is described as "red, all over like an hairy garment." His name is doubly descriptive.[9]

[8] Genesis XXV: 24, 25, 26. Jacob means "Taking hold of the heel, also supplanter, layer of snares." Note, the "taking hold of the heel" describes the circumstances of birth whereas the "supplanter, layer of snares" is apparently prophetic. This meaning may well have been attributed, after the fact, rather than to have had such connotation at the time the name was given the infant Jacob. We have a modern example of such usage in the name "Quisling" to describe a despicable traitor. The name had no such original meaning, but came to have the connotation after one by that name became notorious for his traitorous conduct.

[9] There seems to be some confusion in the Bible regarding Esau's name. In some places he is called "Edom" and his descendents are called "Edomites." Adam in Hebrew is אדם. Edom is אדם. It is to be noted they are the same. The difference is in the pronunciation which can be indicated only by the vowel markings. Both mean "red—ruddy." Adam, finally through usage, assumes somewhat the nature of a proper

The second use of nomenclature is the *"new name"* given or adopted when, because of change in circumstance or even character of the individual, the old name is no longer descriptive. Jacob's name was changed by God Himself: "And he said unto him, what is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." [10] "Israel" ישראל or "Yisrael"—שר "sar," "prince" and אל "El,"—"God." Here the name is changed to describe a change in the character of the individual. Likewise the significance of the "new name" is not apparent, in its entirety. In another passage in the Bible "Israel" is interpreted: "one who has a pure heart." Jesus describes

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name and is applied to the first man. However, in that sense it may well likewise mean the human race for, preceded by בן—"son," it becomes בן אדם "son of man," used in the sense of "human being" in contradistinction to the New Testament term "Son of God."

Esau may be termed a nick-name as well as a truly descriptive name, as the nick-name "shorty" is applied to a short man, or "fatty" to one who is obese. These are descriptive of the physical make-up but also carry an implication of derision. Esau may have originally been used in this sense as descriptive of a rough, ruddy, hairy individual, but it appears that in the Bible the name is used with the individual, while the other name "Edom" is more generally used with regard to his posterity.

[10] Genesis XXXII: 27, 28. The above is quoted from the King James version. Leeser renders it the same, for all practical purposes, but adds in a footnote that the modern version renders; "for thou hast striven for the mastery with divine beings (angels) and with men, and hast conquered."

Nathanael as "behold an Israelite indeed, in whom is no guile!" [11] Both these latter are descriptive rather than interpretative and obviously a "prince of God" may be described as of a "pure heart" and "without guile." However, there is in addition to all this a *hidden* meaning concealed in the syllables of "Israel" which is not pertinent to the view we are here stressing and which is discussed in another connection.[12]

As of Jacob's name, the same is true of Abraham, he has been known as "Abram"—"father of elevation." God appeared unto him and promised to make him the "father of many nations." [13] Abram was informed: "Neither shall thy name anymore be called Abram, but thy name shall be Abraham." [13] There is deeper significance to the change of name than is recounted in the verse quoted, but the point desired to be illustrated here is the changing of the name to describe his new character as "father of many nations." Abraham literally means: "father of a multitude."

The practice of changing names was not confined to the Jews. It was in vogue among the Egyptians from whom the Jews doubtless acquired the custom during their long sojourn in that land. Pharaoh changed Joseph's name to "Zaphnath-paaneah." To

[11] John I: 47.
[12] See page 96.
[13] Genesis XVII: 5.

Pharaoh, the Hebrew name "Joseph"—"He will add" had no especial significance. He desired a name descriptive of what the man, Joseph, meant to him. Some authorities claim the name is Hebrew and means "revealer of secret things," referring to Joseph's interpretation of Pharaoh's dreams. Other equally qualified Hebrew scholars contend the name is not Hebrew but Egyptian and means "savior of the world," or "savior of the century." These latter are equally descriptive of Joseph in his role of administrator of food, but regardless of which translation one prefers, and aside from whether the name is Hebrew or Egyptian, there is present the practice of changing a name to better describe an individual.

If further evidence is required to substantiate the Egyptian origin of this custom, it is readily at hand in an incident of purely Egyptian history, entirely apart from the Bible or any connection with the Jews. The Pharaoh Amenhotep IV is credited with being the founder of the monotheistic religion and worship of Aton. He banned all worship of other gods and especially that of Amon, even effacing Amon's name from all tombs and monuments. He changed his own name from "Amenhotep"—"Amon rests" to "Ikhnaton"—"Spirit of Aton." [14]

[14] Translation from the Egyptian after James H. Breasted. For detailed account see *A History of Egypt.* Page 363.

The third category is by far the most important. It is the new name which is also the "Secret Name." Frazer, writing of the tabooed names among the ancients as well as present-day savage tribes says: "In fact, primitive man regards his name as a vital portion of himself and takes care of it accordingly." [15] It was feared that magic could be invoked against an individual through a knowledge of his true name, therefore among the ancients and in many savage tribes an individual had two names. One, the name by which he was generally known, the other, his real or true name which was kept secret, and which was usually descriptive of the individual. Frazer also notes the Egyptian influence on this "superstition" as he labels it, for he says even the Egyptians with their advanced civilization gave each child two names. "They were known respectively as the true name and the good name, or the great name and the little name; and while the good or little name was made public, the true or great name appears to have been carefully concealed." [16]

That the Bible is a "Divine Revelation" is denied by some modern Bible critics. Conceding the more highly attained civilization of the Egyptian and the

[15] *The Golden Bough.* Page 244.
[16] *Ibid.* Page 245.

Jews, the adherents of this school advance the theory that the secret name concept is a carry-over of primitive superstitions. One need not necessarily be a fundamentalist to decline to accept this thesis. It is not a matter of superstition that the new name as used symbolically in the Bible is at times likewise a secret name. Therein the new name without exception carries spiritual implication, and it is not so much *KEPT* secret as it *REMAINS* secret for lack of knowledge to understand. The recipient of the new name has achieved a certain spiritual attainment of which the new name is descriptive. Even when the name itself is known, it cannot be comprehended by another unless that other one has made similar spiritual progress.[17] To this extent the name is secret to all who cannot understand its meaning. Jacob's new name "Israel" is a secret name, yet it is very plainly revealed, even his children being called children of "Israel." It is secret for the reason that the explanation given—that he has become a prince of God—is far from being the *ENTIRE* reason for the change,

[17] I Corinthians II: 14. "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." This is strong corroboration of our statement from a source the Mason is taught to "with reverence study." Paul's "Natural Man"—the material, physical man—is he who is without spiritual experience, and to him things spiritual "ARE FOOLISHNESS—neither can he know them."

and does not reveal the true significance of the new name.[18]

In another instance the new, secret name is not even mentioned: "and the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." [19] This is prophetic of a new condition under which the "old name" shall no longer be descriptive, therefore the Lord himself shall bestow the new name. "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." [20] Yet again: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: [21] and I will write upon him the name of my God, and the name of the city of my

[18] See page 96.

[19] Isaiah LXII: 2.

[20] Revelation II: 17.

[21] This passage is one of the outstanding and most obvious references to reincarnation left in the Bible (we use the word "left" advisedly, as there is evidence to indicate that most references to reincarnation have been studiously deleted). It is worded almost verbatim in the language of some of the Eastern Sacred Books: "He shall go no more out," *i.e.*, go no more out into the material—no more incarnate. This has reference to one who has completed his "rounds," achieved the spiritual realization of "Nirvana," and therefore freed from the "wheel."

God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." [22] In these several instances the new and secret name describes a newly attained state of being, the spiritual. Old names, being descriptive of material things, are inadequate. A new name is imperative as a new description of the individual, and it will be secret in the sense that all things are secret of which we are ignorant, whether kept from us by another, or hidden from us by our own inability to comprehend.

In the Bible, inextricably bound up in the idea of a secret name is the Ineffable Name of Deity. Spelled with the Hebrew characters יהוה (which are all consonants) the Jews were forbidden to pronounce יהוה.

This concept, likewise very obviously was derived from the Egyptians, for Frazer tells us: "Nowhere was this crude conception of the secrecy and magical virtue of the divine name more firmly held or more fully developed than in ancient Egypt, where the superstitions of a dateless past were embalmed in the hearts of the people hardly less effectually than the bodies of cats and crocodiles and the rest of the divine menagerie in their rock-cut tombs. The conception is well illustrated by a story which tells how the

[22] Revelation III: 12.

subtle Isis wormed his secret name from Ra, the great Egyptian god of the sun." [23]

Frazer is writing factually and can be referring only to the masses of the Egyptians, for it is a well established fact that such superstitions were not believed by the learned priests and initiates of the Egyptian Mysteries. Briefly, the story to which he alludes is as follows:

Isis longs for the power which will be hers if she can discover the secret name of Ra. She takes some of the god's spittle and mixes it with earth, molding the resultant mud into a serpent, which she places in the path along which Ra will walk. The serpent stings him and, being poisoned, Ra calls all the gods and goddesses to him and says: "I am a prince, the son of a prince, the divine seed of a god. My father devised my name; my father and my mother gave me my name, and it has remained hidden in my body since my birth [24] that no magician might have power over me."

This conversation between the gods continues for a time during which Ra's poisoned condition deteriorates. Isis entreats Ra to tell her his true name, saying: "Tell me thy name, divine father, for the man

[23] *The Golden Bough*. Page 260.

[24] May this not mean that the *characteristics* which suggested the name were "hidden in the body" from birth, and a part of him?

shall live who is called by his name." Finally Ra replies: "I consent that Isis shall search into me that my name shall pass from my breast into hers." Whereupon Isis extracts the true name from Ra's breast and addressing him by that secret name orders the poison to depart. Ra is immediately restored to health and Isis is the possessor of the secret name and with it the magical powers such possession bestows.

With a realization of the historically proven fact of a long sojourn by the Jews in Egypt, at some time, even though authorities are not agreed on the exact date, and the opportunity thus given them to become familiar with the Egyptian allegories such as the one just related, there can remain little doubt as to the origin of many of the allegories and traditions of the Jews, particularly the concept of the hidden name of Deity.

From India comes yet another hypothesis in connection with the secret name of Deity which must be considered. Man with his finite mind cannot comprehend the Infinite, hence he cannot *"name"* God, that is, he canot apply a descriptive name to something he cannot understand. Being thus unable to describe God, the Supreme Deity remains nameless.

There is an ancient Jewish tradition that Moses was given the true name of God at the burning bush. "And God said unto Moses, I am that I am: and He

said, thus shalt thou say unto the Children of Israel, I am hath sent me unto you." [25] This is a poor attempt at literal translation. In the original Hebrew God is quoted as saying: "And God said unto Moses יהוה and He said, thus shalt thou say unto the Children of Israel, יהוה hath sent me unto you."

In his direct translation of the Bible from Hebrew into English Rabbi Isaac Leeser translates this passage: "And God said unto Moses I WILL BE THAT I WILL BE: thus shalt thou say unto the Children of Israel, I WILL BE hath sent me unto you." Actually the word is nothing but the future tense, first person singular, of the verb "to be." Thus the Lord announced himself to Moses as the Being WHO WAS, WHO IS, AND WHO WILL BE—THE ETERNAL!

It is written "And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah [26] was I not

[25] Exodus III: 14.

[26] Carus, commenting on the name "Jehovah," states: "Since the name 'Yahveh' was always read 'Adonai,' the three vowels of 'Ad-on-ai' (shortness of vowel as ĕ, then ō and finally the broad a) were written under the ineffable tetragram, which produced the form יהוה: resulting among people unacquainted with Hebrew traditions in the monstrous combination of the word 'Jehovah.' This queer word formation is of comparatively recent origin, for it does not occur anywhere before the Reformation, and was invented in the sixteenth century by Protestant Bible translators who knew enough Hebrew to read the letters as

known to them." [27] This is likewise a deficient translation which robs the passage of its underlying meaning. The original Hebrew does not state *"God* Almighty." In fact there is no such term for Deity in the Hebrew language. The Hebrew word which is translated "God Almighty" is שדי "Shaddai," meaning "most powerful" or simply "almighty" (which in finality is one and the same thing), and carries the implication of "hovering over." Thus God informed Moses that the Patriarchs knew Him only as a "most powerful" presence "hovering over" them, and were unacquainted with His attributes inferred by the new name יהוה. This is corroborated by Rabbi Leeser.[28]

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they were written, but not enough to understand the meaning, origin and history of the word." *

* *The Story of Samson.* Page 61.

[27] Exodus VI: 2.

[28] Commentary in Leeser's translation on Exodus VI: 2 and 3: "Aben Ezra supplies here, 'alone,' meaning, sometimes it was as the Almighty, while at others as the Eternal, that God spoke to the patriarchs. Jonathan says, 'and by my name, the Lord, through the evident appearance of my glory (see Numbers XII: 6.) * I became not known to them.' Perhaps it may mean, however, that God made himself known to the patriarchs as the Ruler of all things, but not as the Merciful and sure Rewarder of all deeds: they might have recognized Him so from his bounties; but now this knowledge was *BESTOWED* on mankind as a new source of hope and confidence."

* Commentary on Numbers XII: 6. "And he said, Hear now my words: If there be a prophet of your kind, I, the Lord, do make myself known unto him in a vision,** in a dream do I speak with him."

** "Marah, the feminine, denotes the indistinct, dreamlike perception, followed as it is by 'dream'; MAREH, however, the masculine,

With the pronouncement of this NEW NAME, containing a NEW DESCRIPTION of God, a new dispensation is ushered in. As Rabbi Leeser says: " * * * This knowledge BESTOWED on mankind a new source of hope and confidence."

Occult astrology concurs with this idea of "ushering in a new dispensation." It is the entrance of the Sun into the sign of Aries, the Celestial Lamb, at the vernal equinox. In the preceding cycle the Sun was in Taurus, the sign of the Bull. Thereunder, starting in Atlantis and continuing in Egypt, the Bull was worshipped. This is no longer to be, and the change is symbolized by the exodus of the Children of Israel from Egypt, the home-land of the worship of the Bull. This is discovered in the instructions given Moses by God for the guidance of the Children of Israel at the Passover. "Your *LAMB* shall be without blemish, a male of the first year * * * and the whole assembly of the congregation of Israel shall kill it in the evening.

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expresses the clear perception of Divine things. Arnheim translates, moreover, verse eight in this manner: 'To him I speak from mouth to mouth, and visibly, not in riddles, that he should see only an image of the Eternal,' conceiving the word לא 'not' to be understood before יביט; but the construction is too forced. תמונה given in our text, as in Genesis I: 26, with 'similitude' or 'likeness,' refers to the higher conception which Moses had of God's power, and of his government of the world; and is to be considered merely a continuation of the preceding 'and not in dark speeches,' which is, the indistinct perception which all prophets had of what they themselves foresaw and foretold, when compared with Moses."

And they shall take of the blood, and strike it on the two sideposts and on the upper doorpost of the houses, wherein they shall eat it." [29]

This is the origin of the Passover, the "ushering in" of the dispensation of the Lamb.[30] It is the beginning of a "NEW AGE" and a new conception of the Supreme Being. To the well informed Mason it will bring to mind that portion of the lecture of the Entered Apprentice,—"the lamb has, in all ages, been deemed an emblem of innocence; he, therefore who wears the LAMBSKIN as the badge of a Freemason is constantly reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into that Celestial Lodge above, where the Supreme Architect of the Universe presides." This is but a slightly different adaptation of the symbology of the lamb and has exactly the same meaning as the Passover has for the devout Jew, for to both Mason

[29] Exodus XII: parts of verses 5, 6, and 7.

[30] The era of the lamb should not be confused with the Christian era because of the frequent references to Jesus as the "LAMB OF GOD." Jesus and Christianity are of the piscean age under the sign of the Fishes—(Pisces). All the symbology of Christianity is connected with the Fish. Jesus called "fishermen" to be his disciples and told them he would make them "FISHERS OF MEN." The Bishop's mitre is in the form of a fish's head. The fish is a prominent emblem on early Christian tombs and in the catacombs. It is a curious fact, which may have some bearing on this symbology that the initial letters of the sentence, in Greek, "JESUS CHRIST SON OF GOD THE SAVIOR," spells F I S H—ΙΧΘΥΣ.

and Jew the "lamb" denotes the entrance into a new dispensation, and in each case it *SHOULD* symbolize a NEW CONCEPT OF GOD.

Even the similitude of a "New Name" for Deity is present. Regardless of any and all names by which the Supreme Being has previously been recognized, the candidate in Masonry for the first time in his life is introduced to the concept of God as—"THE SUPREME ARCHITECT OF THE UNIVERSE."

The Hebrew alphabet consists entirely of consonants; it has no vowels. It was after the Babylonian captivity that the vowel markings came into use, whereby the proper pronunciation of Hebrew words can be indicated in the written language. These marks are placed under (and in some instances, within or over) the consonant; and are called the "masoretic points." [31] In view of these circumstances

[31] "Masorah" means to "hand down" and originally referred to the work of preserving the traditional Biblical text. The punctuation or vocalization of the Biblical text was a continuation of the "Masorah." In this instance, according to the Universal Jewish Encyclopaedia, which is corroborated by Rabbinical authority, the Jews probably followed the example of the Syrians. The exact date when the masoretic points were adopted is not known. They are generally conceded to have been started after the return to Jerusalem from the Babylonian captivity, but they do not appear as a complete system of vowel and accent marks until the eighth century A.D. There are two forms, called the Tiberian or Western and the Babylonian or Eastern systems. That in common use in Europe and America is the Tiberian. Thus, as Masorah means "handing down" or "TRADITION," it is seen that the masoretic points are in reality indicating the "traditional" pronunciation of Hebrew words. As the

it is clear that no clue is contained in the mere consonants יהוה indicating their original pronunciation.

Beyond the account in the Bible, Jewish tradition has much to say of God's instructions to Moses relative to His True Name, which is said to have been communicated to Moses at the time God called him to deliver the Israelites from the Egyptians. According to this tradition Moses was instructed to transmit the correct pronunciation of the word יהוה to Aaron, who was appointed High Priest. Thenceforth each High Priest, presumably, intuitively knowing when his life was nearing its end, was to communicate the correct pronunciation of the Sacred Name to his eldest son, who would succeed him in office.

Once each year on Yom Kippur (day of atonement) the High Priest entered the Holy of Holies and there uttered the Sacred Name of Deity. The congregation of Israel, assembled in the outer courts of the Temple, knew the exact moment the Sacred and Secret Name was pronounced, for so powerful was the effect that the very earth trembled as though an earthquake had occurred.

Both the Bible and tradition agree that the sins of the people, their priests and king were so continuous

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legendary loss of the correct pronunciation of יהוה befell the Jews at the destruction of Solomon's Temple and BEFORE THE USE OF MASORETIC POINTS, the "traditional" pronunciation could not have survived *in written form.*

and trying of God's patience that finally: "The wrath of the Lord arose against His people, till there was no remedy. Therefore He brought upon them the king of the Chaldees who slew their young men with the sword in the house of their sanctuary * * * *." [32] Among the slain was the then High Priest, slain so suddenly that he was unable to communicate the "word," and the correct pronunciation was thus lost, nor has it EVER been recovered. Our present attempt to pronounce יהוה "Jehovah," is shown to be erroneous by the scholarly comments of Carus previously quoted.[33]

As we proceed the importance of names will become increasingly evident. Their meanings will have the utmost influence on the interpretations offered as to the symbology of the Bible. Even in the study of the significance of the Patriarchs it will be discovered that their names are secretly descriptive of their symbolic significance.

[32] II Chronicles XXXVI: 16, 17.
[33] See footnote page 62.

CHAPTER V

The Veil of Allegory

THE first chapter of Genesis recites the creation of the material universe; the advent of man in his material, physical body, and the acquisition of the consciousness of himself as a separate and distinct entity. Thereafter man became aware of his spiritual attributes. He did not ACQUIRE those attributes, for they were latent within him from his very first incarnation. He but ACQUIRED THE CONSCIOUSNESS of them. This is the end of man's INVOLUNTARY EVOLUTION and the beginning of his conscious and intelligent cooperation with Universal Law in furthering his continuing evolution.

This evolution is concealed behind a veil of allegory in the history of the Patriarchs, and is illustrated by symbols—their names and the description of their characteristics and personalities—which when properly understood reveal that for which the symbology is intended. It is the revelation of the three-fold, complete man, the final work of *involuntary* evolu-

tion. The voluntary evolution referred to in the preceding paragraph begins with the COMPLETE MAN'S cognizance of Universal Law, some faint knowledge of the operation of that Law, and his compliance and cooperation therewith. This Biblical recital begins "on the level" of the material, as does the first degree of Freemasonry. It describes the addition and growth of the psychical, as does the second degree of Freemasonry, which thereby concurs with the Bible; then the acquisition of the consciousness of the existence of that which we term the "spiritual."

It brings man to the position where he is capable of an understanding of the Law and then instructs him how to proceed in the application of the Law to his own evolution. It shows him how to proceed to DO FOR HIMSELF, consciously and voluntarily, that which HAD PREVIOUSLY BEEN DONE FOR HIM, by the law of evolution, during the period of his development when he was ignorant of the very existence of such a law. (Before the Lodge prayed for you, now you must pray for yourself.) Exactly as in the Masonic teaching, which is taken therefrom, it is discovered that a "substitute" is given, that the "true" is NEVER divulged, and that each individual is left to "DISCOVER THE RIGHT" for himself; to work out his own destiny, having been furnished with all the necessary clues whereby he may pursue

his quest. This means he must THINK, and we add, quoting from an ancient Masonic degree: "IF HE *CAN* THINK"—for the Law is STRICTLY IMPERSONAL.

To unveil this mystery and delve into the "unknown content" we shall adopt the technique of psycho-analysis. There is a distinction, however, which must be kept in mind. In the case of the individual the unconscious content is the result of inhibition of thoughts distasteful to the objective mind and which, having been refused conscious recognition, are suppressed beneath the surface of consciousness. Herein is not so much "unconscious repression" as an INTENTIONAL and consummately skilful concealment of the facts. This concealment is for two definite purposes.

Firstly: That the *UN*worthy and *UN*qualified may not come into possession of the Divine knowledge which might be used for selfish and evil purposes detrimental to the welfare of humanity in general and the individual in particular. Knowledge is power, and until man attains the moral rectitude and spiritual growth whereby he acquires WISDOM as well as KNOWLEDGE, power is a dangerous thing to entrust to his keeping. If one is inclined to question this ancient precept he has but to recall the recent wars and the present chaotic condition of the world.

Power-drunk men in command of scientific knowledge and utterly devoid of ethics, moral responsibility, or love of humanity, used that knowledge in an attempt to enslave the entire world. Only by the grace of God, and the phrase is used advisedly, were they prevented from accomplishing their purpose. It is a sad commentary on man that fruition of so much of his technical advancement has come under the stress of war and for destructive rather than constructive purposes.

Secondly: That the "WORTHY AND WELL QUALIFIED," by their very search for that which is lost, "DULY AND TRULY" prepare themselves to benefit the more through its discovery, if and when they make the discovery of their own free will and accord and by THEIR INDIVIDUAL EFFORT.

This esoteric teaching is so carefully concealed that the casual reader is not even aware of its existence, let alone concealment. Only when it is recognized that the Biblical narrative contains deeper significance than is apparent on the surface is it realized that the ancients buried an entire SECRET DOCTRINE beneath an apparent recital of history. Once the key is discovered and the door unlocked one is struck with admiration of the genius of those capable of such an achievement. Hidden beneath this narrative, be it factual history or the figment of the imag-

ination, is a startling revelation of the working of Universal Law, consistent with and in keeping with the known facts of nature as modern material science has revealed them. This narrative is so logical that it should convince the open minded investigator that these ancient philosophers knew far more of the origin and early development of the race than do we moderns.

One point must be constantly borne in mind in a study of the "GREAT LIGHT." The Old Testament is allegory, history, nomenclature and numerology, combined and entwined. No warning is sounded when media used to conceal or reveal the truth, as the case may be, are changed. Also, it contains innumerable astrological references which cannot be understood in any other light. To a great extent the Old Testament is an exposition of the negative aspects of Universal Law. The "cause and effect," the "eye for an eye and tooth for a tooth," [1] of Karmic Law and Action. It explains how *NOT* to live, and recites the

[1] This expression is generally misinterpreted. At no time did the Jews literally interpret it to mean to put out the eye of him who had put out the eye of another, or cut off the arm of one who caused another to lose an arm. Following is comment by Leeser on chapter XXI: verse 24 of Exodus. "According to the laws as executed in Israel, (see *Baba Kama* VIII-1), this injunction was understood as applying merely to make restitution in money for injury inflicted. That this exposition is strictly conformable to the sacred text can be proved from the passage, Numbers XXXV: 31, 'And ye shall not take a ransom for the life of a murderer who is guilty of death,' which clearly means 'from a murderer

effects of violation of Law. It contains far more "thou shalt nots" than "thou shalts." It applies to the material and mental; (exoterically) it is instruction for the Entered Apprentice and the Fellowcraft, it is PREPARATORY to the third degree.

The advent of the "EXAMPLE," the "PROTOTYPE" or the "MASTER," [2] changes all of this. The New Testament contains instructions on the spiritual plane. Herein the ESOTERIC instructions are not so heavily veiled as in the Old Testament, although even in the New Testament deeper meaning is present than apparent on the surface. Now the MASTER MASON is told POSITIVE aspects of Universal Law. No longer an "eye for an eye" but "forgive thine enemies"; no more "thou shalt not" but rather "THOU SHALT." Now, not so much in-

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ye shall take no ransoms, but ye may do it from one who inflicts a wound only.'"

[2] This statement is not to be construed as an attempt to introduce Christian theology into Masonic teaching. Masonry is UNIVERSAL and recognizes no CREEDS, taking truth wherever it is found. That Jesus, the man, lived is conceded by even a vast majority of non-Christian creeds, the Jew acknowledges him to have been a Great Teacher. Some Christian creeds declare him to have been "conceived by the Holy Ghost, born of the Virgin Mary," others refuse this dogma, attribute to him no supernatural birth and claim he "achieved Christhood." Occult teaching largely agrees with this latter thesis and points to him as a "prototype" of the perfect man—the goal toward which the ENTIRE HUMAN RACE is evolving. We are here referring to the Master strictly in that sense—one who has Mastered himself in the fullest sense of the expression.

struction of "how not to live" and the horrible consequence of violation of Law; instead is found wise counsel "HOW TO LIVE" and the benefits resultant from cooperation and obedience to Universal Law.

The old Law is not abrogated; the Master Jesus assures that such is not the case, for he says: "Think not that I am come to destroy the Law * * * but to fulfill." [3] The interpretation of this rather peculiar statement is hidden in the answer to the question of just what "law" is meant. If Jesus referred to the "Law of Moses," as the Jews who heard him, and as orthodox Christianity assumes, his remark is meaningless. There is no point in thinking he might destroy the Law of Moses nor any need of his denying that he would do so. On the other hand he COULD NOT FULFIL that law, as it is material and psychical in its application to the masses, governing their conduct and thinking but NOT THEIR SPIRITUALITY, and his mission was of a spiritual nature. The Law to which Jesus referred is UNIVERSAL LAW! That Law he could not destroy even if he would, and that Law he FULFILLED by *exemplification;* by demonstrating to what heights man can rise with a cognizance of his inner Divinity, an understanding of Universal Law, and its application to his life.

[3] Matthew V: 17.

There is no greater exposition of Universal Law, as expounded in the degree of Master Mason, than these words of the Master: "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all? And Jesus answered him, the first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: [4] And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment. And the second is like, namely this, THOU SHALT LOVE THY NEIGHBOR AS THYSELF. THERE IS NONE OTHER COMMANDMENT GREATER THAN THESE." [5]

[4] This is a faulty translation showing the usual lack of knowledge of Hebrew tradition. In the Hebrew there is no mention of "ONE LORD." The correct translation is "HEAR, O ISRAEL; THE LORD OUR GOD IS *ONE*."

[5] Mark XII: 28, 29, 30, 31.

CHAPTER VI

The Patriarchs

THE history of the Patriarchs, in the Bible, is the allegory of the evolution of man. Collectively, the three Patriarchs depict man's original manifestation as a lowly, physical, material being; his acquisition of mentality and its development to the level where he becomes capable of abstract reasoning and eventually discovers the spiritual nature of himself.

The tendency of the Jew to borrow from those with whom he is thrown in contact is evident. He borrowed many ethical, religious and philosophical concepts from both the Egyptians and the Chaldeans. Study of Hebrew reveals this borrowing is not confined to ethics, religion and philosophy but extends to language as well. The so-called Hebrew of the time of the Roman conquest of Palestine was no longer "pure Hebrew" but "Aramaic," a combination of Hebrew and Chaldee. In fact the masoretic points, previously discussed, were doubtless borrowed from the Chaldeans or Syrians, as their use began, in a modi-

fied form, AFTER the Babylonian captivity and they were not in evidence prior to that time. Pure or ancient Hebrew antedates the Babylonian captivity, and on the evidence of the "borrowing" recited above it is not illogical to assume that even ancient Hebrew "borrowed" much from the Egyptian tongue. If not they were coexistent and because of proximity contained words one from the other.

Startling evidence of this last assumption is contained in the names of the Patriarchs. Some Bible students may remark that these Patriarchs were so named BEFORE the Egyptian captivity. This is CHRONOLOGICALLY correct, as related in the Bible, but it cannot be known by what names Abraham, Isaac, and Jacob were designated before the Egyptian era. Knowing that the history was not committed to writing until centuries after the exodus, and accepting the Biblical statement that the captivity was of four hundred thirty years duration, we are dealing with a recital of events recorded some eight hundred to a thousand years after their occurrence. There is no *real* evidence that the history of these three individuals actually existed before the exodus, and there is much evidence that it was manufactured out of whole cloth, as it were, AFTER THE EXODUS.[1]

[1] Those readers interested in pursuing this subject are referred to

The Jews had just escaped from Egypt where they had been held in slavery. During their long sojourn in Egypt they had become thoroughly imbued with the customs as well as the peculiar psychology of the Egyptians. The possession, by their proud Egyptian Masters, of a long line of ancestors, a country and gods of their own, had engendered an inferiority complex in the Jews. Upon being provided (presumably by Moses) with ancestors as ancient as those of the Egyptians, and a god of their own, who had likewise been the peculiar god of those ancestors, the Jews became instilled with race-consciousness and pride. Supplied with a legacy of tradition, equal to that of the Egyptians, the psychological process was reversed. They acquired a superiority complex and prided themselves upon being the "chosen people" of "Yahveh," the god of their fathers. As such they became amenable to the moral and ethical laws promulgated by their leaders, as deriving from the command of their God.

As has been remarked, this history was not committed to writing until several hundreds of years after the exodus. During that long period it was preserved by word of mouth. It is obvious that it has been amplified and changed to suit the fancy of those

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Sigmund Freud's book, *Moses and Monotheism,* listed in the bibliography.

who perpetuated it. Furthermore, even after being committed to writing it underwent numerous changes by the scribes who from time to time copied it.[2]

There were two classes of scribes: one who made verbatim copies of manuscripts and the other class who were actually commentators. These latter made marginal notes or comments relative to the meaning of the texts which they copied and, not infrequently when a scribe of the former class copied some work on which a commentator had made marginal notes, the scribe copied text and comment as well. Under the circumstances it was difficult, at a later date, to distinguish the comments from the original text, and this practice is doubtless responsible for many obvious errors.

A gradual change is observed as the religion became more strictly monotheistic. Mention of "Elohim" is noticeably changed to the singular, and many narratives contain evidence of being modified to conform to a more refined sense of morality than exhibited in earlier accounts. Many Bible critics call attention to the further fact that books of the Old Testament are not of equal antiquity, nor is the

[2] "In the course of time the need of writing them down came to be felt, and certain groups of stories were thus preserved. It was inevitable that by the time we come to literate records, the tales should have been more or less modified in the long oral process of tradition." *Literature of the Old Testament.* Page 60.

chronological order of their appearance in the Bible any criterion. These scholars are of the opinion that some of the first books of the Bible were quite evidently written at a later period than some which are placed after them in our Bible. Further, the Hebrew Bible does not use the same consecutive order as the most popular English translation, the King James version. Therefore position in the Bible cannot be considered a criterion of relative age of the books.[3]

While an apparent digression, at this point, there is yet another reason for the story of the Egyptian captivity and the subsequent exodus which must be taken into account. That is its allegorical implication; without this phase all the rest of the symbology is meaningless.

Having accounted for the origin of the twelve tribes of Israel, the Biblical narrative leaves them in Egypt for a period of four hundred and thirty years (430).[4] They are then led to freedom by Moses and Aaron. Herein the symbology employs ancient numerology

[3] "The majestic story of creation, for example, which now stands at the beginning of the Old Testament, is quite late as a literary composition. The stories of the Garden of Eden and of the Temptation which follow immediately upon it are several centuries earlier; and the history of Saul and David in the Books of Samuel is, from a literary point of view, older than the books themselves, older indeed than the oldest stories in the Book of Genesis."—*Literature of the Old Testament.* Page XIV of Introduction.

[4] Exodus XII: 40.

to convey its meaning. Moses is four score years old and Aaron is four score and three years old. Thus we encounter the "fours" and "threes" of the grand divisions of astrology. This is kabalistic numerology and is of astrological implication.

The Kabalist states: "Ten is the most perfect number because it includes unity which created everything, and zero, symbol of matter and chaos whence everything emerged. By disregarding the zero, the one remains unchanged." If this procedure is adopted in connection with the four hundred and thirty (430) years of the Egyptian captivity there remains forty three (43) or four (4) and three (3). Here is the complete seven-fold man with his four material and three spiritual bodies. He has been a captive in "Egypt" and is now delivered from that captivity by Moses—the four (4) of materiality (including the psychical), and Aaron, the four (4) and three (3)—the material and psychical with the spiritual added. (It should be remembered that Aaron is to be appointed High Priest and the priest always symbolizes the spiritual. This is emphasized in the Royal Arch where the highest office in the Chapter is that of High Priest and in several Scottish Rite degrees where the High Priest is prominent in the symbology of the degrees.)

The significance of the numerology becomes even

more apparent in the light of the symbolical meaning of Egypt to the Jews. Egypt, to them, was synonymous with a place of chaos, materiality and abomination—that materiality and "chaos" of the Kabalist from which the "One" is said to have "emerged everything." Moses (*four* score years old, symbol of the material and psychical), delivers the Children of Israel from Egypt; organizes them, obtains for them the Law (which itself pertains to the material and psychical) and leads them in their wandering in the "Wilderness" *to* the Promised Land (place of perfection). God then takes Moses to the top of Mount Pisgah and shows him the Promised Land, but informs him: "I have caused thee to see it with thine eyes, but thou shalt not go over thither."[5] This is symbolical of the fact that neither the material nor the psychical can actually "enter" into the spiritual. As we see Moses on the "Mountain Top" gazing at the distant "Promised Land," so we see Humanity on the intellectual "heights" from which the "spiritual" is discernible *as a concept* but not *acquired as an experience.*

Released from the chaos and materiality of Egypt the Children of Israel begin their journey which ultimately ends in Jerusalem. Again significance is hidden in the meaning of the Hebrew name. "Jerusalem"

[5] Deuteronomy XXXIV: 4.

is usually translated "city of peace," but the last two syllables have deeper significance. Coming from "shalom" they literally mean "completeness of being." [6] This infers the complete spiritual man, finally perfected in the image and likeness of his Creator. Thus does the allegory inform of the ultimate goal of the human race.

This goal is not immediately reached by the Israelites even when delivered from the "land of chaos and materiality." In the journey they are forced to spend forty (40) years in the "wilderness." Again disregarding the "zero" the four (4) remains, and the symbology of the journey in the wilderness is apparent. It is the "journey" through materiality—a journey the ENTIRE RACE must experience in order to reach "Jerusalem"—completeness of being.

During the sojourn in the wilderness the organization is perfected, the camp arranged and the various tribes assigned to their respective positions. As the Children of Israel here depict all humanity, so do they symbolize the necessity of ALL HUMANITY to make those material preparations for the spiritual, the very necessity for which caused man to be manifested in material bodies in the first place. The Tab-

[6] Gesenius's *Hebrew Chaldee Lexicon* gives a wide variety of meanings to "Shalom," among which "peace" is but incidental. More correctly it translates it: "To make secure, to keep safe—to complete, to finish (as a building)—(1) *whole, perfect,* (2) *COMPLETED.* finished."

ernacle and the Ark of the Covenant are constructed, and God gives Moses the Law for the government of the people. The symbology continues in its consistency: an Ark has always been the symbol for the "carrying-over" of the life urge from one dispensation to another. The ark of Noah is emblematic of the "carrying-over" of Noah and his family from the antediluvian era to the new dispensation. The Ark of the Covenant is but the same symbology, depicting the "carrying-over" from the old materialistic dispensation when the Bull was worshipped to the new Arian age wherein the Lamb is worshipped and an entirely new concept of Deity is acquired.

Reverting to the evidence of Egyptian origin in the names of the Patriarchs: in "Abraham" is the syllable "RA," which is the name of the Egyptian sun god. The etymologist may say, "pure coincidence." If so, he must be prepared to account for numerous other "coincidences" which may prove more difficult of explanation. אברהם, Abraham, is translated "father of a multitude." But his name, according to the Bible had previously been אברם, Abram, meaning "father of elevation." It is indeed a curious "coincidence" that Ra was personified by the sun which to the observer is "elevated." To the Egyptian, therefore, Ra was the "elevated father"—*i.e.* "FATHER OF ELEVATION."

Pursuing the "coincidence" further, Ra is the "first," the source of all material life, that from which all things material spring. A study of the Biblical account of Abraham reveals him to be the human counterpart of the attributes the Egyptians credited to Ra. Abraham, in fact, is the symbol of the material, physical man and the masculine element in nature. He coincides with the Entered Apprentice in the symbology of Freemasonry. He is the "FIRST" of his line; he is the father (life giver) to a multitude, the nation which is to spring from him. Though depicted as a worshipper of a spiritual god, that same god is quoted as informing Moses that Abraham did not know him by the attributes revealed by the name יהוה, but simply as the "Almighty." [7] The narrative pointedly describes Abraham as definitely materialistic; he is pictured as a man of great material wealth. He is described as a great warrior. Emphasis is placed upon his material possessions, and most of the benefactions bestowed upon him by God are related to be in furtherance of his material well-being. Even the evidence of his covenant with God, his circumcision, is material. This latter is more "borrowing" from the Egyptians. If such an individual as Abraham ever lived, and if his name was actually "Abraham," it is as good as certain that he WAS NOT CIRCUM-

[7] See page 62.

CISED. It is doubtful if these Semite tribes ever heard of the rite of circumcision before going to Egypt, and the Bible refers to other peoples whom the Jews encountered on their return to the "promised land" as *un*circumcised.[8]

Had the Biblical account stopped with the story of Abraham and failed to continue with the history of Isaac and Jacob, there would be no symbolical nor allegorical instruction beyond the "material." Had the narrative concluded with Abraham it would relate only of a "creature" with a vague comprehension

[8] "Moses gave the Jews not only a new religion; it is equally certain that he introduced the custom of circumcision. This has a decisive importance for our problem and it has hardly ever been weighed. The Biblical account, it is true, often contradicts it. On the one hand, it dates the custom back to the time of the patriarchs as a sign of the covenant concluded between God and Abraham." *Moses and Monotheism.* Page 36.

"Born in Egypt and bearing an Egyptian name, Moses enjoined his countrymen to adopt an enormously ancient Egyptian custom, the rite of circumcision, which in his day had been practiced among the Nile-dwellers for at least three thousand years * and more. Hebrew tradition always attributed the origin of this rite to Moses, and the fact that he adopted as a universal distinguishing mark of the Israelite a sacred Egyptian practice, with which he had obviously been acquainted in Egypt from childhood days, is unequivocal contemporaneous evidence that he was consciously drawing upon his knowledge of Egyptian religion."

* "The bodies of Egyptians exhumed from the earliest prehistoric cemeteries, back of 4000 B.C., have disclosed the evidence of circumcision, whenever the body is sufficiently well preserved to make observation possible. The actual performance of the operation by the Egyptian surgeon is depicted in an Egyptian tomb relief of the twenty-seventh or twenty-eighth century B.C. in the cemetery of Memphis." Paragraph and footnote from *The Dawn of Conscience.* Page 353.

of some "Almighty Presence hovering over," as Rabbi Leeser describes the Patriarch's conception of God. Such a creature would recognize but dimly a Deity, capricious, exacting, jealous, vengeful and devoid of the element of law.

In Isaac's name appears the syllable "IS" the first syllable of the name of the Egyptian goddess Isis. Is this continuing coincidence? Isis was symbolized by the earth and at times the moon, because of the receptive nature of each of these bodies. Isis is the symbol of the receptive principle in nature, and both the earth and the moon furnish the proper analogy. The earth receives the fructifying rays of the sun and brings forth her fruits in due season to sustain all living things; the moon, having no light of itself, receives and reflects the light of the sun.

Judge Troward says of Isaac: "In his history the feminine element is equally predominant. His name is connected with the laughter of his mother (Genesis XVIII), and his marriage with Rebekah is the pivot round which all the events of his life center; and again, his acquiescence in his own sacrifice marks the predominance of the passive element in his character. To him there comes no change of name; he is neither leader, warrior, nor spiritual wrestler, but the calm, contemplative man who 'went out to meditate in the field at eventide'; he is typical of the purely

receptive attitude of mind, and therefore the syllable 'IS' is as indicative of his nature as the masculine syllable 'RA' is of his father's." [9]

Reference is made by Troward to Genesis XVIII wherein the name Isaac is rendered "laughing." By those who so translate it, the explanation is proffered that at the time Sarah was informed by the messenger of God she should have a son, she "laughed within herself, saying, after I am waxed old shall I have pleasure, my lord being old also?" [10] Abraham depicts the physical, Isaac adds the mental, just as the evolving man began to add the use of mind to the brute force of his physical body in which he was incarnated. Isaac implies more than mere physical being: he "meditates," he THINKS! This is a manifestation of the psychical. Isaac is "between" Abraham, who has been demonstrated to be the symbol of the material, and Jacob, whom we shall discover is emblematical of the spiritual. Isaac is a physical man and therefore contains the "horizontal," the "level," symbol of materiality in his make-up, but he goes a "step" further. He adds the "perpendicular," the "plumb," he is the "PSYCHICAL MAN." As such he is "between" the physical and the spiritual, his

[9] *Bible Mystery and Bible Meaning.* Page 67.

[10] Genesis XVIII: 12. According to Rabbi Leeser, Onkelos renders it "joy," thus: "God hath made me cause for laughing, *i.e.,* given me joy."

domain is the "Middle Chamber!" He typifies the Fellow-craft.

In the chapter on nomenclature the Biblical description of the birth of Jacob was quoted, and that description revealed the reason for his name. However, Jacob has another meaning: "Jacob, *i.e.*, Yakub, is a name derived from the root 'Yak' or 'One.' This signifies the third stage of apprehension of the Divine problem which immediately precedes the final discovery of the great secret of the Trinity-in-Unity of Being. We realize the ONE-ness of the Universal Divine Principle, though we have not yet realized its Three-fold nature both in ourselves and in the Universal." [11] It is also symbolical of the fact that "Jacob," the "One," represents in "ONE" individual the attributes of both his Grandfather, Abraham, and his Father, Isaac. He combines the physical and the psychical, the masculine and feminine elements, the positive and the negative or receptive.

But he is not yet "complete." Here is the symbology of the third degree, but this is only the first section. The candidate, Jacob, has not yet demonstrated his worthiness to receive the "word." Reading his life history it is discovered that he too is told he must "travel." His "journey" is to a distant land to which he flees to escape the wrath of his brother,

[11] *Bible Mystery and Bible Meaning.* Page 66.

Esau. It develops that he has a "rough and rugged road to travel, one beset with trials and difficulties."

Arriving at his destination, the home of Laban, his maternal uncle, he meets Rachel. "And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter, and Laban said, it is better that I give her to thee, than that I should give her to another man; abide with me." [12]

The seven years of his service are symbolic of the "seven creative cycles"; they are likewise analogous to the seven steps mounted by the candidate as a Fellow-craft. Upon completion of the seven years of labor, Jacob expects to receive Rachel as his wife in accordance with his agreement with Laban. The latter deceives him, however, giving him his elder daughter, Leah, in marriage as recounted in the well known Bible tale. When Jacob remonstrates with his father-in-law because of this deception, Laban explains that it is not the custom of the country, *i.e.*, not natural, to give a younger daughter in marriage before the elder. While Laban's action is far from ethical, it is logical, as is apparent when the symbology of these two sisters is fully understood.

Leah, the elder sister, represents the material or physical; Rachel, the younger sister, typifies the psychical or mental. In the primary evolution of man

[12] Genesis XXIX: 18, 19.

the physical preceded the psychical development, therefore it would not be "according to custom," that is, according to Universal Law, for the psychical to precede the physical. This is also developed by the statement that "Jacob loved Rachel," used to indicate his greater attachment to her than to Leah. This, too, is natural, as the Bible pictures Jacob as well developed mentally, the prototype of the complete man; he would be attracted more by the psychical than by the mere physical. Laban, however, refused to allow custom or Universal Law to be set aside, and although he accomplished his design through deception or trickery [13] the proper sequence is maintained.

Just as Jacob's desire for Rachel is on a higher plane than mere desire prompted by physical attraction, so are the seven years of his service for her symbolical of the creative cycle, continuing its operation on a higher plane. While the subject is under discussion it may be pertinent to adduce further evidence of the distinction between these two sisters. Analysis reveals the symbology corroborated by their respec-

[13] It is to be noted in allegory that the theory is predominant that "the end justifies the means." A review of many allegories and myths reveals that the "deception or trickery" theme is quite common. Osiris is "tricked" into lying down in the chest prepared by Set. Jesus is "tricked" by the kiss of Judas which identified him to the Roman soldiers, to cite two prominent instances.

tive offspring. Joseph, son of Rachel, is a "dreamer." His Brethren, sons of Leah, perform manual, physical labor; they care for their father's flocks and herds.

Having served Laban for years for his wives and later for his herds and flocks, Jacob desires to return to his native land with his family and possessions. He is still Jacob—"yak"—the "one"—the newly obligated Master Mason who has not yet experienced the second section of the third degree.

Jacob was dissatisfied with his condition of life, and it was at the prompting of God that he desired to leave Laban and begin his journey. "And the Lord said unto Jacob, return unto the land of thy fathers and to thy kindred; AND I WILL BE WITH THEE."[14] (Is this not reminiscent of "bear in mind in whom you professed to put your trust * * * * *?) The Masonic candidate is likewise dissatisfied with his condition in life; he is not content with the light so far obtained by his journey through the Masonic degrees and at the prompting of the Lodge he, too, determines to travel. He, like Jacob, is assured of a guide on whom he can with confidence rely.

On his journey Jacob is confronted with a stupendous idea, allegorically depicted as an "angel," with whom he "wrestled until the dawn breaketh." That

[14] Genesis XXXI: 3.

with which Jacob wrestled was the idea of his own inherent divinity. Nor would he "let go" (of the idea) until he had "gained the victory." That victory is far beyond the objective acceptance of the fact; it is the intuitive "knowing" of the Great Truth of man's being and carries with it its own reward. He who has achieved this plane can no longer be described by the "old name," a "New Name" [15] must be conferred upon him.

This equally applies to the candidate in the second section of the third degree. He, like Jacob, "wrestles"

[15] We have attempted to show the analogy between Abraham and Ra, Isaac and Isis. Jacob remains to be accounted for. Can he be compared with Horus? The Egyptians had a pleasant way of confusing the attributes of deities, and it is noted that Horus was the son of Osiris by Isis and not the son of Ra. However, Horus combines the attributes of his TWO parents in ONE being, just as Jacob combines the attributes of both his Grandfather and his Father in ONE individual. Horus fought, and overcame Set, the principle of evil, which is an allegorical depiction of man striving with and overcoming his lower nature. The story of Jacob takes a slightly different turn, but the end results are the same. Jacob wrestled with an "angel" rather than strove with the evil principle, but out of his wrestling emerged the recognition of his own divinity, which is but another way of saying he "overcame his lower nature."

All such allegories are changed somewhat to fit peoples and circumstances and they cannot be expected to agree in minute detail, but the "theme" is present. It is the writer's personal opinion that the entire story of the Patriarchs was "borrowed" from the Egyptians; that it is the "Hebrew version" of the tale of Osiris, Isis, and Horus, with Osiris somewhat confused with Ra, and Isis changed to the masculine Isaac, who in spite of the change retains the feminine symbology. This is readily understandable when one considers that the allegory was perpetuated for untold centuries by word of mouth before being committed to written form.

with a problem. And when the "light dawns" upon him, he realizes the magnitude of the truth portrayed by the great drama in which he was caused to enact the principal role. Jacob's conception of himself and Deity was so changed that it was necessary to confer a new name upon him to adequately describe this "new individual" which emerged from the experience. So likewise the candidate in the Master Mason degree, he has "wrestled" with the truth of the Divine allegory and "prevailed," he too is given a "new name"—"MASTER MASON"—"MASTER SON OF LIGHT!"

Having acquired the knowledge of the spiritual, the candidate is now a Master. The apron is worn with the corner turned up, to distinguish him from Entered Apprentices and Fellow-crafts, who have never had the experience of representing the Ancient Grand Master, just as Jacob is distinguished from Abraham and Isaac, who had not had the experience of "wrestling with an angel." With the corner turned up, the third line, the hypotenuse is added to the horizontal and perpendicular, thereby forming the triangle, emblem of the spiritual. Thus the symbology of Freemasonry and the allegory of the Bible coincide.

The angel demanded of Jacob that he let him go, but Jacob answered: "I will not let thee go, except thou bless me. And he said unto him, what is thy

name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."[16] This new name is descriptive of the new state of consciousness attained by Jacob through the realization of his own divinity. The name is IS-RA-EL. It is composed of "IS" a syllable of Isaac's name, "RA," a syllable of Abraham's name and added is "EL," which means Lord or High; thus it stands for the spiritual. Here in this new name is the description of the perfect man. The physical and psychical perfectly joined together, which by the addition of the spiritual, or rather the individual's recognition of his own spiritual nature, is raised to the level of SUPREME PRINCIPLE.

Nor does the analogy with the Masonic candidate cease here. Jacob's new name "Israel" is both a "true" name and a "substitute" name. We have seen that several meanings have been attributed to it: "Prince of God," "One who has a pure heart," "One who is without guile." These are *ALL* SUBSTITUTES. They are sufficiently descriptive to anyone who has not the spiritual discernment to understand the TRUE meaning of "Israel," but to Jacob himself and to all who understand the spiritual significance, ISRAEL is the TRUE word.

The objection may be offered that the Masonic

[16] Genesis XXXII: 26, 27, 28.

candidate is given *ONLY* a substitute, therefore the circumstances are dissimilar. To him whose representation of the Ancient Grand Master has truly been a spiritual experience, rather than merely an initiation into "another degree," the true word has ACTUALLY BEEN GIVEN. Such an individual realizes that the true word is not something which can be whispered into his ear, but rather that it is the entire conception of himself as a new being, a "Spiritual Man" made in the image and likeness of his Creator.

The three degrees allegorically inform of the evolution of man from the purely physical man, the Entered Apprentice; through the acquisition of the psychical, the Fellow-craft, to the experiencing of the spiritual by the Master Mason. Likewise the Bible allegorically depicts the evolution of man from his material beginning—Abraham, through the acquisition of the psychical—Isaac, and the combining of the two in one being—Jacob. In Jacob are seen the four elements, the four material bodies, at last cognizant of being the habitation of the three spiritual bodies, and man is for the first time pictured in the full glory of his seven-fold nature and called—ISRAEL! [17]

[17] Indebtedness to the writings of Judge Thomas Troward is gratefully acknowledged for my introduction to the thesis of the three Patriarchs as symbols of the three planes of being. It was through following this original hint that the startling analogy between the Patriarchs and the degrees of Freemasonry became evident.

CHAPTER VII

World Saviors

THE sequence of this and the two succeeding chapters presents a rather vexing problem. Logically, it seems preferable to discuss the MESSIAH CONCEPT as a "concept"; to explore the origin of the thinking which brought these legends into existence, before turning to the narratives of the individual world saviors. However, such treatment presents an outstanding difficulty. The lives of the saviors chosen for discussion have parallels to which it is desired to call attention and from which it is hoped to formulate certain conclusions. It is thought the reader will profit the more by having the recital of the legends precede such discussion, and we have therefore adopted that sequence.

Research has revealed the stories of many saviors in the legends and myths of the world. Space prohibits a discussion of even a majority of them, and we have therefore chosen three as most representative. We shall briefly review the legends of Krishna,

Osiris and Jesus, preceding the discussion of the Hiramic Legend and the Messiah Concept, and passing reference will be made to such others as it seems desirable to mention.

KRISHNA

The story of Krishna is recounted in the Vedas of the Hindus. These Sacred Books are said to have been committed to written form as early as 1500 B.C., but some occultists claim the Vedas are 50,000 years old. We need not here enter into that controversy and it is merely mentioned to focus attention on their admitted antiquity.

Krishna was born of the virgin Devaki. The Atharva-Veda says: "As Devaki wandered in the forest, voices sang from behind the foliage: 'hail to thee, glorious Devaki! That pure fluid, emanating from the mighty soul of all things, shall come, crowned with light, and the stars shall pale before its splendour. It shall come, and life shall challenge death. It shall restore youth to all beings. It shall come sweeter than honey, purer than the spotless lamb[1] or the mouth of a virgin. And all hearts shall be transported with raptures of love. Glory, Glory, to thee, Devaki.' "

[1] Note the introduction of the analogy of the lamb with purity, thousands of years prior to the Hebrew Scriptures.

"One day in the forest, in the glory of a flashing beam of light, the Sun of Suns appeared to her in human form. Seeing herself overshadowed by the Spirit of the Universe, Devaki lost consciousness and conceived the Divine Child." On recovering consciousness a voice informed her: "thou has conceived in purity of heart and divine love. Thou shalt give birth to a son, destined to be the savior of the world."

Shortly after the birth of Krishna his mother is forced to flee, with her infant, from the kingdom of King Kansa, her uncle, to escape his murderous intentions. It seems there existed a prophecy that Devaki should give birth to a son who would grow to manhood, overcome King Kansa and ascend his throne. As Kansa had killed seven previous children of Devaki's she remained in hiding upon the birth of Krishna.[2] Being unable to find Devaki and the babe,

[2] It is not our intention to herein write a commentary on Hindu philosophy but the apparent discrepancy of the "Virgin" Devaki having given birth to other children seems needful of explanation. The previous children were all of miraculous conception by "The Spirit of the Universe" hence she remained a Virgin in the respect she had never experienced carnal intercourse. The epic of Krishna in the Vedas is sustained allegory. King Kansa, Devaki and for that matter Krishna are all symbolic of "forces" and "principles." The "Seven Sons of Devaki" born before Krishna and murdered by Kansa are the seven centers of energy evolved or rendered objective by the action of "Fohat" upon the one element. Blavatsky explains: "They are in truth the Sephiroth of the Kabalists; the 'seven gifts of the Holy Ghost' in the Christian system; and in a mystical sense, the seven children or sons of Devaki killed before the birth of Krishna by Kansa. We have to part

Krishna, Kansa ordered all male infants in his realm slaughtered.

Krishna spent his childhood with his mother in the mountainous country, whither she had gone for refuge, among the shepherds. Even as a child, legend credits him with performing many miracles. When he was fifteen years of age his mother left him, and in seeking her he went up into the mountains, where he was suddenly confronted by an old man in the white robes of an anchorite who informed him his mother had gone "to Him who is unchangeable." "Shall I see her again?" asked Krishna. "Yes, when the daughter of the serpent drives the son of the bull to crime. In that day shalt thou kill the bull and crush the serpent's head." [3]

The narrative continues with the story of Krishna's life and teaching, finally relating that he *allowed* himself to be captured by his enemies, bound to a tree and shot with an arrow. Other accounts relate he was first shot with the arrow and his body then nailed

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or separate from them before we reach the Krishna or Christ-state and center ourselves entirely in the highest, the Seventh or the One." (See the *Secret Doctrine* Vol. II page 604.) This is the same type of inconsistency as encountered in the Christian religion wherein Jesus is said to have been conceived by the Holy Ghost and yet considerable genealogy is advanced to prove Joseph to be a descendant of David thereby indicating Jesus to be of the House Royal of Israel.

[3] This is an astrological allusion to the "Bull" of Taurus and the "Serpent" of Scorpio.

to a tree. Being described as omniscient and omnipotent, it may be asked how Krishna's enemies were able to capture and overcome him. The Vedas consistently explain this by stating that he used his power to prevent his enemies accomplishing their purpose until he had completed his earthly mission. It is clearly stated that only through the death of Krishna can humanity be saved, and Krishna himself is quoted as informing his followers that he must sacrifice himself for the benefit of mankind that they might be "saved" through his death. It is the teaching of the Vedas that Krishna shall again come to earth as the benefactor and savior of the human race.

Osiris

The early Egyptian envisioned a second "Nile" flowing beneath the earth from the sea to the first cataract, and thence issued from two caverns the water of their life-giving river, says Breasted. "It will be seen that for the people among whom this myth arose, the world ended at the first cataract; all that they knew beyond was a vast sea. This was also connected with the Nile in the south, and the river returned to it in the north, for this sea, which they called the 'Great Circle,' surrounded their earth. It is the idea inherited by the Greeks, who called the



OSIRIS

"The god is represented emblematically as a man with a bull's head, hieroglyphically denoting the sun in Taurus. In one hand he holds the symbol of eternal life, in the other the emblem of power, above which appears the name of the god in hieroglyphics, which, by a singular coincidence, is composed almost entirely of masonic emblems." Illustration and note from *Stellar Theology and Masonic Astronomy.*

sea Okeanos, or Ocean. In the beginning only this ocean existed, upon which there then appeared an egg, or as some said a flower, out of which issued the sun-god. From himself he begat four children, Shu and Tefnut, Keb and Nut. All these, with their father, lay upon the ocean of chaos, when Shu and Tefnut, who represent the atmosphere, thrust themselves between Keb and Nut. They planted their feet upon Keb and raised Nut on high, so that Keb became the earth and Nut the heavens. Keb and Nut were the father and mother of the four divinities, Osiris and Isis, Set and Nephthys." [4]

The beginning of the Osirian legend predates 4000 B.C. although it was greatly embellished as time went on. For our purpose we merely wish to establish its inception in antiquity, and are not necessarily concerned with that increment of detail which it gained through the centuries.

There is some question among authorities whether Osiris was originally thought to be a god who descended to earth and ruled as a human king, or a king who ascended to heaven and became a god. In any event he was recognized as a god, and according to Breasted the most popular in the Egyptian pantheon.

[4] *A History of Egypt.* Page 56.

Osiris succeeded the sun-god as king on earth, aided in his government by Isis, his sister-wife. He was the benefactor of humanity and a righteous ruler. Deciding to travel that he might benefit mankind the more, he left his kingdom in charge of Isis, his wife. During his absence his brother, Set, the principle of evil, conspired against him and prepared a beautiful chest which was made exactly to the measurements of Osiris.

On the return of Osiris, Set gave a banquet in his honor, and having the chest brought into the banquet hall, announced that it was to be a gift for the guest whom it best fitted. One after another the guests lay down in the chest but all were too tall or too short until Osiris was invited to try it. No sooner had Osiris laid down than Set and his accomplices closed the cover upon him, fastened it securely and threw it in the Nile. It floated down the Nile to Byblos on the Phoenician coast and lodged against a small shrub.

This shrub miraculously grew into a great tree, surrounding the chest containing the body of Osiris and the tree, being discovered by the king of that country, was cut down and made into a column to adorn his palace.

When Isis heard of the murder of her beloved husband she set out in search of the body. Eventually, through the aid of her sister, Nephthys, she learned

the body was in the column in the palace of the king of Byblos. She applied to the king for the position of governess to his children and finally, after performing her duties in such a manner as to endear herself to the monarch, informed him of her identity and told him that the body of Osiris was in the great column of his palace. The king thereupon rewarded her faithful services by granting her request for the column from which she removed the body.

Isis departed with the body for Egypt, intending "more decent interment," but she reckoned without the vengeful Set. He stole the body, and this time to make certain of the destruction of Osiris,[5] cut it into twenty-eight pieces, which he "scattered to the four winds of heaven." Isis patiently hunted for the pieces and found twenty-seven, but the twenty-eighth, the phallus, could not be found.[6] It had been thrown into the Nile where it was swallowed by a fish.[7] She, however, reassembled the twenty-seven

[5] The firm belief of the Egyptian in the "resurrection of the body" is doubtless responsible for the emphasis which this legend places on the determined efforts of Set to destroy the body of Osiris.

[6] The phallus being the organ of reproduction, exoterically, it is understood that Osiris could not "reproduce." Esoterically, it symbolizes the "spiritual,"—"the life-giver." Thus symbolically we are informed that without the spiritual "regeneration"—REBIRTH is impossible.

[7] Not pertinent to our present purpose, but of interest to the Masonic student, is the fact that the "phallus of Osiris" was swallowed by a fish. Also the idea of a "substitute" is intriguing when the esoteric significance of the "phallus" is considered.



ISIS AND HORUS

Illustration from *Stellar Theology and Masonic Astronomy.*

parts and fashioned a "substitute" for the phallus of pure gold.

The story is a bit vague as to sequence, but at some time Isis hid from Set, in the swamps of the Nile river, and gave birth to a son, Horus, who was to be the avenger of his father. Horus grew to manhood, sought out Set and engaged him in combat. In some narratives he slays Set, in others he "overcomes" him and casts him into the bottomless pit. These tales are rather conflicting, but the general thesis is the overcoming of the evil principle by "the Son of the God" —the triumph of the forces of enlightenment over those of darkness and error.

Breasted relates that "Osiris when lying dead had become a soul by receiving from his son Horus the latter's eye, wrenched from the socket in his conflict with Set. Horus, recovering his eye, gave it to his father, and on receiving it Osiris at once became a soul. From that time any offering to the dead was commonly called the 'eye of Horus,' and might thus produce the same effect as on Osiris." [8]

In one version the reanimation of Osiris is brought about by the powerful charms of Isis, and no mention of the eye of Horus is made. In any event Osiris is reanimated and, according to Breasted's translation of one version, he "regained the use of his limbs; and

[8] *The Dawn of Conscience.* Page 48.



THE EYE OF HORUS
(Wilkinson's 'Ancient Egypt.')
From *Stellar Theology and Masonic Astronomy.*

although it was impossible for the departed god to resume his earthly life, he passed down in triumph as a living king, to become lord of the nether world." [9]

"A chapter of the Pyramid Texts tells the whole story of the resurrection of the dead god. Over and over again the rising of Osiris is reiterated, as the human protest against death found insistent expression in the invincible fact that he rose. We see the tomb opened for him: 'the brick are drawn for thee out of the great tomb.' And then 'Osiris awakes, the weary god wakens, the god stands up, he gains control of his body. Stand up! Thou shalt not end, thou shalt not perish.' " [10]

[9] *A History of Egypt.* Page 58.
[10] *The Dawn of Conscience.* Page 103.

JESUS

So familiar should all readers be with the life of Jesus that it would be a waste of time and space to recount it here, were it not for the fact that it is desired to emphasize certain claims regarding him as well as certain events which the New Testament relates.

Mary the mother of Jesus is "with child by the Holy Ghost." Joseph "was minded to put her away privily" but he is informed by the angel of the Lord who "appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

It is the well remembered Christmas story of how the wise men came from the East asking "where is he that is born King of the Jews?" How "Herod the king had heard these things * * * * was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." How Jesus escaped because the "angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there

until I bring thee word: for Herod will seek the young child to destroy him." [11]

When Jesus was twelve years old his parents, as was the custom, went to Jerusalem for the feast of the Passover. On the return journey, missing the boy, they searched for him for three days and finally "found him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." [12]

Jesus is sometimes mystically referred to as "the Widow's Son." This is susceptible of two interpretations. As Joseph is not mentioned in the gospels at any time after the narrative of Jesus's ministry is begun, it is presumed he is dead, which would in fact make Mary the mother of Jesus a "widow." Likewise Mary is a "widow" if the theory of the immaculate conception is accepted, for her "husband" is not a living human being.

Jesus was baptised by John and "was led by the Spirit into the wilderness" where he was subjected to three temptations. He began his ministry, going about the country teaching his philosophy of love, healing the sick, restoring sight to the blind, doing good to all.

[11] Biblical quotations from Matthew I, and II. King James Version.
[12] Luke II: 46, 47.

Finally returning to Jerusalem he celebrates the Passover with his disciples; foretells for them his fate and goes to the garden of Gethsemane where he permits himself to be betrayed and captured. (We must say "permits" advisedly, for we are informed in the Scriptures that he did nothing to prevent his fate, although he is credited with omniscience.) He is tried and crucified, buried in the tomb, which is sealed by the Romans with a great stone. His disciples later coming to the tomb find the stone rolled away, the angel informs them "He is risen." We are later told that he "ascended unto heaven."

Of his twelve disciples, Jesus is betrayed by one, Judas; denied by a second, Peter; and doubted by a third, Thomas, who would not believe him to be the Lord until: "I put my finger into the print of the nails, and thrust my hand into his side." [13]

We have reviewed the outstanding events in the lives of three of the saviors. There are many more "saviors" in recorded history. Prometheus of Greek mythology, taking pity on humanity, brought down fire from heaven and taught man its use.[14] This an-

[13] John XX: 25.

[14] Esoterically "fire" is symbolical of the spiritual, hence—immortality. Thus it is seen that Prometheus conferred the gift of "immortality upon humanity." Mystically, he did so too soon, at a time in man's evolution before he was ready for such knowledge, therefore he was punished for his act of philanthropy by Zeus, and the punishment con-

gered Zeus who caused Prometheus to be bound (crucified) on the pinnacle of Mount Caucasus where he was condemned to suffer in agony with a vulture tearing and eating his liver until a "man shall perform the twelve labors." [15] Buddha too, was said to have been "crucified," although this is purely symbolical, as all accounts relate his natural death at a ripe old age.

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tinued until man reached the level where it is consistent with universal law that he have such knowledge. (See next footnote).

[15] This is purely an astrological allusion. It is the thesis of the teaching of Karma and Reincarnation that man is reborn time and time, and time again. Each reincarnation, or rebirth, is under one of the signs of the zodiac, successively. Hence to reach perfection man must perform the "twelve labors" *i.e.,* be born, and labor through a material life-time under each of the zodiacal signs. Allegorically this is depicted by Hercules (humanity) performing his "twelve labors," upon the completion of which Prometheus is freed.

CHAPTER VIII

The Hiramic Legend

THE account of the building of King Solomon's Temple is taken from the Bible, and Masonic ritual agrees but for one outstanding exception. The Bible infers Hiram was alive *AFTER* the completion of the Temple and there is no mention in the Bible of the tragedy which is the basis of the third degree. No such claim is made in the ritual, for it uses the usual phrasing when departing from Scriptural authority: "Masonic tradition informs us." Waite, commenting on the disagreement between the Biblical and Masonic accounts, states: "The legend of the Master-Builder is the great allegory of Masonry. It happens that this figurative story is grounded on the fact of a personality mentioned in Holy Scripture, but the historical background is of the accidents and not the essence; the significance is in the allegory and not in any point of history which may lie behind it." [1]

Masonic students have been unable to establish

[1] *New Encyclopaedia of Freemasonry.*

the exact date of the introduction of the Hiramic legend into the ritual of Masonry. In November 1886 Brother Hayter Lewis delivered a paper on the subject before Quatuor Coronati Lodge of London. He stated that his attention had been called to a 14th century manuscript written in Arabic with Hebrew characters in which the word "MACH" was the subject of the manuscript. Each letter was the beginning of a key-word, making a sentence which would read:

METZUANU———AHDONANU——CHIRUM
WE HAVE FOUND—OUR MASTER—HIRAM [2]

The Constitutions of 1723 make no mention of the death of Hiram, and at that time only two degrees were known, or at least recognized, by the governing Masonic Body. The third degree was gradually introduced after 1723 from England to Scotland and was not in common use until 1770. From his research Brother Lewis concludes that the Hiramic legend was introduced into English Masonry after the establishment of the Grand Lodge of England, and the third degree was not generally used until several years after that event.

From the idea and nomenclature of the Hiramic legend, it is generally attributed to Phoenician

[2] *Ars Quatuor Coronati* Vol. I, page 34.

sources, but of its introduction into Masonry we are in complete ignorance. Some are of the opinion that the Great Schism was caused by this very innovation, and that the "Ancients" resented the "tampering with the ritual and ancient land-marks" by the "Moderns."

A study of the allegory indicates there is more to it than meets the eye. It contains far more *below* the surface than is apparent *on* the surface in the "Moral Lesson." If the latter is all that is to be gained from the allegory it was wholly unnecessary to invent a fictitious story about a Biblical character which contradicts the Bible. The authors could easily have turned to profane history and found numerous characters who have been dramatically faithful to trusts imposed on them. An outstanding example may be found in the DeMolay degrees built upon the story of the martyred Jaques DeMolay.

As a Masonic writer I have at all times been conscious of my obligations and, even when I felt that a quotation from ritual would not be a violation, I have deferred to what might be the opinion of others and have refrained. In connection with the Hiramic legend it might be construed by some that I was quoting portions of the secret ritual were I to narrate it in my own words, and doubtless such would be the case, for while I have read numerous printed versions,

ritual once memorized is difficult to disregard. For that reason I have turned to Manly P. Hall and, with his express permission, quote from *Masonic, Hermetic, Qabbalistic and Rosicrucian Philosophy.* This is one of the most concise and factually correct recitals of the legend I have ever seen, written by a non-member of the Fraternity, Mr. Hall is obviously beyond the criticism of "divulging secrets."

The Hiramic Legend [3]

"Chiram (Hiram) as Master of the Builders, divided his workmen into three groups, which were termed ENTERED APPRENTICES, FELLOW-CRAFTSMEN, and MASTER MASONS. To each division he gave certain passwords and signs by which their respective excellence could be quickly determined. While all were classified according to their merits some were dissatisfied, for they desired a more exalted position than they were capable of filling. At last three Fellow-Craftsmen, more daring than their companions, determined to force Chiram to reveal to them the password of the Master's degree. Knowing that Chiram always went into the unfinished Sanctum Sanctorum at high noon to pray, these ruf-

[3] *Masonic, Hermetic, Qabbalistic and Rosicrucian Philosophy,* page LXXVII.

fians—whose names were Jubela, Jubelo, and Jubelum—lay in wait for him, one at each of the main gates of the Temple. Chiram, about to leave the temple by the south gate, was suddenly confronted by Jubela armed with a twenty-four-inch gauge. Upon Chiram's refusal to reveal the Master's Word, the ruffian struck him on the throat with the rule, and the wounded Master then hastened to the west gate, where Jubelo, armed with a square, awaited him and made a similar demand. Again Chiram was silent, and the second assassin struck him on the breast with the square. Chiram thereupon staggered to the east gate, only to be met there by Jubelum armed with a maul. When Chiram refused him the Master's Word, Jubelum struck the Master between the eyes with the mallet and Chiram fell dead.

"The body of Chiram was buried by the murderers over the brow of Mount Moriah and a sprig of acacia placed upon the grave. The murderers then sought to escape punishment for their crime by embarking for Ethiopia, but the port was closed. All three were finally captured, and after admitting their guilt were duly executed. Parties of three were then sent out by King Solomon, and one of these groups discovered the newly made grave marked by the evergreen sprig. After the Entered Apprentices and the Fellow-Craftsmen had failed to resurrect their Master from the

dead he was finally RAISED by the Master Mason with the 'strong grip of a Lion's Paw.' [4]

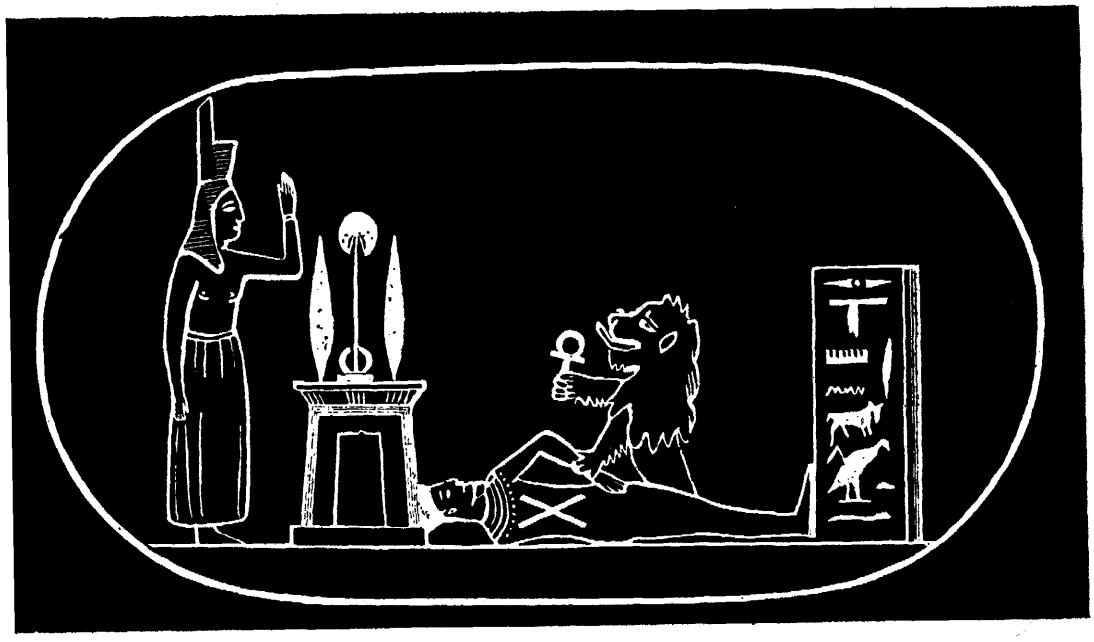
"To the initiated Builder the name Chiram Abiff signifies 'My Father, the Universal Spirit, one in essence, three in aspect.' Thus the murdered Master is a type of the Cosmic Martyr—the crucified Spirit of good, the dying god—whose Mystery is celebrated throughout the world. Among the manuscripts of Dr. Sigismund Bacstrom, the initiated Rosicrucian, appears the following extracts from von Welling concerning the true philosophic nature of the Masonic Chiram: 'The original word חִירָם, Chiram, is a radical world consisting of three consonants חרם and *i.e.*, Cheth, Resh and Mem. (1) ח, Cheth, signifies Chamah, the Sun's light, *i.e.* the Universal, invisible, cold fire of Nature attracted by the Sun, manifested into light and sent down to us and to every planetary body belonging to the solar system. (2) ר, Resh, signifies רוח Ruach, *i.e.*, Spirit, air, wind, as being the VEHICLE which CONVEYS and COLLECTS the LIGHT into numberless Foci, wherein the solar rays of light are agitated by a circular motion and manifested in HEAT and *burning* FIRE. (3) ם or מ, Mem, signifies majim, water, humidity, but rather the *mother* of *water, i.e.* RADICAL HUMIDITY or a particular kind of condensed air. These three

[4] See *Freemasonry Its Hidden Meaning.* Chapter XI.

constitute the Universal Agent or fire of Nature in one word, חירם, Chiram, not HIRAM.'

"Albert Pike mentions several forms of the name Chiram: Khirm, Khurm, and Khur-Om, the latter ending in the sacred Hindu monosyllable OM, which may also be extracted from the names of the three murderers. Pike further relates the three ruffians to a triad of stars in the constellation of Libra and also calls attention to the fact that the Chaldean god Bel —metamorphosed into a demon by the Jews—appears in the name of each of the murderers, JuBELa, JuBELo, and JuBELum.[5] To interpret the Hiramic legend requires familiarity with both the Pythagorean and Qabbalistic systems of numbers and letters, and also the philosophic and astronomic cycles of the Egyptians, Chaldeans and Brahmins. For example, consider the number 33. The first temple of Solomon stood for thirty-three years in its pristine splendor. At the end of that time it was pillaged by the Egyptian King Shishak, and finally (588 B.C.) it was completely destroyed by Nebuchadnezzar and the people of Jerusalem were led into captivity to Babylon. (See *General History of Freemasonry,* by Robert Macoy.) Also King David ruled for thirty-three years in Jerusalem; the Masonic Order is divided into thirty-three symbolic degrees; there are thirty-three segments in

[5] See *Freemasonry Its Hidden Meaning.* Chapter XI.



THE LION'S PAW

From *Stellar Theology and Masonic Astronomy.*

the human spinal column; and Jesus was crucified in the thirty-third year of His life.

"The efforts made to discover the origin of the Hiramic legend show that, while the legend in its present form is comparatively modern, its underlying principles run back to remotest antiquity. It is generally admitted by modern Masonic scholars that the story of the martyred Chiram is based upon the Egyptian rites of Osiris, whose death and resurrection figuratively portrayed the SPIRITUAL death of man and his regeneration through initiation into the Mysteries. Chiram is also identified with Hermes through the inscription on the Emerald Table. From these associations it is evident that Chiram is to be considered as a prototype of humanity; in fact he is Plato's IDEA (archetype) of man. As Adam, after the Fall, symbolizes the IDEA of human degeneration, so Chiram through his resurrection symbolizes the IDEA of human *re*-generation."

CHAPTER IX

The Messiah Concept

WE have reviewed the Biblical and Masonic symbology which portrays man achieving awareness of his spiritual nature. We have seen the seven-fold man arise to the realization that there is far more to him than his four material bodies with their five senses which inform only of the material plane of being.

"There is a tradition, probably very old, to the effect that the first man was innocent and happy until he ate of the fruit of the tree of the knowledge of good and evil. That having eaten thereof he became aware that he was naked and was ashamed. Further, that then sin was born into the world, the miserable sense whereof replaced man's former feeling of innocency. That then and not till then man began to labor and to cover his body. Stranger than all (so it seems to us), the story runs, that along with this change or immediately following upon it there came into man's mind the remarkable conviction which has

never since left it, but which has been kept alive by its own inherent vitality and by the teaching of all true seers, prophets and poets that this accursed thing which has bitten man's heel (laming him, hindering his progress and especially making this halting and painful) should eventually be crushed and subjugated by man himself—by the rising up within him of a Savior—the Christ. * * * For weary eons this condition has lasted—the sense of sin still haunts his pathway—by the sweat of his brow he still eats bread—he is still ashamed. Where is the deliverer, the Savior? Who or what?" [1]

Yes, WHERE IS the deliverer, who or what? With the cognizance of the spiritual comes the longing for its fulfillment, the intense desire to go "from" the material, the illusory, "to" the spiritual, the REAL, the TRUTH! When Cosmic Consciousness is discussed in a later chapter, we may arrive at a better understanding of this. For the present our interest is to investigate the origin and effect on humanity of the Messiah Concept.

There have been numerous prototypes of the perfect man, forerunners of the perfected race which is to come. In some way, for some unexplainable reason, these prototypes came to be looked upon as "Saviors" rather than EXAMPLES. It is of course true

[1] *Cosmic Consciousness,* pages 6-7.

they are "saviors" in the sense that they exemplify what man *CAN* BE and what he is to *BECOME,* but they do not so much "save men" as to point the way to "salvation." Nor is this "salvation" some mysterious state or condition, brought about by the intercession of a priest-craft who are the sole proprietors thereof. Quite simply, it is the final realization of one's own inner divinity and at-one-ment with his Creator. It is arrived at, or achieved, by the individual when he is duly and truly prepared to accept the idea. It can neither be helped nor hindered by another, it is a personal matter, personally determined.

To say the least, it would be naive to assume that the Messiah Concept burst upon man's mental horizon in the full bloom of the presently accepted idea of a Divine Savior, who is the INDIVIDUAL savior of the INDIVIDUAL who accepts him as such. This concept must be the product of evolution even as all other things material and mental have evolved to their present planes.

"The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error."[2] This is correct, in part, but this statement seemingly over-simplifies the

[2] *Modern Man in Search of a Soul.* Page 197.

problem. Dr. Jung would have the Messiah Concept "buried and dormant in man's unconscious SINCE THE DAWN OF CULTURE." But whence came it to be buried there? Also, *is it only* roused to the surface of consciousness "when the times are out of joint and a human society is committed to a serious error?" We should answer, advisedly, not necessarily. Many times when the "times have been out of joint" the archetypal image of the savior has NOT been awakened, and thus the conditions have not always called it forth. Again, the "times" of some of the various saviors who have appeared were not comparatively "out of joint," that is, no more than human affairs usually are, and not always have these saviors appeared coincident with humanity's commitment to "serious error."

The dust of antiquity hides from us the origin of the concept. We look back into recorded history and discover its early beginnings, but even then they are recognized as having form and substance and of having evolved to that point from still earlier myths, legends—or—FACTS.

Beyond reasonable doubt the Messiah Concept had its origin in the early stellar cult, but that was succeeded by the lunar cult which in turn gave place to solar worship. The concept is seen to be best developed in the latter with the sun as the central figure

(in its earliest phases which we can trace). The best testimony as to its antiquity is the length of time the race of necessity took to make the changes. Religious beliefs do not spring up, flourish and die in a short period of time, and the three great cults account for thousands and thousands of years of the existence of the human race.

We recognize certain myths as being of solar origin, but we cannot definitely subtract those portions of these myths which we may suspect derived from stellar and lunar worship. As one of these great beliefs gradually supplanted another it absorbed into itself some of the ideas and symbology of its predecessor, and the existing records are all too inadequate for the purpose of segregation.

We discover, as far back as we can probe, the full-blown legend of the sun-god unadorned with the later embellishments of the Egyptians, Syrians and Chaldeans. That tale, apparently simple enough on the surface, exhibits a knowledge of astronomy which strikes the observer as amazing for that ancient day. Even at that time the constellations which gave rise to the names of the signs of the zodiac had been plotted upon the chart of the heavens. The legend of the murdered god takes cognizance of these constellations and signs. It came into being with, or as a result of, the ancients' concept of the zodiac, for

the obvious reason that, without the named signs and a knowledge of their positions in the heavens, the legend is an impossible concept.

If we start with the beginning of the yearly cycle of the sun (Dec. 21st.) we discover it, from the viewpoint of the observer in the northern hemisphere, rising in the southeast and setting in the southwest. Imperceptibly, each day the rising position is further north, as is the meridian position and the point of setting. On March twenty-first, at the spring equinox, it appears to cross the equator and continues its advance until, at the summer solstice on June twenty-first, it reaches its northernmost position. From thence it gradually recedes southward until December twenty-first, when it has returned to its southern-most position and the cycle has been completed.

Early man began to keep records, and those records in time revealed this cycle to be a regular procedure over the period of time we name a year. Man noted as well that, as the sun reached these different positions during the day, its course seemingly was through positions in the sky occupied by different groups of stars by night. These discoveries were not made quickly but were the result of thousands of years of observation and speculation. In spite of the fact that his records showed the phenomena to be recurring, there still lingered some little fear and doubt

that the cycle would continue. These fears and doubts are seen to be mingled with the hope of the continuation, in the myths resulting in what we are pleased to call the "pagan" religions.

During this cycle the sun appears to rise one twelfth of the year in each of the twelve signs of the zodiac. The myth or legend starts with its entrance into Libra September twenty-first, where it is said the sun (god) is struck with the rod of the balance of the scale. October twenty-first the sun enters Scorpio, who stings him and sends him fleeing into Sagittarius, which he enters November twenty-first. Sagittarius is the "archer of the heavens," and he shoots the sun with his arrow and sends him to his death on December twenty-first.

The sun then "rises" again, gradually ascending until June twenty-first, when he reaches his highest (northernmost) position in the sign of Cancer. Due to the precession of the equinox this was not always the case. A "Great Year" is composed of 25,800 solar years, that being the time consumed by the sun in passing through the entire twelve signs of the zodiac and returning to its starting position. Therefore as the sun rises in succession in each of the twelve signs for one twelfth of that period it should hold in each sign for approximately 2,150 years. At some time, thousands of years ago, the sun rose in the sign

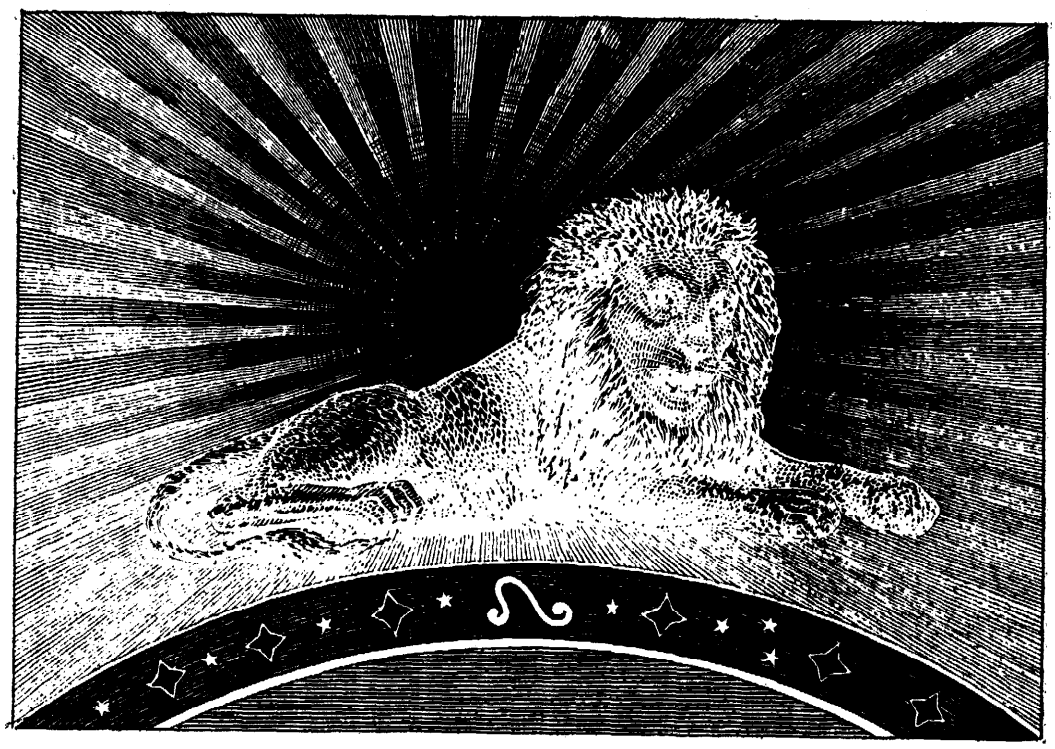
of Leo, the Lion, at the spring equinox,[3] hence he is said to have been "raised" by the "strong grip of the Lion's Paw." As the Hebrew tribe of Judah had for their totem the lion and were astrologically said to be "under the sign of Leo," their banners bore the lion, and they added "the Lion of the tribe of Judah."

At the winter solstice the sun disappears below the horizon for three days at approximately 66° latitude north. At latitudes further north the period is relatively longer, thus at some degree it would be below the horizon for fifteen days. The New Testament relates that Jesus was resurrected "on the third day," and the Hiramic Legend specifies that the "body was buried for fifteen days." Many authorities disclaim that these myths originated in the latitude of Asia Minor, where both *appear* to have arisen, and where the sun *at no season of the year* disappears below the horizon.* It is the postulation of these authorities

[3] In the ancient Egyptian Temple of Denderah, Napoleon's scientists, whom he took with him on his campaign in Egypt, discovered a zodiac which they cut out and took back to Paris. According to Brunton, "If the Denderah zodiac is to be interpreted correctly, it must be read as a description of the heavens during a certain epoch of the past; what was that epoch is another matter. * * * * The marked position of the spring equinox upon the zodiac of the temple of Denderah differs from its present-day position in the sky, involving the sun's entrance into a constellation of stars bearing another name." †

† *A Search in Secret Egypt.* Page 195.

* "The worship of the sun is generally traced to Mithraic rites, and those invented by the Magi of Persia. But if the sun could be made an object of veneration, if the preservation of fire could be thought deserv-



THE SUN IN LEO—ASTRO-MASONIC EMBLEM

From *Stellar Theology and Masonic Astronomy.*

that the myths were brought to Asia Minor and Africa from a much more northern latitude, possibly by a people forced south before the advancing ice-cap of the last glacial age.

It would be ridiculous to assume that at the time these phenomena were first studied and recorded they should hold any religious or theological implications, or that they had for those first observers any spiritual significance. The sun was recognized to be the source of light and heat, and early man had knowledge of the effect of both upon his welfare, and their productive effects on vegetation and animal life upon which he was dependent for food. Therefore it was with concern that he observed the sun sinking lower and lower in the heavens after the fall equinox, and the fear was always present that it might never ascend again. It cannot be categorically asserted that at that time the sun was even regarded as a god or a representative of a god.

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ing of religious ceremonies, it is more natural that it should be with a people living in a frozen clime, to whom the sun is the greatest comfort, whose absence under the horizon for three days is a deplorable event, and whose appearance above the horizon a real source of joy.

"Not so in Persia, where the sun is never hidden for three days together under the horizon, and where its piercing rays are so far from being a source of pleasure that to be screened from them, to enjoy cool shades, is one of those comforts to obtain which all the ingenuity of art is exerted. The worship, therefore, of the sun, and the keeping sacred fires, must have been a foreign introduction into Persia."—*The Dionysian Artificers*. Page 6.

At some later period the sun evolved to the status of a god and his final setting below the horizon was the death of the god, just as his reappearance was the resurrection. We are here referring to the winter solstice, although it should be noted that among some of the ancients the daily setting and rising of the sun was the death and resurrection as well as the annual event. Even then it is extremely doubtful if the sun had achieved the status of a "savior." That concept, logically, must have originated from a purely materialistic basis. Upon his resurrection the people AS A WHOLE were "saved," *i.e.*, the sun had reappeared and they were assured another cycle in which to produce food, and live in the comfort of his warming rays. It is impossible to determine just when the spiritual concept was introduced, when he "saved" them from anything more than physical suffering and want, and became the prototype of humanity.

Early Egyptian records connect only the Pharaoh with the sun and concede to him alone a future life. There is no evidence that the populace as a whole lived in any expectation of an "hereafter." The belief that all were immortal, and that the common man as well as the king would depart this earth for another life after death, appears as a slow evolution in Egyptian religious belief and philosophy. It is finally discovered developed in detail in their later thinking. In

the *Book of the Dead* the "soul" is given instructions for its journey in the other world, and we discover it proclaiming "I am Osiris." This is the first observation of what may be described as a PERSONAL SAVIOR who redeems the INDIVIDUAL to everlasting life. It is of interest to note that this identification with the Deity is to the extent of the "soul" claiming it *is* Osiris. This may well be the dawn of the consciousness of man's innermost divinity, his first groping in the dark, his first grasping that Great Truth of his being.

Many Masonic authorities are of the firm conviction that the Hiramic legend is an outgrowth of the legend of Osiris. This is discussed in other connections in this book, but it seems pertinent here to introduce a comment of Albert Pike on the subject. "Whatever Hiram really was, he is the type, perhaps an imaginary type, to us, of humanity in its highest phase; an exemplar of what man may and should become, in the course of ages, in his progress toward the realization of his destiny; an individual gifted with a glorious intellect, a noble soul, a fine organization, and a perfectly balanced moral being; an earnest of what humanity may be, and what we believe it will hereafter be in God's good time; THE POSSIBILITY OF THE RACE MADE REAL." [4]

[4] *Morals and Dogma.* Page 225.

The Hindu esoteric doctrine,[5] of reincarnation and evolution, and the Hebrew concept founded upon that same basic teaching have both been widely misunderstood in the past. So much so that our thinking, even today, is still colored by that misunderstanding. Neither philosophy has ever taught of the coming of an INDIVIDUAL who would be the "Savior," the "Messiah" or "Redeemer." When properly understood these great philosophies teach that through many incarnations and the slow process of evolution the ENTIRE HUMAN RACE is rising toward perfection.[6] The Messiah, then, will be the final achieve-

[5] "It is a well known fact—to learned Symbologists at all events—that in every great religion of antiquity, it is the Logos Demiurge (the second logos), or the first emanation from the mind (Mahat), who is made to strike, so to say, the key-note of that which may be called the correlation of individuality and personality in the subsequent scheme of evolution. The Logos it is who is shown in the mystic symbolism of cosmogony, theogony and anthropogony, playing two parts in the drama of Creation and Being, *i.e.,* that of the purely human personality and the divine impersonality." *

* *The Secret Doctrine.* Vol. II. Page 478.

[6] We have discovered the Hindu concept of the Messiah, which is the same as the modern Occult Teaching outlined by Blavatsky. For corroboration of our statement as to the Jewish concept we can do no better than to quote from Rabbi Joseph Krauskopf:

"The Jew is proud of Jesus as he is of the other illustrious men of his race. He believes that he honors him more by denying his divinity than he would by affirming it. By denying it, he rescues his noble manliness; by affirming it, he would aid in burying it under the rubbish of myth. He believes he renders humanity a noble service by denying that a Savior has come. He believes that he hastens the coming of the Messianic Age, of which the prophets had dreamed, by placing such noble men as Jesus before the people for inspiration and imitation. He

ment of that "plan" of the Supreme Architect—NOT AN INDIVIDUAL, but—THE PERFECTION OF THE RACE!

It is not our intention to review the endless arguments as to the divinity of either Krishna or Jesus. Regardless of whether or not they were mystically conceived, there is little room for argument that the stories told about them and their legendary background partake of the incidents and are of the essence of the legend of the "Dying God," and it has been determined that the origin of that legend is the journey of the sun through the zodiacal signs of the heavens.

At this point it seems appropriate to inquire into the features which the legends of Krishna, Jesus, Osiris and Hiram have in common. Osiris, according to the legend, was the son of the goddess Nut and the god Keb. In his case his maternal parent differs from those of Krishna and Jesus, both of whom are credited with being born of human mothers. Each mother was a virgin, and each received divine com-

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believes that salvation lies before us, not behind. With Tennyson he still looks for 'the Christ that is to be.' And he will continue to look for him until every man will be that Christ. Then, and not till then, will Israel's Messianic hope be realized. Then, and not till then, will there be peace on earth, and good will among all men." *

* *A Rabbi's Impressions of the Oberammergau Passion Play.* Page 181.

munication informing her that her child was of divine conception and was destined to be the "savior" of his people, Krishna being conceived by "The Spirit of the Universe," Jesus by "The Holy Ghost."

In the case of Osiris it is his wife, Isis, who is forced to flee to hide from the "evil principle," Set, to bear a son, Horus, who in the vagueness of Egyptian theology assumes the "Son" position and the attributes of his father. Devaki, the mother of Krishna, is warned of the evil intentions of King Kansa and flees with her child, while Joseph is similarly advised to flee to Egypt with the babe Jesus and his mother, to escape the attempt of King Herod to destroy the child. In both cases the evil kings murdered other infants in their futile attempts to kill the child which they thought prophecy foretold would someday take their thrones from them.

Both Krishna and Jesus were precocious youths. The legend of Krishna relates miracles performed by him and, while the Biblical text does not do so, tradition likewise attributes the same to Jesus as a youth. The Vedas contain prophecies of the coming of Krishna, and orthodox Christianity interprets many prophecies of the Old Testament as referring to Jesus, although Jewish authorities deny this and offer logical arguments which cannot be thrown out

of court.[7] All ancient scripture contain such prophecies. "As to Soshyantos (or fire-priests) we find Caoshyanc as the name of the coming liberator, who afterward became the expected Redeemer or Savior. Haug says: 'For awakening the dead bodies, restoring all life destroyed by death, and holding the last judgment, the great prophet Sosiosh (Soskyans in Zend) will appear by the order of Ahura Mazda.

[7] "At the very outset, we must bear in mind that at the time of Isaiah the terms 'prophet' and 'prophecy' and 'prophesying' had a different meaning from what they have since acquired. Etymologically, the verb in Hebrew simply means 'to bubble, to pour forth, to utter fluent speech' and, hence, the noun designates the 'speaker,' the 'preacher,' the 'pleader,' the 'interpreter,' the 'counselor,' the 'admonisher,' the 'poet,' the 'rhapsodist.' The English meaning of these terms kept tolerably close to their Biblical use, for we have it on the authority of Dean Stanley, that, as far down as the seventeenth century, they were used in the sense of 'preaching' or 'speaking.' From that time on they acquired the Greek meaning, that of 'foreseeing or foretelling future events.' In Biblical times, however, that meaning was foreign. Aaron, Miriam, Deborah, were named respectively prophet and prophetesses because of their power of speech and song. Moses, Elijah, Elisha, were named prophets, yet foretelling of events to happen hundreds of years after their death is not mentioned among their accomplishments." * After this introduction to the misuse of the Hebrew meaning of "prophet" Rabbi Krauskopf points out that in one case the Hebrew word עַלְמָה, meaning "young woman," is erroneously translated as virgin and in another the Hebrew words אֵל גִּבּוֹר which mean "Hero of God," and obviously intended to refer to Hezekiah, were translated into "Mighty God."

See remarks of Professor Bewer on page 105 of *The Literature of the Old Testament* for corroboration of Rabbi Krauskopf's comments relative of the translation of the Hebrew word "young woman" as "virgin" in the King James Version of the Bible.

* *A Rabbi's Impression of the Oberammergau Passion Play*. Page 162.

This idea is already to be found in the Zend texts, only with this difference, that sometimes several, sometimes only one, Sosiosh is mentioned.' 'In the latter Parsee legend (he says), the third and greatest prophet who will appear, is Soskyans. He is believed to be a son of Zarathustra Spitama begotten in a supernatural way. This means, that likewise as Zarathustra Spitama was the greatest prophet and priest in ancient times, Sosiosh will be the greatest of those to come.' " [8]

The above quoted prophecy is from the Zend Avesta, the comments of Blavatsky giving the occult viewpoint of these prophecies, are also noteworthy. "Most certainly chance is *impossible,* there is no *chance* in Nature, wherein everything is mathematically co-ordinate and mutually related in its units. 'Chance,' says Coleridge, 'is but the pseudonym of God (or Nature), for those particular cases which He does not choose to subscribe openly with His sign manual.' Replace the word 'God' by that of KARMA and it will become an Eastern axiom. Therefore the *sidereal* 'prophecies' of the zodiac, as they are called by Christian mystics, never point to any one particular event, however solemn and sacred it may be for SOME ONE PORTION OF HUMANITY, but to ever-recurrent, periodical laws in nature, understood

[8] *Irano-Aryan Faith and Doctrine.* Page 260.

but by the Initiates of the sidereal gods themselves." [9]

In explanation of the foregoing Blavatsky continues: "No Occultist, no astrologer of Eastern birth, will ever agree with Christian mystics, or even with Kepler's mystical astronomy, his great science and erudition notwithstanding; simply because, if his premises are quite correct, his deductions therefrom are one-sided and biassed by Christian preconceptions. Where the latter finds a prophecy directly pointing at the Savior, other nations see a symbol of an eternal law decreed for the actual manvantara. WHY SEE IN THE PISCES A DIRECT REFERENCE TO CHRIST—ONE OF THE SEVERAL WORLD-REFORMERS, A SAVIOR BUT FOR HIS DIRECT FOLLOWERS, but only a great and glorious Initiate for all the rest—when that constellation shines as a symbol of all the past, present, and future Spiritual Saviors who dispense light and dispel mental darkness?" [10]

Osiris was the judge of the dead, and his domain was the nether-world. Nowhere in the four gospels is Jesus mentioned as such, and in only two places in the New Testament is the expression present,[11] yet the quaint carry-over of this concept is discovered in

[9] *The Secret Doctrine.* Vol. I: 653.
[10] *The Secret Doctrine.* Vol. I. Page 653.
[11] Acts X: 42—II Timothy IV: 1.

the Nicene Creed adopted by the Council of Nicaea A.D. 325. In that declaration of faith is the statement: "HE DESCENDED INTO HELL," followed by the later declaration: "He ascended into heaven, from whence he shall come to JUDGE the quick AND THE DEAD." Where, but from the Osirian legend, could such a concept derive of the savior upon material death descending to the nether-world and being the judge of the dead? A psychologist might attribute it to the unconscious content of the minds of those men participating in the council; a powerful idea that emerged to the surface of the conscious when the time was appropriate for it to reappear and again take its place as a statement of religious faith.

At the expulsion of Adam and Eve from the Garden of Eden the Bible quotes God as saying: "I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; IT SHALL BRUISE THY HEAD, and thou shall bruise his heel." [12] Orthodox Christianity attributes the first part of this prophecy as applying to Jesus and fails to properly explain the last part, *i.e.*, the serpent shall bruise the heel of the posterity of the woman. As to the former, note the prophecy made to Krishna by the anchorite: "When the daughter of the serpent drives the son of the bull to crime; in that day shalt

[12] Genesis III: 15.

thou kill the bull and CRUSH THE SERPENT'S HEAD." As to the latter we must turn to astrology and examine the signs of Scorpio and Sagittarius; the one a scorpion which was later changed into a SERPENT, the other a horseman. Then recall the death-bed scene of the Patriarch, Jacob, as described in the Bible and read his prophecy: "Dan shall be a SERPENT by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." [13]

Osiris is not so much expected to assure salvation as to take charge of the human soul after death, to sit in judgment upon it, and if it be found worthy to allow it to pass on to the realm of the blessed. Krishna and Jesus are "saviors" in a different sense of the word. In both cases those who believe upon them shall be "saved," [14] also it was said of each, after their physical death that they shall return. One interested in the etymology may see a connection between the Sanscrit name "Krishna," the Greek "Christos" and the English "Christ." Each in turn derived from the former, and all meaning "THE ANOINTED." In comparing Krishna and Christ Blavatsky has the

[13] Genesis XLIX: 17.

[14] "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts XVI: 31.

"So he who knoweth me (Krishna) in all his actions shall come to Me." *Bhagavad Gita.*

following to say: "Regarded in the light of the Logos the Christian Savior, like Krishna, whether as man or Logos, may be said to have saved those who believed in the secret teachings from 'eternal death,' to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. * * * 'The Logos is passive WISDOM in Heaven, and Conscious, Self-Active Wisdom on Earth,' we are taught. It is the marriage of 'Heavenly Man' with the 'Virgin of the World'—Nature as described in Pymander; the result of which is their progeny—Immortal Man. It is this which is called in St. John's *Revelation* the marriage of the Lamb with his bride.[15] That 'wife' is now identified with the Church of Rome owing to the arbitrary interpretations of her votaries." [16]

Osiris is murdered, and after being dead for a time, is resurrected. While he is not crucified, even in his legend the "tree" is prominent, for the shrub, against which the chest containing his body came to rest, miraculously grew into a tree and contained the chest. The stories surrounding the death of Krishna are somewhat contradictory. He is "shot with an arrow" and then "nailed to a tree" and in some other versions he is said to have been "crucified." [17] There is present

[15] Revelation XIX: 7.

[16] *The Secret Doctrine.* Vol. II. Page 230.

[17] "This is demonstrated by the Hindu Wittoba—a form of Vishnu. (Also a form of Krishna.) The figure of Wittoba, even to the nail-

the striking similarity between the "arrow" with which Krishna was shot and the "spear" which the Roman Soldier thrust into the side of Jesus.

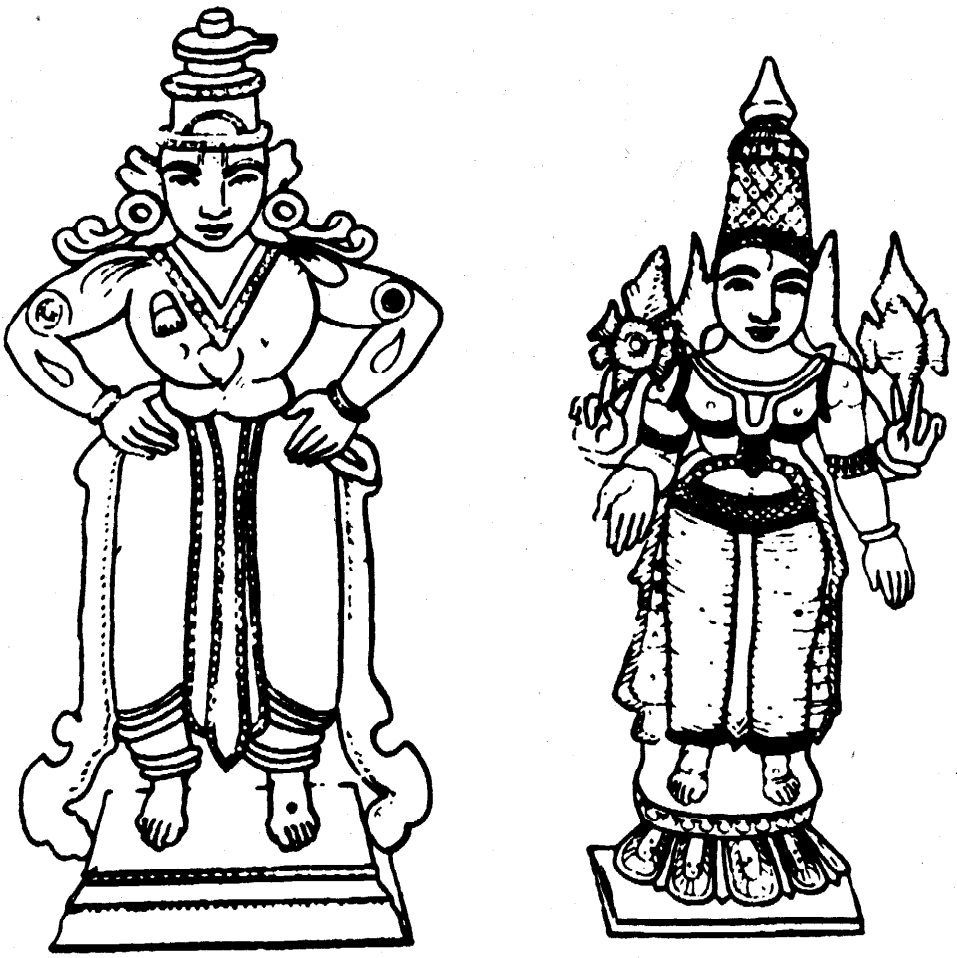
The "tree" or "cross" figures so prominently in the legends of the various saviors that one is forced to the conclusion that the manner of their deaths is of symbolical significance. It has been explained by some Bible critics, in the instance of Jesus, that no especial significance should be attached to the fact that he was crucified, as crucifixion was the customary means of execution in that day. Even if this over-simple explanation were acceptable in his case it leaves unexplained the significance of the tree in connection with both Krishna and Osiris.

The prevalent idea that the cross, as a symbol, is limited to Christianity is disproved by even the most superficial analysis of its place in religious symbolism. It is thousands of years older than Christianity, and has its beginnings in the dim past as an esoteric symbol of the ancient Solar Religion when men worshipped the sun and derived their theology from the heavenly bodies. Its origin is rooted in ancient as-

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marks on the feet, is that of Jesus crucified, in all its details save the Cross: and that man was meant is proved to us further by the fact of the INITIATE BEING REBORN AFTER HIS CRUCIFIXION ON THE TREE OF LIFE." * *The Secret Doctrine.* Vol. II: page 560.

* "See Moor's *Hindu Pantheon,* where Wittoba's left foot bears the mark of the nail—on the figure of his idol." See illustration.



WITTOBA

Statues of the god Wittoba referred to by Blavatsky. Taken from Moor's *Hindu Pantheon,* courtesy Philosophical Research Society Library.

trology whence it comes down to us through two ancient religious beliefs, in two different forms, but plainly having a common source, as both the Egyptian and the Hindu regarded the cross as a symbol of eternal life.

While the usually accepted interpretation of the circle is that it symbolizes Eternal Deity, it likewise, under some circumstances, is the symbol of the undifferentiated universe. The Egyptian symbolized the *undifferentiated* universe by a plain circle. Drawing a horizontal line through this circle he signified the undifferentiated feminine principle in nature. (Plate II fig. 1). By adding the radius line at right angles the undifferentiated masculine principle in nature was symbolized. (Plate II fig. 2). For simplification, in hieroglyphics, the circle was left off, resulting in the Tau Cross. (Plate II fig. 3). At some later time a small circle was placed on the cross, to indicate its origin, and apparently for harmony of design the cross-arm was shortened, forming the Ankh or Crux Ansata so conspicuous on Egyptian ruins. (Plate II fig. 4).

Being the combination of the undifferentiated male and female principle in nature, this was the obvious symbol of eternal life. It was given the neophyte in the Mysteries as a sacred emblem with which to ward off danger and as a constant reminder to him of that

Evolution of the Tau Cross

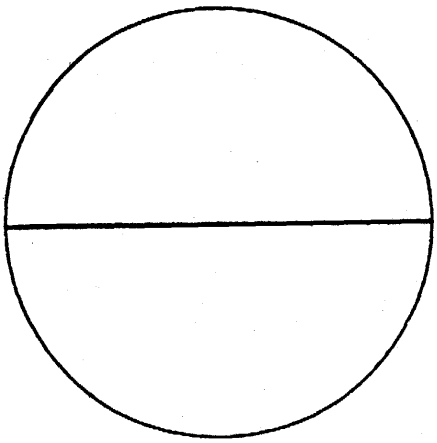


FIGURE 1.

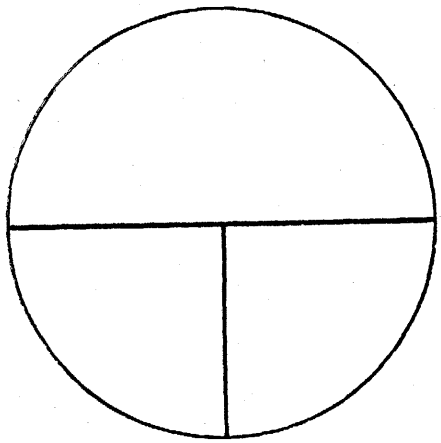


FIGURE 2.

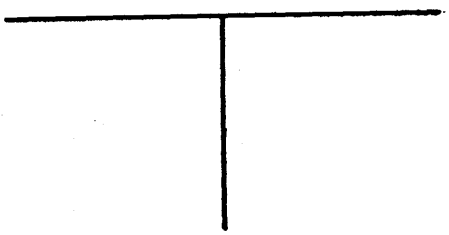


FIGURE 3.

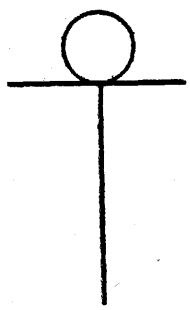


FIGURE 4.

PLATE II

of which he was in search. It is an ancient axiom that observed material laws are but the extention into the manifest universe of unseen spiritual laws—"as above, so below"—and consistent therewith, when the Ankh is reversed, with the horizontal line below the perpendicular, it becomes the symbol of the phallus, and the circular handle is the symbol of the female reproductive organ.

This practice of inverting the symbol of Deity or attributes of Deity to likewise symbolize man or similar attributes in man stems from the Biblical pronouncement that man is made in the image of God. As mentioned above, it is in accord with the axiom, "as above, so below," and the ancient concept that the creation mirrored the Creator. Such being the case, the symbology is seen to be highly consistent with the use of the equilateral triangle, with an angle pointing upward to denote the perfect spiritual man —made in the image and likeness of Deity, and the same emblem reversed, with an angle pointing downward, to denote that Deity. (See plate III).

The Hindu likewise turned to the heavens for his symbology. He recognized the four fixed signs of the zodiac and named them Taurus, ♉ the Celestial Bull, an earthy sign; Leo, ♌ the Lion, a fiery sign; Scorpio, ♏ a watery sign, and Aquarius, ♒ an airy sign. (See Plate I fig. 1). Thus he incorporated the four ele-

SYMBOL OF
DEITY

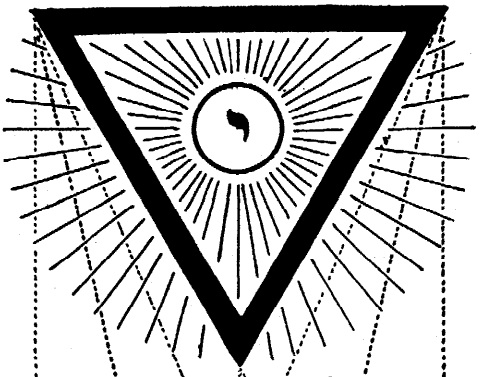


FIGURE 1.

AT-ONE-MENT

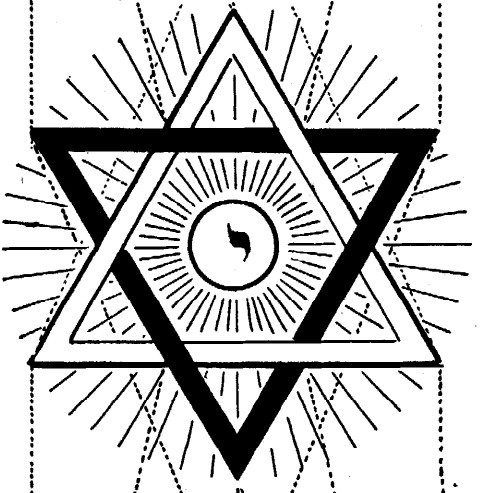
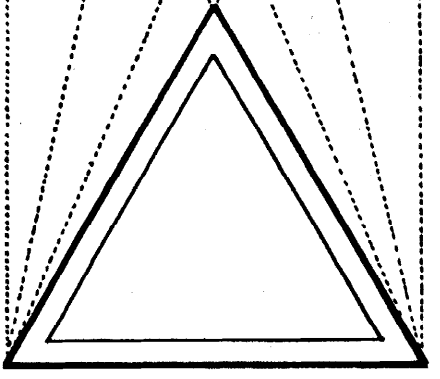


FIGURE 2



SYMBOL OF THE
PERFECT SPIRITUAL MAN

FIGURE 3.

PLATE III.

ments into his symbology. These four signs are ninety degrees apart, and when connected with two lines drawn through the circle they form the "CROSS OF MATTER" within the circle of the zodiac. (See Plate IV fig. 1).

Hindu theology attributes seven bodies to man, four material and three spiritual bodies. The spiritual man is symbolized by joining the three fiery signs of the zodiac, Aries, Leo and Sagittarius, thereby forming an equilateral triangle. (Plate IV fig. 2). When the cross and triangle are drawn within the same circle they are said to symbolize "spiritual man" upon the "Cross of Matter"—THE FIRST CRUCIFIXION! (Plate IV fig. 3). This to the Hindu is the Great Cosmic Tragedy, that Spiritual Man must be affixed to materiality. His quest henceforth must be to divest himself of the material that the spiritual may come to the fore. If one refers to the changing positions of the Square and Compasses upon the altar of the Blue Lodge he will recognize this evolution depicted in its three stages. As Pike has been quoted, "Freemasonry is THE SUBJUGATION OF THE HUMAN THAT IS IN MAN BY THE DIVINE."

Another method of symbolizing the "material" was to join the four fixed signs by drawing a square within the circle. (Plate V fig. 1). This was the "material

THE COSMIC CRUCIFIXION

THE COSMIC CROSS

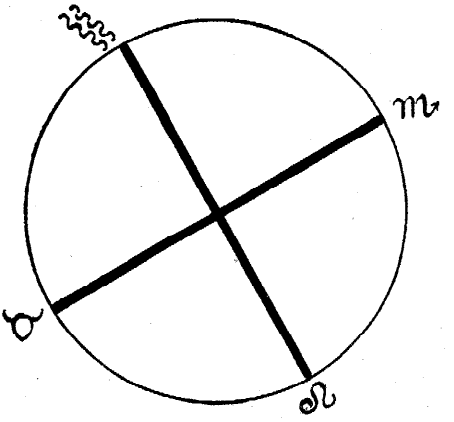


FIGURE 1.

SPIRITUAL MAN

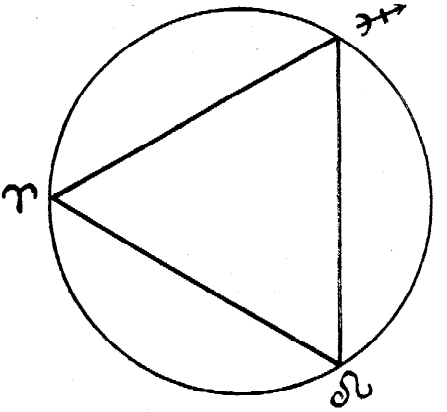


FIGURE 2.

THE CRUCIFIXION

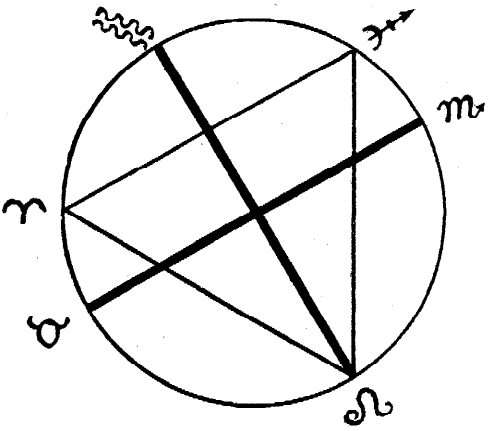


FIGURE 3.

PLATE IV

tomb" in which Spiritual Man was "buried" (when the triangle was drawn within the same circle). (Plate V fig. 2). The "tomb" is the physical body in which the spirit is buried at birth and from which it is *naturally* released by that which we name death.[18] While on the subject it might be pertinent to call attention to the fact that the Masonic Apron is likewise a triangle within a square. The reader may pursue this analogy with interest if so inclined. (Plate V fig. 3).

The cross is a common world-wide symbol. In the Chinese and Japanese languages the character for the numeral ten is a cross, and the number ten is considered a sacred number. The cross is prominent in the symbology of the Buddhist as well as the Hindu. It is found among the Indians of both North and South America, and the Codex Borgianus pictures Quetzalcoatl crucified upon a cross. Quetzalcoatl was the "Great White God," and he is always pictured with a beard. The tradition relates that he left by sea for the East and promised to return at some future time. This tradition was the cause of Cortez being first welcomed as a god when he landed in Mexico. He was white, he wore a beard and came from the East

[18] We emphasize "naturally," for it is the teaching of all the Great Religions of antiquity that material death is the *natural* means of acquiring spirituality, but they all contain a secret doctrine which teaches that the Initiate need not wait for the evolutionary process; that Illumination can be attained. The subject will be fully treated in succeeding chapters.

THE TOMB OF MATTER

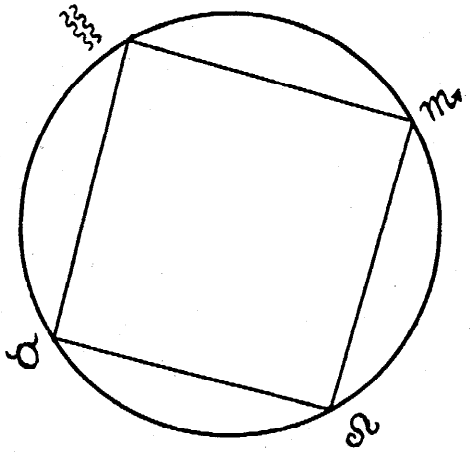


FIGURE 1.

SPIRITUAL MAN ENTOMBED

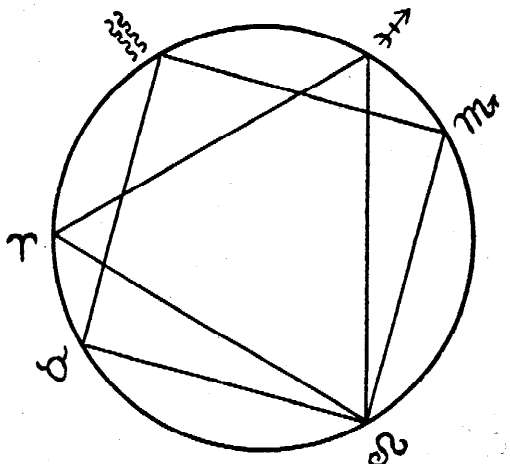


FIGURE 2.

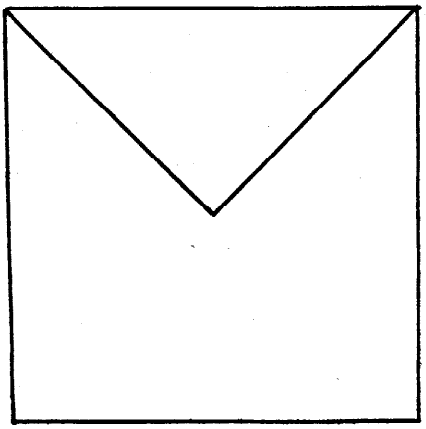


FIGURE 3.

PLATE V

by sea, and as crowning proof that he was the returning Quetzalcoatl, HE CARRIED A CROSS. What he perpetrated in the name of that cross is one of the black pages of Christian History. How many valuable manuscripts and symbols were destroyed by the ignorant and fanatical priests of Cortez' company can never be known, and we can only guess how much light they might have shed on the origin of the race on the American Continents.

Referring to a previously mentioned translation of the Pyramid Texts by Breasted regarding Osiris: "The brick are drawn for thee out of the great tomb." We see its counterpart in: "And behold, there was a great earthquake: for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door (of the tomb of Jesus) and sat upon it." [19]

Ancient astrology depicts the sun-god with the twelve signs of the zodiac surrounding him. Jesus is represented as calling twelve disciples to follow him. Of this Blavatsky writes: "The Lah (ancient word in trans-Himalayan regions for 'Spirit,' any celestial or superhuman Being), which turns the fourth globe (our earth) is servant to the Lah(s) of the seven (the planetary Spirits),[20] they who revolve, driving their

[19] Matthew XXVIII: 2.

[20] "This expression shows in plain language that the Spirit-Guardian

chariots around their Lord, the one eye of our world. His breath gives life to the seven (gives light to the planets). It gave life to the first ('his breath gave life to the seven' refers as much to the sun, who gives life to the Planets, as to the 'High One,' the Spiritual Sun, who gives life to the whole Kosmos). They are all Dragons of Wisdom." [21]

Thus we discover that most of the events, the allegories and symbolism of the various "Messiahs," seemingly have their origin in that most ancient of religious beliefs—Solar Worship. There is a similarity between the Hiramic legend and these other legends, but our ignorance of the origin of the former does not permit the categorical statement that it is taken from them; it may have its own particular line of descent directly from the Solar Myths.

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of our globe, which is the fourth in the chain, is subordinate to the chief Spirit (or God) of the Seven Planetary Genii or Spirits. As already explained, the ancients had, in their Kyriel of gods, seven chief Mystery-Gods, whose chief was EXOTERICALLY, the visible Sun, or the eighth, and, ESOTERICALLY, the SECOND LOGOS, the Demiurge. The seven (who have now become the 'seven eyes of the Lord' in the Christian religion) were the regents of the seven CHIEF planets; but these were not reckoned according to an enumeration devised later by people who had forgotten, or who had an inadequate notion of, the real MYSTERIES, and included neither the sun, the moon, nor the earth. The sun was the chief, exoterically, of the twelve great gods or zodiacal constellations; and esoterically, the Messiah, the Christos (the subject ANOINTED by the GREAT BREATH, or the ONE) surrounded by his twelve subordinate powers, also subordinate, in turn, to each of the seven 'Mystery-gods' of the planets."

[21] *The Secret Doctrine.* Vol. II. Page 22.

Hiram, like Jesus, is subjected to three temptations which he withstands.[22] He, like all the other saviors, loses his life in the contest between Right and the Principle of Evil. He lies buried fifteen days in contrast to the three days Jesus is said to have been in the tomb. The manner of his resurrection is dramatically different from all the others. Here, in fact, is a more enlightening example of resurrection than in any of the savior legends. We see the attempt of the physical (Entered Apprentice) and the psychical (Fellow-craft) fail to resurrect the dead Hiram. We are shown conclusively that only the SPIRITUAL can bring about resurrection (REBIRTH), for after the two failures the grip of a Master Mason—symbol of the spiritual—is effectually applied.[23]

What then is this thing called "SALVATION"? From what are the various saviors intended to "save" man? What does the Hiramic Legend seek to convey to the Initiate? To discover the answers to all these questions we turn back to the description of the sevenfold man and read that he has FOUR MATERIAL BODIES.[24] We study the symbolism of the Apron,

[22] There is of course a difference. Jesus did not lose his life as a result of the "third temptation" or, more correctly, his refusal to succumb thereto. It should be noted, however, that the *nature* of the temptations are parallel. The temptations of *both* Hiram and Jesus are of Material, Psychical and Spiritual classification.

[23] See *Freemasonry Its Hidden Meaning.* Page 172.

[24] See *The Royal Arch Its Hidden Meaning.* Page 87.

the Square and Compasses and discover that in each case, as in the allegories, we are being told that the material is but an habitation for the spiritual. We see the apron gradually folded until it becomes a triangle. We observe the Square and Compasses evolve into a six-pointed star composed of the two equilateral triangles—the one—symbol of Deity; the other—spiritual man. With this symbology to guide us we begin to comprehend what "salvation" is, from what we are to be "saved," and the means of that "salvation." It is but to be brought from the material to the spiritual; that we must be "saved" from the material because all man's thinking, all his actions for untold millennia, have been directed toward the material and physical because his senses inform only of that plane of existence; that man must return to his forgotten inherent spirituality. The saviors save only when it is recognized they are but examples pointing the way to travel.[25] "Will you be off or from?" At first, "from" the material to the psychical, that the

[25] "To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold upon religious realities. This at least is what conversion signifies in general terms, whether or not we believe that a direct divine operation is needed to bring such a moral change about." *

* *The Varieties of Religious Experience.* Page 186.

mind may grasp the concept. Then, "FROM" the psychical to the spiritual. Perchance our investigation of "Cosmic Consciousness" may result in the discovery of that which we seek. There we may find the reason for man's slow evolution through those phases we discovered symbolized by Abraham, Isaac and Jacob. We may discover *why* brief but glorious glimpses of what MAN MAY BE have been vouchsafed by such saviors as Osiris, Krishna, Jesus and Hiram. We have climbed the three steps and are now symbolically atop the five steps; let us ascend the remaining seven.

CHAPTER X

Cosmic Consciousness

THAT condition of awareness which we wish to investigate has been defined by many authorities in as many different terms: "Spiritual Cognition" — "Illumination" — "Enlightenment" — "Super-Consciousness"—"Samadhi"—"Cosmic Consciousness." It is our hope to demonstrate that it may likewise be defined as "POSSESSION OF THE MASTER'S WORD"!

We have chosen the terminology of Dr. Bucke—"COSMIC CONSCIOUSNESS" as, above all others, the nearest approach to a concise description of this state. For a more explicit definition and description than conveyed by the words themselves we turn to the writing of Dr. Bucke.

"Cosmic Consciousness, then, is a higher form of consciousness than that possessed by the ordinary man. This last is called Self Consciousness and is that faculty upon which rests all of our life (both subjective and objective) which is not common to us

and the higher animals, except that small part of it which is derived from the few individuals who have had the higher consciousness named." [1]

We make a distinction between the two forms of consciousness which we recognize, naming them "Simple Consciousness" and "Self Consciousness." The animal kingdom, or at least that portion thereof which we denote the "higher animals," is possessed of simple consciousness. These animals are just as conscious of their surroundings and environment as is man. They are conscious of their own limbs and, to all appearances, know them to be a part of themselves. Many persons credit these higher animals with the ability to think, and cite numerous instances where they have shown remarkable intelligence. Undoubtedly they do think, to a degree, but not as man thinks, and certainly no one would go so far as to claim for them the ability to reason in the abstract. Man possesses this same simple consciousness, but in addition he experiences another and higher form of consciousness which we call Self Consciousness. Self Conscious man not only can think objectively, but he can think *subjectively* as well, he can reason in the abstract, and he can even analyze his own thoughts.

Dr. Bucke asserts that Cosmic Consciousness is a third form "which is as far above Self Consciousness

[1] *Cosmic Consciousness.* Page 1.

as is that above Simple Consciousness." [2] He remarks that with this form both simple and self consciousness persist, even as simple consciousness persists when self consciousness is acquired. He names the prime characteristic of cosmic consciousness, as its name implies, "a consciousness of the cosmos, that is, of the life and order of the Universe," but adds, "there are many elements belonging to the cosmic sense besides the central fact just alluded to." [3]

These other elements he enumerates as "an intellectual enlightenment or illumination which alone would place the individual on a new plane of existence—would make him almost a member of a new species." [4] "A state of moral exultation, an indescribable feeling of elevation, elation and joyousness and a quickening of the moral sense." [5] Especially and above all, "what may be called a sense of immortality, a consciousness of eternal life, *not a conviction that he shall have this,* BUT THE CONSCIOUSNESS THAT HE HAS IT ALREADY." [6]

On first introduction this may challenge us as a startling idea; one we may not be prepared to accept upon the authority of a single individual without

[2] *Cosmic Consciousness.* Page 2.
[3] *Ibid.* Page 3.
[4] *Ibid.* Page 3.
[5] *Ibid.* Page 3.
[6] *Ibid.* Page 3.

mental reservation. For this reason it is advisable to inquire if other authorities of repute and credibility are in agreement with Dr. Bucke, or if he alone has come to such a revolutionary concept. The answer is readily at hand. We turn to the work of the Russian Philosopher and Mystic, P. D. Ouspensky.

"First of all, unity of experience. In mystical sensations all men feel definitely something in common, having a similar meaning and connection one with another. The mystics of many ages and many peoples speak the same language and use the same words. This is the first and most important thing that speaks for the reality of the mystical experience. Next is the complete harmony of data regarding such experience with the theoretically deduced conditions of the world causes; the sensation of the unity of all, so characteristic of mysticism; a new sensation of time, the sense of infinity; joy or horror; knowledge of the whole in the part; infinite life and infinite consciousness. All these are real sensed facts in the mystical experience. And these facts are theoretically correct. They are as they should be according to the conclusions of the MATHEMATICS OF THE INFINITE AND OF THE HIGHER LOGIC. This is all that is possible to say about them." [7]

[7] *Tertium Organum.* Page 277.

"So the superconscious is not unconscious; it is full of awareness; nay, it is Consciousness Itself." [8]

"The Logos, or both the unmanifested and the manifested Word, is called by the Hindus, Isvara, 'The Lord,' though the Occultists give it another name. Isvara, say the Vedantins, is the highest consciousness in nature. 'This highest consciousness,' answer the Occultists, 'is only a *synthetic unit* in the world of the manifested Logos—or on the PLANE OF ILLUSION; for it is the sum-total of Dhyan-Chohanic (Divine yet still finite beings) consciousness.' " [9]

"Superconscious realization expands our consciousness and illumines us, giving real knowledge of the Absolute or God." [10]

"This Samadhi cannot be described. It is beyond the reach of the gross mind, beyond language. It is beyond human calculation, beyond pleasure and pain, beyond joy and sorrow, beyond light, beyond darkness, beyond all duality. Human language is too feeble to say what that blessed state is." [11]

"One conclusion was forced upon my mind at that time, and my impression of its truth has ever since remained unshaken. It is that our normal waking

[8] *Hindu Psychology.* Page 167.
[9] *The Secret Doctrine.* Vol. I: Page 573.
[10] *Hindu Psychology.* Page 160.
[11] *The Spiritual Teaching of Swami Brahmananda.* Page 126.

consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different." [12]

"It will be found that men of preeminent saintliness agree very closely in what they tell us. They tell us that they have arrived at an unshakable conviction, not based on inference but on immediate experience, that God is a spirit with whom the human spirit can hold intercourse; that in him meet all that they can imagine of goodness, truth and beauty; that they can see his footprints everywhere in nature, and feel his presence within them as the very life of their life, so that in proportion as they come to themselves they come to him." [13]

"This overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant mystical tradition, hardly altered by differences of clime or creed. In Hinduism, in Neoplatonism, in Sufism, in Christian mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make

[12] *The Varieties of Religious Experience.* Page 378.
[13] *Lectures on Christian Mysticism.* Page 326.

a critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native land. Perpetually telling of the unity of man with God, their speech antedates languages, and they do not grow old." [14]

"The central one (experience of the mystical state) is the loss of all worry, the sense that all is ultimately well with one, the peace, the harmony, the *willingness to be,* even though the outer conditions should remain the same. The certainty of God's 'grace,' of 'justification,' 'salvation.' " [15]

"As we proceed farther in our inquiry we shall see that what is attained is often an altogether new level of spiritual vitality, a relatively heroic level, in which impossible things have become possible, and new energies and endurances are shown. The personality is changed, the man *is* born anew, whether or not his psychological idiosyncracies are what give the particular shape to his metamorphosis. 'Sanctification' is the technical name of this result." [16]

"*Intelligence of will* is the mode of consciousness attributed to the letter Yod. Say the Qabalists: 'It prepares all created beings, each individually, for the demonstration of the existence of the primordial

[14] *The Varieties of Religious Experience.* Page 410.
[15] *Ibid.* Page 242.
[16] *Ibid.* Page 236.

glory.' This demonstration is the experience hitherto described. The primordial glory is that of the SUPREME SELF." [17]

"The word translated above as 'Will' means primarily 'delight,' and has, for supplementary meanings, 'pleasure, intent, purpose, determination.' Thus we find that all descriptions of mystic experience agree that it is first-hand knowledge of an ineffable glory, of an unspeakable bliss, and of an intensely certain and definite, though incommunicable, knowledge of the meaning and tendency of the cosmic life-process. In this experience the question, 'what is this all about?' is settled, once and for all. In it, too, the knowledge that there can be but one Free Will in the universe, of which Free Will all things and creatures are personal expressions, is a knowledge established forever." [18]

"The West may originate, the West may present new views of the prime fact—the East only seeks to give to a man that fact itself, the supreme consciousness, undifferentiated, the key to all that exists." [19]

"When the mystic experience comes to a person of philosophic temper and interests it usually takes the form of an intuition of the oneness of all things, and especially of the union of the finite self with the uni-

[17] *The Tarot.* Page 113.
[18] *Ibid.* Page 113.
[19] *From Adam's Peak to Elephanta.* Page 137.

verse, or with God. God is often conceived by the mystics as a being whose nature is so ineffable as to transcend the distinctions not only of the senses but of Reason itself." [20]

"Yet there may be an inner vision which again transcends sight, even as far as sight transcends touch. It is more than probable that in the hidden births of time there lurks a consciousness which is not the consciousness of sensation and which is not the consciousness of self—or, at least, which includes and entirely surpasses these—a consciousness in which the contrast between the *ego* and the external world, and the distinction between subject and object, fall away." [21]

Whether or not Phillips Brooks, the author of the hymn, O Little Town of Bethlehem, had glimpsed cosmic consciousness is not known, but if the third and fourth stanzas of the hymn are analyzed they prove to be a beautiful poetic description of the experience consistent with the descriptions of those who claim to have had the experience.

"How silently, how silently, the wondrous gift is giv'n!
So God imparts to human hearts the blessings of His Heav'n.
No ear may hear His coming; but in this world of sin,
Where meek souls will receive Him still, the Dear Christ enters in.

[20] *The Ways of Knowing.* Page 54.
[21] *From Adam's Peak to Elephanta.* Page 153.

"Oh Holy Child of Bethlehem, descend to us, we pray;
Cast out our sin and enter in, be born in us today.
We hear the Christmas Angels the great glad tidings tell,
O come to us, abide with us, Our Lord Emanuel."

From all other accounts "the wondrous gift" (cosmic consciousness) is "silently giv'n." The "Dear Christ" of Brooks' is but another's "Cosmic Consciousness." We have found that many persons have had many names for this state of consciousness, but all describe it so unmistakably that there is no question but that they are speaking of one and the same thing.

We would be remiss in our avowed purpose of "correlating the symbolism and allegory of the Bible with the symbolism and allegory of Freemasonry," as well as ignoring one of the best and most prolific sources of information on the subject if we neglected to seek corroboration in "The Great Light."

"Now this I say, Brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. * * * etc.", ending with: "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." [22]

"What is man, that Thou art mindful of him? And

[22] I Corinthians XV: 50 through 54.

the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." [23]

"Again, the kingdom of heaven (cosmic consciousness) is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it." [24]

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." [25]

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God." [26]

"For now we see through a glass, darkly; but then face to face: Now I know in part; but then I shall know even as also I am known." [27]

[23] Psalms VIII: 4, 5.
[24] Matthew XIII: 44, 45, 46.
[25] Romans VIII: 5, 6.
[26] Romans VIII: 18, 19.
[27] I Corinthians XIII: 12.

These authorities are diverse in time and space, yet all have independently arrived at approximately the same conclusions. It is true that the Biblical quotations are couched in the ancient language of the Orient, with its tendency to flowery simile, but the meaning is never-the-less clear. We shall have more to say of them later, but for the present let us examine in more detail the comments of the modern authorities. Dr. Inge claims that: " * * * men of preeminent saintlyness agree very closely in what they tell us." William James: "This is the everlasting and triumphant mystical tradition, hardly altered by differences of clime or creed. * * * we find this same recurring note, so that there is about mystical utterances an eternal unanimity which OUGHT TO MAKE A CRITIC STOP AND THINK, and which brings it about that the mystical classics have, as has been said, NEITHER BIRTHDAY NOR NATIVE LAND." We find Ouspensky's strongest argument in favor of the higher consciousness (aside from the fact he states the reports are: "AS THEY SHOULD BE ACCORDING TO THE CONCLUSIONS OF THE MATHEMATICS OF THE INFINITE AND OF THE HIGHER LOGIC") is: "FIRST OF ALL, UNITY OF EXPERIENCE!"

Let us review these several descriptions with the purpose of discovering if this "unity of experience"

indeed exists. Ouspensky writes of: "A new sensation of time." "The sense of infinity; joy or horror; knowledge of the whole in the part." Bucke describes a "consciousness of eternal life * * * not that he shall have, but that HE HAS IT ALREADY." Dr. Inge: "They tell us that they have arrived at an unshakable conviction * * * that God is a spirit with whom the human spirit can hold intercourse." Swami Akhilananda says it is "full of awareness; nay it is Consciousness itself." Blavatsky calls it "the sum-total consciousness of 'Divine yet still finite beings.' " Paul Case says "it settles once and for all the question, 'what is this all about?' "

Turning to William James we read: "In Hinduism, in Neoplatonism, in Sufism, in Christian Mysticism, in Whitmanism, we find the same recurring note."—and—"The certainty of God's 'grace,' of 'justification,' of 'salvation.' "

Examining the quotations from the Bible we find Paul speaking of "being changed," and definitely, he precludes the thought he means through death by prefacing his statement with: "we shall not all sleep" (we shall not all die). This is conclusively shown to be his meaning when he adds, "death is swallowed up in victory." One cannot be victorious over death by succumbing to it, by dying.

The Psalms writer shows his knowledge by answer-

ing his own propounded questions with the statement that man has been made a little lower than the angels and "CROWNED WITH GLORY AND HONOUR." The Master Jesus refers to the spiritual experience as the "pearl of great price" which is worth all other pearls—experiences, or "consciousness," if you will. Paul, the mystic, again says: "To be spiritually minded is life and peace." This surely cannot refer to "after-death." This IS EXACTLY THE SAME DESCRIPTION of this experience given by modern writers. Again he speaks of "the glory which shall be revealed in us," comparing it with the "present condition." Nor is this referring to an "hereafter," but obviously describing a possible attainment in the mortal flesh. He continues: "the creature waiteth for the manifestation of the sons of God." From all others have said of Cosmic Consciousness, Paul's "manifestation of the sons of God" must be the dawning of spiritual cognition in the individual, and again there is nothing to indicate he is speaking of a post-mortem state. Likewise his "Now we see through a glass, darkly; but then face to face." Orthodoxy has always interpreted the "now" as this life, the "then" as the life hereafter, but is this interpretation infallible? Is there any more evidence or authority that Paul so intended than that he was referring to the two states of consciousness? Is it not

as rational to accept his "now" as pertaining to self consciousness, his "then" to cosmic consciousness? If *all* of St. Paul's statements on the subject are taken in conjunction instead of being separated from their context, it is obvious he is striving to inform of a spiritual realization attainable BEFORE, and without the need of experiencing, physical death.

Thus diverse authorities give ample evidence of the reality of the state of consciousness we are investigating. They leave no question of the actuality; of the fact that man has and can experience an exaltation or spiritual illumination far above the self-conscious experience of the average individual. The questions yet unanswered are: Is the acquisition of this consciousness a happenstance of evolution, or can it be voluntarily and knowingly acquired by any individual desiring it? And if the latter is affirmatively answered, what connection has such a consciousness with the Secret Doctrine of Freemasonry?

CHAPTER XI

Evolution or Conscious Effort?

WE have discussed in the preceding chapter the phenomenon of Cosmic Consciousness, introducing Dr. Bucke as our principal witness, and using corroborating evidence of other authorities. Having established a preponderance of evidence in favor of a consciousness, call it what you will, superior to normal self consciousness, we find ourselves not fully in agreement with Dr. Bucke in connection with one aspect of the question.

We may only judge, from the absence of any information to the contrary, that Dr. Bucke considers Cosmic Consciousness a product of evolution and not something to be acquired through the conscious effort of the individual. Just as the race began with simple consciousness and evolved to the acquisition of self consciousness, he postulates it to be the plan of the Supreme Architect that the entire race eventually evolve to Cosmic Consciousness. He cites the fact that, in accordance with the known law of evolution,

at one time a few individuals must have appeared, possessed of self consciousness in advance of the race. Likewise a few individuals have appeared possessed of Cosmic Consciousness, indicating the inherent potential in the race and suggesting that all will eventually evolve to that state.

While we agree with his conclusion, that all will eventually evolve to that state, he leaves an opening in his argument of which the skeptic will be quick to take advantage. His analogy is incorrect, for while a race possessed of but simple consciousness, not having an objective consciousness, could but wait for evolution to advance it to the stage of self consciousness, once that state is acquired and the self conscious individual becomes capable of thinking and reasoning, he can accomplish that *with* his self consciousness which the simple conscious need wait for evolution to do for them. This is illustrated in the Lodge; throughout the first three steps of initiation the Lodge is symbolical of the evolutionary process. It advances all candidates to the same place "as all who have gone that way before." When, however, the candidate assumes himself to be a Master Mason, he is informed that such is not the case and that, while heretofore he has had someone to pray for him, he must now pray for himself. In other words, the Lodge, or evolution, has brought the candidate or individual to the

level of self consciousness. He can now (presumably) think for himself, he has acquired a will and with it the freedom of choice, and he must thereafter do for himself that which previously was done for him.

The fallacy, in fact the outstanding weakness, in Dr. Bucke's theory is that he has overlooked the ancient axiom that "NATURE UNAIDED FAILS!" As we observe, Dr. Bucke does not allow, in his theory, for the conscious effort of the individual in acquiring Cosmic Consciousness *without waiting for the natural results of evolution.* If he is correct, that it cannot be acquired, then obviously it cannot be the long lost word of the Master's degree, for all Masonic philosophy is builded upon the premise of a search for a lost word, or knowledge, OR STATE OF BEING; that such knowledge was at one time at man's disposal, and that IT WILL BE FOUND AGAIN, else we are but made ridiculous when we are given a "substitute" to be used "until future generations shall discover the right."

It is useless to search for a condition, or state of being which can only come about through natural evolution. Firstly, because until the time is propitious the search will of necessity be fruitless. Secondly, when the time is at hand, that is when the evolutionary course is run, no search will be necessary, the

condition will, as it were, be thrust upon humanity.

Ouspensky is likewise critical of this view, although not from the Masonic standpoint, in which he evinces no interest in *Tertium Organum.* He calls attention to certain imperfections in the book, *Cosmic Consciousness,* arising from what he terms a strange indecisiveness of Dr. Bucke's—"from his timidity in asserting the dominant significance of the NEW CONSCIOUSNESS." He continues his criticism: "We may say further with regard to Dr. Bucke's entire book, that touching the idea of the natural growth of consciousness, he does not notice that these faculties do not unfold themselves perforce: conscious work on them is necessary. And he does not dwell at all on conscious efforts in this direction, on the idea of the CULTURE of cosmic consciousness. Meanwhile there exists a whole series of psychological teachings (occultism, yoga, etc.) and a large literature having in view a systematic culture of the higher consciousness. Dr. Bucke does not remark this, and insists upon the idea of natural growth, although he himself several times touches upon the culture of consciousness. * * * Dr. Bucke, like many others, does not pay sufficient attention to the PRESENT. That new consciousness which men may discover or unfold *in themselves now* is indeed far more important

than that which may or may not appear in OTHER MEN millenniums hence."[1]

"Perhaps I have said enough to show—what, of course, was sufficient evidence to me—that, however it may be disguised * * * there *is* some reality beneath all these—some body of real experience of no little value and importance, which has been attained in India by a portion at any rate of those who have claimed it (illumination, or the mystical experience").[2]

Here is generous support of our contention that cosmic consciousness is possible of acquisition through the definite conscious efforts of the individual. Man can do something about it without waiting with folded hands until evolution brings it about. Here is the "rod" of the Caduceus, the "straight and narrow path" which leads to Mastership, rather than the winding paths of the entwined serpents which he without knowledge must travel. It also lends reason to the Biblical admonishment given the Entered Apprentice: "Ask, and it shall be given you; Seek, and ye shall find; Knock, and it shall be opened unto you."

Ouspensky refers to a "large literature having in view a systematic culture of the higher conscious-

[1] *Tertium Organum.* Page 296.
[2] *From Adam's Peak to Elephanta.* Page 150.

ness." Let us explore some of this literature and attempt to corroborate his views that this "higher consciousness can be cultivated."

"The Jiva (Soul) is directed on its way by the Supreme Wisdom acquired by Yoga." This statement is supplemented by a footnote as follows: "Compare this esoteric tenet with the Gnostic doctrine found in *'Pistis-Sophia'* (Knowledge-Wisdom), in which treatise Sophia-Achamoth is shown lost in the waters of chaos (matter), on her way to Supreme Light, and Christos delivering and helping her on the right Path. Note well, 'CHRISTOS' with the Gnostics meant the IMPERSONAL PRINCIPLE, the Atman of the Universe, and the Atma within every man's soul—NOT Jesus; though in the old Coptic Mss. in the British Museum 'Christos' is almost constantly replaced by 'Jesus.' " [3]

"Yoga is a system of practice whereby the personal consciousness is linked to the universal conscious energy. Its object is direct, firsthand experience of those phases of reality which are the basis of all religions. The founders of religions are persons who have such experiences, and the contention of practical occultists is that this kind of experience may be repeated whenever the right conditions are provided. It is not a capricious gift from on high. It is not mi-

[3] *The Secret Doctrine.* Vol. I. Page 132.

raculous. Rare it may be, but it is perfectly natural, and a human being who addresses himself earnestly to preparing himself for this kind of experience will find what he seeks." [4]

"He who thinketh constantly and fixedly of Me (Krishna), letting not his mind ever stray toward another object, will be able to find Me without overmuch trouble—yea, he will find Me, will that devoted one." [5]

C. G. Jung, writing of the mandalas drawn by some of his patients, states: "In the light of such historical parallels the mandala either symbolizes the divine being, hitherto hidden and dormant in the body and now extracted and revivified, or it symbolizes the vessel or the room in which the transformation of man into a divine being takes place." [6]

"In most of the religions of the ancient world, the relation between the soul and God has been represented as a return of the soul to God. A yearning for God, a kind of divine home-sickness, finds expression in most religions. But the road that is to lead us home, and the reception which the soul may expect in the Father's house, have been represented in very different ways, in different countries and different languages.

[4] *The Tarot.* Page 75.
[5] *Bhagavad Gita.* Part VIII.
[6] *Psychology and Religion.* Page 112.

"We can divide the opinions held and the hopes expressed on this subject into two classes. According to some religious teachers, a return of the soul to God is possible after death only, and we shall see ever so many attempts, ever so many bridges thrown by hope and faith across the gulph which seems to separate the Human from the Divine. * * * * According to other teachers, the final beatitude of the soul can be achieved even in this life, nay must be achieved in this life, if it is to bear fruit in the next. That beatitude requires no bridges, it requires knowledge only, knowledge of the necessary unity of what is divine in man with what is divine in God.[7] The Brahmins call it self-knowledge, that is to say, the knowledge that our true self, if it is anything, can only be that Self which is All in All, and beside which there is nothing else. Sometimes this conception of the intimate relation between the human and the divine natures comes in suddenly, as the result of unexplained intuition or self-recollection. Sometimes, however, it seems as if the force of logic had driven the human mind to the same result. If God had once been recognized as the Infinite in nature, and the soul as the Infinite in man, it seemed to follow that there could not be two Infinites." [8]

[7] This "UNITY" has for ages been symbolized by the six-pointed star formed by uniting two equilateral triangles.

[8] *Theosophy or Psychological Religion.* Page 92.

Edward Carpenter also names the higher consciousness "Cosmic Consciousness." Carpenter traveled extensively in the Orient, spent much time in India, and there contacted men who were striving to attain this experience. He states that the means of acquisition has already been found in the Orient. He says: "The West seeks the individual consciousness—the enriched mind, ready perceptions and memories, individual hopes and fears, ambitions, loves, conquests—the self, the local self, in all its phases and forms—and sorely doubts whether such a thing as an universal consciousness exists. The East seeks the universal consciousness, and, in those cases where its quest succeeds, individual self and life thin away to a mere film, and are only the shadows cast by the glory revealed beyond." [9]

Thus two of our authorities literally give the Masonic directive toward light—"LOOK TO THE EAST!" Heeding this advice let us examine some additional statements. "The Vedanta-philosophy rests on the fundamental conviction of the Vedantist, that the soul and the Absolute Being or Brahman, are one in their essence." [10]

"Great have been the disputes among the learned as to the meaning of the word 'Nirvana.' * * * The

[9] *From Adam's Peak to Elephanta.* Page 155.
[10] *Theosophy or Psychological Religion.* Page 283.

important thing to see and admit is that under cover of this and other similar terms there does exist a real and recognisable fact (that is, a state of consciousness in some sense), which has been experienced over and over again, and which, to those who have experienced it in ever so slight a degree, has appeared worthy of lifelong pursuit and devotion." [11]

"That in every age of the world, and in almost every country, there has been a body of doctrine handed down, which, with whatever variations and obscurations, has clustered round two or three central ideas, of which, perhaps that of emancipation from self through repeated births is the most important. * * * And that thousands of individuals on reaching a certain stage of evolution have corroborated, *and are constantly corroborating*,[12] from their own experience the main points of this doctrine; that there must have existed in India or in some neighboring region from which India drew its tradition, *before all history,* teachers who saw these occult facts and understood them well, probably better than the teachers of historical times, and who had themselves reached a stage of evolution at least equal to any that has been attained since." [13]

[11] *From Adam's Peak to Elephanta.* Page 156.
[12] Italics are mine.
[13] *From Adam's Peak to Elephanta.* Page 200.

As to the specific question of attainment of illumination: Carpenter is of the opinion that while apparently some individuals in *rare cases* have attained illumination through what he calls "their own spontaneous development," the individuals who attain enlightenment without instruction from a Guru or teacher are few and far between. Swami Akhilananda is in complete agreement, and uses almost the identical words of Carpenter. He agrees that there are a few cases in religious history where individuals, both men and women, have had superconscious experiences of God without conscious directed effort, but he emphatically adds: "such cases are few and far between in both the East and the West. * * * There are also other persons who disciplined themselves enough to have these high spiritual experiences and superconscious states." [14]

Through these various authorities we have attempted to answer two of the questions propounded in closing the preceding chapter. It is obvious that while Dr. Bucke is correct, that in some cases cosmic consciousness is the work of evolution, it is equally true that one is not wholly dependent on the evolutionary process, but can consciously strive for, AND IN MANY CASES ATTAIN cosmic consciousness.

[14] See *From Adam's Peak to Elephanta,* page 138 and *Hindu Psychology,* page 173.

There remains to be answered the question of the connection of such consciousness with the Secret Doctrine in Freemasonry, and we shall endeavor to develop that phase of the problem in the succeeding chapters.

CHAPTER XII

Evidence of the Secret Doctrine

IN a preceding chapter it is stated, "it is our hope to prove that the condition of awareness which we are investigating may likewise be defined as 'possession of the Master's Word.'" It may be as well to here boldly state our premise and then present those data which seem to us persuasive of such conclusion. It is our studied opinion that the OBJECTIVE of Freemasonry is the acquisition of spiritual cognition; that "possession of the Master's Word" is but another of the synonymous words or phrases for cosmic consciousness.

Let us digress for the moment and investigate the soundness of the theory that there is a mystic element in Freemasonry; to discover if we are wishfully reading into the text of Masonic philosophy something which actually does not exist, or if we may find authority for the statement.

We learned of the difficulties encountered by the Committee on Masonic Information of the Grand

Lodge of California in determining just what information Grand Lodge intended them to promulgate.[1] It is not from any desire to be contentious that we dissent with those who claim that "all of Masonry is in the Ritual." We are thoroughly conversant with all the arguments advanced by that school of Masonic thought. But if they are correct, if it be true that "ALL OF MASONRY IS IN THE RITUAL," what has Masonry to offer the initiate? In fact, why does it exist? To teach a few moral lessons which would seem to be more within the province of the Church, and which in actual practice are there given greater emphasis and, quite frankly, are better taught? To perpetuate an absurd allegory (if it have no meaning beyond the ritualistic explanation) which in itself contradicts the account found in the same Bible which Ritual proclaims to be the "Great Light of Freemasonry"?

Fortunately, for the seeker of Light as well as the Masonic Order, we need not accept this dismal outlook, for we can turn to numerous Masonic authorities who will verify our thesis of a secret doctrine in Freemasonry which far transcends its moral and ethical teachings. These are then seen in their true light—by-products of the REAL OBJECTIVE—preparatory steps to put one in that proper position,

[1] See page 10.

both physical and psychical, to be ready for the acceptance of the real doctrine and teaching of Freemasonry. It is an old precept of Occult Philosophy that one must attain a high moral and ethical level before he can hope for spiritual progress, and that uprightness, far from being the end sought, is but a means to that end.

"He who would become an accomplished Mason must not be content merely to hear, or even to understand, the lectures; he must, aided by them, and they having, as it were, marked out the way for him, study, interpret, and develop these symbols for himself." [2]

"It has been objected to us, that in our lectures we undervalue that which is absurdly called 'Symbolic Masonry,' as if any Masonry could be not symbolic. It is quite true that we should not value it, if we saw nothing in the Symbols of the Blue Lodge beyond the imbecile pretences of interpretation of them contained in the ordinary sterile instructions which we owe to Webb and his predecessors. These misinterpretations are not so much guesses at the true meaning as merely arbitrary and unwarranted explanations, invented with but a moderate degree of ingenuity, and no more authoritative or genuine than any others that an ingenious fancy might invent today." [3]

[2] *Morals and Dogma.* Page 22.
[3] Legenda II *The Aenigma of the Sphinx.* Page 26.

"In the last and best resource the important matter is not as to measures of original meaning but as to what it may be possible by a process of ordered reason to educe on our own part, so that Masonry—for us at least—may have the freedom of a world of validity, not of pretence or seeming.[4] It is like Matthew Arnold's 'heap of letters,' put into our hands to make of it 'what word we will,' and there is a very true sense in which we may suspect with him that we have not yet drawn out of its varied elements the truest and highest message." [5]

"It (the quest for mysticism) is the work which a man performs in his own heart and soul by the experimental science of love, raised to an ineffable degree and applied to Divine Nature for the attainment of the soul's destiny, and this is its end in God. The word is union." [6]

[4] "It is again fortunate from this point of view that the old symbolists who gave us the things which they classified as veils of allegory and the imagery of the High Grades left, as I have said, no key to their real meaning. The reason is that their personal understanding—supposing it to have emerged clearly—would no doubt have been of consequence in their own day but without appeal in ours, and yet we should be bound thereto. As it is, the field is free before us within the measures offered by the veils, their metaphysical matter and texture. The dead school of Masonry will continue while it lasts to affirm that there is nothing behind them, but the dead school will pass and give place to a living Masonry, which is already in the world and is breathing its own spirit into the outward forms."

[5] *Emblematic Freemasonry*. Page 86.

[6] *Emblematic Freemasonry*. Page 282.

"This is the state in which man sees his soul uplighted by Eternal Spirit, and I testify on the faith of the Masters that I am speaking of no glorious dream but of that which, under God, is possible here and now, even as it was attained of old. It is a mastery of spiritual building for those who know the Builder, and he is God within them. * * * * The Master Builder is at work on the Temple of God and man, a Holy House of Doctrine based on experience, and the building of a Sanctuary within. The secret hereof is the Immanent Presence of God and the realization of that Presence." [7]

"The degrees of initiation are but the degrees of the evolution of the God in man. Illumination being that degree in which the Divine Self masters and enkindles its manifestation, the personality, which is henceforward subservient to its evolution. At the moment of illumination man becomes, in truth, a 'SON OF GOD,' having claimed and made his own his divine and natural birthright. Initiation and Illumination are the destiny of the race." [8]

"No man knows the Secret Doctrine until it has become the secret of his soul, the reigning reality of his thought, the inspiration of his acts, the form and color and glory of his life." [9]

[7] *Ibid.* Page 268.
[8] *Commentary on Compte DeGabalis.* Page 14.
[9] *The Builders.* Page 62.

No more should be needed to establish that there IS more to Masonry than the ritual, and we can turn to the ritual itself for corroboration of this view. "You are about to receive all the light which can be conferred upon you IN A LODGE OF MASTER MASONS." [10] Where else may it be obtained? Outside the Lodge itself, *i.e.*, outside the Ritual of the Lodge, and behind the veil of allegory. We purposely chose Pike and Waite to substantiate this claim; Pike because of his erudition and his protests, even in his day, at the "puerility" of the lectures and explanations of the Symbols of Masonry; Waite, because of his more modern writing and viewpoint, and his INTUITIVE insistence that he is "speaking of no glorious DREAM, but of that which, under God, IS POSSIBLE HERE AND NOW, EVEN AS IT WAS ATTAINED OF OLD."

In view of these assurances that Masonry extends far beyond the mere moral and ethical teachings encountered in the ritual, let us, like Brother Waite, "leave the dead school of Masonry" which would circumscribe and limit its sublime philosophy to a faulty ritual. Let us, too, press onward to that "LIVING MASONRY WHICH IS ALREADY IN THE WORLD and is breathing its own spirit into outward

[10] This quotation may not be familiar to all readers as it is not encountered in some jurisdictions. This is regrettable, as it is very enlightening to the serious student of Masonry.

forms." May it please the Supreme Architect to use us as humble instruments to, in some small measure, further the designs on the Trestle-Board and assist in pointing the way to that LIVING MASONRY.

But enough of "authorities" and "arguments" with imaginary proponents of the "Dead School." Truth needs no vindication. Let us turn to the ritual itself and there discover in the rubbish (of the lectures), on the body of the dead, his jewel of office. The Plumb cannot long remain in a horizontal position, it must return to the perpendicular.

There is a "progressive" vein of evidence running throughout the three degrees of Masonry which, when assayed, reveals a rich content that points to the fact that cosmic consciousness, or the same thing by another name, *is the reason for and the culmination of* the Masonic Quest.

Comparing the three types of consciousness—simple—self—and cosmic, we discern a relationship between them and the degrees of Entered Apprentice, Fellow-craft and Master. Indisputably, the first degree deals with the material or physical. Simple consciousness is of this quality. We have no evidence that even the higher animals, possessed only of simple consciousness, think as we interpret the word. They are actuated by what we call "instinct," and even in those cases where they *appear* to reason, it is

on a low plane compared with the self conscious reasoning ability of man. Simple consciousness is not a thinking, analytical consciousness. It is stimulated by the senses, and is confined to supervision of the physical well-being of the individual. It is a consciousness of the physical body and its surroundings, but not a clear consciousness of other entities to the extent of discernment between "me" and "you."

The psychical degree is that of Fellow-craft. It depicts man evolved from the animal, physical state of simple consciousness. The THINKING INDIVIDUAL arrived at the level where he can rationalize and discern his relationship to his environment and his fellow man. A level at which he is capable of abstract reasoning, where the imagination comes into play and he can conceive of still higher levels yet to be attained.

Man throughout the ages has been asking himself three questions, using the same four words to frame his inquiry. *WHY* am I here?—Why am *I* here?—Why am I *HERE?* What is there within him which prompts the asking? Why has he been intrigued by the very thought of a powerful word whereby he might gain the knowledge to answer his eternal questions? True, a few mechanists and self-labeled atheists have scoffed at the idea, but they represent a minute minority, through the ages, compared with

the brilliant minds who have held a belief in some kind of Deity and some kind of immortality of the human entity. Possibly the best proof of the verity of these two facts is the persistence of the concept throughout the ages, the fact that the hope and faith have remained despite all attempts to eradicate them.

In the third degree we see the analogy of the self-conscious individual arrived at the *intellectual* certainty that his newly acquired self consciousness is not the ultimate goal, and that he is capable of achieving still higher levels, which Reason and Nature inform him exist. Here starts the quest, born of dissatisfaction with the status quo, urged on by an intense desire, soul-longing, to attain the higher plane: that plane which is the true destiny of the race!

An obscure allusion to the final achievement of spiritual consciousness is discovered in the Ritual, but its significance is rarely recognized. This allusion supports our explanation of the first and second degrees. The portion to which we refer is in the Master's lecture of the third degree, explaining the composition of the Lodges of Entered Apprentices, Fellow-crafts and Master Masons. A Lodge of Entered Apprentices is said to consist of seven: three Masters and four Apprentices. A Lodge of Fellow-crafts consists of five: three Masters and two Fel-

low-crafts. A Lodge of Master Masons consists of three: all Masters.[11]

To better understand this symbology turn to page 41 and review the explanation of the seven-fold man composed of four material and three spiritual bodies. Can we be credulous enough to consider this merely a coincidence? The Apprentice Lodge is the *complete* man consisting of seven bodies: three spiritual bodies (the three Master Masons) and four material bodies (the four Apprentices). The Fellow-craft Lodge represents the psychical or mental man. He needs no material or etheric body hence consists of but five bodies: the three spiritual bodies (again the three Master Masons) and the desire or emotional

[11] I am fully conversant with the fact that a number of Grand Jurisdictions make a different division of these Lodges: *i.e.*, One Master Mason and SIX Apprentices; two Master Masons and THREE Fellow-crafts and, of course, THREE Master Masons in the Master Mason's Lodge. This is contradictory of the opening ritual in each degree, used in most American Jurisdictions, wherein the composition of each Lodge is recited. When but seven a Lodge of Entered Apprentices is said to consist of the Worshipful Master, Senior and Junior Wardens etc. A Lodge of Fellow-crafts when but five is likewise said to consist of the Worshipful Master, Senior and Junior Wardens etc. If this be true each Lodge of necessity includes THREE MASTER MASONS inasmuch as neither two of the Apprentices in the first instance, nor two of the Fellow-crafts in the second, could serve as Wardens. Mason Law demands that a Warden of a Lodge be a Master Mason.

Fortunately for the purity of the Ritual, the older version, which is quoted above, is still in use in a number of Jurisdictions. On reflection it is seen that this is the logical division and the only one which lends itself to rational interpretation and maintain consistency with the opening Ritual.

body and the mental body, these being the two Fellow-crafts. Quite obviously, the Lodge of Master Masons, consisting of but THREE (the three spiritual bodies finally separated from all the material bodies) can only be symbolical of the SPIRITUAL MAN!

CHAPTER XIII

The Secret Doctrine in the First Degree

IN the physical degree the lessons are learned through the senses. One first meets with bodily resistance; this is physical, as described by the answer to the question later asked regarding this experience: "How did you know * * * ?" Once within, the candidate is for the first time symbolically confronted with Universal Law. This too is physical analogy, using a sharp instrument as the basis.[1] The candidate's own reaction dictates whether or not he is thereby injured. He who conforms to the ceremony discovers the barrier removed at the proper time and he is allowed to proceed. While strictly a material degree it is necessary even here to intrude what may be termed a spiritual note, as the aspirant is given a glimmer of hope for the future. He makes the discovery that if one's trust is in Deity, his faith is well founded, that he can rely upon His guidance and fear naught. He is informed that he must "Ask, Seek and

[1] See *Freemasonry Its Hidden Meaning*. Page 57.

Knock," but at the same time assurance is given that such asking, seeking and knocking by the sincere will not be in vain.

Even in this material degree the preparation of the candidate refutes the claim that "all of Masonry is in the Ritual" for the Ritual informs that this preparation is symbolic of the fact that "it is the INTERNAL and NOT the external qualifications of a man which recommend him to Freemasons."

Both the baring of the left knee in preparation and later kneeling thereon, together with the stepping off with the left foot, have far more significance than explained within the Lectures. Ward says: "The left knee being made bare is an interesting and ancient custom in initiation rites. The reason why the knee should be bare is in order that the naked flesh may come into contact with Mother Earth when the obligation is taken. We do not know whether the candidate in the Hung Rite kneels only on this knee, if this is so it would explain why only one knee has to be bare. But as in the Chinese painting reproduced in this book the candidates are kneeling on both knees it would be unsafe to be too dogmatic on the point, although it is quite possible that the artist made them appear thus in order not to disclose the peculiar way in which they knelt. In any case, the left side is regarded as feminine, and the connection of the fem-

inine sex with a degree representing rebirth would be sufficient to explain the emphasis laid on the left knee." [2]

In the initiation into the Hung Society the "Vanguard," who is comparable to the Senior Deacon in the Masonic Ceremony, leads the Candidate to the door and instructs him: "Enter with the left foot first." Of this Ward comments: "A very widespread custom. Among members of the Triad Society it constitutes a sign of recognition, for they are instructed to enter the house of another brother left foot first. The explanation of the custom probably dates back to very primitive times. In ancient mythology the Preserver is always depicted as trampling with his left foot on the Serpent of Evil. Thus Horus plants his left foot on the Serpent Apepi, in Ancient Egypt. This monster represents Spiritual Evil, e.g. the Devil. It also specifically refers to ignorance, as in the Indian legend of Krishna trampling on the five-headed cobra. Kali also did the same with the Giant she slew. The five-headed cobra represents the Five Senses, which according to that allegory must be cleansed from every evil thought. In Mediaeval pictures of the Harrowing of Hell Christ is usually depicted as planting His left foot on the great dragon."

Ward goes on to say that further light is shed on

[2] See *The Hung Society*. Vol. I. Page 27.

the question by Major Sanderson, who, having spent years in Nyasaland, informed him that the natives there, on entering a shed where rice was stored, always entered *right* foot first, "so as not to hurt the Spirit who rules over the rice store." Conversely, when trampling on an Evil Spirit it is desired to do harm and the left foot is therefore used. Again quoting directly from Ward: "It will also be remembered that among the ancient races of Greece and Rome the left was the unlucky side, hence our word 'sinister.' The left is also regarded as the feminine side.

"From these facts we perceive that by stepping off left foot first the Candidate (in the Hung Society) is symbolically taught to trample underfoot the powers of evil, and it is intended that the left foot should imply ill-luck to the Demon. The feminine aspect of the action shows that the candidate is a passive member of the assembly into which he is being admitted and not an active one, like the Officers." [3]

The candidate is presented with a lambskin apron "because the lamb has in all ages been deemed an emblem of innocence." True, exoterically, but here is a surface exposure of that "vein of evidence" which we stated runs through the three degrees.

All Masons are familiar with the Biblical allusions to the lamb as an emblem of innocence and purity.

[3] *Ibid.* Vol. I. Page 56.

We previously noted the reference in the Atharva Veda, indicating its great antiquity.[4] The symbology of the lamb has its origin in the astrology of the ancient Solar religion. Approximately every twenty-two hundred years, due to the precession of the equinoxes, the sun enters the adjoining sign of the zodiac from that which it had occupied. The sun, having traveled through the sign of Taurus (the Bull), entered the sign of Aries (the Celestial Lamb). Astrologically this is referred to as the beginning of a new dispensation. Some occult students state this is symbolized by the exodus of the Children of Israel from Egypt. Egypt was the land where the Bull was worshipped, and as the sun passed out of Taurus and into Aries it ushered in the new dispensation of the worship of the Celestial Lamb; in a broad sense, the Lamb of God—"which taketh away the sins of the world." Nor has Christianity any exclusive prerogative to this symbolism, for, as we have seen, the analogy of the lamb with purity and the virgin birth of a savior is a myth which predates the Christian era by thousands of years. To the Jew the symbology of the killing of the lamb and the putting of its blood over the doors of the houses represented a new era—a new dispensation. It was the celebration of their first Passover—the "passing over" of the angel of death,

[4] See page 99.

and likewise their "passing over" from the old life of bondage and servitude in Egypt to the new life of freedom and worship of the one living and true God in the "Promised Land."

The narrative of the passing over of the angel of death is heavily laden with symbolic import. This was the last of the plagues visited upon the Egyptians by the God of the Israelites to force the Pharaoh to set the Children of Israel free. Exoterically it is a simple Hebrew folktale of how the first-born of Israel were saved, while the angel smote the first-born of the households of Egypt. Esoterically we see the analogy to the angel of death passing over the True Israelite,[5] who is so designated by the sign of the lamb—the mystical emblem of his achieved status.

To the Mason the putting on of the Lambskin should also be symbolical of a "passing over"—the passing over from that old life where he was the slave of ignorance and in bondage of intellectual and spiritual darkness, to that new life which he enters as an initiate; a life enlightened by the great teachings of Masonry. By following these teachings he will not only be "constantly reminded of that purity of life which is so essentially necessary," but he will achieve it. If he ever attains his final goal, he will likewise

[5] See meaning of "True Israelite." Page 96.

acquire that state of awareness wherein he KNOWS there IS NO DEATH! Thus the angel of death literally passes over him, just as he passed over the ancient Jew in Egypt, and as he esoterically passes over the "True Israelite."

"The supports of a Lodge are three, denominated Wisdom (the psychical), Strength (the physical), and Beauty (the spiritual), because," there should be the psychical, the mind to perceive and to understand the Beauty of the spiritual, and at man's present stage of development there must also be a physical body to provide the psychical with an habitation. However, as the Ritual in this instance makes quite clear, neither Wisdom nor Strength are the ultimate objectives but rather it is the beauty which adorns—the SPIRITUAL!

The implications of the working tools of this degree cannot be overlooked. In the twenty-four inch gauge is the combined symbol of each plane of man's being, from the material to the spiritual. It is a horizontal, symbol of the physical or material as viewed by the Entered Apprentice, but fold one third to a ninety degree angle and it becomes the square of the psychical degree, the principal working tool of the Fellow-craft. Fold the other third and bring the ends together and it is transformed into an equilateral tri-

angle, symbol of the spiritual which the aspirant hopes to achieve.[6]

As Speculative Masons we are taught to make use of the Common Gavel to divest "our hearts and consciences of all the vices and superfluities of life" but we do not thereby prepare them, our hearts and consciences, for anything. It is the MIND which is being prepared as a living stone for that Spiritual Building.

The Ashlars too, act as sign posts along the road, pointing the way to the traveler. "The Rough Ashlar reminds us of our rude and imperfect state"—on the material plane. "The Perfect Ashlar of the perfection at which we hope to arrive," the Spiritual Realm. Here is even added the necessary instructions for the accomplishment, and the method of procedure. As should be expected, it is three-fold: "A virtuous education, our own endeavors, and the blessing of God." This is but another way of stating that "God helps those who help themselves." One must KNOW, he must WORK, and he must be INSPIRED, but it is Universal Law that he who sincerely strives to acquire knowledge is rewarded in his quest and, if he works, having performed his part of the contract, the blessing of God—the Inspiration—comes. "WHEN THE PUPIL IS READY THE MASTER APPEARS!"

[6] See *Freemasonry Its Hidden Meaning*. Plate No. 3, page 193.

By the Trestle Board "we are reminded that the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on His Trestle Board." Here again is instruction how to strive for the spiritual state. One must KNOW what is desired—PLAN its accomplishment and follow the plan—"AGREEABLY TO THE RULES AND DESIGNS LAID DOWN BY THE MASTER"—in other words, IN ACCORDANCE WITH UNIVERSAL LAW. THE PILLAR JACHIN WAS SET UP FOR A DEFINITE PURPOSE and the "Temple" cannot be entered except one pass between TWO pillars.

The Four Cardinal Virtues, TEMPERANCE, FORTITUDE, PRUDENCE, and JUSTICE, are taught by analogies to the physical, for this, be reminded, is the material degree of Masonry. Yet practice of these virtues is but putting oneself in that "proper position" to progress. Little more can be taught the Entered Apprentice, for after all, even as the name implies, he is but beginning. The inference that there is far more to learn is in that portion of the Charge which admonishes him: "At your leisure hours, that you may improve yourself in Masonic knowledge, you are to converse with well-informed Brethren who will always be as ready to give, as you will be to receive, instruction."

Let us consider two questions asked the Entered Apprentice entirely apart from any implications of the answers. "Whence come you?"—"What come you here to do?" It is well within the realm of the possible, in fact it would be good Masonic procedure, if these questions were asked, not with the expectation of receiving the correct answer, but rather to stimulate the Apprentice to THINK—to cause him to ask himself: "Where DID I come *from?*"—"What AM I here to *do?*" The Entered Apprentice cannot be expected to answer correctly from his own limited experience, but the questions may well start him on his life-long quest for the answers, and he may eventually recognize the correctness of the mystical answers he is prompted to give at the time.

On his "return to the Lodge" he is placed in the North-East Corner "on the first step in Masonry" where he stands AS (or similar to) a just and upright Mason. (Not "you there stand a just and upright Mason" as some Jurisdictions would have it; how can it be known that such is the case?) The North-East Corner represents that joining place of darkness and light, it signifies that he has just emerged from outer darkness and at long last stands in the Light of the East. Likewise he is on the "first step" and the inference is that he is being prepared to take "further steps" toward his goal.

In olden times the Apprentice was a callow youth bound out to a Master whom he was to serve in return for instruction in the Craft. One could expect little enlightenment from the actual apprentice, nor may we consistently expect to gain much, if any, insight into the secret doctrine from the degree of that name. By its very nature it cannot be expected to yield much of a spiritual nature. Yet it *is the first step,* and the first step must always be taken before subsequent steps can be taken. We will find, as we proceed, that many of the intimations given in the Apprentice Degree will prove helpful and that Masonic progression begins the moment an individual, worthy and well qualified, duly and truly prepared, knocks upon the door of the preparation room.

CHAPTER XIV

The Secret Doctrine in the Second Degree

THIS is the PSYCHICAL DEGREE of Freemasonry. It follows the material degree of Entered Apprentice, and depicts the self-conscious being evolved from his previous state of simple consciousness. Heretofore guided by instinct, he will now be guided by REASON. It is the counterpart of the Biblical allegory of Isaac, he who "meditated." Like Isaac the Fellow-craft must "meditate" upon the problems presented for his consideration in this degree. He must analyze, weigh and interpret them for himself, and his final conclusions will have the all-determining effect upon his future success.

It is in this degree that the intellectual foundation is laid for the understanding of the spiritual degree which is to follow. Upon the integrity of this foundation, upon his grasp of the symbolism and allegory here presented for his inspection, rests his spiritual superstructure. It is well enough to speak of "blind faith," and it is true that in a few rare instances some

have attained to spiritual illumination by faith alone, yet it must be remembered that this is the "winding road," not that straight path to Mastership. The Fellow-craft does not depend, nor wait, on evolution, he accepts the admonition of that ancient Mason, St. Paul, to "prove all things; hold fast that which is good." [1]

We have every right to expect outcroppings of the secret doctrine in the second degree, in fact, to a far greater extent than in the first, nor shall we be disappointed. However, we must not expect these allusions to be as direct or as pointed in their implications as in the third degree. We may expect, and shall encounter, "speculation" of a spiritual nature. We shall not, due to the very nature of the degree, be "operating."

One does not adopt the same approach to the psychical as to the material; the Fellow-craft advances by a "different step." Through symbology he is shown that he has progressed, and the same symbology concurrently points out to him that he must progress further, although the measure of that progress is not necessarily indicated. The preparation assumes significance when it is recalled that the ancients taught the left side of man to be the weaker, while the right side was the stronger and more important.

[1] I Thessalonians V: 21.

Naturally, the material is of less consequence in the life of man than his psychical existence.

Even the working tools of the degree veil subtle implication aside from their explained symbolism. Correctly speaking, they are not "tools" but "instruments." A plumb, level, or square is not actually used in building in the manner that a gavel, trowel or setting maul is used as a "tool." The former are instruments of precision with which to measure, to determine the correctness of work already accomplished. The level proves the levels of horizontals in relation to the surrounding earth surface; the plumb indicates the true perpendicular by recourse to the known law of gravity. The square will substantiate these findings as they relate one to another, and will produce the desired angles for the workman at the joining of walls, etc.[2]

The place of meeting is changed. No longer the ground floor, symbolic of the material; the Fellowcraft meets in the "Middle Chamber," that plane "between" the material and the spiritual—the Psychical realm. Likewise he operates on the level of self consciousness, "between" simple consciousness from which he has evolved and cosmic consciousness, to which he aspires.

On the way to the Middle Chamber one must first

[2] See *Freemasonry Its Hidden Meaning*. Pages 109 and 195.

pass between the two columns, immutably signifying (wherever encountered) free will and Universal Law. No one can approach the Middle Chamber except of his own free will and accord, and he cannot enter *except in accordance with Universal Law.*

The Three Steps are mounted. Whatever they may signify at other times, here they inform of the threefold composition of the complete man, Body, Soul and Spirit, primarily; and secondarily to the three planes of consciousness peculiar to these three planes of being. The aspirant then ascends the Five Steps representative, it is said, of the five human senses and the five orders of architecture. Note carefully the emphasis of the importance of but three. Only three orders of architecture are admittedly original, the other two being combinations of the three, and they —"having nothing but what is borrowed, and differ only accidentally." It is significant that the three senses deemed the most important are those by which the vast majority of impressions are conveyed to the mind. It is evident that upon the plane of simple consciousness the individual must depend entirely upon the senses for his impressions of the material world, and to a large degree this is true of the self conscious. Thus mounting the Five Steps is symbolic of "getting above," of reaching a level where this dependence no longer exists.

The necessity of rising, of getting above the physical senses, is apparent if we but reflect on how they mislead the intellect. How true is that old saying of the skeptic; "believe none of what you hear and only half of what you see." The sense of sight informs that the sun "rises" in the East, passing through that "inverted bowl they call the sky," "sets" in the West. Science informs, and proves, the earth rotates on its own axis, and this apparent movement of the sun is an optical illusion. Sight makes two parallel rails meet in the distance, but the wise man will not start walking to this meeting place, he knows "the eye deceiveth."

In the Seven Steps we see a varied symbology. They are the Seven Liberal Arts and Sciences in the Ritual. Outside the Ritual they are the seven creative cycles, the seven Elohim, creative agencies or attributes of the Hebrew theology, and the seven planets through which the soul descends to take up its incarnation. In the application to the specific ideology of the second degree we discover them to be the seven bodies of the complete man, three of which are spiritual and four material. We have discussed the composition of the three Lodges and learned that Five, three Masters and TWO Fellow-craft, compose a Lodge of Fellow-craft. This exemplifies the discarding of the two lowest material bodies, and portrays

the psychical man composed of but two material bodies and three spiritual bodies. Likewise it is symbolical of the senses and orders of architecture, where three are deemed of importance and "two" are negligible.

Study of the Seven Liberal Arts and Sciences [3] is recommended to the Fellow-craft. In ancient days when this phrase was originated, a knowledge of these seven sciences or arts represented a liberal education, for they were *all* the knowledge extant. It follows that one conversant with the sciences enumerated was of the intellectual elite.

The degree of Fellow-craft is intended to develop the intellect to that fine point of discrimination where it can analyze for itself, separate the wheat from the chaff and accept or reject the impressions of the physical, material world about us. When this has been achieved, when the self-conscious individual has developed and utilized the talents which self consciousness has bestowed upon him, then and only then is he duly and truly prepared to begin his real journey, to TRAVEL IN FOREIGN COUNTRIES.

[3] See *Freemasonry Its Hidden Meaning*. Page 120.

CHAPTER XV

The Vein of Evidence in the Third Degree

IT is in the third degree that one encounters the veiled references from which the secret doctrine may be educed, and that is exactly where it should be discovered, for the Master's degree is the spiritual degree of Freemasonry.

That the third degree deals with the spiritual, no qualified Masonic authority will dispute. The very preparation adopts the ancient custom of removing the shoes from the feet, "for the ground upon which thou standeth is holy." The Fellow-craft, having acquired self consciousness and a reasoning mind, has used them to acquire knowledge, and that knowledge acquaints him with the verity of the spiritual. He begins his journey to attain thereto. Though he *believes* in the immortality of the human soul, as a Mason, his quest is a sad farce if it must end in death BEFORE attainment. We prefer to believe with Brother Waite that it is "no glorious dream but that which, under God, is POSSIBLE *HERE* AND *NOW*."

Even the color of the Lodge, Blue, which has given rise to the expression "Blue Lodge," conveys a veiled hint. The explanation found in the Ritual states that "our ancient brethren held their meetings on high hills and in low vales," thus the blue sky was the covering of their Lodges. This is further corroborated by the ritualistic explanation of the "Covering of a Lodge," which is said to be "no less than the clouded canopy or stardecked heavens." This is but the exoteric explanation, what is its deeper significance? The Hebrew word Techlet or teklet means "blue," and comes from a root meaning "perfection." Thus it is seen that "Blue Lodge" is "Perfection Lodge" and the very name is indicative of that state of being for which one strives—not immortality, *hereafter*, which all Masons profess to believe they will then attain, but a realization of that immortality HERE AND NOW—COSMIC CONSCIOUSNESS!

It has been proven beyond reasonable doubt that the Compasses are a symbol of the equilateral triangle, which in turn is a symbol of Deity; inverted, the symbol of spiritual man and likewise of the spiritual state in general. The reception of the candidate is therefore significant and has meaning far beyond the exoteric explanation proffered him at the time. Likewise it has an equally deeper import than that contained in the explanation given at the time one is

cautioned "never to lose sight of that INVALUABLE INSTRUMENT." Truly can it be called an "INVALUABLE INSTRUMENT" when its significance as a symbol of the spiritual is realized.

The Compasses remind us to circumscribe our desires and keep our passions in due bounds, and the obvious inference is that this is a means of gaining the end sought. There is a statement in the *Bhagavad Gita* which reveals how important is the control of the passions to the individual who aspires to obtain the Master's Word, and all which such attainment connotes. "There is a PATH to Spirit, which those well learned in the Vedas, call the Imperishable—that path upon which the strong men, who have mastered their minds (the true Fellow-crafts) and CONTROLLED THEIR PASSIONS (the Master Masons) seek to tread." [1]

The step is a combination of the two preceding steps, and we recall that the advent of the spiritual into matter is the cause of the birth of the psychical. Admittedly this symbolism is a bit awkward but this is excusable when one realizes the extreme difficulty of finding material analogies for abstractions.

The Compasses now dominate the Square, eclipsing it, and, as it were, discarding it in the background

[1] *Bhagavad Gita.* Part VIII.

as no longer needed.[2] This, coupled with the manner of wearing the apron, each being strictly symbolical of the same thing,—the conquest of the material by the spiritual—emphasizes the transition from the material to the spiritual realm.[3]

The working tools of the third degree "are ALL the implements of Masonry, but ESPECIALLY THE TROWEL." The Spiritual Man, quite naturally, is cognizant of both the material and the psychical, for, as Dr. Bucke points out, the acquisition of cosmic consciousness does not detract from the physical senses nor diminish the intellectual ability, but on the other hand enhances both. Just so the Master Mason continues to use the working tools of the two previous degrees, and we may assume he should be more adept in their uses than the Apprentice or Fellow-craft, but he also has a TOOL PECULIAR TO HIS OWN ATTAINMENTS which the others are not yet capable of using. That tool with its equilateral triangle is a SPIRITUAL EMBLEM! [4]

The third degree is referred to as "THE SUBLIME DEGREE OF MASTER MASON." "SUB-

[2] The position of the Square and Compasses on the altar and the manner of wearing the Master's apron are discussed in detail in *Freemasonry Its Hidden Meaning*. See page 146 of that work.

[3] See *Freemasonry Its Hidden Meaning*. Page 153 and Plate No. 6, page 196.

[4] *Ibid*. Page 154 and Plate No. 15, page 205.

LIME"—"elevated or exalted; * * * Awakening an uplifting emotion; producing a sense of elevated beauty, grandeur, etc., * * * elevated by joy, elated. To make or cause to be sublime; variously to exalt; refine; purify." From a strictly academic viewpoint, what is sublime about the third degree? "Sublime" is indeed an exaggerated misnomer if we see in it only the exoteric explanation of the ritual and the lectures. Either those who in the past so named it were carried away by their enthusiasm or they saw SOMETHING IN IT BESIDES THE RITUALISTIC EXPLANATION. Be assured we are not here attempting to disparage the degree but rather to emphasize the fact that it IS SUBLIME, but its sublimity is of the essence—THE SECRET DOCTRINE—and NOT its obvious moral and ethical lesson.

We quoted above the definition of "sublime" at length and with purpose. Turn back to the chapter on Cosmic Consciousness and note the recurrence of the words found in the definition of sublime. "Elevated; exalted; uplifting emotion; elevated by joy; elated. To refine; purify!" Perhaps we begin to glimpse why the third degree is called "SUBLIME." If it is what we suspect it to be it can only be described by the same feeble words with which we attempt to describe Cosmic Consciousness, for be

reminded that "THINGS EQUAL TO THE SAME THING ARE EQUAL TO EACH OTHER!"

The Entered Apprentice enters between the two columns, Boaz and Jachin. He is not told their significance, as it is neither the time nor place for such explanation. Nevertheless the silent implication is present, and they bear for him the same significance as for the Fellow-craft who is given an explanation. As in most instances in Masonry the Fellow-craft is offered but a "rational explanation," and he is left to his own devises to discover the hidden meaning.

In *Freemasonry Its Hidden Meaning* we have included a lengthy quotation from Judge Thomas Troward relative to the esoteric significance of the two columns. Judge Troward points out that "ONE" or the mathematical element, is Law, while Boaz typifies "personality" or personal choice. Hence the two columns symbolize the Great Universal Law and Personal Choice.

"These columns at the entrance of the Temple were not necessary for any material support, but represented a symbolical truth. The Temple of Solomon was the House of God, and the only reason for entering that House was to come into His presence. It is discovered that the only way to enter the Temple is to pass between these two columns, the one 'Jachin'—'LAW'—the other 'Boaz'—'PERSONAL CHOICE.'

This is the truth the columns symbolize to the Fellow-craft. To enter the presence of God, it is not enough to recognize His existence; one must DESIRE to be in His presence, he must come of his own free will and accord. Even this is not sufficient. When the objective mind realizes the urge to be in God's presence one is faced with the existence of the other column, 'Jachin,' the constant reminder that IT MUST BE IN CONFORMITY WITH UNIVERSAL LAW."[5]

Symbology in Freemasonry is constant, it does not change. True, there are multiple meanings, but some or all meanings are always applicable. If this were not true, the symbols would be meaningless and the study of them impossible. The columns have the same meaning for the Apprentice and the Master Mason, to whom they are not explained (the former because he is not ready for the explanation, the latter because he is PRESUMED to have discovered their meaning), as for the Fellow-craft whose attention is directed to them, and who is given the exoteric explanation as a clue to the esoteric symbology.

By his very act of passing between them the Master should be reminded that he is entering the Lodge of his own free will and accord and that his progress must, as heretofore, be in accordance with Universal

[5] *Freemasonry Its Hidden Meaning.* Page 116.

Law. He is seeking spiritual illumination, and it can be attained only under these two conditions. Our previous research has shown the unanimity of opinion of the various authorities, that ALWAYS, illumination is the result of complying with a certain set of conditions. Here in Masonry we have a symbolic exposition of that same incontrovertible fact.

Many Masons, who are cognizant of the implications of the secret doctrine, mistakenly look for them only in the working of the various degrees, and entirely overlook the fact that they are present at all times, even in the prosaic stated communications when no degrees are conferred. Perhaps one of the outstanding symbolic expositions of our thesis is the progressive symbolism of the Jewels of the Officers of the Lodge, continuing on through the Past Master's Jewel. This symbology is not in consecutive order as one might expect, and for that reason is not readily apparent. Again it may be questioned if the ritualistic explanation has not been corrupted over the period of time it has been in use. This thought occurs because there is not uniformity in all Grand Jurisdictions.

None can gainsay that WE MEET ON THE LEVEL. Applying a deeper implication than the mere fact of meeting in a Lodge room, all are on the material level of existence symbolized by the "Level."

The question arises if we part upon the "square," or on the "plumb," and conversely if we act upon the "plumb" or on the "square." If we ACT upon the "square" then we PART upon the "plumb," and we discover a mystic implication. To ACT is physical, material, all can do so; but if the PARTING means more than the temporary parting of each leaving the Lodge and going his separate way, then it is likewise applicable to the degree of spiritual attainment where ALL obviously PART, for none attain to the same levels at the same time.

Logically the "level" should be the Jewel of the Junior Warden for the reason that the "level" typifies the material, or physical, the lowest plane of existence, and as such it should correspond to the lowest (of the three) offices. However, this does not harmonize with the fact that the Junior Warden represents Hiram the Architect, the Spiritual Man. Likewise the Senior Warden in all other instances typifies Hiram, King of Tyre, and Hiram of Tyre is obviously the symbol of the material, taking that symbology directly from the Biblical account. As all the other symbology is highly consistent, it appears that some small inaccuracy must be condoned that a greater one not be committed. Thus we reverse the usual order and start with the "plumb," add the "level" with the

two combining to make the "square," which we see as the Jewel of Office of the Worshipful Master.[6]

The Master wears a square in the position shown (Plate VI fig. 1). He represents King Solomon the *complete* man, composed of Body, Soul, and Spirit, who has succeeded in raising the "plumb" of the psychical, self consciousness, above the "level" of the material, simple consciousness. (The hypotenuse at the bottom of the square, making of it a right-angle triangle, is assumed. See Plate VI, fig. 2.) He is completing his "round" of the SEVENTH and last year in the "Chairs," emblematic of the ego, who having incarnated many, many times, is completing his last incarnation and who needs return to earth no more. The Worshipful Master having completed his term or round of labor for the Lodge, will not return to the chairs; he has earned his reward and his release from the labors of the Lodge. He is now a PAST MASTER and his Jewel signifies that fact.

There are extant two different types of Past Master's Jewels. (See Plate VII, figures 1 & 2.) It is nothing less than marvelous that both symbolize the same thing, particularly when it is considered that there is small likelihood that each was deliberately adopted for that purpose. It is extremely doubtful if those Jurisdictions who use the forty-seventh prob-

[6] *Freemasonry Its Hidden Meaning.* Page 109.

lem as the Past Master's Jewel were cognizant of the implications of the Compasses on the quadrant, else they would not have turned to the more obscure symbolism. Admittedly the Compasses on the quadrant is the more obvious. (Plate VII, fig. 1.)

The symbology of the Lodge, as we have discovered, represents the evolution of man, from the physical being in the first degree endowed with but simple consciousness, up through the Fellow-craft degree when the psychical, self consciousness is added, and on to the degree of Master where the Spiritual is encountered. Here is the *complete* man with all his attributes, recognized by himself, and ready to begin his labor. His first "round" is that of lowliest officer in the line, he emulates the soul of man on its seven rounds, working up through the seven chairs of the Lodge until he becomes Master of the Lodge, *i.e.*, attains MASTERSHIP.

Having served his term of office, discharged his duties and accomplished the end of his previous "six years of labor," he is given the "Jewel of a Past Master," indicative of the fact that the *complete* man has succeeded in perfecting himself and is now the PERFECT MAN—the SPIRITUAL MAN. It must be known, in order to understand this symbology, that the zodiac is divided into twelve parts. According to Occult teaching, each reincarnation is under

THE JEWEL OF THE WORSHIPFUL MASTER

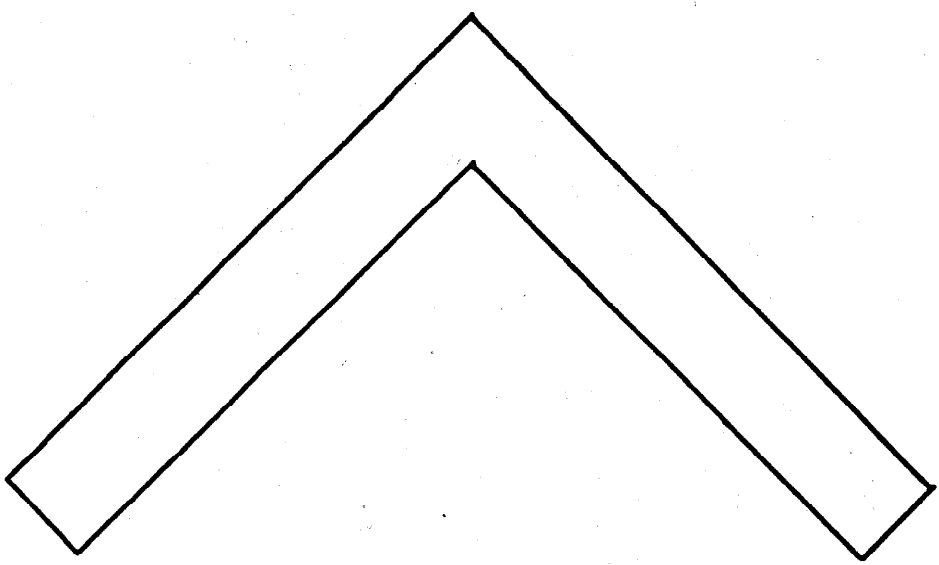


FIGURE 1.

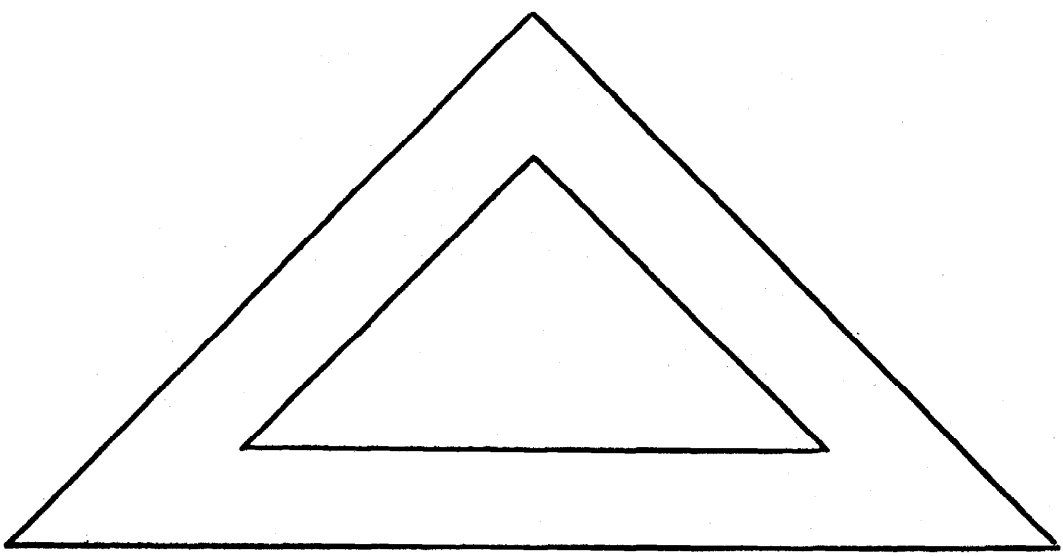


FIGURE 2.

PLATE VI.

the adjoining sign of the zodiac, hence a sign, thirty degrees, is a symbol of rebirth, and the moving over (the advancement) of thirty degrees is emblematic of rebirth. The Compasses (as shown in Plate VII fig. 1) are placed on the quadrant, explicitly informing that the square of the Master, which is ninety degrees, has been advanced (PROGRESSED, to use the astrological terminology) thirty degrees, SIGN OF REBIRTH, and this is emphasized by the fact that the quadrant of the original square is still shown. The blazing sun has dual significance, it is emblematic of the brilliant enlightenment which accompanies the attainment of the spiritual. The sun is likewise the symbol of Deity, of divinity, and therefore connotes that the Past Master has attained cognition of his own innermost divinity.

We have said that the forty-seventh problem carries the same symbology except that it is not as readily apparent. Here again the three planes of being are symbolized. The horizontal line represents the material. It is joined at a right angle to the plumb of the psychical and the hypotenuse is added, emblematic of the addition of the spiritual. For Masonic purposes the forty-seventh problem is usually set forth as lines of four units in length, three units in height, with the resultant five units of hypotenuse, however, it is immaterial how long the horizontal or

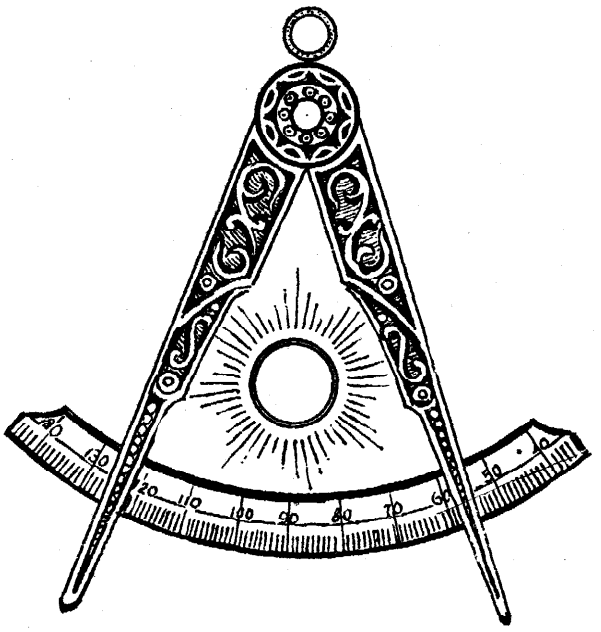


FIGURE 1 (above) Grand Lodge of California.

FIGURE 2 (below) Grand Lodge of Pennsylvania.

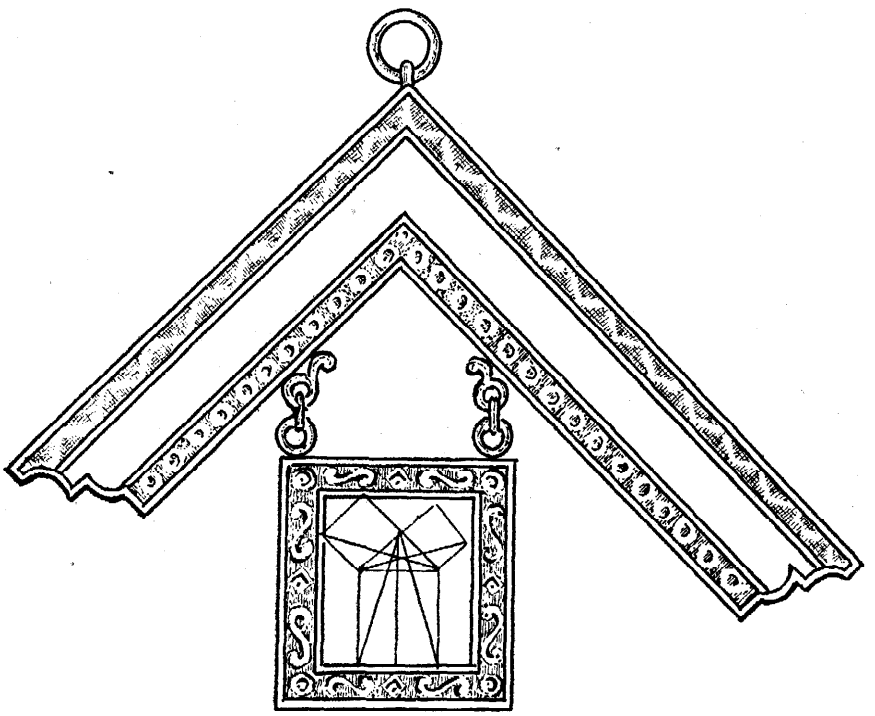


PLATE VII.

perpendicular lines may be. The square of the hypotenuse will ALWAYS be the sum of the squares of the other two. This signifies, as taught in the ancient Mysteries, that man is composed of the physical, the psychical, and the spiritual, but that, regardless of his physical or psychical development, the spiritual will equal their sum-total and be predominant. As applied to the Past Master's Jewel we discern his cognizance of the spiritual, his divine inheritance.

It is the thesis of Occult Philosophy that the Great Truths of the Universe and of man's being were revealed to man by Deity in the dim past of the race, and that he then truly lived in the "Golden Age." He followed the plans laid down on the Trestle Board, lived in close consciousness of his Creator and obeyed Universal Law. In that day man prospered and was happy and contented. The working tools of Masonry were KNOWN and *USED*, THERE *WAS* NO VEIL IN THE "TEMPLE," and the True Word was possessed on earth. Man had not yet partaken of the "fruit of the tree of knowledge of good and evil"; peace and harmony—LIBERTY, EQUALITY AND FRATERNITY—was the watchword—AND THE FACT!

That which is variously labeled "SIN"—"ERROR"—"ILLUSION" entered into man's objective world through his erroneous thinking and his misun-

derstanding of Universal Law, as his own self consciousness expanded a more objective and material world for him. He gradually lost his closeness to Deity and consequently his spiritual awareness. Note well: Deity did not withdraw from man; Man withdrew, lost his closeness with God. The Supreme remains CONSTANT—man is the VARIABLE, but that which man can LOSE man can again FIND.

That the Great Truths might not be irrevocably lost to humanity, that they might be preserved so future generations *could* discover the right, the Supreme Architect seems to impart these Truths, or allow them to be discovered by certain individuals from generation to generation who preserve them. We have seen how, when the light has been nearly extinguished in times past, the Redeemer or Savior has appeared to restate the Truth in the language of the time and the peoples to whom he came.

Likewise, to this end, it is said that the knowledge was entrusted, veiled in allegory and illustrated by symbols, to certain organizations, such as the Egyptian Mysteries, the Eleusinian Mysteries, the early Christian Mysteries, the Rosicrucian movement of the Middle Ages, Bacon's Secret Society, and finally Freemasonry, which Manly Hall names "the bright and glorious son of a mysterious and hidden father." In accordance with this plan thousands, yes even mil-

lions, of individuals have contributed to the preservation of a doctrine, the very existence of which many were in utter ignorance. We see this more clearly when we realize that some of those in the past, who may have suspected the existence of a secret teaching, have made obvious changes in the ritual, which we may surmise were made to conform the ritual more closely to *their ideas of what the secret doctrine should be.*

CHAPTER XVI

The Great Moral Lesson and the Secret Doctrine

IN the first two degrees, and the first section of the third degree, some allegory is encountered in the form of history, but symbology is the primary vehicle used, both to illustrate the exoteric teaching and to conceal the Secret Doctrine. In the second section of the third degree this treatment is reversed. Here the symbology is subordinated to allegory, which imposes its veil between the searcher and the Secret Doctrine.

The three stages of the ancient Mysteries were, Initiation, Purification and Illumination. Masonry adopts this same method. The first and second degrees are initiatory. Indicated by the preparation, the first section of the third degree may be called "purification," while in the second section the candidate enters the stage of Illumination. He *"enters* the stage of Illumination," but his actual Illumination is dependent upon his ability to grasp the deep meaning of the allegory portrayed. This section abounds with hints and mystic references to the state

which we call cosmic consciousness, as well as containing secret instructions for its attainment.

At the very outset the candidate is disabused of any presumption he may entertain that he is a Master Mason. Emphatically, he is informed that such is not the case, and in older rituals the statement is added: "it is not known IF YOU WILL EVER become one." On reflection we realize the pertinency of this statement, for the Master of the Lodge cannot know if the candidate will be successful in his quest; as in the Mysteries, so in Masonry.

The candidate *thinks* he is a Master Mason. By analogy, he has every right to consider himself possessed of the third degree; he has repeated the same process which in the material degree made him an Entered Apprentice, and in the psychical degree qualified him as a Fellow-craft. Why then, is he not a Master Mason? Because, while the Lodge can make him an Entered Apprentice and a Fellow-craft, by the very nature of things it CANNOT MAKE HIM A MASTER MASON!

Through initiation the aspirant is led to the threshold; he is, so to speak, placed in that "proper position," but the attainment is a *personal* achievement, beyond the ability of the Lodge to even participate in. The Lodge has made him a MEMBER; he must make of himself a MASTER MASON. This is the

intent of the statement: "before the Lodge prayed (did) for you, now you must perform that duty for yourself."

This is the introduction surprisingly at variance with the orthodox thesis of vicarious atonement; here is no BELIEVING upon a savior. Again, following the procedure of the Mysteries, it is IDENTIFICATION of the neophyte with the Ideal—in the words of the ritual—"YOU NOW REPRESENT * * * * * !"

Here is encountered symbology within symbology, for the candidate represents NOT THE INDIVIDUAL NAMED, but rather that which the Individual himself represents—THE PERFECT SPIRITUAL MAN. And let there be no confusion on this point; this perfect spiritual man is not the product of that phenomenon we call death, he is not a disembodied entity, but one who has achieved to the spiritual state while still in corporeal form. He is a "Tsadek" in the true meaning and full implication of the Hebrew, a MASTER, possessed of a physical organism, an enlightened intellect which has guided him to a high moral and ethical plane and cognition of the spiritual. He is conscious of the cosmos and of his own inherent divinity.

At the beginning of the allegorical journey we are informed that construction of the Temple of God and

Man cannot proceed without plans upon the Trestle Board, and it is pointed out that this drawing of plans is a continuous, daily operation. Likewise the lesson of "offering up devotion to Deity" is stressed, and the implication is obvious that one must be CONSCIOUS of Deity before devotion can be offered. These two acts are but variations of the Eastern system of attaining Illumination through meditation. In line with this thought it should be noted that some rituals add "meditate upon the wonders of the Universe."

As the drama unfolds, three attacks are perpetrated, and their nature is indicated by the instrument of each. The first is the ineffectual assault of the physical.[1] The second, likewise futile, is the attack upon the stability of the psychical,[2] while the third is directed to the spiritual.[3] To this last, the individual succumbs [4] and by the same symbology it

[1] The twenty-four-inch gauge, in a horizontal position, is the symbol of the "level of time," the physical, and it is a working tool of the Apprentice, the Physical, Material man.

[2] The square is symbolical of the psychical, and a working tool of the Fellow-craft, the Psychical man.

[3] We have pointed out in *Freemasonry Its Hidden Meaning* (page 156, and illustrated on page 206) that the setting maul, concealing an equilateral triangle, is actually a spiritual emblem.

[4] At first glance this symbology may be somewhat confusing to the student of Masonry. He may ask, "how can the SPIRITUAL be killed?" Be reminded of the extreme difficulty of making analogies between abstract ideas and physical objects. It is true that the Master is "murdered," but it is the MORTAL MAN, which the spiritual man tem-

is later discovered that only the spiritual can "raise" the body.[5]

If the concept of the *quest* for the Lost Word in Masonry can be determined, beyond a reasonable doubt, to be patterned on the idea of the Ineffable name of Deity, then we have identified it as one with the ancient quest, and it must be of the same essence. The name of Deity, *per se,* was of little interest to the ancients. What they sought to know was the essence of the name itself. With the ancients a name was descriptive of the thing named, thus to know the name of Deity was to know the thing described, *i.e.,* DEITY. Knowing, or understanding, Deity is to know SELF, for to know the original is to know the image and likeness thereof.

Such an understanding must of necessity place one on a different plane of existence, just as self consciousness is an entirely different level from simple consciousness. As the former makes one cognizant of himself as an entity apart from all other entities and things, introducing the individual to a world unknown to simple consciousness, so this understanding

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porarily inhabits. We should concentrate our attention on the fact that he is "struck down," and subordinate the idea of his physical death. We all too well appreciate the inadequacy of this explanation, but to say more might involve us in "*revealing* the secrets of Masonry" rather than *explaining.*

[5] See *Freemasonry Its Hidden Meaning.* Page 172.

of divinity, which we call Cosmic Consciousness, brings consciousness of the Universe—the Cosmos. It adds to that awareness of an entity apart from other entities, acquired through self consciousness, the LONG LOST KNOWLEDGE of the ONENESS OF THE UNIVERSE and the UNITY OF ALL.[6] This is the completion of the cycle. The cycle starts with spiritual man WITHOUT OBJECTIVE CONSCIOUSNESS of his estate or consciousness of self; his devolution to simple consciousness, bereft of knowledge of either the spiritual or the self; the slow acquisition of self consciousness, the development of the intellectual power, and the final return to the spiritual, or the rediscovery thereof: *with the retention of the attributes acquired through the process.*

If the Master's Word is that which we affirm, be it a single word, a phrase, or an entire philosophy, we are symbolically informed that only at the proper time and in the proper place, and WHEN ONE HAS PLACED HIMSELF IN THE PROPER ATTITUDE, is it possible of attainment.[7] How true this

[6] As explained in Sufism, which is divided into four stages. The first is that of ritual, and ceremonial; the second, that of Power and force; the third that of Wisdom; the fourth that of truth. The third of these is inspiration, THE FOURTH, COMPLETE UNION WITH DIVINITY.

[7] "The history of religion proves to us that superconscious knowledge as well as the lower extrasensory perceptions, psychic and occult powers, can be transmitted and received. *Of course, there are certain necessary*

is of Cosmic Consciousness is conveyed to us by Paul Case as previously quoted: "The contention of practical occultists is that this kind of experience may be repeated whenever THE RIGHT CONDITIONS ARE PROVIDED." [8]

There is a Masonic tradition that centuries ago three Craftsmen desired to travel in "foreign countries," but not being possessed of King Solomon's passport were unable to do so and, turning back into "the country," hid themselves in a cave. Again, the ritual "rationally" accounts for their action, but it is not the "rational" explanation which attracts our attention, rather it is the underlying meaning.

In this specific instance the fact that there are *three* ruffians ceases to have symbolic significance; all are Fellow-craft, and as such collectively typify the Psychical Man. Allegorically, we are informed that he desires to leave the "country" in which he presently finds himself, *i.e.*, the psychical plane, and embark on a journey to a "foreign country"—the spiritual realm. He is neither worthy and well qualified (evidenced by his attempt to obtain the Master's Word through violence instead of waiting patiently until it could be acquired by "lawful" means), nor is

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conditions to be fulfilled by the person who communicates them and the person who receives them." Hindu Psychology. Page 190.

[8] See comments on page 179.

he duly and truly prepared, for he is not possessed of King Solomon's pass—he cannot conform to Universal Law.

It is remarkable how much is portrayed in this seemingly simple scene; it contains volumes if one but takes the time and trouble to analyze it and study its full implications. Not being able to depart, the Craftsmen "turned back into the country and hid in a cave." To "turn back" is to retreat from an attained position, and a cave is an ancient symbol of the darkness of ignorance. Likewise a cave is material, and the implication is obvious that the Psychical Man, impatient of achieving the spiritual, has taken refuge in materiality. There we still find him, for our yardstick of success today is not intellectual nor spiritual achievement but rather material wealth and material power.

Had the Craftsmen possessed the passport which would have enabled them to *lawfully* leave the country of their abode, its authenticity would doubtless have been attested by the Seal of Solomon. We have repeatedly observed that this six-pointed star, composed of two equilateral triangles, is the symbol of the perfect spiritual man united with his Creator. Thus Solomon's pass is the emblematic knowledge of the spiritual, which is the only lawful means of leav-

ing the psychical plane, self consciousness, for that "foreign country"—the spiritual plane—COSMIC CONSCIOUSNESS.

It may be objected to us that we have written much and said little in the final analysis—that we have failed to mark out the path, and that we too have arrived at the journey's end and offered but a "substitute"; that we have written much about Cosmic Consciousness and spiritual attainment, but have failed to give instruction for its acquisition. Unfortunately, to an extent this is true, but it was not our original intention to accomplish for the reader that which he alone can and must accomplish for himself. If we have established the reality of a plane of being superior to that which we now experience, if we have demonstrated that it is attainable and that such attainment is the ultimate goal of the Masonic Quest, then we have labored not in vain and have achieved our purpose.

There is a formula for acquiring Cosmic Consciousness and that method must be followed. Throughout the ceremonies of the Lodge we are given those instructions whereby we may attain the end sought. In the Great Light, which is so earnestly recommended to us for study, we discover the same secret doctrine illustrated by diverse symbols; the same

great allegory delineated by different characters. Mysteriously, so it seems, he who has not recognized these instructions is not "duly and truly prepared," and they are not for him because he has not discerned them. These instructions are like St. Paul's "spiritual things" which are "foolishness" to the Natural Man.

The Magic Formula is in the ritual, but how many times have we stumbled, unheeding, over it? Anticipating that such would be the case, foreseeing this inability to grasp its meaning, Infinite Wisdom inspired the originators of that ritual to instruct the neophyte to turn to the Great Light as the rule and guide of his faith and practice. How many times have we read there and failed of understanding? Blinded by our inheritance of orthodox interpretation, ignorant of the esoteric teaching of the East from whence we might have gained light, we have used the writings of St. Paul the Adept, not as a "Formula for Life" but as a "Book of the Dead," from which to take disconnected excerpts to mumble over the inanimate corpses of our dead. We PROFESS to hope, even while entertaining intellectual doubt, that sometime, somewhere, it MAY BE TRUE.

"So when this corruptible shall have put on incor-

ruption and this mortal shall have put on immortality, then shall it be brought to pass the saying that is written. DEATH IS SWALLOWED UP IN VICTORY."

The formula is there, but it is imperative that we learn to read it aright. Preconceived prejudice, orthodox thinking must be discarded. "Corruptibility" is not only of the body, which decomposes as all things material must crumble into dust, it is likewise of the MIND, it too must put on incorruption. Immortality cannot be of the body, it must be of finer stuff, a higher vibration; it is a concept of the Psychical Man. Death is not "swallowed up in victory" when we submit to him and achieve to the spiritual through that natural process of evolution. We are the victors over death only when we discover and ascend the path of Mastership—when the realization of the spiritual is achieved BEFORE and WITHOUT physical death!

"Be still—and know—that I am God." "Be still," quiet the physical and mental activities—"go into the silence" and "KNOW"—not the "knowing" of the intellect but that *intuitive,* inner *conviction;* not the *logical* conviction of the mind but the REALIZATION of the ego—"THAT *I* AM GOD"—the final recognition of the All in All, the unity of the Self

with the Cosmos—the cognition of the DIVINITY OF THE SELF!

"AND YE SHALL SEEK ME, AND FIND ME, WHEN YE SHALL SEARCH FOR ME WITH ALL YOUR HEART."

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Zend Avesta.

INDEX

Aaron, 67, 81
Abraham, 9, 78, 87, 89, 90, 94 (footnote), 97
Abram, 54; meaning of, 85
Acacia, 118
Adam, 52 (footnote), 122; and Eve, 34, 141; Kadmon, 33
The Adepts in the Western Esoteric Tradition (Hall), 15
Ahura Mazda, 138
Air, 35; Airy signs, 40
Akhilananda, Swami, 171, 184; *Hindu Psychology,* 163, 236-237 (footnote)
Allegory, 49; Biblical, see Chap. V, pp. 69-76; in Masonry, 7; veil of, 191
Amenemope, 26
Amenhotep IV, 55
Ancient Grand Master, 97
Angels, fallen, 33
Apepi, the serpent, 199
Apprentice, mediaeval, 207
Apron, 37; Egyptian, 46 (footnote); Masonic, 65, 152, 200, 202, 217, 44-46 (footnote); Egyptians, Illus. 45
Apuleius, 19
Aquarius, 148
Aramaic, 77
Architecture, orders of, 211
Arian Age, 85; Aries, 64, 201
Ark of the Covenant, 85
Ars Quatuor Coronati, 115
"As above so below," 148
Ashlars, 204
Ashmole, Elias, 14, 15 (footnote)
"Ask, Seek and Knock," 7, 12, 178, 197-198
Astrological Keywords (Hall), 38
Astrology, 37, 38, 40, 126, 127-130, 142, 201
Atharva-Veda, 99, 201
Aton, 26, 55
Atonement, illus., 149

Babylonian Captivity, 78, 120; Babylonians, 25
Bacon, Sir Francis, 14; influence on Freemasonry, 16-17; Secret Society of, 15, 16-17, 229
Bhagavad Gita, XIV, 3, 142 (footnote), 180, 216
Beauty, 203
"Bethel," 50
Bewer, Julius A., *Literature of the Old Testament,* 80-81 (footnote)
Bible, 5, 21, 168; a divine revelation, 56; allegories of, see Chap. V, pp. 69-76; and ancient teachings, 4; antiquity of, 81; as Great Light in Masonry, 5, 6; cyclic nature of, 8; evolution in, 36; in Masonry, 5, 6, 7, 8; King

James Version, 81; *Bible Mystery and Bible Meaning* (Troward), 88, 89; New Testament, 8, 74; nomenclature of, see Chap. IV, pp. 47-68; Old Testament, 8; origin of, 25; Patriarchs of, see Chap. VI, pp. 77-97; reincarnation in, 58 (footnote); Secret Doctrine in, 72
Blavatsky, Helena P., 33 (footnote), 171; *Isis Unveiled,* 32; *The Secret Doctrine,* 29-30, 32-34, 41, 49, 100-101 (footnote), 135 (footnote), 139-140, 143-144, 154-155, 163, 179
Blue, 215; Lodge, 215
Boaz, 219
Body, 42, 211; definition of, 2
Book of the Dead, 134, 240
Boyle, Robert, 15 (footnote)
Brahmananda, Swami, *Spiritual Teachings,* 163
Brahmins, 181
Brass, 48, 49 (footnote)
Breasted, James H., 55 (footnote), 104; *The Dawn of Conscience,* 25-26, 87 (footnote), 108; *A History of Egypt,* 102-104, 108-109
Brooks, Phillips, 167
Brown, Robert Hewitt, *Stellar Theology and Masonic Astronomy,* 18 (footnote)
Brunton, Paul, *A Search in Secret Egypt,* 130
Bucke, Richard Maurice, 174, 176, 177, 184, 217, *Cosmic Consciousness,* 123-124, 159-160, 161, 171
Buddhists, 152
The Builders (Newton), 190
Bull, worship of, 85
Byblos, 105
Caduceus, 178
California Grand Lodge, Committee on Education, 12; Proceedings of, 11
Candidate, for Ancient Mysteries, 18; Candidates, rights, lights and benefits of, 12
Caoshyanc, 138
Cardinal Signs, 38; Virtues, 205
Carpenter, Edw. *From Adam's Peak to Elephanta,* 166-167, 178, 182-184
Carus, Paul, 68; *The Story of Samson,* 62 (footnote)
Case, Paul, 171, *The Tarot,* 165-166, 179-180, 237
A Catechism of Christian Doctrine, 24 (footnote)
Celestial Bull, 148; Lamb, 201
Chaldea, 25; Chaldeans, 25, 127
"Children of Israel," 62, 201-202
Chiram, see Hiram
"Chosen People," 79
Christ, state of, 101 (footnote)
Christian Mysticism, 164
Christos, 142, 179
Circumcision, Rite of, 87
Cobra, five-headed, 199
Columns, 38, 211, 219-220
Common signs, 38
Compasses, 215, 216, 224; see also Square and Compasses
Comte DeGabalis (Dudley, tr.), 190
Consciousness, 26; acquisition of, 177, 182, 184; "cosmic," see Chap. X, pp. 159-173, and Chap. XI, pp. 174-185, 158, 159, 160, 170-171, 172, 174, 176, 178, 192, 210, 215, 217, 236, 237; definitions of, see Chap. X, pp. 159-173, and Chap. XI, pp. 174-

185; new, 177; self, 34, 160, 175, 210; definition of, 2; simple, 34, 160, 175, 192-193, 210
Constitutions of 1723, 115
Conversion, significance of, 157 (footnote)
Copernicus, 27; system of, 40
Cosmic Consciousness (Bucke), 123-124, 159-160, 161
Cosmic Martyr, 119
Cross, symbology of, 144, 146; of matter, 150
Crucifixion, cosmic, illus., 151; symbology of, 150
Crux Ansata, 146
Cycles, creative, 212

DaCosta, Hippolyto Joseph, *The Dionysian Artificers,* 130-132 (footnote)
Darwin, Chas. Robert, 22
The Dawn of Conscience (Breasted), 25-26, 87 (footnote), 108
Deity, name of, 235; a new concept of, 66; see also God.
DeMolay, Jaques, 116
Denderah, Temple of, 130 (footnote)
deQuatrefages, *Introduction à l'étude des races humaines,* 29
Devaki, the virgin, 99
Dionysian Artificers (DaCosta), 130-132 (footnote)
Dorsey, George A., *Why We Behave Like Human Beings,* 23
Dudley, Lotus tr, *Comte De Gabalis,* 190

Earth, 35; earthy signs (zod.) 40
East, 182
Eden, garden of, 34, 81, 141
Edomites, 52 (footnote)
Egypt, 25, 83; Egyptian captivity, 81; Egyptians, 25, 127, 146; aprons, 46 (footnote); illus., 45
Elohim, 31 (footnote), 33, 80, 212
Emblematic Freemasonry (Waite), 13-14, 189-190
Embryology, 23
English Language, 1
Enlightenment, 159
Entered Apprentice Mason, 7, 28, 44, 74, 95, 97, 156, 192, 203, 205, 219, 232; Masons, 194; secret doctrine of, see Chap. XIII, pp. 197-207
Equilateral Triangle, 37
Esau, 52, 53 (footnote), 91
Eve, see Adam and Eve
Evil, Principle of, 156
Evolution, 27, 69; involuntary, 69; postulate of, 22; voluntary, 70
The Exodus, 64, 79
Eye of Horus, 108; illus., 109

Fellow-craft Mason, 44, 74, 91, 95, 97, 156, 192, 193, 194, 203, 208, 209, 212-213, 214, 219, 232; Masons, secret doctrine of, see Chap. XIV, pp. 208-213
Feminine Principle, 146
Fire, 35; symbology of, 112-113 (footnote); Fiery signs (astro.), 40
First Degree of Freemasonry, 70; materiality of, 8
Fish, symbology of, 65 (footnote)
Fixed Signs, 38
Fludd, Robert, 14, 15
Foot, 198, 199, 200
Foreign Countries, 213, 239; defined, 237; travel in, 237
Fortitude, 205

Forty-seventh problem, 223-224, 226
Frazer, Sir James, *The Golden Bough*, 56, 59-60
Freemasonry, consciousness represented by, 192; definition of, 36, 150; living, 191; symbolism of, 168
Freemasonry Its Hidden Meaning (Steinmetz), 14, 219-220
Freemasons, 189 (footnote); allegories of, 231; Ancient and Accepted Scottish Rite, X; astrology of, 37, 201; Bible of, 5, 6; Candidate, 175, 220-221; Chinese, 49; degrees of, 190; devolution in rites of, see Chap. II, pp. 22-46; early membership of, 15; evolution of, 190; first degree of, see "First Degree" also "Entered Apprentice Mason"; Grand Lodge of California, 10, 12; grips of, 156; history of, 14; influenced by Ancient Mysteries, 18 (footnote), 20; influenced by Rosicrucians, 17; landmarks of, 11; Lodges of, 194-195, 212; objective of, 186-187; Operative, 14; philosophy of, 20, 176, see Chap. XVI, pp. 231-242; quest of illus. T.P., 239; Rites of, 231; Rituals of, 10, 11, 198, 221, 240; Rosicrucian membership of, 15; Rosicrucian philosophy of, 14-15; Royal Arch of, 82; Scottish Rite of, 82; Second Degree of, see "Second Degree" also "Fellow-craft Mason"; Secret Doctrine of, see Chap. II, pp. 10-21; see Chaps. XII-XVI, pp. 186-230; Speculative, 14, 15 (footnote), 204; symbology of, 7, 220, 224; symbology of Lodges, 194-196; symbols of, 188; Third Degree of, see "Third Degree," also "Master Mason"; unique institution of, 19
Freud, Sigmund, 78-79 (footnote); *Moses and Monotheism*, 87 (footnote)
From Adam's Peak to Elephanta (Carpenter), 166-167, 178, 182-184

General History, Cyclopaedia and Dictionary of Freemasonry (Macoy), 20
Gnostics, 31 (footnote), 41 (footnote)
God, definition of, 3; definition of (ancient), 32; description of, 64, devotion to, 234; emanations of, 31 (footnote); trust in, 197; see also "Deity."
Gold, 48; Golden Age, 49 (footnote); *Golden Bough* (Frazer), 56, 59-60; Golden Rule, 6
Great Light, 73, 168, 187, 239
Great Year, 129
Grips, Masonic, 156
Guilds, Medieval, 14

Hall, Manly P., 41 (footnote), 229. *The Adepts in the Western Esoteric Tradition*, 15; *Astrological Keywords*, 38; *Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolic Philosophy*, 15-17
Hebrew Alphabet, 66; language, 47; Hebrews, 25; doctrine of, 26
Heindel, Max, 41 (footnote); *The Rosicrucian Cosmo-Conception*, 48 (footnote)
Hercules, twelve labors of, 113

Hermes, 122
Herod, 137
High Priest, 82
Hindu Pantheon (Moor), 144 (footnote)
Hindu Psychology (Akhilananda), 163, 236-237 (footnote)
Hinduism, 164; Hindus, 99, 146; astrology of, 148; concept of the Messiah, 135 (footnote)
Hiram Abiff, 50, 117-122, 136, 156, 222; Murder of, illus., frontispiece; a type of humanity, 134
Hiram of Tyre, 222
Hiramic Legend, 99; see Chap. VIII, pp. 114-122, 155
A History of Egypt (Breasted), 55 (footnote), 102-104, 108-109
Holy Ghost, 137
Horus, 94 (footnote), 137, 199; illus., 107
Hung Rite, 198-200; *Hung Society* (Ward) 49 (footnote), 199-200

I AM THAT I AM, 61
Ikhnaton, 55
Illumination, 159, 190, 231; attainment of, 234; also see "Consciousness"
India, 25
Indo-Aryan Deities and Worship (Pike), 31
Ineffable Name of Deity, 59
Inge, W. R., 170-171; *Lectures on Christian Mysticism,* 164
Initiation, 231
Instinct, 192-193
Introduction à L'Étude des Races Humaines (deQuatrefages), 29
Intuition, definition of, 2
Irano-Aryan Faith and Doctrine (Pike), 138-139
Iron, 48, 49 (footnote); Age, 49 (footnote)
Irano-Aryans, 31 (footnote)
Isaac, 9, 78, 87, 88-89, 90, 94 (footnote), 97, 208
Isis, 60, 88, 94 (footnote), 104, 137; illus., 107; *Isis Unveiled* (Blavatsky), 32
Israel, 53, 97; deliverance of, 13; meaning of, 96
Isvara, nature of, 163

Jachin, 205, 219
Jacob, 9, 52, 53, 57, 78, 87, 90, 93-94, 97, 142; ladder of, 50; Jacob's angel, 95
James, Wm., 170-171; *The Varieties of Religious Experience,* 157 (footnote), 163-165
Jehovah, explanation of, 62 (footnote)
Jerusalem, 83-84
Jesus, 99, 110-113, 136, 137, 140-141, 142, 154, 156, 172; ancestry of, 101 (footnote); the man, 74 (footnote)
Jewels, illus., 227; officers, 221; Past Master's, 221, 223-224
Jiva, 179
Joseph, 51, 55, 93, (husband of the Virgin Mary), 101 (footnote)
Jubal, 49
Jubela, Jubelo, Jubelum, 118, 120
Judaeus, Philo, 31 (footnote)
Judas, 112
Jung, C. G., *Modern Man in Search of a Soul,* 125; *Psychology and Religion,* 180
Justice, 205

Kabalist, 83
Kali, 199

Kansa, 100, 137
Karma, 73, 113 (footnote), 139
Keb, 104, 136
Knees, 198
Koran, 5
Krauskopf, Rabbi Joseph, *A Rabbi's Impressions of the Oberammergau Passion Play,* 135-136 (footnote), 138
Krishna, 32, 99-102, 136, 137, 142, 143, 180, 199

Laban, 91, 92
Lamb, 64, 99; of God, 65 (footnote), 201; symbology of, 200-203; worship of, 85
Leah, 51, 91
Lectures on Christian Mysticism (Inge), 164
Leeser, Rabbi Isaac, 52 (footnote), 53 (footnote), 62, 63 (footnote)
Left Side, 198, 209
Leo, 130, 148; constellation of, illus., 131
Level, 210, 221
"Liberty, Equality, Fraternity," 228
Libra, 129
"Lion of the Tribe of Judah," 130
Lion's Paw, grip of, 119, 130; illus., 121
Literature of the Old Testament (Bewer), 80-81 (footnote)
Locke, John, 15 (footnote)
Lodge, covering of, 215; supports of, 203
Logos, 163
Lost Word, 235
Lunar Cult, 126; worship, 127

Mackey, Albert, 11
Macoy, Robert, *General History, Cyclopaedia and Dictionary of Freemasonry,* 20
Man, as a spiritual being, 17; composition of, 35; creation of, 35; definition of, 24 (footnote); devolution of, see Chap. III, pp. 22-46; evolution of, 224; fall of, 33, 228-229; golden age of, 228; occult concept of, 4; origin of, 29-30; psychical, 89, 237, 238; psychical, definition of, 2; place and structure of, 29; seven bodies of, 150; seven-fold, 195, 212; seven-fold nature of, 42-44; spiritual, 97, 196, 217, 222, 224, 233, 234-235 (footnote); definition of, 3; spiritual, tomb of, illus., 153; spirituality of, 30-31; man, three-fold, 4, 17; three-fold nature of, 42-44
Mandala, 180
Masculine principle, 146
Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy (Hall), 15-17, 117-122
Masorah, meaning of, 66 (footnote)
Master Builder, legend of, 114
Master Mason, 44-46, 74, 93, 95, 97, 156, 175, 176, 192, 194, 214, 232; Master Masons, 195; secret doctrine of, see Chap. XV, pp. 214-230
Master's Square, illus., 225; Word, 216, 236; possession of, 159, 186
Mastership, 224
Material, definition of, 2; Materiality, elements of, 97, 123, 156, 195
Matter, the Mother, 33
Messiah, concept of, 98; Jewish concept of, 135-136 (footnote);

Messiahs, 155; concept of, see Chap. IX, pp. 123-158
Middle Chamber, 90, 210
Missing Link, 22, 27
Missouri, Masonic Manual of, 5
Modern Man in Search of a Soul (Jung), 125
Montague, Wm. Pepperell, *The Ways of Knowing or the Methods of Philosophy,* 166-167
Moor, *Hindu Pantheon,* 144 (footnote)
Morals and Dogma (Pike), 36, 134, 188
Moray, Sir Robert, 15 (footnote)
Moses, 61, 67, 81; *Moses and Monotheism* (Freud), 78-79 (footnote), 87 (footnote); law of, 75
Muller, F. Max., *Theosophy or Psychological Religion,* 180-181, 182
Mysteries, Ancient, 17, 18 (footnote), 146-148, 231; candidate for, 18; Mysteries, Christian, 229; Egyptian, 229; apron of, illus., 45; **Mysteries, Eleusinian,** 229
Mystical Experience, 162
Mysticism, the quest for, 189

Name of Deity, 235; Names, change of, 54; change of (Biblical), 53; Names, new, 64, secret 56, 61
Nature, 176
Nebuchadnezzar, 120
Neoplatonism, 164
Nephthys, 104
New Encyclopaedia of Freemasonry (Waite), 114
New Jerusalem, 59
Newton, Joseph Fort, 190
Nicaea, Council of, 141
Nicodemus, Gospel of, 49
Nile, 102
Nirvana, 182
Noah, 85
Nomenclature, Biblical, see Chap. IV, pp. 47-68
North-East Corner, 206
Numerology, 82, 120, 152
Nut, 104, 136

"O Little Town of Bethlehem," 167-168
Occultism, concept of man, 4; thesis of, 228
Operative Lodges, 14
Osiris, 94 (footnote), 99, 102-109, 122, 134, 136, 140, 143, 154; illus., 103
Ouspensky, P. D., 170-171, 177, 178, 179; *Tertium Organum,* 162

Paganism, myths of, 129
Paracelsus, 15
Passover, 65, 112, 201-203
Past Master, 223; Past Master's Jewels, illus., 227
Patriarchs, 9, 63, 85; Biblical, see Chap. VI, pp. 77-97; concept of God, 88; History of, 69
Peter, 112
Phallus, 106
Pharaoh, 54; symbology of, 133
Physical, definition of, 2
Pike, Albert, X, p. 31 (footnote), 120, 191; *Irano-Aryan Faith and Doctrine,* 138-139; *Morals and Dogma,* 36, 134, 188
Pisces, not a reference to Christ, 140; Piscean Age, 65
Pistis Sophia, 41 (footnote), 179
Plagues, 202

Planets, 155 (footnote), 212
Plato, 122
Plumb, 210, 222
Point within a Circle, 38
Pound, Roscoe, 11
Prayer in Masonry, 12
Prometheus, 113
Promised Land, 83, 202
Prophet, term defined, 138 (footnote)
Proverbs, 26
Prudence, 205
Psalms, 171-172
Psychology and Religion (Jung), 180
Ptolemy, system of, 40
Purification, 231
Pyramid Texts, 109

Quetzalcoatl, 152

Ra, 86, 94 (footnote); Egyptian Sun God, 60
Rabbi's Impressions of the Oberammergau Passion Play, A (Krauskopf), 135-136 (footnote), 138 (footnote)
Rachel, 51, 91
Re-birth, see Reincarnation
Reincarnation, 58 (footnote), 183, 224-226; doctrine of, 113 (footnote)
Religion and Science, 27
Resurrection of the Body, 106 (footnote)
Reuben, 51
Revelation of St. John, 143
Right Side, 209
Rights, Lights and Benefits, 12
Rosicrucian Cosmo-Conception, The (Heindel), 48 (footnote); Rosicrucians, 229; influence on Masonry, 15, 17; membership of, 14, 15 (footnote)
Royal Arch, 82
Royal Society, 15 (footnote)
Ruffians, 237

Sacred Law, Volume of (V.S.L.), 5
Sagittarius, 129
St. Paul, 171, 172-173, 209, 240
Salvation, 156
Samadhi, 159, 163
Saviors, see Chap. VII, pp. 98-113; 125, 133, 135, 140, 142, 229
Science and Religion, 27
Scottish Rite, 82
Scorpio, 129, 148
Scribes, 80
Seal of Solomon, see six-pointed star
Search in Secret Egypt, A (Brunton), 130
Second Degree of Freemasonry, 70; nature of, 8
Secret Doctrine, The (Blavatsky), 29-30, 32-34, 41 (footnote), 49 (footnote), 100-101 (footnote), 135 (footnote), 139-140, 143-144 (footnote), 154-155, 163, 179
Secret Doctrine, Biblical, 72; in Masonry, 9, see Chap. II, pp. 10-21, 185, see Chaps. XII-XVI, pp. 186-230, 231; evidence of, 10, 12-13, see Chap. XII, pp. 186-196; substitute given for, 12; tradition of, 13
Secret Societies, medieval, 16
Self, 166; defined, 2; consciousness defined, 2; knowledge of, 181
Senses, 123, 211
Sephiroth, 41 (footnote), 100 (footnote)

Serpent, 101, 141
Set, 104, 137; the evil principle, 105
Setting Maul, 234 (footnote)
Seven Creative Cycles, 91; gifts of the Holy Ghost, 100 (footnote); Liberal Arts and Sciences, 212
Shaddai, 63
Shalom, definition of, 84
Sharp Instrument, 197
Shepherd, Silas, 11
Shisak, 120
Shu, 104
Solar Worship, 126, 144, 155, 201; see also Sun Worship
Solomon, 223; seal of, 238; Solomon's Pass, 237, 238; Temple, destruction of, 63, 120
Son of God, 53 (footnote), 108, 190; of man, 53 (footnote)
Sosiosh, 139
Soul, 4, 24, 41 (footnote), 42, 134, 211; definition of, 2
Speculative Masons, 204
Spirit, 4, 24, 42, 211; definition of, 3; used in connection with Deity, 3; of the Universe, 137; the Father, 33; Spiritual cognition, 159; *Spiritual Teachings* (Brahmananda), 163, see also Brahmananda; Spirituality, elements of, 97, 195
Spring Equinox, 128
Square, 37, 41, 210, 222, 234 (footnote); and Compasses, 37, 157, 216
Star, six-pointed, 157, 181 (footnote), 238
Star of David, see six-pointed star
Steinmetz, George H., *Freemasonry Its Hidden Meaning*, 14, 219-220
Stellar Cult, 126; *Stellar Theology and Masonic Astronomy* (Brown), 18 (footnote); worship, 127
Steps, 158, 211, 212
Story of Samson, The (Carus), 62
Strength, 203
Sublime, definition of, 217-218
Sufis, 236 (footnote); Sufism, 164
Summer Solstice, 128
Sun, 226; Sun-god, 104; worship, 130 (footnote), 132-133; see also Solar Worship
Super-consciousness, 159
Supreme Architect of the Universe, 4, 66
Symbols in Masonry, 7; interpretation of, 8
Syrians, 127

Tarot, The (Case), 165-166, 179-180, 237
Tau Cross, 146; illus., 147
Taurus, 148, 201
Tefnut, 104
Teklet (or techlet), 215
Temperance, 205
Ten, most perfect number, 82; Commandments, 6, 26
Tertium Organum (Ouspensky), 162, 177-178
Theosophy or Psychological Religion (Muller), 180-181, 182
Third Degree, spirituality of, 8
Thirty-three, signficance of, 120
Thomas (Saint), 112
Tree, 144
Trestle-Board, 192, 205, 234
Triangle, 41; equilateral, 203, 215; right-angled, 223
Troward, Judge Thomas, 97 (footnote), 219; *Bible Mystery and Bible Meaning*, 88-89
Trowel, 217

Tsadek, 233
Tubalcain, 48, 49
Twenty-four inch gauge, 36, 203, 234 (footnote)
Typhon, see Set

Universal Law, 73, 75, 197, 211
Universe, symbology of, 146

Varieties of Religious Experience, The (James), 157 (footnote), 163-165
Vedanta, philosophy of, 182
Vedas, 6, 99, 102, 137
Veil of the Temple, 228
Vicarious Atonement, 233

Waite, Arthur Edward, 191, 214; *Emblematic Freemasonry,* 13-14, 15, 189-190; *A New Encyclopaedia of Freemasonry,* 114
Ward, J. S. M., *The Hung Society,* 49 (footnote), 199-200
Water, 35; Watery sign, 40
Ways of Knowing or the Methods of Philosophy, The (Montague), 166-167
Webb, Thomas Smith, 188
"Whence Come You?" 206
Whitmanism, 164
Why We Behave Like Human Beings (Dorsey), 23
"Widow's Son," 111
Will, defined, 166
Wisdom, Strength and Beauty, 203
Wittoba, 143-144 (footnote); illus., 145
Word, doctrine of the hidden, 13
World Saviors, see "Saviors"
Worshipful Master, 223
Wren, Sir Christopher, 15 (footnote)

Yoga, 177; defined, 179
Yom Kippur, (Day of Atonement), 67

Zaphnath-Paaneah, 54
Zarathustra Spitama, 139
Zend Avesta, 31 (footnote), 139
Zeus, 113
Zodiac, 38, 40-41, 64, 129, 148, 201, 224; ancient concept of, 127-128; illus., 39, 131; prophecies of, 139
Zohar, the Book of the, 13