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| APPENDIX ONE |
|  PARALLELS TO |
|  THE SYMBOLISM OF THE BLUE DEGREES |
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|  THE WEAPONS AND BLOWS OF THE ASSASSINS |
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|  I. Extracted from 26°, "Prince of Mercy" in The Inner Sanctuary. Part IV.  |
|  The Book of the Holy House. (Iep000µ. A..M.. 5627 [New York: Macoy,  |
|  1867]), 216-18. |
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|  ... And immediately, while he yet spake, cometh Judas, one of the twelve,  |
|  and with him a great multitude with swords and staves, from the Chief Priests  |
|  and the Scribes and the Elders; and they laid their hands on him and took  |
|  him.... They cried, saying, "Crucify him! Crucify him!" And Pilate said unto  |
|  them the third time, "Why, what evil hath he done? I have found no cause  |
|  of death in him. I will therefore chastise him and let him go:' And they were  |
|  instant, with loud voices, requiring that he might be crucified; and the voices  |
|  of them and of the Chief Priests prevailed. |
|  ... This ignorant people, aroused and maddened by artful and unprin- |
|  cipled leaders, and thirsting for blood, so that they clamored for the release of  |
|  Barabbas, a notorious felon, and for the blood of Jesus of Nazareth, was rep- |
|  resented by the first assassin, striking Kharam upon the throat, at the South  |
|  gate, with the Rule of iron, symbol of the brutal instincts of the mob. |
|  ... And the Chief Priests and all the Council sought for witness against  |
|  Jesus, to put him to death ... and they all condemned him to be guilty of  |
|  death. And the Chief Priests moved the people that Pilate should rather  |
|  release Barabbas unto them. And the Chief Priests and Scribes stood and  |
|  vehemently accused him. |
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|  ... These malignant Priests, moved by envy, and instinctively dreading  |
|  the light of reason and the simple teachings of morality, inciting the ignorant  |
|  and fickle populace to demand the execution of their friend and benefactor,  |
|  were aptly typified by the second assassin, striking Khurfim upon the breast,  |
|  at the West gate, with the Square of steel, symbol of a bloody and remorseless  |
|  Fanaticism in the herd, whose dead level of brutal ignorance is typified by the  |
|  Square—a Fanaticism that paralyzes all the generous and noble aspirations of  |
|  the heart, and makes ignorance as cruel as fear is. |
|  ... And so Pilate, willing to content the people released Barabbas unto  |
|  them, and delivered Jesus, when he had scourged him, to be crucified. And the  |
|  soldiers of the Governor platted a crown of thorns and put it on his head, and  |
|  a reed in his right hand; and they spit upon him, and took the reed, and smote  |
|  him on the head: and after they had mocked him, they led him away to crucify  |
|  him. And when they had crucified him, they parted his garments, casting lots  |
|  upon them. What every man should take. |
|  ... This Roman Despotism, cold and heartless, and maintaining itself by  |
|  indulging the cruel humors of the mob and the crafty malignity of the priest- |
|  hood, was well typified by the third and chief assassin, striking Kharam the  |
|  Master upon the temples, at the East gate, with the Mallet, symbol of the unity  |
|  and blind force of the military power by which all despotisms are maintained.  |
|  It is the mace or hammer of steel of the mailed butchers of the middle ages,  |
|  with which heretics were brained. |
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|  z. Extracted from [Albert Pike,] "Conclusion," in The Inner Sanctuary. Part  |
|  L The Book of the Lodge of Perfection (lep000ti A. . M. . 5630 [1870]), 283-93. |
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|  In the following extract, Pike quoted from the writings of an unnamed 'Adept"  |
|  (Eliphas Levi), which he followed with his own comments set within parentheses  |
|  (see also Appendix Three). Although Pike's views on the nature of the Masonic |
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|  + PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES + |
|  symbols grew to differ substantially from those below, they will be seen as an early  |
|  source of inspiration from which Pike was able to develop his own ideas. |
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|  When Solomon caused the Temple to be builded, he intrusted his plans  |
|  to an architect named HIRAM or HARAM. [crrn or alln, KHAIRAM or KHOR- |
|  OM; Khar meaning the Sun and Light, as in HoR-oeri or HOR-us, the 'Master  |
|  of Life' of the Lodge, forming the mysterious triad with the Sun and Moon,  |
|  or Osiris and Isis. HOR-US also is HER-mes, the Mercury of the Greeks, and  |
|  symbolized by the Blazing Star or Planet mercury, clad in blue and gold.] |
|  This architect, to establish order in the work, divided the laborers accord- |
|  ing to their skill and experience; and as their number was great, in order to  |
|  be able to recognize them, whether to employ them according to their capac- |
|  ity, or to remunerate them according to their work, he gave each class, to the  |
|  Apprentices, Fellows, and Masters, particular passwords and signs. |
|  Three Fellow-crafts desired to usurp the rank of Masters, without being  |
|  entitled to it by their deserts, lay in wait at the three principal gates of the  |
|  Temple, and when Hiram was about to go forth, one of them demanded of  |
|  him the Masters' word, menacing him with his Rule. |
|  Hiram replied to him:"/- did not so receive the word that you demand of me."  |
|  The enraged Fellow-craft struck Hiram with his Rule of iron, and inflicted  |
|  on him the first wound. |
|  Hiram fled to another gate, and there found the second Fellow-craft: the  |
|  same demand was made and the same reply given, and this time Hiram was  |
|  struck with a square, or as others say, with a lever. |
|  At the third gate was the third assassin, who finished the Master with  |
|  a blow of a mallet. |
|  The three Fellow-crafts afterward hid the body under a pile of rubbish,  |
|  and planted on this improvised grave a branch of Acacia, and then fled, like  |
|  Cain after the murder of Abel. |
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|  Meanwhile Solomon, his Architect not returning, sent nine Masters to  |
|  seek him. The branch of acacia led them to find the body; they drew it from  |
|  the rubbish, and as it had remained there for some days, they cried, upon rais- |
|  ing it, Mach-benach! Which means, the flesh parts from the bones. |
|  The last duties were performed to Hiram, and twenty-seven Masters were  |
|  then sent by Solomon to search for the murderers. |
|  The first was surprised in a cave; a lamp burned near him, and a rivulet  |
|  ran at his feet, a poniard was near him for his defence. The Master who  |
|  entered the cavern recognized the assassin, seized the poniard, and stabbed  |
|  him, saying NEKum! a word that means Vengeance. His head was carried to  |
|  Solomon, who was angered on seeing it, and said to him who had killed the  |
|  assassin: "Wretch! did you not know that I had reserved to myself the right to  |
|  punish?" Then all the Masters prostrated themselves, and begged for pardon  |
|  for him whom his zeal had carried too far. |
|  The second murderer was betrayed by a man who had given him refuge.  |
|  He was hidden in a grotto among the rocks, near a burning bush, over which  |
|  glowed a rainbow, and a dog watched near him. The Masters eluded the vigi- |
|  lance of the dog, seized the criminal, bound him, and led him to Jerusalem,  |
|  where he was put to death. |
|  The third assassin was killed by a lion, which it was necessary to con- |
|  quer in order to gain possession of the body. But other versions say that  |
|  the assassin defended himself against the Masters with an axe, until they  |
|  succeeded in disarming him, when they took him to Solomon, who ordered  |
|  him executed, to expiate his crime. |
|  Such is the first legend. See now the explanation of it. |
|  SOLOMON is the personification of Knowledge and the Supreme Wisdom  |
|  [rinnr; Khokmah, the second Kabalistic Sephirah]. |
|  The Temple is the realization and figure of the Holy Empire, the reign of  |
|  Truth and Reason on the earth. |
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|  + PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES + |
|  KHORtim is Man attaining Empire by means of Knowledge and Sagacity. |
|  He governs by Justice and Order, rewarding every one according to |
|  his works. |
|  Every degree of the order has a word which expresses its meaning. |
|  There is for Khdrum only one word, but this is pronounced in three dif- |
|  ferent manners. |
|  In one manner for Apprentices, pronounced by whom it signifies nature, |
|  and is explained by Toil. |
|  In another manner for the Fellow-crafts; and with them it means Thought, |
|  explaining itself by Study. |
|  In another manner for the Masters; and in their mouth it signifies Truth, |
|  a word that is explained by Wisdom. |
|  This word is that used to designate God, whose true name is ineffable and |
|  incommunicable. |
|  So there are three degrees in the Hierarchy, as there are three gates to |
|  the Temple. |
|  There are three principal rays in the Light; |
|  There are three Forces in nature. |
|  These Forces are figured by the RULE, which unites; the LEVER, that |
|  raises; and the MALLET, that consolidates. |
|  The rebellion of the brutal instincts against the Hierarchal aristocracy of |
|  wisdom, arms itself in succession with these three forces, which it turns aside |
|  from the harmony. |
|  There are three typical rebels: |
|  The rebel against Nature; |
|  The rebel against Knowledge; |
|  The rebel against Truth. |
|  These were figured in the Hell of the ancients, by the three heads of Cerberus. |
|  They were figured in the Bible by a Korah, Dathan, and Abiron. |
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|  + APPENDIX ONE + |
|  In the Masonic legend they are designated by names that vary accord- |
|  ing to the Rites. |
|  The first is called YUBELA and ROMVEL. He strikes the Grand Master  |
|  with the Rule. |
|  It is the history of the first man put to death, in the name of the law,  |
|  by human passions. |
|  The second is called YUBELO or HOBHEN. He strikes Khfiram with  |
|  the lever or Square. |
|  So the popular lever or Square of a senseless Equality becomes the instru- |
|  ment of Tyranny in the hands of the multitude, and wounds yet more severely  |
|  than the Rule the Royalty of Wisdom and Virtue. |
|  The third is called YUBELUM, Abairam, Akhirop, Gibs, or Gravelot. He slays  |
|  Kharam with the Mallet. |
|  As the brutal instincts do, when they attempt to create order in the name  |
|  of Violence, and Fear by crushing Intelligence." |
|  [The explanations are arbitrary. Ingenuity can manufacture as many such as it  |
|  pleases. Always, in Masonry, a symbol, whether it be a thing or a word, has in itself or  |
|  connected with it, something that to the Adept reveals its true meaning. Webb and  |
|  Cross, and the babblers of their school, have never rightly interpreted a single symbol.  |
|  Their business has been the more completely to conceal the meaning of all, by leading  |
|  thinkers and the thoughtless alike away from the truth, by false interpretations. |
|  [KHURUM, like Horus and HERMES, is the Master of Life and Light. He  |
|  was selected as the Hero, because the word that means Light is embodies in  |
|  his name, and causes it to be identical with HoR-oeri, the personification of  |
|  the Sun, and HERmes the Grand Master and Instructor, and founder of the  |
|  Hermetic Philosophy. LIGHT is, to the alchemists, Gold, and to the Adepts,  |
|  Truth. KHURUM personifies moral, political, philosophical, and religious  |
|  TRUTH. He is the apostle of truth, the Tribune of the People, the Reformer,  |
|  the Defender of Free Thought. |
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|   PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES + |
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|  [To know whom his assassins personify, ask by what agencies such men  |
|  have always disappeared from the earth. |
|  [ROYALTY fears the PATRIOT, and, as fear is always cruel, sends him to the  |
|  scaffold. The PRIESTHOOD convicts the daring INQUIRER and philosophical  |
|  THINKER, of Heresy or Contumacy, and professing to abhor the shedding of  |
|  blood, delivers him to the secular arm to be murdered. The PEOPLE, slave of  |
|  both the Crown and the Tiara, as a mob, or embodied as soldiery, executes  |
|  with brutal violence the savage will of both. |
|  [The RULE—Regula, from rego, govern, whence REX, or a King, or one  |
|  who rules, is an evident and apt symbol of Royalty, Tyranny or Despotism. |
|  [The SQUARE, in Latin, norma, which also means a rule of conduct and a  |
|  law, is a natural symbol of the Pontifical and Sacerdotal Power. For the true  |
|  meaning of a symbol is seldom upon the surface. If it always were, the purposes  |
|  of symbolism—to conceal—would not be answered. The Square is one-fourth  |
|  of the Passion-Cross; and the Latin word norma is the equivalent of the Greek  |
|  word =yaw, canon, a straight rod or rule, the measuring rule of the carpenter,  |
|  and, therefore, a rule of law. The Canon Law is the law of the Romish Church,  |
|  and consists of the ordinances of the Councils and Decretals and bulls of the  |
|  Popes: and the Church claims the right to define and enact what all men shall  |
|  believe. The opinion of the Pope is infallible as measurement by the Square,  |
|  and the law of the Church as rigorous as the Mathematics. |
|  [The MACE, a club of steel, was a common weapon in the Middle Ages,  |
|  carried at the saddle-bow of the Knights who upheld thrones and the Papacy,  |
|  and of mailed Bishops who rode down Heretics. It, and its representative, the  |
|  Maul or Mallet, are, therefore, apt symbols of that brute force of the SOLDIERY  |
|  that has in all ages been the ready and efficient instrument of Tyranny. |
|  [Royalty, the first Assassin, smites with the Rule of iron, at the throat, making  |
|  Freedom of Speech to be Treason, silencing discussion, strangling the Press, and  |
|  forbidding its subjects to complain of their miseries or lament their dead. |
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|  + APPENDIX ONE + |
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|  [The Crown itself is but a symbol, and Royalty is but the most common  |
|  type of tyranny. The Kings of the mob are despots also, and free States, like  |
|  Athens or Sparta, subjugating other free States, and animated by a vindic- |
|  tive revenge, strike with the Rule at the throat, their anger and hatred taking  |
|  the form of law, and prohibiting the discussion of human or constitutional  |
|  rights. When, among Republics, Force decides erroneously, as it always does,  |
|  it becomes a crime, sometimes called Treason, to be the advocate and defender  |
|  of the Truth, or even to re-state the facts of History. |
|  [The Pontificate, the second Assassin, in all ages the energetic ally of  |
|  Despotism, smites with the angle of the Square of steel, at the heart of the  |
|  victim. At that angle the spiritual and temporal powers of the Papacy unite.  |
|  The heart was of old the supposed seat of Convictions, of Faith, and of the  |
|  Conscience; and the Priesthood, equally the foe of Heresy and true Liberty,  |
|  makes Thought and Opinions crimes. |
|  [The Mitre and Tiara also are but symbols, and the Pontificate but the  |
|  most usual mode in which spiritual despotism manifests itself. Everywhere,  |
|  and in every age, the Priest covets temporal power; and in Republics, the pulpit  |
|  becomes the Tribune, and the dogmas and cruel angers of the Mountain of  |
|  Jacobism to become a part of the religion of Christ. The Sanctuary goes back  |
|  to the days of Moses and Joshua for its precedents, and the Creed persecuted  |
|  yesterday becomes the persecutor of to-day. |
|  [The blind brute FORCE of the of the Mob and the Military, which cruci- |
|  fied Jesus, and set free Barabbas, the malefactor, strikes with the Mace at the  |
|  forehead, the Seat of Reason and the Intellect, as well as of the Will. These have,  |
|  in all ages, been found powerless, as they are, to oppose a Military Despotism  |
|  or organized Anarchy, in which alike the base and the brutal govern, and the  |
|  good and the wise serve. The Revolutionary Tribunal, the Star Chamber, the  |
|  Military Commission, Tribunals that sit sworn to condemn, and girded with  |
|  bayonets, are the embodiments of this brute Force, and strike with its Club of |
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|  + PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES + |
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|  Steel at the brain of Constitutional Freedom. It is the people that clamors for  |
|  the blood of the Patriot; and the Soldiery is but the mob, organized and directed  |
|  by a single will—an instrument, wielded like the Mace, blind and unreasoning  |
|  as fate. In the hand of Cyril it smites Hypatia, the Virgin enamored of the old  |
|  philosophy: in that of Marat it tears asunder the white limbs of the Princess  |
|  Lamballe, and offers the last indignities to her palpitating flesh. It howls after  |
|  Rienzi as he treads the road that lead to the scaffold: it digs the bones of  |
|  Cromwell at the will of an English Monarch, who becomes a pensioner of the  |
|  Throne of France. It followed Christ with execrations as he staggered under  |
|  the crushing weight of the Cross: it landed Jeffries when he murdered under  |
|  the forms of English justice: it slaughtered the Grand Pensionary De Witt: it  |
|  yelled for the blood of Vergniaud, and would, if he had been unsuccessful, have  |
|  hounded Washington to the scaffold as a Traitor. It betrays and abandons its  |
|  chiefs, and does not, like Iscariot, repent, but obtains absolution for its own  |
|  sins by assenting to the sacrifice of those whom it forced into rebellion against  |
|  the Throne, or the voluntary union of States. There will always be the scape- |
|  goat devoted to Azazel, a sacrifice to expiate the sins of the multitude; and God  |
|  permits the people to be base, in order to demonstrate the legitimacy of the  |
|  despotisms of the Cxsars, the Cromwells, and the Napoleons.] |
|  The branch of ACACIA on the grave of Khurum is like the Cross  |
|  upon our altars. |
|  It is the Sign of knowledge surviving knowledge, the green branch that  |
|  announces another spring. |
|  [The acacia, or, as it is to be read, akakia, in the Greek axaxict, from  |
|  euoi, a point, is that genus of trees to which belong that which yields the  |
|  gum Arabic, the mezquite, and the locust. It is the satah or satam wood of  |
|  the Hebrew writings, TIVI7 ... auto ... sata, satam, used in the construction  |
|  of the Tabernacle and the Temple, and therefore a Symbol of Holiness and  |
|  Divine Truth. In the Greek, axaKoc and axama mean freedom from evil, 721f7, |
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|  + APPENDIX ONE + |
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|  Holy, Holiness, the TEMPLE, or HOLY HOUSE. It is, therefore, not a Symbol  |
|  of Immortality alone, but of that life of innocence and purity for which the  |
|  Faithful hope when the power of the Saviour and Redeemer shall have raised  |
|  them up to a new and spiritual existence. |
|  [But what if there should be other and profounder meanings than these,  |
|  dangerous if known to the multitude, and only darkly hinted at by the Adepts? |
|  [What if KHUR-OM, Symbol of the LIGHT and representative of the Sun,  |
|  and himself typified at his summer and winter solstices by Saint John the Baptist  |
|  and Saint John the Evangelist, were also the Symbol of that Divine and Perfect  |
|  TRUTH that dazzles the yes of all except the Eagles and the Hawks, which in  |
|  ancient Egypt were sacred to ATH-OM, AMUN, and MENDES, the great Gods! |
|  [This Divine and perfect TRUTH, known only to the Hierophants and  |
|  the Sages, and of which Herodotus, Hermes, and Plutarch speak in enig- |
|  mas and by obscure hints, has often died and risen again from the dead.  |
|  Wounded unto death by that literal interpretation of the holy writings  |
|  that has been for fruitful of narrow and short-sighted creeds, it lived again  |
|  and became immortal for the Initiates, when the Christ raised it, as he did  |
|  Lazarus, its personification, from the tomb. The Rule and the Square are apt  |
|  symbols of the regularity and stiff precision of that interpretation which  |
|  makes a figurative Oriental book to have been written, as it were, in Geneva,  |
|  or by an unimaginative Puritan or Presbyterian. |
|  ["The Letter killeth; but the Spirit vivifies." The Rule and Square of a  |
|  stunted and pedantic verbal interpretation wounded this Divine Truth unto  |
|  death; and at last Orthodoxy always resorts to the Mace or Mallet of Force,  |
|  with which the priests slaughtered the sacrificial victim at the bloody altar  |
|  which Israel borrowed from the worshippers of Baal and of Moloch, and  |
|  whose horns dripping with gore revealed its origin. Thus read, the sacred  |
|  oracles of all nations, intelligible to the Sages, are fruitful of idolatries among  |
|  the vulgar. All the mythologies are but allegories accepted as the recitals of |
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|  \* PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES |
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|  facts; the Truth hidden under the veil of the Symbol remaining invisible  |
|  within the Holy of Holies, where the Visible Present dwells for the true  |
|  Initiate between the cherubim.] |
|  When men have so troubled the order of nature, as the slayers of Hiram  |
|  did, Providence intervenes to re-establish it; as Solomon, symbol of the Infinite  |
|  and Creative Wisdom, did to avenge the death of Hiram. |
|  He who assassinated with the Rule dies by the Poniard. [Cmsar falls,  |
|  pierced by the dagger of Brutus. The tyrant is deemed the enemy of the  |
|  human race, and the Neros, Caligulas, Domitians, and Robespierres, like  |
|  the Tarquins and the Appii, are wild beasts whom it seems lawful to slay  |
|  by any means whatsoever.] |
|  He who struck with the Lever or the Square will die under the axe of the  |
|  law. This is the eternal sentence of the Regicides. |
|  [For the regicides are not those who try and condemn the faithless or  |
|  feeble King, the Charles or the Louis, but those who assassinate the kings of  |
|  Thought, the Royalty of the Intellect. Justice is slow, but it at length overtakes  |
|  the persecuting Church, arraigns it before the great Tribunal of the Nations,  |
|  and smites it with the axe of Justice, wherever it may have usurped the preroga- |
|  tive of God. The blood of the Huguenot, the Covenanter, and the Quaker, the  |
|  Sicilian Vespers, and the Eve of St. Bartholomew are always avenged at last by  |
|  the justice of the Omnipotent.] |
|  He who completed the murder with the Mallet, falls a victim to the Force  |
|  which he abused, and is strangled by the Lion. |
|  The Assassin by the Rule is denounced by the very Lamp that gave him  |
|  light, and the Spring at which he drinks. |
|  That is to say, he is subjected to the lex talionis. |
|  The Assassin by the Square will be surprised when his vigilance is  |
|  at fault, like a dog asleep, and he will be betrayed by his accomplices; for  |
|  Anarchy is the Mother of Treason. |
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|  + APPENDIX ONE |
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|  [Tyranny is dethroned by the Intellect of which it constitutes itself the par- |
|  tron, and by the burghers and the commons to whom it grants privileges, that  |
|  they may be bribed to sustain it with moneys, and aid it in crushing the Nobles  |
|  that endanger the power of the Crown: and the enemies of the Church—its  |
|  Luthers and Wesleys,—always spring from its own loins. Its own children turn  |
|  upon it and rend it. It was the Monk of Einslieben that wounded the Romish  |
|  Church unto death; and the Church of England has been, like Protestantism  |
|  in Germany and New England, the nursing-mother of her deadliest foes.] |
|  The Lion that devours the Assassin by the mallet, is one of the forms of  |
|  the Sphynx of CEdipus. |
|  And whosoever shall have conquered the Lion, will deserve to succeed to  |
|  the dignity of Hiram. |
|  The body of Hiram, putrefied, shows that the forms change, but the  |
|  spirit remains.... |
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|  + PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES + |
|  3.Extracted from Albert Pike, 28°, "Knight of the Sun, or Prince Adept,"  |
|  Morals and Dogma (1871), 641. |
|  |
|  The three murderers of Khir-Om symbolize Pontius Pilate, Caiaphas the  |
|  High-Priest, and Judas Iscariot: and the three blows given him are the betrayal  |
|  by the last, the refusal of Roman protection by Pilate, and the condemnation  |
|  by the High-Priest. They also symbolize the blow on the ear, the scourging,  |
|  and the crown of thorns. The twelve fellow-crafts sent in search of the body  |
|  are the twelve disciples, in doubt whether to believe that the Redeemer would  |
|  rise from the dead. |
|  |
|  4.Extracted from [Albert Pike,]"Legenda I. The Aenigma of Hiram,"in Legenda  |
|  of the Lodge of Perfection (Charleston [Washington, D.C.], 1888), 16-18. |
|  |
|  At the Station of the Junior Warden, Hiram is stricken with the RULE, or  |
|  twenty-four inch GAUGE, on the throat. At the Station of the Senior Warden,  |
|  with the angle of the SQUARE, over the heart: and at the Station of the Master,  |
|  with the SETTING-MAUL, on the forehead. |
|  In the THROAT are the organs of speech: the HEART was for ages  |
|  spoken of as the seat of the affections, and is so yet; and the FOREHEAD is  |
|  the Seat of the Intellect. |
|  What is meant by the three implements? Evidently they are symboli- |
|  cal. Men intending to extort a Secret, or take life if refused, would not arm  |
|  themselves with rules and small squares. Webb and Cross, and the babblers  |
|  of their school, who have never rightly interpreted a single Symbol, have not  |
|  attempted to interpret these. Their business has been to more completely  |
|  obscure the meaning of all the Symbols, be leading thinkers and thoughtless  |
|  alike away from the truth, by trivial and worthless interpretations, whereby  |
|  the Symbols have lost all value. |
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|  + APPENDIX ONE   |
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|  The clue to the meaning of the first of the three Symbols, the RULE, is,  |
|  that in the Greek, a rule, whether an implement, or a rule of conduct, or law,  |
|  is wavcov, canon; and the Law of the Church of Rome, derived from various  |
|  sources, has always been called "The Canon Law:' |
|  The RULE, therefore, canon, is an apt Symbol of the Church; and, in con- |
|  nection with the putting to death of Jesus of Nazareth, of the Jewish Church,  |
|  represented by Annas and Caiaphus the High Priests, who most urgently  |
|  demanded and urged the People to demand crucifixion of Christ, before Pilate  |
|  and Herod, even inciting them, when Pilate desired to release him, to demand  |
|  the release instead, of the thief, Barabbas. |
|  The Jewish Priesthood, at Jerusalem desired to silence Christ, being exas- |
|  perated by his denunciations of their hypocrisy and vices: and therefore the  |
|  Junior Warden, with the RULE, Symbol of the Pontifical and Sacerdotal Power,  |
|  smote Hiram on the throat, where the organs of speech are. |
|  Augustus Cxsar became the absolute Tyrant of Rome, not by usurping  |
|  power, but by uniting in his own person all the great offices of the State, and so  |
|  investing himself with all the powers of Government. Possessed of all Civil and  |
|  Judicial Power, he also became possessor of all Religious Power, by becoming  |
|  Pontifex Maximus; and all this accumulation of power his Successors inherited. |
|  The rigid, unbending SQUARE OF STEEL, its two arms uniting to form the  |
|  unyielding unity of the right angle, is an apt Symbol of the Imperial Power of  |
|  Rome, union of all Civil and all Religious Power, a hard, harsh, unrelenting,  |
|  merciless Despotism, its laws the edicts of an arbitrary will, and, whether just  |
|  or unjust, executed without ruth or pity. |
|  Wherefore, and because every Despotism, jealous, suspicious and cruel,  |
|  because suspicion and jealousy are cowardly, and always cruel, crushes without  |
|  mercy or remorse the affections of the heart, upon mere suspicion sends the  |
|  husband or father to Siberia, or to hard labor in mines, or to a dungeon for life,  |
|  consigns to exile, imprisonment, or death, even the nearest blood-relations of the |
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|   PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES   |
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|  Tyrant, lest they should have partisans, and the disaffected should gather around  |
|  them, and imperil the Tyrant's tenure of the throne, the Senior Warden smites  |
|  Hiram with the Angle of the Square over the heart, Seat of the Affections. |
|  The Maul or Mallet, like the Club, a brutal weapon which crushes and  |
|  defaces the image of God in Humanity, is a fit Symbol of the mob, blind and  |
|  unreasoning, beating down and crushing with brute force whatever resists its  |
|  mad rage, or has excited its insane suspicions. Utterly without reasoning, and  |
|  hating cultivation and enlightenment, it looks upon the men of thought, the  |
|  Statesmen and Scholars, and Thinkers, as its enemies, and like Jack Cade,  |
|  considers knowledge a crime. Wherefore, at the Station of the Master, Hiram  |
|  is stricken with the Setting-Maul upon the forehead, Seat of the Intellect, and  |
|  falls stunned and crushed at the feet of the third Assassin. |
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|  APPENDIX ONE |
|  THE THREE GRIPS |
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|  Extracted from the 25°, "Knight of the Brazen Serpent" in the "Magnum  |
|  Opus" (1857), xxv...2i, and 25°, "Knight of the Brazen Serpent" in Morals  |
|  and Dogma (1871), 461. |
|  |
|  The Lion (Leo) is the device of Judah; and Jacob compares him to that  |
|  animal, whose constellation in the Heavens is the domicil of the Sun; the Lion  |
|  of the Tribe of Judah; by whose grip when that of apprentice and that of fellow- |
|  craft—of Aquarius at the winter Solstice and of Cancer at the vernal equinox— |
|  had not succeeded in raising him, Hiram was lifted out of the grave. |
|  |
|  Extracted from the 28°, "Knight of the Sun; or Knight Adept" in the  |
|  Magnum Opus (1857), xxviii...42, and 28°, "Knight of the Sun; or Knight  |
|  Adept" in Morals and Dogma (1871), 638. |
|  |
|  The number 1o, or the Denary, is the measure of everything; and reduces  |
|  multiplied numbers to unity. Containing all the numerical and harmonic  |
|  relations, and all the properties of the numbers which precede it, it concludes  |
|  the Abacus or Table of Pythagoras. To the Mysterious Societies, this number  |
|  typified the assemblage of all the wonders of the universe. They wrote it  |
|  thus 0, that is to say, unity in the middle of Zero, as the centre of a circle,  |
|  or symbol of Deity. They saw in this figure everything that should lead to  |
|  reflection: the centre, the ray, and the circumference, represented to them  |
|  God, Man, and the Universe. |
|  This number was, among the Sages, a sign of concord, love and peace. To  |
|  Masons it is a sign of union and good faith; because it is expressed by joining  |
|  two hands, or the Master's grip, when the number of fingers gives 1o: and it  |
|  was represented by the Tetractys of Pythagoras. |
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|   PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES + |
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|  Extracted from the z8°, "Knight of the Sun; or Knight Adept" in the  |
|  Magnum Opus (1857), xxxii...ii. Compare z8°, "Knight of the Sun; or  |
|  Knight Adept" in Morals and Dogma (1871), 64o-1. |
|  |
|  The murder of Hiram Abi, his burial and his being raised again by  |
|  the Master, are symbols, both of the death, burial and resurrection of the  |
|  Redeemer; and of the death and burial in sins of the natural man, and his being  |
|  raised again to a new life, or born again, by the direct action of the Redeemer;  |
|  after Morality (symbolized by the Entered Apprentice's grip), and Philosophy  |
|  (symbolized by the grip of the Fellow-Craft) had failed to raise him. That of  |
|  the Lion of the House of Judah is the strong grip, never to be broken, with  |
|  which Christ, of the royal line of that House, has grappled to himself the  |
|  whole human race, and embraces them in his wide arms as closely and affec- |
|  tionately as brethren embrace each other on the five points of fellowship. |
|  |
|  Extracted from the 26°, "Prince of Mercy" in The Inner Sanctuary. Part  |
|  IV. The Book of the Holy House. (Iep000p. A..M.. 5627 [New York:  |
|  Macoy, 1867]), 222. |
|  |
|  The murder and burial of Khdrarn Abai, and his raising by the Master, are  |
|  not only symbols of the death, burial and resurrection of CHRIST, but of the  |
|  death and burial of sin of the natural man, and his birth to a new life by means  |
|  of FAITH, This 'grip of the Lion of the House of Judah is the strong grip, never  |
|  to be broken, with which CHRIST, of the royal line of that House, has grappled  |
|  to himself the Human Race, and embraces them as closely in the arms of his  |
|  great love as the Brethren embrace each other on the five points of fellowship. |
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|   APPENDIX ONE + |
|  THE SUBSTITUTE FOR THE MASTER'S WORD |
|  |
|  x. Extracted from the 32°, "Prince of the Royal Secret" in the "Magnum  |
|  Opus" (x857), xxxii...x 1; and 28°, "Knight of the Sun, or Prince Adept," in  |
|  Morals and Dogma (1871), 461. |
|  |
|  The three pillars that support the Lodge are symbols of a Christian's HOPE  |
|  in a future state of happiness; FAITH in the promises and the divine character  |
|  and mission of the Redeemer; and CHARITABLE JUDGMENT of other men.... |
|  The Master's word, supposed to be lost, symbolizes the Christian faith and  |
|  religion, supposed to have been crushed and destroyed, when the Saviour was  |
|  crucified, after Iscariot had betrayed him, and Peter deserted him, and when the  |
|  other disciples doubted whether he would arise from the dead; but which rose  |
|  from his tomb and flowed rapidly over the civilized world; and so that which was  |
|  supposed to be lost was found. It symbolizes also the Saviour Himself; the WORD  |
|  that was in the beginning that was with God, and that was God; the Word of  |
|  life, that was made flesh and dwelt among us, and was supposed to be lost, while  |
|  he lay in the tomb, for three days, and his disciples "as yet knew not the scripture  |
|  that he must rise again from the dead;' and doubted when they heard of it, and  |
|  were amazed and frightened and still doubted when he appeared among them. |
|  |
|  2. Extracted from the 26°, "Prince of Mercy" in The Inner Sanctuary. Part |
|  IV. The Book of the Holy House. (lEpo8oµ. A. . 5627 [New York: Macoy, |
|  1867]), 222-3. |
|  |
|  The three columns of the Masonic Temple, typified by King Solomon,  |
|  King Khfirum and Khan:1m Abai, are symbols of WISDOM, STRENGTH and  |
|  BEAUTY that express to the Initiate the Christian Trinity of Father, Son and  |
|  Holy Spirit: as to the Essenes, Kabalists and Gnostics they were symbolical |
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|  + PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES + |
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|  of the internally-abiding unmanifested WISDOM of God; his manifested and  |
|  expressed creative ENERGY and FIRE; and that resulting perfect HARMONY  |
|  which his abiding Presence not only causes, but in verity IS. |
|  And the Master's Word symbolizes the new Religion, supposed to have been  |
|  strangled and exterminated when its Founder was put to death, after Judas had  |
|  betrayed and Peter deserted him, and when the other Disciples doubted whether  |
|  he would arise from the dead; but which, springing with renewed energy from  |
|  his tomb, flowed rapidly over all the civilized world. It is that Grace of GOD, his  |
|  Goodness, Beneficence, and Mercy, called by the Hebrews Khased and by the  |
|  Greeks Charis, which gives to Masons of this Degree their distinctive name as  |
|  Princes of Mercy; by which name they are called, because they obey the new Law  |
|  of Love, and imitate, as far as human frailty permits, the mercy or the great Love  |
|  of our Father in Heaven, who, says the Apostle Paul, will in the dispensation of  |
|  the fitness of times gather together in one all things in CHRIST, both which are  |
|  in Heaven, and which are on the earth. |
|  |
|  3. Extracted from the Sephir H'Dabarim. The Book of the Words (1871).  |
|  [Editor's note: Owing to occasional errors and differences, the following transcrip- |
|  tion is taken from Pike's original manuscript rather than the printed version, for  |
|  which see Albert Pike, Sephir H'Dabarim. The Book of the Words ad ed.  |
|  Reprinted with an introduction by Arturo de Hoyos (1Washington, 1879];  |
|  Washington, D.C.: Scottish Rite Research Society, 1999), 88-89, 92.] |
|  Mahabon Moabon |
|  Machbenach. |
|  |
|  Bro.. Albert G. Mackey derives the first of these three words from  |
|  three Hebrew words, rin, Ma, tin, ha, and min, boneh, and these he renders,  |
|  "What! Is this the Builder?" |
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|   APPENDIX ONE   |
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|  All manner of etymological feats may be performed in the Hebrew  |
|  tongue, without the slightest difficulty. Words in it have the most incom- |
|  prehensible variety of often opposite meanings: an ignorance of the real  |
|  difference in sound between n and n, 7 and 7, o and tti, t and Y, ti and 17,  |
|  and of the true sounds of several of these, and of others of the letters, with  |
|  the uncertainty as to what vowel sounds are to be supplied, whereby one is  |
|  never sure whether the same written series of words is really the same word  |
|  or another, afford the widest field for adventurous speculation and plausible  |
|  derivations in etymology. |
|  Nn, ChaL id quod Hebr. Tin, quid? et citra interrogationem,r ten, id quod. Gesenius. |
|  And nn, he says, is an interrogative pronoun, generally used in regard to  |
|  things, as '7 is of persons: quid? in direct interiogtion [?interrogation], as "what  |
|  hast thou done?" and the various other modes in which the pronoun what may  |
|  be used. It is also an indefinite and a relative pronoun, and an adverb of inter- |
|  rogation, Wherefore? Why? how? how great? |
|  Lee and Newman give the same meanings, rendering xn, what, that which.  |
|  And Lee's Grammar designates ,b, who? and in, what? as they are designated in  |
|  the dictionaries, that is, as interrogative, and occasionally indefinite pronouns. |
|  Thus nn is not an exclamation,"WhatrHowr or the like, as it has to be to  |
|  make Bro.. Mackey's interpretation good. |
|  Nn, Lo! Behold! In Chaldaic the same; or also, this, that. Gen. xlvii. 43,  |
|  Ez. Xvi. 43, Dan. Ii. 43, iii. 25. Newman, Gesenius and Lee give only, as  |
|  meaning, Lo! Behold! Ecce! |
|  n by elision from '7n, is the definite article, the: and if boneh means builder,  |
|  7111771, haboneh would be would be the builder. |
|  But I cannot find that nn ought to be read boneh, but rather banah; nor  |
|  that it has the meaning of builder. It is a verb, not a noun; and means he builded,  |
|  and it is builded. Gesenius. Newman gives the meanings, to build, to be built; and  |
|  Lee built, erected, built up, became built. While nnn is a structure, building, &c. |
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|  + PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES + |
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|  ruin, Moab or Mavab, means, seed or progeny of the Father. Gesenius. From  |
|  the Father. Newman. Is there, in the Substitute for the True Word, that is, the  |
|  true name of Deity, an allusion to the Substitution of the Word, the Son, the  |
|  First-begotten, the Only begotten, as the Creator, instead of the Father as Very  |
|  God, who has no name, manifested in the Son, in His creative aspect? |
|  What if both the French and English words conceal, included in each, the  |
|  True Word; as the Father is in the Son, God in every manifestation of God.  |
|  MA HAB ON: MOABON |
|  If we reverse the letters of the latter word, we obtain Nob-AOM. wl, Nob  |
|  means, Threw out shoots, Produced as fruit, increased; and, spoken of the mouth,  |
|  bring forth, utter: in Chaldee, Mil, Nob, fruit, produce: |
|  The most conclusive objection to the conjecture of Ill.. Bro...  |
|  Mackey, is, that he makes the word to consist of four syllables; whereas it  |
|  is a word of three. He does not reproduce it, but another and a different  |
|  word. In my opinion, the Substitute or Covering Word was of three syl- |
|  lables, in order to hint to the Initiate that the True Word was also trilat- |
|  eral; and Moabon, reversed, gives Nab-A0M, while Mahaboneh reversed  |
|  would give only nonsense. |
|  iv, Aun or On [the name of the City called by the Greeks, Heliopolis],  |
|  means robustness, strength, vigour, vires, the virile capacity and energy, (ii tin  |
|  rrumn, rasith Won, the first fruits of his virility, i.e., The First-born): Power,  |
|  Wealth, Fertility; Powerful, Vigorous, of great Capacity for generation. |
|  Thus Muab-on (iirrnm) would mean Progeny, Issue, or Emanation  |
|  from the Potent father, or the abundantly generative Father; i.e., the Divine  |
|  Generative infinite Energy. |
|  Moabon [intiin],1 reversed, is Nob-AOM; and Mahabon [11nriN7 ],  |
|  reversed, is Nob-Aham. But there is no Hebrew word that can be read  |
|  Aham. nrin and rtnn, Mahah and Maha or Makhah and Makha, mean to  |
|  strike, wipe out, destroy. |
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|  \* APPENDIX ONE \* |
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|  I think that the French Word is correct, and that the English word is cor- |
|  rupted, or purposely changed for more complete concealment, still keeping one  |
|  letter of AOM in each syllable, while in Moabon they are all in one.... |
|  Mach-ben-ach is a word found in the French work. |
|  The simpler the derivation, the more likely it is to be right, of the words  |
|  taken in Masonry from Hebrew. I find the following: |
|  Makh-ba, covering, concealment, hiding-place, Lee; Aquila xptin-uov  |
|  rrveopa: Symmachus, anovvy\* latibulum, hiding-place, Gesenius. |
|  Nakah; struck, smitten, wounded, struck down, killed. |
|  In compound words, such as proper names, the final n is often dropped.  |
|  And on the continent of Europe, K is represented by e. |
|  Thus we obtain, in the simplest manner possible, =lin, Makhbenak, the  |
|  place of concealment of the murdered on; i.e. the place where the body of the  |
|  murdered one was hidden. |
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|  4. Extracted from the Addenda to Sephir H'Dabarim (c. 1879) |
|  [Editor's note: The following text is from the circulated four-page insert, 'Addenda to |
|  Sephir Debarim," rather than the slightly less accurate text as it was published in the |
|  second edition. Compare with [Albert Pike,] Sephir H'Dabarim. The Book of the  |
|  Words ad ed. Reprinted with an introduction by Arturo de Hoyos ([Washington,  |
|  1879]; Washington, D.C.: Scottish Rite Research Society, 1999), 92-92f.] |
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|  o AOTOZ Tiroxarao-ra-roc |
|  [The Substitute Word] |
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|  The Hebrew letter n, perhaps for the preposition in, man, men, "from,"  |
|  pronounced ma before consonants, is an inseparable prefixed particle, having  |
|  the meaning"from, out of." —Lee, Heb. Gramm., § 172. |
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|  + PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES + |
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|  -ri ("h") is the definite article "the;" SK (ab),"father;" nxn (hab),"The Father:' |
|  TN, represented in our translation by on (as the Hindu aum is by Om),  |
|  in the translation of the LXX, Qv, means' acultas, vires, robur, and especially  |
|  robur virilis, and vis genitalia," "capability, virile energies, vigor;' especially the  |
|  virile vigor and generative ability:' —Gesenius.rxn n,nri (rasith Wan), "the first  |
|  fruit of genital vigor:' In Latin vires meant "the testicles:' |
|  11N, "strength, power of generation:' —Newman. "Virtue, manhood,  |
|  wealth:' —Lee. |
|  In Genesis xlix., 3, Yisrael calls Reuben '31K IlVtil (nisi& auni or ani),"the  |
|  first-fruits of my virility or power of procreation:' |
|  In Job xl., 16,1:m nnton inti (aunu or onu b'sariri b'tanu),"his genital vigor  |
|  is in the ligaments, nerves, muscles, or chords, of his belly," said of behemoth  |
|  or the hippopotamus. |
|  The five first verse of the Evangel according to St. John are, as translated  |
|  in the common version: |
|  In the beginning was the Word, and the Word was with God, and the  |
|  Word was God. The same was in the beginning with God. All things were  |
|  made by Him, and without Him was not any thing made that was made: In  |
|  Him was Life, and the Life was the Light of men. And the Light shineth in  |
|  darkness, and the darkness comprehended it not. |
|  In the Greek, the first phrase is 'Ev '‘ipx17 4v 6 iloyoc, en arche en ho Logos.  |
|  Ev "in, on at:' Apxti, "beginning, origin; first principle, element; sovereignty,  |
|  dominion, empire, realm:' |
|  A6yoc, from Aeyco, "to say, speak, utter,'' meant "a saying, speaking, utter- |
|  ance, outward expression of thought"; not "a word" in the grammatical  |
|  sense, as the mere name of a thing, a single word, but the saying, an oracular  |
|  response, a divine revelation, speech, discourse, the power of the mind which  |
|  is manifested in speech, reason (Plato), Thought as the Uttered Reason, the  |
|  Utterance of the Divine Wisdom. |
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|  + APPENDIX ONE   |
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|  In v. 1, we find ray 0e6v,"the God;" and 0e6c, "God;' without the article.  |
|  Apxfi is without the article "the:' |
|  lIpbc ray 0E6V (pros ton Theen). The preposition npac meant meant  |
|  "toward, to, upon, with, in:' |
|  Ovroc, rendered by "the same;' means "this, this one:' 'Eyevero, aorist of  |
|  yiyvoyoci, does not mean "made;' but "to come into being, to be born, to be or  |
|  become by birth, to be, simply to occur, arise, happen:' |
|  Mopic, rendered by "without;' is "separately, asunder, apart, by one's self,  |
|  except, without, independent of, separate from:' |
|  Kortaal3ev, aor. of icctrocilappowto, is "to seize upon, lay hold of, occupy, appre- |
|  hend, comprehend, hold down, keep under, check, put an end to, stop, bind:'  |
|  More accurately translated, the verses mean: |
|  "In the beginning the Logos existed, and the Logos existed in the  |
|  God, and God was the Logos. This one was originally in the God. The  |
|  All-things became through (or, out of) Him, and independently of Him  |
|  became not one that became. In Him Life was, and the Life was the Light  |
|  of mankind; and the Light shines in the darkness, and the darkness hath  |
|  not confined it:' |
|  According to Philo, the Jewish Philosopher of Alexandria, who was  |
|  born before Christ and outlived him, "the Supreme being, Primitive Light,  |
|  or Archetype of Light, uniting with Wisdom, the Mother of Creation, forms  |
|  in Himself the types of all things, and acts upon the Universe through the  |
|  Word (Logos), who dwells in God, and in whom all the powers and attri- |
|  butes of God develop themselves:' The Logos, according to the Gnostics,  |
|  manifested in the Creation the hidden divine essence. From the Highest  |
|  Unity all existence has emanated, and to it strives to return. God, too pro- |
|  foundly concealed in His very self to be within the reach of the senses or  |
|  intellect of men, displays Himself, the invisible in the visible, in the Universe,  |
|  by an intelligence emanating from Himself. |
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|  + PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES   |
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|  The Logos is, according to Tatian, the creative utterance, manifestation of  |
|  the Divinity, emanating from the Thought of Spirit; according to Noetus, the  |
|  first utterance of the Father; The Only Begotten. |
|  The Logos, or out-speech of the Thought of God, the expression of that  |
|  Thought, the Divine Intellect manifesting itself, was the Creative Agent of the  |
|  Unknown Father. The Divine Trinity, according to Zarathustra, was the Deity,  |
|  Source, and Essence of Life and Light; the Divine Intellect in the Deity; and  |
|  the Divine Intellect manifesting itself as the human understanding. |
|  The later philosophies and religions made the Word the Demiourgos,  |
|  theCreative Energy of the Deity, acting and manifesting itself, and being the  |
|  Source and Origin of all that is. |
|  This First-born or First-begotten is declared by Paul in the Letter to  |
|  the Christians at Rome, i. 4, to be "the Son of God by severance, in potency,  |
|  from the Spirit of Holiness" (cpenta Mainyu, the White or Fruitful Divine  |
|  Mind or Intellect, of Zarathustra). He was the Creative Agent, Preserver,  |
|  and Animating Principle of the Universe. "God was in Christ;' Paul said to  |
|  the Corinthians. "God who created all things by Jesus Christ;' he said to the  |
|  Ephesians."Who is the image of the invisible God;' he said to the Colossians,  |
|  "the first born of every creature; for by Him were all things created, that are in  |
|  heaven, and that are on earth, visible and invisible, ... all things were created  |
|  by Him and for Him, ... and He is before all things, and by Him all things are  |
|  united together. In Him dwelleth all the plentitude of the Deity bodily." |
|  The writer of the letter to the Hebrew Christians says: "God hath in these  |
|  last days spoken unto us by his Son, ... by whom also He made the worlds, ...  |
|  the brightness of His glory and the express image of His person, ... the First- |
|  begotten:" and John said, in his first Epistle: "the Life was manifested, ... that  |
|  eternal Life which was with the Father, and was manifested unto us.... God  |
|  sent His only-begotten Son into the world, that we might live through Him,  |
|  ... the Father sent the Son, the Saviour of the World:' |
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|   APPENDIX ONE   |
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|  "He was the true Light;' it is said in the Gospel according to St. John, "which  |
|  lighteth every man that cometh into the world." So, according to the dogma of  |
|  Zarathustra, Vohu-Mang, "Intellect of being," is cpenta Mainyu, the Divine  |
|  Intellect manifesting itself in Humanity as the Human Intellect or understand- |
|  ing, and author of all good thoughts, good words, and the ancient prayers. |
|  "He was in the world, and the world was made by Him," it is said in the  |
|  same Gospel, "and the world knew Him not." ... "The only begotten Son,  |
|  which is in the bosom of the Father:' "I proceeded forth and came from God;'  |
|  Jesus said: "before Abraham was, I am. ... I and the Father are one. ... The  |
|  Father is in me, and I am in Him." |
|  Philo calls the Logos, "First-begotten of God:' |
|  The Word, the Gnostics said, is the Light of Light, having the three primi- |
|  tive forces of the Divinity, Light, Spirit, Life. He is the Adam Kadmon of the  |
|  Kabalah, who reveals himself in the Ten Sephiroth, the personified Potencies  |
|  or Attributes of the Deity. |
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|  The TRUE WORD of a Master Mason, lost, it is said by the death  |
|  of one of the THREE who had agreed not to give it unless all were pres- |
|  ent, and which succeeding ages have not re-discovered, was the NAME,  |
|  and the symbol and representative of the Han)p 'Ayvouroc, the unknown  |
|  and invisible God, incomprehensible by the human intellect, who, the  |
|  Kabalah says, has no name; the AHURA MAZDA, the Selfness of Life and  |
|  Light, of the Zend Avesta, who reveals Himself to Humanity only by  |
|  Vohu-man6. These are the Wisdom and Understanding, HAKEMAH and  |
|  BINAH, of the Kabalah, when comes Thought or Intellection, the DAATH  |
|  of the same. |
|  The A6yogYnowarexoTarac is the symbol of, and represents "The First-born  |
|  of Creation," AiNsoPH,"in whom shines the image of God, by whom all things  |
|  are created"; the Demiourgos from whom all souls have emanated. |
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|  + PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES + |
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|  There is, St. Ignatius said, "one only God, who has manifested Himself by  |
|  His Son, the which is the Eternal Word (Logos), and who has not issued forth  |
|  from the Silence." |
|  Simon the Magician held that the manifestations of the Supreme Being, as  |
|  Father or Yehuah, as Son or Christ, and as the Holy Spirit, were only so many  |
|  modes of existence or of different Potencies or Powers or Energies (dvvottietc),  |
|  of the same God; and he called himself "The First Power of God,""the Great  |
|  Power (Virtus) of the Supreme Being." |
|  The words Guistn.-Om ('71:1, Gbul, meaning "Limitation"), and YABUL- |
|  Om (m', Ibl, meaning "flow, emanation"), contain the same ancient idea. |
|  The My oc TnoKarearrarac is rti :tc-rn (Ma-h'ab On). The French word  |
|  Moabon reversed, is Nob-Aom; N2,1 nba, meaning "inspired;" and 211, nab,  |
|  "sprout, off shoot, issue, product:' |
|  tan (Makhba),latibulum,"hiding-place, lurking-place, covert, den:' |
|  rol, Nakah, percusses, "smitten," occisus, trucidatus, "slain, murdered." —  |
|  Gesenius. nv was wounded, z Sam. xi. 15. —Lee; m71 "smitten, slain, mur- |
|  dered:' |
|  rol Knnn, Makhba-nakh,"the place where the murdered one was hidden:' |
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|  5. Extracted from the i3°, "Royal Arch of Solomon" in [Albert Pike,] The  |
|  Inner Sancuary Part I. The Book of the Lodge of Perfection (Or[ient]... of  |
|  Charleston, A.. M.. 5643 [New York, 1883]), 240-4. |
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|  My Brother, ignorance and mental imbecility have injected much non- |
|  sense into Free Masonry. What could be more absurd than gravely to tell it  |
|  to an intelligent man, receiving the third Degree, as a fact, that the two Kings  |
|  and Hiram Abiff had agreed with each other never to give the Master's Word  |
|  unless they were all three present; and, therefore, that Hiram having died, the  |
|  Word was for an indefinite time in the future lost, and only Substitute for it |
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|  + APPENDIX ONE + |
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|  could be given any one, until future ages should rediscover the Word? Symbolic  |
|  Masonry, he is expected to believe, has never 'rediscovered' it; for it continues to  |
|  give only the Substitute; without knowing its meaning, even where it no longer  |
|  tells the recipient it means, 'Marrow in the bone: For it means that, quite as  |
|  much as it means, 'What! Is this the Builder' or, 'That which was the Builder:  |
|  These meanings are only obtained by the device of dividing a single syllable  |
|  into two, and so making a word of four syllables, instead of three, thus making  |
|  the triangle no longer a symbol of it, and all the Triads of the Lodge worthless.  |
|  This is to annihilate the most important and profound Symbolism of all Free  |
|  Masonry: for the WORD, of three syllables, is the greatest Symbol. |
|  ri43, 'builder; is, according to the vowel points, reproduced in English by  |
|  'bon-ah; the a being the essential long and unchangeable one, the longest one,  |
|  sounded like a in father. It is not 'boneh: |
|  That three were required to be present to give the Word; that in the Blue  |
|  Lodges the number 3 continually presents itself, that the number of the Arches  |
|  is 3 time 3, and the pedestal triangular, and the Word engraven on a triangular  |
|  plate, and that the Substitute-Word is of three syllables, all indicates that 'The  |
|  True Word of a Master Mason, whereby he was enabled to travel into foreign  |
|  countries and earn a Master's Wages (not 'to be thereby enabled the better  |
|  to support himself and family, and to relieve worthy and distressed Master  |
|  Masons, their widows and orphans; which is a superfcetation of ignorant stu- |
|  pidity), consisted of three letters only. |
|  Though no Master Mason now living has received in a Blue Lodge this  |
|  Word, to obtain which he was induced to become a Master Mason, we know by  |
|  the old tracing-boards that it was the Anglicized form of the Hebrew Ineffable  |
|  Word. It consists of three letters, on of which is repeated. It is not pronounced  |
|  in this Degree. It undoubtedly had a hidden meaning, and is not explained by  |
|  the nonsense of inhaling and exhaling the breath. It is not supposable that God  |
|  breathes. He gives us life, but He does not 'live' as we live. He is. |
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|  + PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES + |
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|  How did the name of the God of the Hebrews become sacred to a  |
|  King of Phcenicia, a country whose national God was, according to the  |
|  notions of those days, an actual god, rival and antagonist of the God of  |
|  the Hebrews, whom his worshippers magnified by says, 'Who among the  |
|  Salim is like unto thee, 0 Yehovah?' |
|  Palestine was a little country, its people poor and ignorant, its language  |
|  meager, and unknown beyond its borders. How could the Hebrew name of the  |
|  Deity, or any Hebrew word, enable Hebrews to journey into foreign countries,  |
|  and be recognized as Initiates and Masters? |
|  The two Kings and Khairom or Khiirom are in Masonry the  |
|  Representatives of Wisdom, Strength, and Beauty, the three Columns, on  |
|  which the Lodge, symbol of the Universe, is upheld. Wisdom and Power are  |
|  Attributes of the Deity; but Beauty is not. It is the result, in the Universe, of  |
|  the action of His Wisdom and Power. The three, therefore, do not consti- |
|  tute a Trinity, and the symbolism is abortive, like that of the three Lights, as  |
|  representing the Sun, the Moon, and the Master of the Lodge, the first two  |
|  of which do not light the Lodge. |
|  The WISDOM of God is the Divine Intelligence, or a Something higher  |
|  than Intelligence, of which we cannot conceive. The POWER of God is exerted  |
|  as the varied Forces of Nature. It is the Divine Intellect, which in the Deity  |
|  before Creation was an unexerted potency, not yet manifesting and revealing  |
|  itself in action. The two Kings represent this Wisdom and Power. They are  |
|  styled 'Wise King and 'Powerful King. |
|  1111, Khar, in Chaldaic, is 'white;' in Hebrew, 'opening, hole, aperture,  |
|  window, white linen, noble, freeborn;' and a:nri, Khar-am or -am, in Chronicles,  |
|  is the name of the King of Tsar [Tyre], and of the Tsarian [Tyrian] Artificer,  |
|  whose father was a Tsarian [Tyrian] and his mother a Hebrew woman. He is  |
|  the third person of the Trinity, a Manifestation in the Universe and its forces,  |
|  its harmonies and magnificences, of the Wisdom and Power of God. He is |
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|  + APPENDIX ONE + |
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|  their Utterance and expression. They manifest themselves in him, as light  |
|  does through an opening or window. The whole movement and action of the  |
|  Universe, which are harmony and beauty, are the effects of his energy; and as  |
|  the Master's Word symbolizes the Deity, and the Sacred Numbers three, five,  |
|  seven (by three and four), and nine, express His Potencies, the Substitute- |
|  Word, which means, 'the Creative Energy from the Father; symbolizes this  |
|  Third Person of the Divine Trinity, the Creative Energy and Activity, the  |
|  Divine Wisdom and Power manifesting themselves in Action. This Creative  |
|  Energy in action is the Logos of Philo, HERMES the Utterance of the Divine  |
|  Wisdom or Intellect: and the three letters of the Tetragrammaton, Yucl [1, He  |
|  [n] and Vav [1], represent the Trinity of which he is the third person. |
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|  + PARALLELS TO THE SYMBOLISM OF THE BLUE DEGREES + |
|  IS THE CABLE-TOW A SYMBOL? |
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|  Extracted from [Albert Pike], 711171 Trrn chixn The Porch and the Middle  |
|  Chamber. 7D0 71D071 The Book of the Lodge. (7epo6o,u, A..M.. 5632 [New  |
|  York, 1872]), 135-7. |
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|  The Hebrew word tart, Khabel, means a rope, and especially a measuring- |
|  line or cord; and hence afield measured, and inheritance or possession. |
|  She let him down by a khabel through the window" ( Josh. ii. is). ... "Or  |
|  ever the silver khabel be loosed" (Eccles. xii. 6). ... "Thy land shall be divided by  |
|  a khabel" (Amos vii. 17). ... "And he smote Moab, and measured them with a  |
|  khabel" (2 Saml. viii. 2).... "As he that lieth upon the end of a khabel" (Prov. xxiii.  |
|  34)  ... Here Gesenius thinks the word means a large rope on a vessel, perhaps  |
|  the cable attached to an anchor. |
|  The same word, as a verb, means to tie a rope, to bind some one by a pledge;  |
|  and hence, as a noun, a PLEDGE; also, received as a pledge, or in pledge. "For thou  |
|  bast taken a khabel from thy brother" ( Job xxii. 6). ... "Take a khabel of him for a  |
|  strange woman" (Prov. xx. 16; xxvii. 13). ... "For he taketh a man's life as khabel"  |
|  (Deut. xxiv. 6). ... "Nor take a widow's clothing to khabel" (Deut. xxiv. 17). ... "If  |
|  thou take thy neighbor's clothing to khabel" (Exod. xxii. 5).... "They take the widow's  |
|  ox for a khabel" ( Job xxiv. 3);"and take a khabel of the poor" ( Job xxiv. 9).... |
|  Elsewhere it means a sailor, i.e., one who handles the ropes; as "Rab ha- |
|  khabel, mariners; Ezek. xxvii. 8, 27, 29. The plural of the noun is a47:n , khab- |
|  alim, bonds or bands. "I took unto me two staves, once called Beauty, and the  |
|  other Khabalim, Bands (or bonds). I cut asunder mine other staff, Khabalim,  |
|  that I might break the brotherhood between Judah and Israel." Zech. xi. 7-14. |
|  And the third person singular possessive pronoun "his;' is indicated by  |
|  in, to, affixed to the word, and accordingly we find, Ezec. [sic] xviii. 7, n,tv, min  |
|  in'mn, Khabel-to khavab yashayab: Hath restored to the debtor HIS PLEDGE. |
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|   APPENDIX ONE   |
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|  Hence, when you had been obligated, and so were bound to us by a stron- |
|  ger tie or pledge, you were freed from your cable-two; and so, when a Candidate  |
|  is required to do certain acts, "if within length of his cable-tow;' the meaning is,  |
|  if within the SPIRIT of his pledge or obligation."The letter killeth, but the Spirit  |
|  maketh alive:' [a Corinthians 3:6] |
|  The CABLE-TOW, therefore, is the Hieroglyphic of a Pledge or Obligation,  |
|  and it not only means the Candidate's pledge and obligation, which, to become  |
|  a Neophyte, he must take to the Order and to every individual Brother; but  |
|  that, wearing it, he represents men and nations, all whose rights of property,  |
|  liberty, conscience and life, and they themselves, chattels in the form of human  |
|  creatures and peoples, are pledged to their masters, as an article of clothing or  |
|  of furniture is to the pawnbroker. |
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