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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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| 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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| [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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| [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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| 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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| 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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| [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. |
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| 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. |
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| 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. |
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| 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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| 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 |
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| 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.] |
|  |
| 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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| 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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| 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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