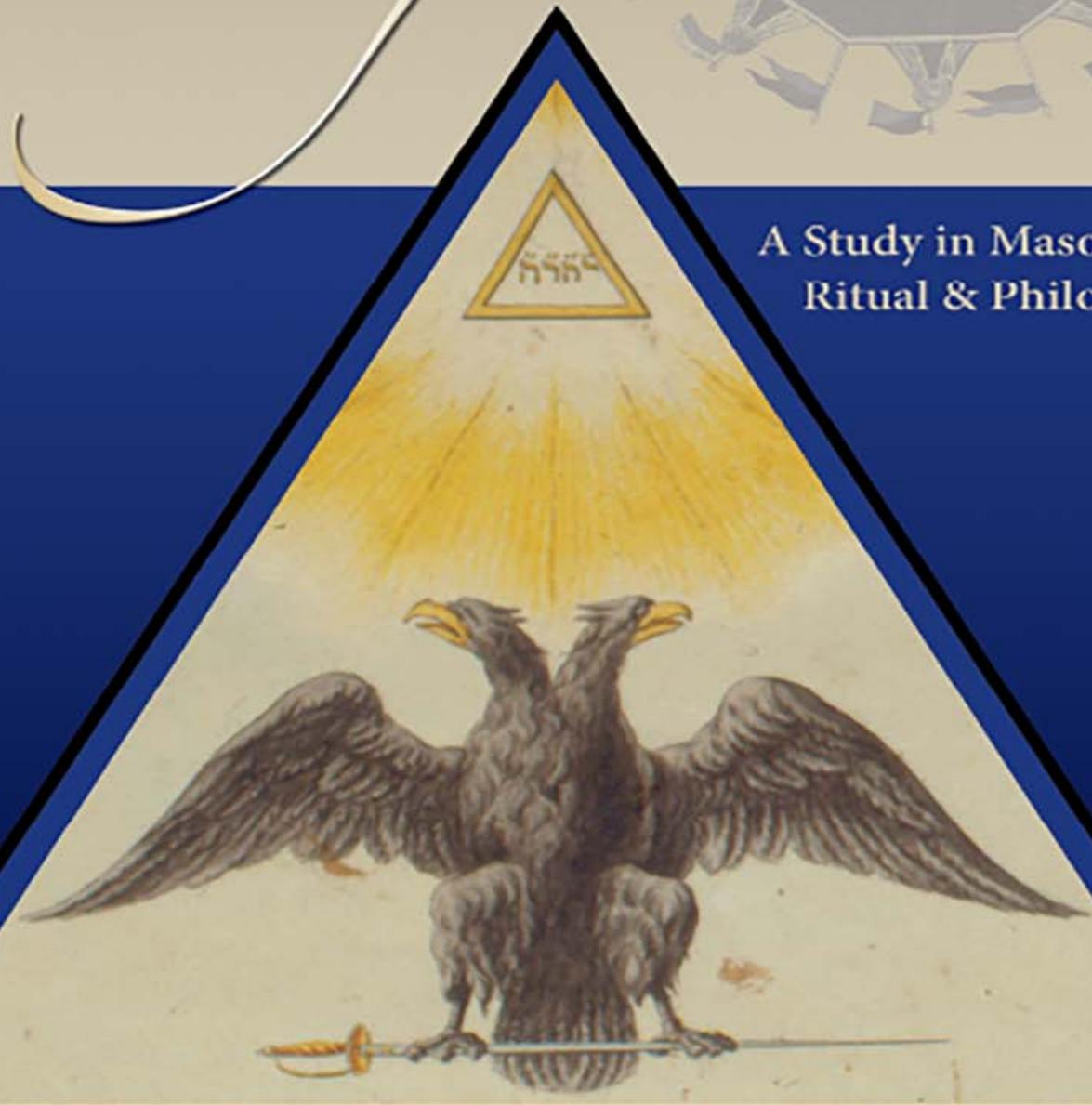


Rex R. Hutchens

# *A Bridge to Light*

A Study in Masonic  
Ritual & Philosophy





# A BRIDGE TO LIGHT

## *The Revised Standard Pike Ritual*

by

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The Supreme Council, 33°

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## Foreword

Brethren across the country have personally expressed an interest in acquiring additional Masonic knowledge and insight beyond that which is perceived at the time of the exemplification of our degrees. After experiencing the degrees, how can you enhance your Masonic education? Countless books, periodicals and other volumes have been written that explore the subject of Masonry. *Bridge to Light* is one of these volumes.

For more than twenty years, *A Bridge to Light* has been used as a handbook for new initiates and an excellent reference for all Scottish Rite Masons. You might wonder then, "What type of information is contained in this volume?" *A Bridge to Light* is an introduction to the degrees. It is separated into chapters according to the numbered degrees of the Scottish Rite. In each chapter you will find an explanation of the duties, lessons and symbols of the degrees. For instance, in the ninth degree, the Elu of the Nine, the duties taught are some of the most important lessons of the Craft—education, enlightenment and patriotism.

This new edition of *A Bridge to Light* has been fully edited and updated by the Grand Archivist and Grand Historian of the Supreme Council, Illustrious Arturo de Hoyos, 33°, G.C. He has done the complex and involved job of editing and compiling information which will correspond with our revised rituals. Undertaking a work such as this was originally completed by Illustrious Rex Hutchens, 33°, G.C. His efforts are to be commended as he created the handbook which has allowed us to further explore the lessons of the degrees.

The degrees of the Scottish Rite are rich in symbolism causing each Mason to study, reflect, and deliberate. Thereby, one may discern the truth imparted in each degree, and, ultimately, the truth within himself. The degrees teach us how to be a better man, how to live a life of integrity, honesty, and fidelity, and how to seek truth and justice. The degrees provide suggestions of future instruction and reminders of past lessons. I hope that as you study and further your Masonic education that you keep these duties, lessons and teachings in mind.

Remember back to the time you were a candidate. Masons are asked to further their own understanding in their own way, at their own pace. One object of Masonry is to

seek additional light, which has long been known as the symbol of intelligence and knowledge. I wish you well as you seek the light, as a true Mason.

In 1871, Albert Pike published his now famous *Morals and Dogma*. For years it was presented as a gift to each of the candidates who received the Scottish Rite Degrees of the Southern Jurisdiction. *A Bridge to Light* is presented to you a modern, understandable volume which can be used to explore the degrees of the Scottish Rite. Godspeed and guide you on your journey!

**Ronald A. Seale, 33°**

*Sovereign Grand Commander*

House of the Temple

Washington, D.C.

## Introduction to the Revised Edition

There are few Masonic books which have enjoyed the success—so richly deserved—as Dr. Rex R. Hutchens’ *A Bridge to Light*. For many readers, Mason and non-Mason alike, this text has served as a primary introduction to the writings of Albert Pike, whose best known book, *Morals and Dogma*, is considered an essential, but “tough” read. But *A Bridge to Light* is much more than this. It is a succinct handbook of Scottish Rite philosophy. Throughout its text Ill. Hutchens offers a coherent presentation of the rituals of the world’s greatest and most successful Masonic organization. Far from being a “secret organization” as decried by its critics, Ill. Hutchens reveals that the teachings of the Scottish Rite are philosophical wisdom presented in both dramatic and symbolic form. His approach introduces the reader to the actual mechanics of the rituals, and his responsible extracts from the Degrees themselves contribute to a deeper understanding which may be otherwise unobtainable.<sup>1</sup> The book is aptly titled, for in a real sense, it serves a bridge to higher understanding—the “further light” and knowledge all true Masons seek.

This new, revised fourth edition, incorporates the changes introduced with the adoption of the Revised Standard Pike Ritual. Albert Pike’s several revisions of the Scottish Rite Degrees were produced in an era much different from today. His Victorian writing style now seems overly elaborate to many modern readers. Those unable to follow Pike’s train of thought have lamented that the lessons—originally meant to spread Masonic Light—instead have obscured it. In Pike’s day, the educational curriculum also made it more likely that Candidates would understand the Latin, Hebrew, and Greek references in his writings, as well as appreciate the philosophical dilemmas he posed. The vast majority of today’s Candidates neither enjoy nor comprehend these complexities. Because of these difficulties, some Valleys indiscriminately edited out large parts of the rituals. The resulting Degrees were often ill structured and confusing. For these and other reasons the Supreme Council determined in 1995 to produce a standard revision of the Pike rituals. The initial criteria for the revision included the following:

- a. Preservation of the content of the Albert Pike ritual.
- b. Retention of historical and ritualistic validity.

- c. Deletion of repetitive passages.
- d. Clarity of meaning and purpose.
- e. Enhancement of dramatic impact.
- f. Ease of staging.
- g. Eloquent simplicity of sentence structure and diction.
- h. Preservation of Degree continuity and chronology.
- i. Logical transition from one Degree to another.
- j. Preservation of ritual's formal integrity.

To assist the Committee on Ritual in this project, the Supreme Council enlisted the aid of Ill. Hutchens. In turn, he assembled a resource team of Brethren, acting under the guidance of the Supreme Council, who assisted in the revision. Soon after commencing this work, it became apparent that, to remain chronologically and thematically consistent, minor modifications would have to be made. In some cases, this mandated a shifting of content from one Degree to another. *Further, in order to ensure a logical progression in the Chivalric Degrees, two Degrees (the 27° and 28°) were reversed.* By far the most drastically revised of the rituals are the 25°, Knight of the Brazen Serpent, and the 27°, Knight of the Sun. Pike's version of the Knight of the Brazen Serpent Degree assumed that the Druse represented the mystical tradition in Islam when, in fact, the Sufi tradition (which shares commonalties with Freemasonry) would have been more appropriate. This required virtually a complete revision. The revised Knight of the Sun Degree presents a lesson on the nature of symbolism and teaches candidates how symbols work and how to use them.

A benefit of the current revision is that the majority of the Degrees can be conferred within an hour. This will allow more Valleys to confer most, if not all, of the Degrees over a weekend Reunion. This also means that more Candidates will benefit from personal participation while acting as the class exemplar.

This new revision also introduces, for the first time, standardized slides and transparencies, as well as music, staging, and acting notes. Numbered lines, color illustrations, and summaries of the lessons also aid comprehension. The goal of the Revised Standard Pike Ritual is to provide a serviceable text, consistent with the

Southern Jurisdiction's rich ritual tradition, to carry the Scottish Rite well forward into the Twenty-first Century.

Most of the text of this classic work has remained untouched or was only slightly modified to bring it in line with the revised ritual. Only a couple of chapters required extensive revision. However, philosophically, the work remains the same. Although I have been familiar with this book since its initial publication in 1988, as I worked on this text I found myself once more re-inspired and reinvigorated by the presentation and clarity of Ill. Hutchens' writing. I am happy to commend it to Masonic readers everywhere as "a true and trusty friend, in whom you can with safety confide."

**Arturo de Hoyos, 33°, G.C., K.Y.C.H.**

*Grand Archivist and Grand Historian*

May 5, 2010

House of the Temple Washington, D.C.

## Preface

This work was prepared using the published rituals of the degrees as written by Albert Pike and occasionally revised by the Committee on Rituals and Ceremonial Forms of the Supreme Council. It incorporates those allowable additions in the rubrics that have from time to time been published.

The author and the members of the Committee recognize that certain Valleys may be physically and/or financially unable to present the rituals in their complete form. These degree summaries are presented as a guide only; their intent is to assist the members of the Rite in understanding the lessons of the degrees and the meaning of the symbols employed in the presentation of those lessons. It is only expected that the Valleys will do the best possible job of presenting the degrees within the limits of their situation. We hope the brethren will avail themselves of the information in these summaries to increase their understanding of the degrees. Unless otherwise noted, all page references are to *Morals and Dogma*.

### Rex R. Hutchens

Tucson, Arizona, 1988

Masonry is useful to all men: to the learned, because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate, because it offers them important instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflect on the proper mode of living; to the man of the world, whom it furnishes with noble and useful recreation; to the traveler, whom it enables to find friends and brothers in countries where else he would be isolated and solitary; to the worthy man in misfortune, to whom it gives assistance; to the afflicted, on whom it lavishes consolation; to the charitable man, whom it enables to do more good, by uniting with those who are charitable like himself; and to all who have souls capable of appreciating its importance, and of enjoying the charms of a friendship founded on the same principles of religion, morality, and philanthropy.

### Albert Pike

Big Creek, Arkansas, 1865

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1. For extensive extracts from the rituals, see Arturo de Hoyos, *Scottish Rite Ritual Monitor and Guide* (Washington: Supreme Council, 33°, 2007, 2009, 2010).

A *Bridge to Light* expresses the opinions of Dr. Rex R. Hutchens, 33°, G.C., concerning the Scottish Rite Ritual and Albert Pike's *Morals and Dogma*. We respect his opinions and offer them for the consideration and personal evaluation of each reader of this volume.

Similarly, *Morals and Dogma* represents the opinions of Albert Pike. It does not represent dogmatic teachings for Freemasonry or for the Scottish Rite, Southern Jurisdiction, USA, of Freemasonry. Every interested person is encouraged to read, even study, Pike's work, but should do so only after reading the book's preface which was authorized by The Supreme Council, 33°, and printed in the very first, 1871, edition of the work. This preface has been reprinted in every edition of *Morals and Dogma* and still applies today. It reads, in part, as follows:

*The teachings of these Readings are not sacramental, so far as they go beyond the realm of Morality into those of other domains of Thought and Truth. The Ancient and Accepted Scottish Rite uses the word “Dogma” in its true sense, of doctrine, or teaching; and is not dogmatic in the odious sense of that term. Every one is entirely free to reject and dissent from whatsoever herein may seem to him to be untrue or unsound. It is only required of him that he shall weigh what is taught, and give it fair hearing and unprejudiced judgment.*

This edition of a *Bridge to Light* conforms to the changes made in the Revised Standard Pike Ritual, which was adopted by this Supreme Council. For this reason, minor differences will be noticed between the present and previous editions.

# **Contents**

Foreword

Introduction to the Revised Edition

Preface

Introduction

## THE LODGE OF PERFECTION

The 4th Degree – Secret Master

The 5th Degree – Perfect Master

The 6th Degree – Intimate Secretary

The 7th Degree – Provost and Judge

The 8th Degree – Intendant of the Building

The 9th Degree – Elu of the Nine & 10th Degree – Elu of the Fifteen

The 11th Degree – Elu of the Twelve or Prince Ameth

The 12th Degree – Master Architect

The 13th Degree – Royal Arch of Solomon

The 14th Degree – Perfect Elu

## CHAPTER OF ROSE CROIX

The 15th Degree – Knight of the East, of the Sword or of the Eagle

The 18th Degree – Knight of the Rose Croix (Front)

The 18th Degree – Knight of the Rose Croix (Back)

## COUNCIL OF KADOSH

The 19th Degree – Grand Pontiff

The 20th Degree – Master of the Symbolic Lodge

The 21st Degree – Noachite or Prussian Knight

The 22nd Degree – Knight Royal Axe, Prince of Libanus

The 27th Degree – Knight of the Sun, or Prince Adept

The 28th Degree – Knight Commander of the Temple

[The 29th Degree – Scottish Knight of Saint Andrew](#)

[The 30th Degree – Knight Kadosh or the Knight of the White and Black Eagle](#)

[CONSISTORY](#)

[The 31st Degree – Inspector Inquisitor](#)

[The 32nd Degree – Master of the Royal Secret](#)

[CONCLUSION](#)

[About the Author](#)

[Selected References](#)

[INDEX](#)

# Introduction

Modern speculative Freemasonry did not spring full-blown upon the historical stage at a meeting of the Lodge of Antiquity at the Goose and Gridiron pub or of the Grand Lodge of England at the Apple Tree tavern in 1717. The operative Masons had already contributed a rich legacy of symbolism and tradition that continues to enrich the Craft to this day. Also there have been persistent references in Masonic literature to possible relationships between Masonry and other systems which use symbolic language: the Rosicrucians, Illuminati, Gnostics, Alchemists, Egyptians, Greeks, Romans, Christians, Essenes, Persians, Hindus and Kabbalists.

Whether these presumed relationships demonstrate a continuous heritage, of which modern Freemasonry is the lineal successor, or simply emulation, is the central question of Masonic historical research. Whatever the truth of history, the contributions to the symbolism of Freemasonry by the religions, philosophies, mythologies and occult mysteries of the past lie upon its surface for all to see.

Rather than being a secret society, Freemasonry is a revealer of secrets. The great truths of ancient man were, in their time, also great secrets and few were admitted into the sanctuaries where these truths were taught. Today the Craft teaches these great truths to all worthy men who ask to learn them. Many of these truths are taught in the degrees of the Symbolic Lodges; many more are taught in the various Rites which have sprung up in the course of Masonic history.

One such Rite, called the “Order of the Royal Secret,” was formed of French Degrees in the early 1760s. It consisted of twenty-five degrees, including the first three conferred by Symbolic Lodges. This Order was planted in West Indies, quickly migrated to North America, and was established in about half a dozen known places along the East Coast.<sup>1</sup>

On May 31, 1801, acting under authority of the “Grand Constitutions of 1786,” high officers of Order of the Royal Secret transformed it into the first Supreme Council of the Ancient and Accepted Scottish Rite. The Rite experienced moderate and reasonable growth until the anti-Masonic episode of 1826–42 suppressed most Masonic activity in the United States. In the latter year the Supreme Council, like many American Grand Lodges, began the process of reconstruction until 1853, when Dr. Albert Mackey, Grand

Secretary General of the Supreme Council, turned in desperation for help to Albert Pike, journalist, teacher, lawyer, soldier, poet and one of the South's greatest natural leaders. Pike immediately went to work to improve the rituals of the degrees and the statutes of the Rite. All Scottish Rite Masons have seen, and many have read, the results of this great effort and all the world has seen the fruit of this labor.

Pike's revisions of the Scottish Rite Degrees portray, in a graphic manner, the slow and painful process by which the thoughts, ideals, laws and civil institutions of modern society have grown and developed out of the religions, mystical schools, superstitions, inquisitions and persecutions of past centuries.

He considered the Scottish Rite to be, as all Freemasonry is, a medium of instruction. The subjects of that instruction are political, moral and religious philosophies. The means of instruction are both the exemplification of the degrees and certain readings intended to expand upon and explain the duties taught by the degrees. These readings were, like the degrees, written or assembled by Pike; and he intended both to function together to provide the instruction of the Rite. The readings are composed of the lectures for the degrees contained in *Morals and Dogma* and certain additional material in small volumes called *Legendas* and *Readings*. *Morals and Dogma* was traditionally given to the candidate as a gift upon his receipt of the 14th Degree.

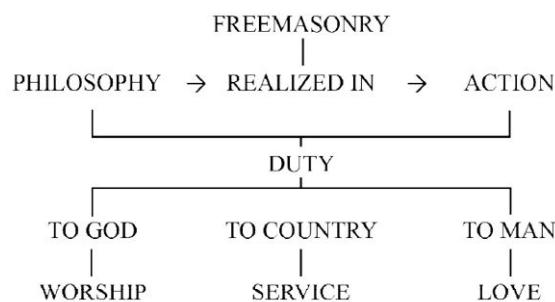
Always difficult, the changes in educational emphasis in America made the lectures in *Morals and Dogma* almost incomprehensible to many. Thus after 1974 it was no longer given to the candidates. This was, in certain respects, an unfortunate decision. Contained within its pages are some of the most profound teachings of the Rite. At least partially as a result of its complexity, few books have had such a wide distribution and yet been so little read. *Morals and Dogma*'s wisdom is fruit in the midst of brambles and few possess the patience to taste of it. The result is that its clearest passages are missed as are also the pearls of Masonic beauty that lie within, glistening but unseen, and worse, unappreciated.

It may fairly be said that today the degrees themselves provide the sole means of instruction. The inadequacies of such a situation are obvious: the degrees are not presented uniformly throughout the Jurisdiction, important symbols and lessons have been dispensed with in the interest of saving time, sound systems are often inadequate. Even the cast members may not clearly understand what they are supposed to be

teaching. Sincere Scottish Rite Masons may frequently attend the Reunions and watch the same degrees many times and yet important lessons may be misunderstood or not understood at all. There is, in fact, no simple solution to these problems, for coupled with them is the wide variety of intentions motivating Masons to seek admission to the Rite. Many have little interest in more than a cursory understanding of its teachings.

These teachings are not a random collection of moral precepts but are rather an organized and coherent system of doctrine relating to the perfectibility of human conduct. This perfectibility is not an expectation of the achievement of perfection itself. It is a goal which, by its very impossibility, may continue to provide us with an objective for improvement. No man can be perfect but he can strive toward perfection and so constantly improve his nature. Pike expresses this idea in *Morals and Dogma*: “Step-by-step men must advance toward Perfection and each Masonic Degree is meant to be one of those steps” (p. 136) and “...to that state and realm of ... Perfection, ... all good men on earth are tending;...” (p. 538). In the *Legenda* for the 32nd Degree he says further, “Masonic Light, like the light of day at the close of the long night in far northern climes, must come, not all in one flash, but by slow and imperceptible degrees” (p. 5). To become a Scottish Rite Mason is to begin the search for philosophical truth in three areas: political, moral and religious. These areas express our duty to God, to our country and to mankind.

The following diagram illustrates the Scottish Rite concept of the path to perfection, or perhaps more accurately, completion.



The complete man has, in balance, his religious, political and moral dimensions. To achieve this balance man must strive toward spiritual awareness that makes it possible and this effort must be discrete steps. In the Scottish Rite we term these steps “degrees.” A degree, properly received, enlarges a man’s sense of duty and prepares him for a greater understanding of his place and purpose in the universe.

Duty within the Scottish Rite system has as its foundation some form of action. It is not enough to know and understand; a Mason must consciously and conscientiously improve himself and the world in which he lives. We see Pike expressing this idea in his lecture for the 16th Degree, Prince of Jerusalem:

*That which we do in our intervals of relaxation, our churchgoing, and our book-reading, are especially designed to prepare our minds for the action of Life. We are to hear and read and meditate, that we may act well; and the action of Life is itself the great field of spiritual improvement* (p. 243).

Such, of course, requires great effort, but that which is lightly gain is lightly esteemed. The teachings of the Rite were designed such that no one would go away entirely ignorant nor could anyone master them in his lifetime. Our lessons are a feast for the mind but there are no waiters—you must serve yourself; nibble here and there or partake heartily. The work is yours, and so is the reward.

This book was designed to act as a bridge between the ceremony of the degrees and their lectures in *Morals and Dogma*. Taken in isolation each is fragmentary and incomplete. Further, it may necessary to see the dramatic performances several times before the teachings are fully comprehended. There may be the same need for repetition in studying the lectures in *Morals and Dogma*. Great will be the reward to him who persists in this effort, however, and the result must be a clearer understanding of Masonic conduct.

## The Structure of the Degree Summaries

Each of these summaries is organized in a similar way. The ceremony of the degree is reviewed to such an extent as is proper and is not to be considered a substitute for regular attendance at Reunions and availing yourself of the opportunity to watch the degrees being performed. These reviews are intended to increase familiarity with the symbols and the story so that your enjoyment of the performance may be heightened. It is also hoped that those who have parts in the various degree presentations will take advantage of these summaries to achieve a more complete understanding of the purpose of the degrees and their places in them. Whenever it is appropriate to an understanding of a degree, historical notes are added. Following the discussion of the ceremony, the lecture in *Morals and Dogma* is explained. Each summary concludes with a review of

the duties and lessons of that particular degree contained in *Morals and Dogma*. It is important to keep in mind that the duties and lessons are often to be found in both the rituals and the lectures.

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<sup>1</sup>. See “A Brief History of Freemasonry and the Origins of the Scottish Rite” in *Scottish Rite Ritual Monitor and Guide* (Washington: Supreme Council, 33°, 2007, 2009, 2010).

# **THE LODGE OF PERFECTION**

## Introduction to the Ineffable Degrees

These degrees, the 4th through 14th, are called the Ineffable Degrees because their principal purpose is the investigation and contemplation of the ineffable name of Deity. The word “ineffable” derives from Latin *ineffabilis* which means something which should not be spoken. As used in these degrees, it refers to the belief of ancient Judaism that the name of God was not to be spoken. This concept forms a metaphor for the Scottish Rite teaching that all of the essential qualities of Deity are incapable of description in language. Pike expresses this well in the 14th Degree lecture:

*The Deity is thus not an object of knowledge, but of faith; not to be approached by the understanding, but by the moral sense; not to be conceived, but to be felt* (p. 222).

In the Knight of the Sun Degree lecture Pike suggests that the inconceivability of God forces us to withhold criticism of any human description which can hardly be more inaccurate than our own.

*Why should we attempt to confine the idea of the Supreme Mind within an arbitrary barrier, or exclude from the limits of veracity [truth] any conception of the Deity, which, if imperfect and inadequate, may be only a little more so than our own?* (pp. 650–651).

Therefore, as you reflect on the teachings of these degrees, ponder your own limits of expression and understanding rather than those of others and

***Begin now to climb to the skies of spiritual knowledge ...***

Before we begin the ascent, three topics of utmost concern in the Ineffable Degrees must be reviewed—the legend of Hiram and the concepts of Deity and the Lost Word.

### **The Legend of Hiram**

The Ineffable Degrees of the Scottish Rite are built upon the legend that forms the basis of the 3rd Degree Ritual of the Symbolic Lodges.

Before we review that legend and its Scottish Rite elaborations, some clarification should be made concerning the difference between factual history and Masonic tradition. The phrase “Masonic tradition informs us” is an indication that we are not as

much concerned with the details of historical fact as we are with the opportunities of symbolic instruction that are provided in the historical narrative. Thus the Biblical account of the story of Hiram is occasionally at variance with the legend as told in Masonic instruction. For example, we are told in 1 Kings 7:40 that Hiram finished all the work he had been commissioned to do by King Solomon and presumably returned to his own country, but Masonic tradition asserts the death of Hiram during the construction of the Temple. Pike explains what Hiram is to Masonry:

*Whatever Hiram really was, he is the type, perhaps an imaginary type, to us, of humanity in its highest phase; an exemplar of what man may and should become, in the course of ages, in his progress toward the realization of his destiny; an individual gifted with a glorious intellect, a noble soul, a fine organization, and a perfectly balanced moral being; an earnest of what humanity may be, and what we believe it will hereafter be in God's good time; the possibility of the race made real* (p. 225).

The Ineffable Degrees continue to elaborate this Masonic legend, occasionally extracting from the Bible certain portions which are beneficially used to create characters, sets and themes.

The death of the Master Hiram is mourned for an appropriate time and then the work is continued on the House of the Lord with the responsibilities of Hiram's duties being apportioned among several of the best craftsmen. As well, the search is begun for the assassins, all of whom are captured and receive the due reward of their deed.

The threads of the legend dealing with Solomon and the Temple are then merged with an even older legend dealing with Enoch, one of the earliest of the Hebrew Patriarchs. It is discovered that Solomon's Temple has been built near the ruins of an ancient temple erected by Enoch and a secret vault is discovered which is part of that original temple.

The legend of the Ineffable Degrees ends in triumph and disaster: the Temple is finished, the sacred name of Deity is discovered, and the Perfect Elus are created; Solomon, however, departs from the ways of the Lord and begins to sacrifice to other gods on high places and the majority of the people follow him into this apostasy. The Perfect Elus maintain the true faith in the face of much adversity and continue to transmit with scrupulous purity the knowledge of the true God. As a punishment against the

people for turning from God, Israel is conquered by Nebuchadnezzar and the Jews are led away to captivity in Babylon. The Temple, so spacious and magnificent, does not escape the unsparing ravages of barbarous force. The holy vessels are carried away and the immense brazen pillars, Jachin and Boaz, are torn down and melted to serve the needs or desires of the conquerors.

The legend is continued in the Rose Croix Degrees of Knight of the East and Prince of Jerusalem where the circumstances surrounding the building of the Second Temple form the ritual basis of the lessons conveyed. To the Jews the temples served as symbols of their covenant with God as well as a reminder of the alternating cycles of disobedience, punishment and the moral resurrection of the Hebrew people; to us they are symbols of perfection and beauty.

### **The Concepts of Deity and the Lost Word**

The religious lessons of the Ineffable Degrees culminate in the realization of the ineffable name of Deity as a symbol of the ineffable, or indescribable, nature of God. These degrees provide many opportunities to reflect on the nature of God and the innate limitations of the language of man to express the inexpressible. The virtues of man are the qualities of God imperfectly demonstrated. Our reason is not His reason, but merely a mirror on the illimitable mind that creates, preserves, and changes the universe. We travel on the path to perfection with humility because He has seen fit to show us that path and guide us by the surest route, manifested in the lives and teachings of the great philosophers, teachers and prophets of the world.

Each culture has formed its conception of God into a particular myth and practice best suited to the experiences of the people and the limits of their conceptions. Masonry seeks to teach no doctrine of faith except that universal doctrine of the brotherhood of man and the oneness of God. Therefore, even though it is not a religion, it is a worship. Those who take offense at this are themselves laboring under the limits of their conceptions. Thus Brother Pike has wisely counseled us to be tolerant even of intolerance.

The ancients believed that the name of God possessed a peculiar power, the possession of which could be worked for good or evil, thus was the name not spoken and its true pronunciation lost forever. The pronunciation of the name as a quest in Masonry should not be misunderstood as a quest for that power; rather it is a quest to

understand that power which can, by the same inexorable law of nature, keep the planets in their courses and destroy lives as buildings fall in an earthquake. As physical evils are but the shadow of the light of nature, so moral evil is but the shadow of virtue. Masonry seeks to provide a way out of that shadow that we might stand in the full light of the glory of God, expressed in the proper application of the divine moral sense reflected in ourselves.



The Lost Word represents the name of God, the power of God and the ineffable nature of God. In the Chapter of Rose Croix Degrees it is also representative of the loss of moral sense in the people. The Lost Word is saved for posterity in the hearts and minds of a very few whose perseverance and dedication to the principles of brotherhood have provided Masonry with worthy models and sublime lessons.

## The 4th Degree – Secret Master



The apron is white, edged with black, and has black ties. These two colors symbolize the grief suffered by the Masons upon hearing of the Master Hiram's death and the loss of the word. As well, they are illustrative of the dualist nature of the universe, containing light and darkness, good and evil, truth and error. The flap is of sky blue with an open eye embroidered upon it in gold, denoting the sun as the great archetype of light, the Ineffable Deity. In its center is a "Z" embroidered in gold and around it are two crossed wreaths of laurel and olive.

The jewel is a small ivory key with a black "Z" upon the wards. It is worn suspended from a broad yellow ribbon edged in deep blue or black. The gold symbolizes light emerging from darkness. The initials *C. a. M.* denote *Clavis ad Mysterium*, the "key to the mystery." The jewel of the Master is a small equilateral triangle of gold emblazoned with the Greek letters: I–A–Ω (*iota, alpha, omega*) at the apexes. Pike tells us, "The Name of Deity, in many Nations, consisted of three letters: among the Greeks, I–A–Ω..." (p. 632). On its reverse are the Samaritan characters י–ה–וּ (*yud, he, and vau*); these

three letters, with *he* duplicated are used to form the Ineffable Name of Deity, called the Tetragrammaton, usually pronounced as *yahweh*. Pike, though he uses the Hebrew forms, also explains their significance as representing three of the ten *Sephiroth*, or emanations from Deity, of the Kabbalah: *gedulah*, *gevurah*, and *tipharet*; that is, Mercy, Justice and Beauty (p. 798).

The significance of the letter “Z” is esoteric and thus is not proper to be discussed here. It is the initial of the password of this degree. In the Hebrew numerology of the Kabbalah its equivalent letter had the value of 7, a number familiar to all Masons.

## DUTIES

*Practice silence, obedience, fidelity.*

## LESSONS

*The teachings of Masonry are not to be taken lightly.*

*Learning far outlasts physical monuments.*

*Duties are not to be performed expecting reward but expecting personal satisfaction.*

## FOR REFLECTION

*May one command who does not know how to obey?*

## IMPORTANT SYMBOLS

*The color black with silver tears, Adoniram, key of ivory, blazing star, wreath of laurel and olive leaves, the great Masonic camp, the three pillars, the nine Masonic virtues.*

The concept of duty in Scottish Rite Masonry demands attention, reflection and understanding. Since the 4th Degree is the first degree of the Lodge of Perfection, it lays the foundation for the succeeding degrees and provides instruction on specific virtues. Pike says:

### DUTY IS THE ONE GREAT LAW OF MASONRY

And further, in the 4th Degree ominous voices from three directions characterize duty as

*Inflexible as Fate and Exacting as Necessity,*

*Rising with us in the morning and*

*Watching at our pillows at night.*

*Duty is with us always, imperative as Destiny.*

In every degree, we are confronted with our duty directly or reminded of it via the opening and closing ritual or the characterization of such heroic figures as the Master Architect Hiram, King Solomon, Adoniram or Jacques De Molay. Duty forms the core of philosophical and religious instructions derived from the ancients of the past: Plato, Socrates, Pythagoras, Zoroaster, Jesus, Confucius. We style ourselves Princes, Knights, Chiefs and Masters, not in the earthly sense of titles by which one man may be seen as better in some way than another; rather in assuming such titles we take on the duties inherent in them to become the examples of proper conduct all leaders are, or should be. Throughout *Morals and Dogma* duty is discussed in a multitude of arenas—the Lodge, the Masonic fraternity, the family, the community, the country and the world:

*Out of all the relations of life grow duties,  
as naturally grow and as undeniably,  
as the leaves grow upon the trees.*

## CEREMONY

The Lodge of Secret Masters represents the gathering of the Princes of Israel upon Hiram's death. The area behind the railing with a gate is called the Holy of Holies where, as we learned in the allegory of the 3rd Degree in the Symbolic Lodge, our Master Hiram was wont to offer up his devotions and pray for wisdom; it symbolizes the most secret mysteries of Masonry which are being sought by the candidate. To remind us of the tragedy of Hiram's death, the hangings (or curtains) and the altar cover are black and strewn with silver tears. They should also remind us of the loss of the True Word which the candidate seeks. Since work has been suspended on the Temple, no working tools are seen. The principal characters are King Solomon, chosen to build the Temple (1 Kings 5:6), and Adoniram, who was "over the tribute" or levy; that is, he was the superintendent of the conscripted laborers (1 Kings 4:6).

The ceremony strikes a familiar setting but there is no plot because the purpose of this degree is not so much to illustrate virtues as it is to lay the foundation for the entire system of the Scottish Rite degrees. Duty and its importance in Scottish Rite Masonry are stressed in the ceremony. The duties of a Scottish Rite Mason are not to be performed in the hope or expectation of earthly rewards or honors but in the simple expectation of personal satisfaction. These duties form the path which leads to the

object of the Masonic quest, the True Word. The wreaths of laurel and olive symbolize the hopeful expectation of success in that search. The square is a reminder that the candidate has begun a great journey; it is, however, not a simple journey. He has passed from the square to the compasses; the square representing earthly things and the compasses representing spiritual things. (p. 11)

The lights of the lodge represent the first cube,  $2 \times 2 \times 2$ . To the ancients it represented perfection, friendship, prudence, council, and justice (pp. 635–636). Through the concepts of light and darkness, truth and error, we see the foreshadowing of the dualist doctrine which forms an important part of Scottish Rite teachings. Dualism teaches by way of analogy the idea of opposites in both the universe and human experience. This doctrine is more fully explained at the end of the lecture in *Morals and Dogma* for the Knight of the East and West (pp. 272–275).

The Scottish Rite shares in common many of the symbols of the York Rite Symbolic Lodge. The interpretation of these symbols in the Scottish Rite closely adheres to the ancient meanings. This degree explains some of this symbolism: the columns Wisdom, Strength and Beauty are now called Wisdom, Power and Harmony, anticipating a more complete explanation of the contributions of the school of Judaic mysticism called the Kabbalah. The all-seeing eye now also represents the sun as the source of light without intending any offense to its more traditional interpretation; the blazing star symbolizes the search for truth; and the letter “G” is now a Samaritan letter, still representative of the true God.

The principles taught in this degree—silence, obedience and fidelity—are conveyed directly through the obligation taken by the candidate and the closing. These are also illustrated symbolically. The placement of the candidate’s right hand upon his lips is a symbol of silence or secrecy. This position is derived from statues of the Greek child-deity Harpocrates, who was adopted from the Egyptian deity Horus, also represented on the apron of the 21st Degree. The son of Osiris and Isis, Horus was the victor in the battle against Set (or Typhon as he was called by the Greeks and Pike) who was the principal agent of evil in the Egyptian pantheon. Thus, silence is one of the virtues through which good triumphs over evil. The jewel of this degree, a key of ivory, is also an emblem of secrecy and serves as a reminder that we are the custodians of the True Word; it should be locked up in our hearts. The candidate is instructed:

***Prepare yourself to command, by learning to obey.***

We find the personification of fidelity in the character of Adoniram who is to be “faithful unto death.” This is a rather obscure reference to the Biblical account (1 Kings 12:18) which tells of Adoniram’s death by stoning during his attempt to enforce tax collection under Rehoboam, successor to Solomon. The length of his service (over 50 years) suggests the possibility of two Adonirams.

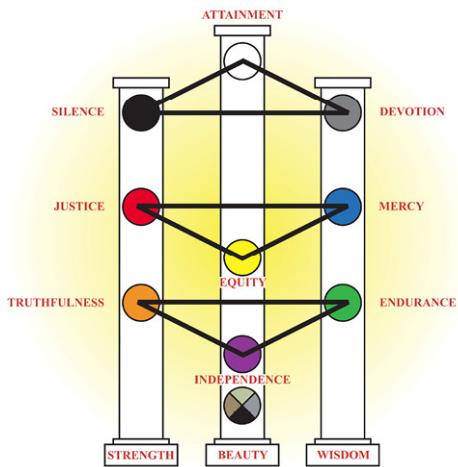
The placing of the hand over the heart in the ritual is a symbol of fidelity. This may remind you of the standard mode of pledging allegiance to the flag. Both hint at the ancient representation of fidelity by a hand holding a heart.

The candidate’s quest is to learn how he may best prepare himself to symbolically use the ivory key he was given to open the gate and attain greater “Light and Knowledge,” which is Truth. He is informed that Freemasonry neither encroaches upon the just privileges of religion, nor does it claim to provide salvation of the soul or entrance into Heaven. It affirms that God exists, that there is benefit in prayer, and that man owes it to himself to return to that Sanctuary which best increases his faith in our Creator. Freemasonry encourages men to turn to their Creator and worship according to the dictates of their own consciences. The candidate is informed that, in the fold of his religion, he should pray, study the Book of the Sacred Law, and turn from his errors. To help him discern Truth is encouraged to study reason and the science of logic. Its rules and syllogisms, when understood, will help separate Truth from falsehood. When we can do this, we will be able to form reasonable opinions without having to rely on the opinions of others.

The discovery of Truth is the principal quest of religion and philosophy. As an example of this, the candidate is told about the Kabbalah. This mystical branch of Judaism is only introduced as a teaching aid, and not as a personal or religious doctrine. Like other systems of philosophy it explores with vivid detail the great questions on the nature of God, the origin of the material world, and the relationship of God to man. This system is introduced as a tradition built upon symbolism, and worthy of consideration. In connection with this, the candidate is taught that Wisdom, Strength and Beauty, the three principle supports of a Lodge, correspond to the three pillars of the “Tree of Life,” one of the principle symbols of symbolic Kabbalah. In this Degree nine

emanations, or out-flowings of the Deity, each typify a Masonic virtue: *Independence, Truthfulness, Endurance, Equity, Justice, Mercy, Silence, Devotion* and *Attainment*.

## Let There Be Light!



## LECTURE

In *Morals and Dogma*, Pike expands upon the foundation laid in the ceremony. Truth must be sought for in study, reflection and discrimination. He says that the “streams of learning that now flow full and broad must be followed to their heads in the springs that well up in the remote past, and you will there find the origin and meaning of Masonry” (p. 107). Learning is the ultimate accomplishment of human purpose and far outlasts the physical monuments erected by the hand of man. Thus the teachings of Masonry are not to be acquired lightly or to be taken so after they are learned.

Silence is important because it prevents demands upon us which we are only obligated to perform for the benefit of a truly needful brother, which demands can be exacted far in excess of simple human charity.

Obedience is not blindness to tyranny but the proper submission of the individual will to the necessary demands of living in a society.

Fidelity was one of the highest of virtues even among the ancients. We must strive always to keep faith with God and our fellows otherwise our obligations are meaningless and our words snares for the simple.

### Silence:

*Secrecy is indispensable in a Mason of whatever Degree. ... how profound a folly it would be to betray our secrets to those who, bound to us by no tie of common*

*obligation, might, by obtaining them, call on us in their extremity, when the urgency of the occasion should allow us no time for inquiry, and the peremptory mandate of our obligation compel us to do a brother's duty to a base impostor* (p. 109).

### **Obedience:**

*... obedience to the Law does not mean submission to tyranny...* (p. 110).

*There is one true and original law, conformable to reason and to nature, diffused over all, invariable, eternal, which calls to the fulfillment of duty, and to abstinence from injustice, and calls with that irresistible voice which is felt in all its authority wherever it is heard. This law cannot be abrogated or diminished, or its sanctions affected, by any law of man* (p. 110).

*All the general measures of justice, are the laws of God, and therefore they constitute the general rules of government for the conscience...* (p. 111).

### **Fidelity:**

*When thou vowest a vow unto God, defer not to pay it* (p. 111).

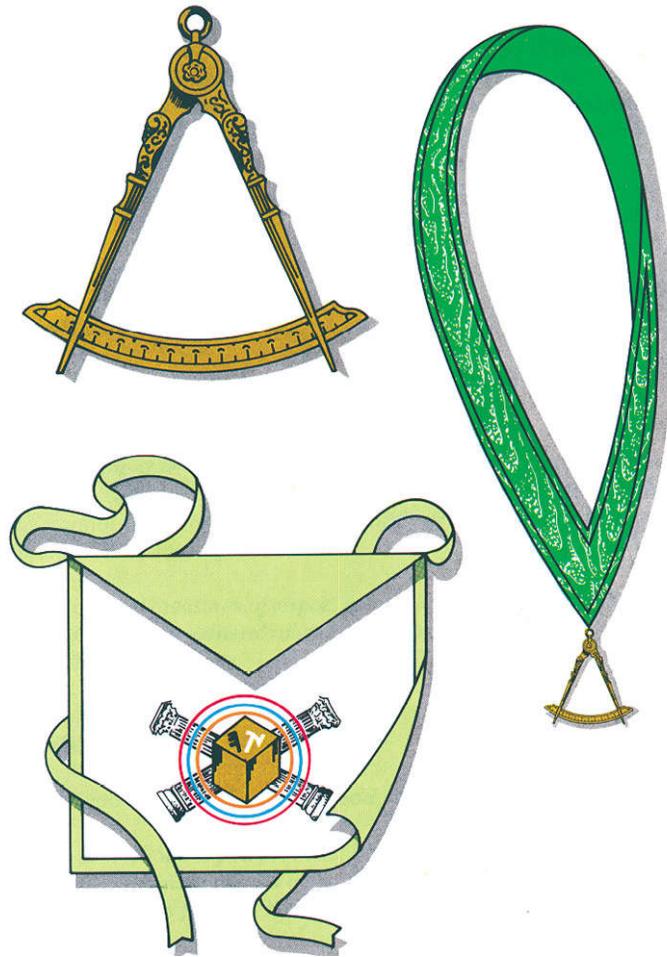
*Weigh well what it is you promise; but once the promise and pledge are given remember that he who is false to his obligation will be false to his family, his friends, his country, and his God* (pp. 111-12).

*Faith plighted is ever to be kept, was a maxim and an axiom even among pagans* (p. 112).

*The word of a Mason, like the word of a knight in the times of chivalry, once given must be sacred...* (p. 112).

*Be faithful to your friends.... Be faithful to your country.... Be faithful to Masonry.... Thus will you be faithful to yourself...* (pp. 112-13).

## The 5th Degree – Perfect Master



The apron is of white lambskin. The lining, border and flap are light green. Two crossed columns with three concentric circles and a golden cube superimposed form the center design of the apron. The outside circle is crimson, the center one blue and the inner one orange. There are two letters upon the top face of the cube; the one on the left black and the other white. The cube represents the finite universe and the three circles symbolize the wisdom, power and beneficence of God; the great trinity of His attributes. The letters יְה (yod, heh) are Phoenician and are the first two letters of the ancient name of God.

The jewel is the compasses, opened to sixty degrees, the points on a graduated arc. Masonic compasses are opened to sixty degrees because this is the number of degrees in each of the three angles of an equilateral triangle, always a symbol of Deity. It is suspended from a broad grass-green watered ribbon worn from the right shoulder to the left hip. This jewel, absent the square, indicates that the candidate is moving away from the earthly and toward the heavenly: “[The Square] ... is an emblem of what concerns

the earth and the body; [the Compasses] of what concerns the heavens and the soul" (p. 11). The color of the ribbon symbolizes the attainment of this transition by the renewal of virtue.

## DUTIES

*Be industrious and honest.*

## LESSONS

*Life is uncertain; death may call at any time.*

*The noblest portion of humanity is virtue for virtue's sake.*

## FOR REFLECTION

*Can you measure your age, not by years, but by good deeds?*

*Does a life well lived prepare one for death?*

## IMPORTANT SYMBOLS

*Branches of acacia, coffin, the Master Hiram.*

Custom and practice from 1883 to 1935 required the candidate to prepare a last will and testament while in the preparation room of this degree. Now he may or may not prepare a will. The purpose of writing a will, or contemplating doing so, is to impress upon the candidate the uncertainty of life. Death may call at any time and it is the duty of every Mason to provide for his family and loved ones.

## CEREMONY

The lodge is no longer in deep mourning but is still in sorrow, indicated by the altar cover of black cloth with silver tears. The ceremony takes place on the anniversary of the death of the Master Hiram. This annual tribute, according to legend, was ordered by King Solomon and re-enacts the burial of that Perfect Master.

The principal characters are: Adoniram ben Abada who, after the death of Hiram, was appointed Chief Architect of the Temple, Zabud ben Nathan as the Prime Minister, King Solomon and King Hiram of Tyre.

While in the preparation room, the candidate is asked to answer in writing a number of questions concerned primarily with his perception of his duty to God, his fellow men and himself.

As in the 3rd Degree of the Symbolic Lodge, the candidate again represents the deceased Master Hiram and his entrance into the lodge reinforces this identification. During his entrance, Adoniram and Zabud recite two verses of commemorative poetry:

*Our ancient Brethren whelm'd in grief,  
Lamented their departed chief!  
Let us, his pupils long revere  
A name to memory so dear—as Hiram Abif.*

*In mystic rites our Lodge displays  
its sorrows and its fadeless praise:  
Long may the sweet acacia bloom,  
And garlands fresh adorn the tomb—of Hiram Abif.*

The instruction of this degree is based on the certainty of death:

*While we think a thought, we die ...  
Death is the portion of every man*

The Master Hiram is an example to be imitated, a man who led a wise and virtuous life. We should always keep our houses in order for we know not when our journey upon this earth shall end. We should ask God's aid to live well, that we may die well.

During the funeral ceremony, a moving poem urges us to consider how old we are, not by years, but

*"How old art thou?" – man measureth Time  
By things that fall away and die.  
By sickled fields of autumn-prime,  
Summer's last bloom or winter's sky.*

*The true heart never can grow old,  
Its eye is bright when youth has fled;  
Its ear is never dull or cold;  
Its lips can speak, though speech be dead.*

*By prayer, by alms, by written page,  
By sowing words of holy trust,*

*It quickeneth life from age to age,  
And liveth when the flesh is dust.*

*So count thou not thine age by tears,  
Or hours of Fortune's fleeting day,  
Nor count how old thou art in years,  
Of waste, and folly, and decay.*

*But keeping still thy steadfast eye  
On God, from whom thy life proceeds,  
Notch thou its seasons on the soul,  
And tell its calendar by deeds.*

Kings Solomon and Hiram attend the funeral ceremony. Their discussion is a reminder that we shall never be able to live over again any of those days and months which have passed.

We learn: the burial of a brother should be done gravely, decently and charitably. What is done to the dead, and the living for their sakes, comes from a sense of gratitude, and virtue for virtue's sake is the noblest portion of humanity.

The square, compasses, gavel and rule, emblems of the virtues and authority of the deceased, are placed upon the coffin. Branches of acacia are given to all the brothers and are symbolic of immortality and, as explained in the *Legenda*, “of that life of innocence and purity for which the Faithful hope...” (*Legenda 4°–14°*, pp. 12–13).

And then, being placed at the altar as a Perfect Master, Hiram serves to remind the candidate of his hope to revive in virtue. Green, the symbolic color of this degree seen in the apron, also represents this renewal of virtue.

The final instruction to the candidate concerns the apron, collar and jewel. These items are representative of the Master Hiram and remind us to always make him a model for our conduct that at our death we may deserve the honors paid to him.

## LECTURE

In *Morals and Dogma* Pike expands upon the practice of honesty and industry so that upon death, whenever that should be, others may look upon us, and we may look upon ourselves, as having accomplished as much as possible honestly.

## **Industry:**

*Idleness is the burial of a living man. For an idle person is so useless to any purposes of God and man, that he is like one who is dead, unconcerned in the changes and necessities of the world; and he only lives to spend his time, and eat the fruits of the earth. Like a vermin or a wolf, when his time comes, he dies and perishes, and in the meantime is nought* (p. 114).

*We think, at the age of twenty, that life is much too long for that which we have to learn and do; ... But when, at the age of sixty... we halt, and look back along the way we have come, and cast up and endeavor to balance our accounts with time and opportunity, we find that we have made life much too short, and thrown away a huge portion of our time* (p. 115).

*To learn and to do!—this is the soul's work here below. The soul grows truly as an oak grows* (p. 115).

*To sleep little, and to study much; to say little, and to hear and think much; to learn, that we may be able to do, and then do, earnestly and vigorously, whatever may be required of us by duty, and by the good of our fellows, our country, and mankind,—these are the duties of every Mason who desires to imitate the Master [Hiram]* (p. 116).

## **Honesty:**

*The duty of a Mason as an honest man is plain and easy. It requires of us honesty in contract, sincerity in affirming, simplicity in bargaining, and faithfulness in performing* (p. 116).

*Lie not at all, neither in a little thing nor in a great, neither in substance nor in the circumstance, neither in the word nor deed: ....A Perfect Master must avoid that which deceives, equally with that which is false* (p. 116).

*That any man should be the worse for us, [by both act and intention] ... is against the rule of equity, of justice, and of charity* (p. 117).

*It should be the earnest desire of every Perfect Master so to live and deal and act... that no man on earth is poorer, because he is richer...* (p. 117).

*Be careful, then, that thou receive no wages, here or elsewhere, that are not your due!*  
(p. 118).

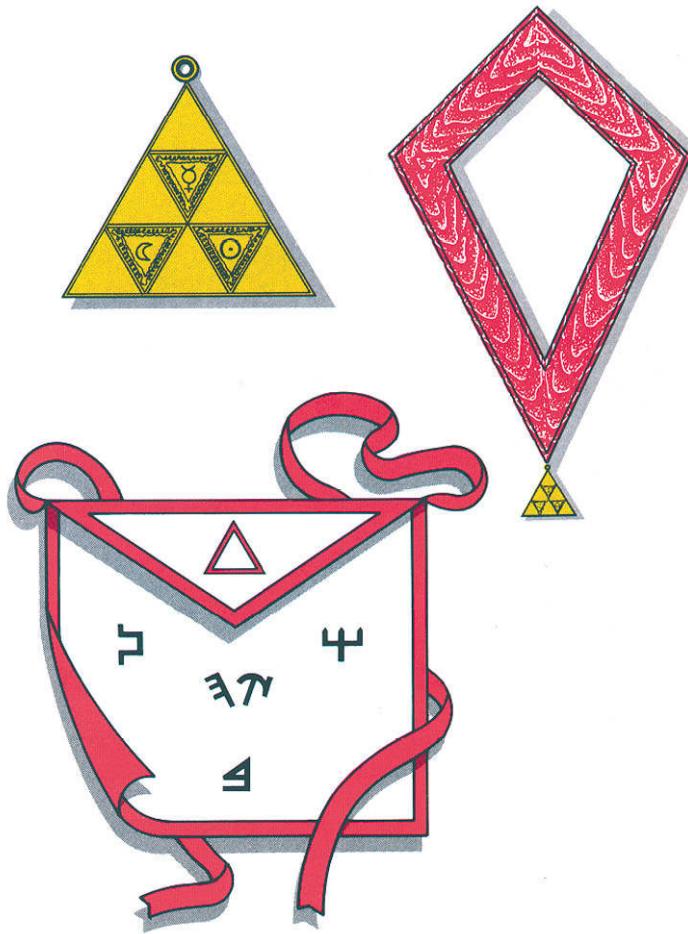


Artistic representations of death vary from the whimsical, such as the above 15th-century woodcut, to the sober, illustrated by Dore's Death on a Pale Horse, shown on the following page and inspired by Revelation 6:8.



**Death on a Pale Horse**  
by Gustave Dore

## The 6th Degree – Intimate Secretary



The apron is of white lambskin bordered in bright crimson; on the flap is an embroidered equilateral triangle. The designs on the apron are Phoenician letters; in the center are the two letters  $\aleph\tau$  which are on the apron of the 5th Degree. Three additional letters,  $\beth$  (B),  $\daleth$  (N) and  $\mem$  (Sh), appear at the upper corners and one in the center near the bottom. These are the initials of the words *berit*, *neder* and *shelemot*, meaning “a covenant, agreement or Divine Law”; “a promise or vow”; and, “completion, performance, an offering in accomplishment of a vow, perfect, salvation.” The Phoenician characters serve to remind us that the Master Hiram, though of a Jewish mother, was himself considered a Phoenician. He served a Phoenician king and presumably worshiped the Phoenician expression of the Deity.

The jewel is a triple-delta superimposed upon an equilateral triangle of gold. Each delta has a center design composed of one of the astrological or alchemical signs  $\odot \& \text{♀}$ , signifying the Sun or gold, the Moon or silver, and Mercury or quicksilver. All three represent sources of Light, or Truth. To the ancients, the Sun was a “masculine” (active)

symbol, as well as the source of the light which the “feminine” (passive) Moon reflects, while Mercury “harmonizes” or reconciles them (i.e., thesis, antithesis and synthesis). Thus understood, Mercury (also called Hermes), messenger of the gods, is a symbol of dynamic equilibrium, an apt symbol for the Master of the Lodge,<sup>1</sup> who illuminates his Brethren with good and wholesome instruction. As explained in the degree summary, the form of the jewel is utterly derived from Pike’s favorite source of Masonic symbolism, the Pythagorean Tetractys.

The cordon is a broad watered crimson ribbon, worn from right to left, or a collar of similar material, with the jewel suspended from it.

## DUTIES

*Be zealous, faithful, disinterested and benevolent. Act the peacemaker.*

## LESSONS

*Zeal and fidelity to duty are always rewarded.*

## FOR REFLECTION

*Why act the peacemaker?*

## IMPORTANT SYMBOLS

*Triple-delta, King Solomon, King Hiram, the color crimson.*

We read in the Holy Writings:

*Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir-trees, and with gold, according to all his desire, that then King Solomon gave Hiram twenty cities in the land of Galilee.*

*And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not (1 Kings 9:11–12).*

Although the Biblical account ends as above, the story is allegorically extended here to provide certain lessons. The focus of the story is an argument over this agreement between King Solomon and King Hiram of Tyre.

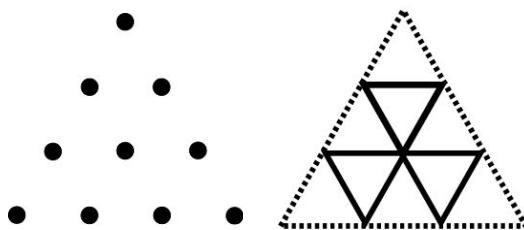
## CEREMONY

The lodge represents the Audience Chamber of King Solomon. Again, we see hangings and an altar cover of black with silver tears. In this degree they are to remind

us of the great sorrow suffered by our ancient brothers at the death of Hiram and to recall to our minds Hiram's virtues. Further, they are meant to incite us to act such that our memory may be honored among Masons.

The three candelabra with nine candles each are arranged to form three sets of three equilateral triangles. Similarly, the jewel is a triple-delta mounted upon a triangular plate.

The triple-delta is more of a mystery today than it was in Pike's time. In the Scottish Rite workings of the Symbolic Degrees (1–3) the Pythagorean Tetractys is an important symbol. Since it is not to be found in the York Rite symbols of these degrees, it is not well known among Masons in America, virtually all of whom take the first three degrees in York Rite lodges. It is a simple diagram of ten dots arranged as shown.



Within its boundaries are many important symbols which are revealed in stages throughout the ceremonies and lectures of many degrees. The Triple Triangle is the first example in the American Scottish Rite system and is seen, by connecting the proper dots, in the illustration to the right. By also connecting the outer dots, the jewel of this degree is completed. The candidate represents Zabud, a faithful servant of King Solomon. The other principal characters are King Solomon and King Hiram.

The drama starts in the preparation room when the candidate sees King Hiram rush hastily into King Solomon's Audience Chamber. The candidate is then placed outside of the Chamber near a slightly open door and instructed to listen carefully. He witnesses King Hiram angrily accusing King Solomon of dishonesty. King Solomon gave twenty cities in Galilee to King Hiram in exchange for lumber from Lebanon and for sending the Master Hiram to direct the work. Upon King Hiram's inspection of these cities, he found only villages in ruins. King Hiram observes that he is not honest who does not keep his word in the spirit as well as in the letter.

As Solomon begins to explain his intentions, King Hiram notices Zabud and accuses Solomon of putting spies at the door. He rushes to the door, seizes Zabud and draws a sword. Solomon wisely counsels King Hiram to pause and reflect because Zabud

should be tried and heard in his own defense. Zabud is then turned over to the guards and the two kings resume their discussion. Solomon explains that it was his intent to rebuild the cities, but the unexpected death of the Master, brought King Hiram before the rebuilding was begun. King Hiram's hasty words and unkind thoughts are forgiven and forgotten. Solomon asks, "Is there no one we can forgive, as God forgives our faults and errors?"

Zabud is then brought before the Kings and accused of being an eavesdropper, dishonorable, and curious of matters not his concern. In his defense it is explained that Zabud, not knowing King Hiram and seeing him enter Solomon's Audience Chamber in anger, positioned himself so that he could come quickly to the defense of his King. Zabud is honored and rewarded for his fidelity and zeal. He is appointed the Intimate Secretary of both Kings Solomon and Hiram, a position held by the Master Hiram.

King Hiram returns the cities to Solomon and gives him a substantial contribution of gold toward the expenses of building the Temple. This is apparently Pike's interpretation of 2 Chronicles 8:2: "That the cities which [King Hiram] had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there." The two Kings cement their brotherhood and agree to execute a new treaty between their countries.

As the candidate is invested with the jewel, cordon and apron of this degree, he is instructed that the symbolic color of the degree – crimson, which represents zeal – should remind him to be ready to shed his blood when duty, honor or manhood require it.

The final instruction summarizes the special lessons taught hereto be zealous, faithful, disinterested and benevolent and to act the peacemaker.

Zeal and fidelity are represented by the character of Zabud. Benevolence and disinterestedness are conveyed by the attitude of King Solomon; the lack thereof is seen in the hasty actions and judgments of King Hiram. Both King Solomon and King Hiram (after all is explained) act the peacemakers.

## LECTURE

Pike does not address the virtues presented in this degree directly in the lecture. Rather he discusses the importance of duty, inferring that the Mason should ever be

faithful to duty and perform his duty with zeal. Benevolence, disinterestedness and acting the peacemaker are explained in terms of generosity.

### **Fidelity and Zeal (in the Performance of Duty):**

*Duty is the moral magnetism which controls and guides the true Mason's course over the tumultuous seas of life (p. 119).*

*To perform that duty, whether the performance be rewarded or unrewarded, is [the Mason's] sole care. And it doth not matter, though of this performance there may be no witnesses, and though what he does will be forever unknown to all mankind (p. 119).*

*We are not born for ourselves alone; and our country claims her share, and our friends their share of us. As all that the earth produces is created for the use of man, so men are created for the sake of men, that they may mutually do good to one another. ...sometimes by receiving, sometimes by giving, and sometimes to cement human society by arts, by industry, and by our resources (p. 120).*

### **Benevolence:**

*Suffer others to be praised in thy presence, and entertain their good and glory with delight; but at no hand disparage them, or lessen the report, or make an objection; and think not the advancement of thy brother is a lessening of thy worth (p. 120).*

*We should either be more severe to ourselves, or less so to others, and consider that whatsoever good any one can think or say of us, we can tell him of many unworthy and foolish and perhaps worse actions of ours, any one of which, done by another, would be enough, with us, to destroy his reputation (p. 120).*

*Masons must be kind and affectionate one to another. ...There needs to be much more of the spirit of the ancient fellowship among us; more tenderness for each other's faults, more forgiveness, more solicitude for each other's improvement and good fortune; somewhat of brotherly feeling, that it be not shame to use the word "brother" (p. 122).*

### **Disinterestedness:**

*It should be objection sufficient to exclude any man from the society of Masons, that he is not disinterested and generous, both in his acts, and in his opinions of men, and his constructions of their conduct* (p. 121).

*Generosity and a liberal spirit make men to be humane and genial, open-hearted, frank, and sincere, earnest to do good, easy and contented, and well-wishers of mankind. ...Nor can any man any more be a Mason than he can be a gentleman, unless he is generous, liberal, and disinterested. To be liberal, but only of that which is our own; to be generous, but only when we have first been just; to give, when to give deprives us of a luxury or a comfort, this is Masonry indeed* (p. 122).

### **Act the Peacemaker:**

*The duty of the Mason is to endeavor to make man think better of his neighbor; to quiet, instead of aggravating difficulties; to bring together those who are severed or estranged; to keep friends from becoming foes, and to persuade foes to become friends. To do this, he must needs control his own passions, and be not rash and hasty, nor swift to take offence, nor easy to be angered* (p. 123).

*See, therefore, that first controlling your own temper, and governing your own passions, you fit yourself to keep peace and harmony among other men, and especially the brethren. Above all remember that Masonry is the realm of peace, and that “among Masons there must be no dissension, but only that noble emulation, which can best work and best agree”* (p. 124).

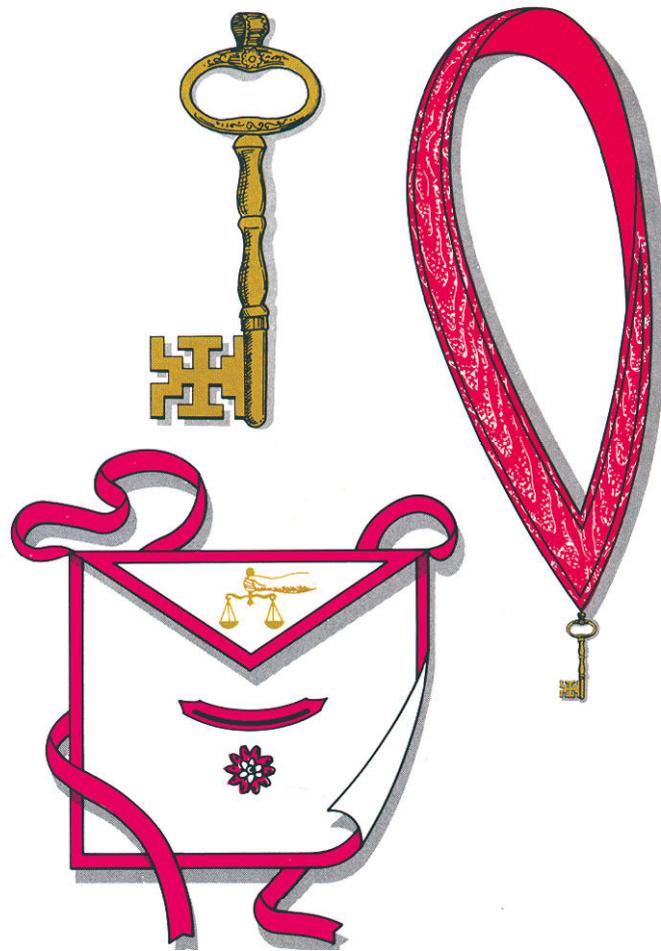
*Who can sum up the horrors and woes accumulated in a single war? Masonry is not dazzled with all its pomp and circumstance, all its glitter and glory. War comes with its bloody hand into our very dwellings. It takes from ten thousand homes those who lived there in peace and comfort, held by the tender ties of family and kindred. It drags them away, to die unintended, of fever or exposure, in infectious climes; or to be hacked, torn, and mangled in the fierce fight; to fall on the gory field, to rise no more, to be borne away, in awful agony, to noisome and horrid hospitals. The groans of the battle field are echoed in sighs of bereavement from thousands of desolated hearths. There is a skeleton in every house, a vacant chair at every table. ...Treasures are expended, that would suffice to build ten thousand churches, hospitals, and universities, or rib and tie together a continent with rails of iron. If that treasure*

*were sunk in the sea, it would be calamity enough; but it is put to worse use; for it is expended in cutting into the veins and arteries of human life, until the earth is deluged with a sea of blood* (p. 124).

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1. This notion is further explained in Arturo de Hoyos, ed., *Albert Pike's Esoterika* (Washington, D.C.: Scottish Rite Research Society, 2005, 2009), pp. 103–6.

## The 7th Degree – Provost and Judge



The apron is of white lambskin, edged in red. In the center is a red-edged pocket, with a red and white rosette just below the opening. This pocket holds the plans for the Temple. On the flap is embroidered a hand of justice holding a scale.

The jewel is a gold key which unlocks the ebony box seen in the ceremony. This ebony box represents the human heart where the candidate is to lock up the secrets of the order and as Albert G. Mackey says, "... in the human heart are deposited the secret designs and motives of our conduct by which we propose to erect the spiritual temple of our lives"<sup>1</sup> ("Ebony Box," in *Encyclopedia of Freemasonry*). This key is especially emblematic of that justice and uprightness that alone can unlock for us the mysteries contained in the higher degrees and enable us to advance toward perfection.

The cordon is a broad, watered crimson ribbon, worn from right to left and from which is suspended the jewel.

### DUTY

*Let justice be the guide of all your actions.*

## LESSONS

*All actions have consequences. Be just in judging others' motives.*

## FOR REFLECTION

*Are the duties of a judge a burden or an honor?*

## IMPORTANT SYMBOLS

*Equal balance, ebony box, triangle, the color red.*

Originally called Irish Master, this degree was worked in France by Masonic Lodges claiming possession of a charter from Ireland. The members of these Irish Lodges asserted jurisdiction over ordinary lodges and maintained they had the right of inspection. The jewel of the Irish Masters was a key symbolizing this authority. When the Rite of Perfection was formed in the middle of the 18th century, this degree was incorporated as the seventh and its name was changed to Provost and Judge. The ritual was modified by Pike to teach the moral lesson of justice.

## CEREMONY

The symbolic color is red and appears in the hangings and apron. Unlike in other degrees where it represents the virtue of zeal, red takes on a special meaning here—to remind us of the violent death of the Master Hiram.

After the death of the Master Hiram, King Solomon appointed seven Provosts and Judges to administer justice among the workmen of the Temple. They were to adjust demands, listen to complaints and settle any disputes, administering the same laws to both Hebrew and Phoenician alike. The Chief Provost and Judge was entrusted with the key to an ebony box which held the records of the tribunal.

In the ceremony Uriah complains to Naboth that Phoenician workers “pollute” the temple by their presence. The two approach Zabud, the Provost and Judge, presenting their sides of the dispute, each seeking his favor on their behalf. This argument has its basis in the covenant established between God and the people of Israel signified by the act of circumcision. This covenant separated the Jews from their neighbors who, for example, were forbidden to share in the Passover feast (Exod. 12:48) unless they were willing to undergo this rite.

Naboth (from the Hebrew meaning “prominence”), explains that he governs the laborers who work on the south wall. Between him and the workmen a difference has arisen because he has hired uncircumcised Phoenician workmen. Naboth expects this difficulty to come before the judges. He requests Zabud to befriend him in the decision for which Naboth suggests he will use his influence with the king to advance Zabud’s position. Zabud dismisses Naboth saying, “As a fellow of the Craft, I have called thee Brother, but as a Judge, you are a stranger.”

Upon Naboth’s exit, Uriah, a general laborer, enters. Uriah explains that the workmen on the south wall wish to remove all those workmen who are uncircumcised. Zabud also dismisses Uriah. He chastises him for attempting to corrupt the judges by asking a judge to assume powers which are not his; that is, to show religious preference by dismissing non-Jews who were in the days of Solomon uncircumcised.

The heavy burden of Provost and Judge forms the basis for the following instruction:

1. The judge must himself be impartial, cautious, merciful and of pure morals.
2. Only a false judge pardons errors in himself and not others.
3. A judge must be aware of the grave responsibility he bears.
4. A judge must inform himself fully of the law he is called upon to enforce.
5. An unjust judge will be smitten by God.
6. Remorse will pursue the corrupt judge beyond the grave.
7. Judge not unless you are willing to stand under the same judgment.

The candidate is invested with the jewel, apron and cordon. He also receives additional instruction on the symbols found in this degree. The triangle suspended over the ebony box represents the Deity as well as justice, equity and impartiality. The equal balance cautions us to weigh carefully those who present themselves for our mysteries. It should be noted that the lodge opens and closes at the same hour to remind us that the Master’s station is everywhere and that justice also should be universal.

## LECTURE

In *Morals and Dogma* the concept of justice is explored from three principle points of view: consequences attend our every action; we should be just in judging other men’s

motives; and we can only be just when charitable. Masonry does not seek to take the place of religion but, like religion, acknowledges a higher law than that of man.

### **Justice:**

*Those who are invested with the power of judgment should judge the causes of all persons uprightly and impartially, without any personal consideration of the power of the mighty, or the bribe of the rich, or the needs of the poor. ... They must divest themselves of prejudice and preconception. They must hear patiently, remember accurately, and weigh carefully the facts... (p. 126).*

*In our intercourse with others, there are two kinds of injustice: the first, of those who offer an injury; the second, of those who have it in their power to avert an injury from those to whom it is offered, and yet do it not. So active injustice may be done in two ways by force and by fraud, —of which force is lion-like, fraud fox-like both utterly repugnant to social duty, but fraud the more detestable (p. 127).*

*Every wrong done by one man to another, whether it affect his person, his property, his happiness, or his reputation, is an offense against the law of justice (p. 127).*

*[Masonry] teaches this great and momentous truth: that wrong and injustice once done cannot be undone; but are eternal in their consequences; once committed, are numbered with the irrevocable Past; that the wrong that is done contains its own retributive penalty as surely and as naturally as the acorn contains the oak (p. 127).*

*Surely, we shall do less wrong and injustice, if the conviction is fixed and embedded in our souls that everything done is done irrevocably, that even the Omnipotence of God cannot uncommit a deed, cannot make that undone which has been done; that every act of ours must bear its allotted fruit, according to the everlasting laws—must remain forever ineffaceably inscribed on the tablets of Universal Nature (p. 128).*

*We may be able to say—“This man has lied, has pilfered, has forged, ...; and that has gone through life with clean hands.” But we cannot say that the former has not struggled long, though unsuccessfully, against temptations under which the second would have succumbed without an effort. We can say which has the cleanest hands before man; but not which has the cleanest soul before God (p. 130).*

*When we condemn or pity the fallen, how do we know that, tempted like him, we should not have fallen like him, as soon, and perhaps with less resistance? How can we know what we should do if we were out of employment, famine crouching, gaunt, and hungry, on our fireless hearth, and our children wailing for bread? We fall not because we are not enough tempted! (p. 131).*

*Let each man ask his own heart! Of how many of our best and of our worst acts and qualities are our most intimate associates utterly unconscious! How many virtues does not the world give us credit for, that we do not possess; or vices condemn us for, of which we are not the slaves! It is a small portion of our evil deeds and thoughts that ever comes to light; and of our few redeeming goodnesses, the largest portion is known to God alone (p. 131).*

*We are all men of like passions, propensities, and exposures. There are elements in us all, which might have been perverted, through the successive processes of moral deterioration, to the worst of crimes (p. 134).*

*Speak kindly of your erring brother! God pities him: Christ has died for him: Providence waits for him: Heaven's mercy yearns toward him; and Heaven's spirits are ready to welcome him back with joy. Let your voice be in unison with all those powers that God is using for his recovery! (p. 134).*

*... let the true Mason never forget the solemn injunction, necessary to be observed at almost every moment of a busy life: "JUDGE NOT, LEST YE YOURSELVES BE JUDGED: FOR WHATSOEVER JUDGMENT YE MEASURE UNTO OTHERS, THE SAME SHALL IN TURN BE MEASURED UNTO YOU" [Matt. 7:1-2] (p. 135).*



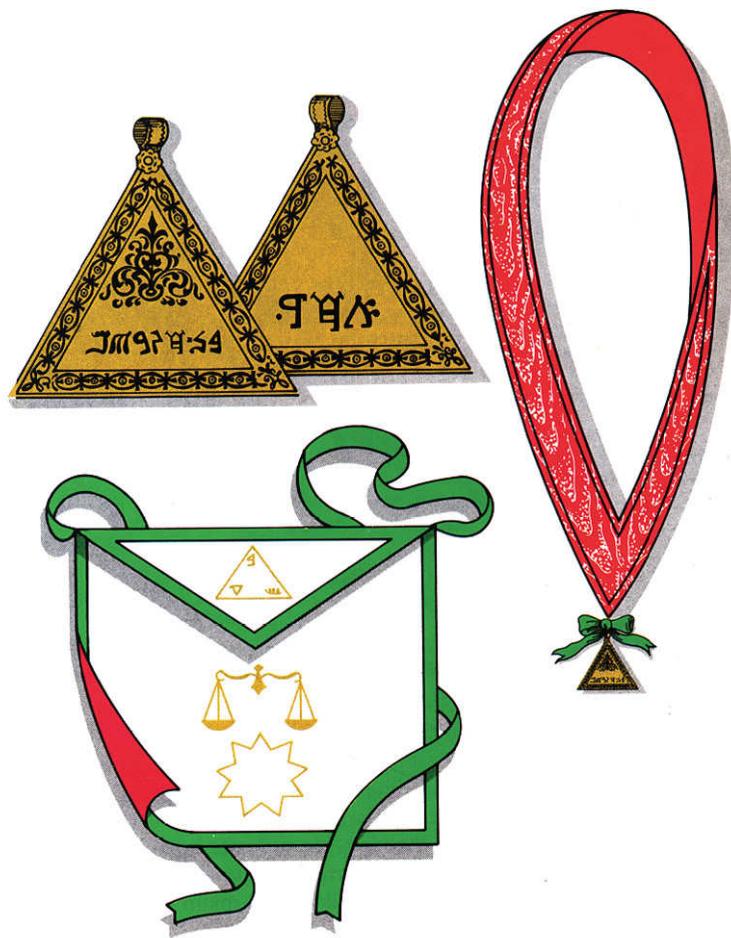
*The Judgment of Solomon*  
by Gustave Dore

In this elegant portrayal of King Solomon's most famous judgment we see the importance of wisdom. Two women, rival claimants for the same child, appeal to the king. He suggests cutting the baby in half, giving part to each. The true mother reveals herself by her selfless love, willing to give up the child that it might live (1 Kings 3: 16–28).

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1. Albert G. Mackey, rev. Robert I. Clegg and H. L. Haywood, *Encyclopedia of Freemasonry*, 3 vols. (Richmond, Va.: Macoy Publishing, 1966), s.v. "Ebony Box."

## The 8th Degree – Intendant of the Building



The apron is white, lined with red and bordered with green; in the center is an embroidered nine-pointed star, and over that a balance. On the flap is a triangle, with Phoenician letters at each angle. The three colors white, red and green, the chief symbolic colors of Scottish Rite Masonry, teach us to imitate the purity of morals and zeal for the service of Masonry which have made our deceased Master immortal in the recollection of men.

The jewel is a delta of gold. On one side is engraved or enameled the words *ben-khurim* in Samaritan (בֶּן-חָרִים), or Hebrew (בֶּן-חָרֵב), both meaning “nobles” or “freeborn.” On the reverse is the word achad in Samaritan (אַחֲד) or Hebrew (אֶחָד), signifying “our only God, chief and source of all.” Pike derives this interpretation from its root which means “first.” The triangular shape is the most fundamental symbol of the Deity.

The cordon is a broad watered crimson ribbon, worn from right to left; the jewel is suspended from it by a green ribbon.

## DUTIES

*Be benevolent and charitable.*

## LESSONS

*Benevolence and charity demand we correct our own faults and those of others.*

*That which a man knows dies with him; therefore, transmit your knowledge.*

*Labor is honorable if done with sobriety, temperance, punctuality and industry.*

## FOR REFLECTION

*Is this life more than a portal to another?*

## IMPORTANT SYMBOLS

*Triple triangle, nine pointed star, the colors crimson, green and white.*

Pike reminds us in *Morals and Dogma* that these degrees are not for those who will refuse to explore the mines of wisdom in the teachings of the Scottish Rite. We may become more adept at uncovering and interpreting the meaning of the ceremonies and symbols of Masonry but this is not sufficient. Only when we have learned to practice all the virtues they inculcate are we prepared to receive its lofty philosophical instruction and to scale the heights upon whose summit Light and Truth sit enthroned.

In addition to presenting direct instruction on Masonic virtues, this degree is the first of the Ineffable Degrees to provide a summary of the important political lessons concealed within the preceding degrees.

## CEREMONY

The major color of this degree is crimson, a deep red tinged with blue; it represents fervency and zeal. The second color, green, borders the apron and a separate green ribbon attaches the jewel to the cordon. Green represents renewal, such as occurs in the springtime of the year when leaves bud upon the trees—more specifically, renewal in purity of morals. As the color of the acacia, it also reminds us of that plant which is a symbol of immortality. Suspended in the East is a nine-pointed star. Here this symbol is especially representative of divine truth. Also in the East to the right of the Master are five lights forming a square with a taller one in the center. These lights remind us of the five workmen who assumed the Master Hiram's duties, with the taller one representing Adoniram. The light in the center may also be seen as a symbol of labor; the four lights

surrounding it signify sobriety, temperance, punctuality, and industry—qualities which make labor honorable.

Twenty-seven lights arranged in three groups of nine each forming a triple triangle also illuminate the lodge. The number 27 was peculiarly significant to the ancient Pythagorean numerologists, as were all multiples of nine. The multiples of nine are unique in that their products are numbers composed of individual numerals which sum to nine; for example,  $9 \times 2 = 18$  and  $1 + 8 = 9$ ;  $9 \times 3 = 27$  and  $2 \times 7 = 9$ ; this process may be continued through  $9 \times 9 = 81$  and  $8 + 1 = 9$ . Of this series, 27 was deemed particularly significant since it was the cube of 3, the Pythagorean number of Deity. It should be noted that 27 is the number of members of a Lodge of Perfection under which these degrees are conferred. So important is this symbolic number that we shall meet with it again in subsequent degrees.

The legend of the degree portrays the events following Hiram's death. Since the period of mourning has expired, King Solomon wishes to continue work upon the Temple. The drama focuses on a solution to the problem posed by Hiram's untimely murder.

During the reception, the Master represents King Solomon. King Solomon seeks the counsel of Hiram of Tyre to solve the problem of how to complete the Temple but Ahishar offers the solution. The Master Hiram enjoyed communicating the arts and sciences he learned in Egypt and the East to a group of young men who were eager to learn. Hiram believed these young men would be able to take his place. The Master's delight in transmitting his knowledge teaches us the importance of education to maintain cultural continuity. Ahishar suggests that Hiram's favorites share the responsibility to finish the Temple. This suggestion is accepted and the duties of the young men selected are part of the allegorical teaching presented by this story. Those selected were:

1. Gareb the Hebrew, Chief of the Workers in gold and silver, whose duty is to furnish good examples to the brethren by the practice of those virtues which adorn the character of a Mason;
2. Zelec of Gebal, Chief of the Stone Masons, whose duty is to inculcate those virtues which give strength and solidity to the character of a Mason;

3. Satolkin, Chief of the Carpenters, whose duty is to inculcate and practice the sobriety, temperance, punctuality and industry which make labor honorable. It is said Satolkin rose to the highest honors;
4. Yehu—Aber, the Phoenician, Chief of the Artificers in Bronze, whose duty is to imitate the illustrious men in their deeds of usefulness, charity and devotion to Masonry.
5. Adoniram, Superintendent of the Work, whose duty is to encourage the timid, to repress the forward and to reward the worthy.

The candidate, along with the others, is told that to become an Intendant of the Building he must not only be charitable and benevolent, he should sympathize with the working man, relieve his necessities and view himself as the almoner of God's bounty, recognizing all men as his brothers. Since we no longer work in the operative craft, the Intendant of the Building must labor in human quarries promoting works of charity and benevolence.

The province of Masonry is to teach all truth—moral, political, philosophical and religious. The political lessons of the degrees are disclosed. A system of government to which man should aspire requires:

- **4th, 5th, 6th:** *An enlightened citizenry,*
- **7th:** *An independent judiciary,*
- **8th:** *An economic order based on capital and labor.*

And finally, through a brief history of Scottish Rite Masonry, we learn that the political truths taught here have influenced history in the world and are useful to maintain the vitality of a Republic, such as that of the United States.

## LECTURE

This lecture teaches many important lessons, some of which are found in the ritual of this degree and some not. Under the current of the primary duties flow lesser streams—streams of thought which also enlighten and instruct. One of the more subtle lessons taught is the importance of the transmission of knowledge. That which a man knows, dies with him. Civilization is based upon human progress, which itself depends upon

knowledge acquired in one generation being transmitted to subsequent generations. How well the Master Hiram knew this, teaching his skills to those best fitted to receive them.

As he does here, Pike often uses the lectures in *Morals and Dogma* to explain Masonry—its history, doctrines and teachings—and only to hint at philosophical ideas and arguments, enticing the Mason to reflect and develop a positive approach to life. This is a process in which the Mason must participate in order to benefit. Pike explains this well:

*We do not now enlarge upon or elaborate these ideas. We but utter them to you briefly, as hints, upon which you may at your leisure reflect. Hereafter, if you continue to advance, they will be unfolded, explained and developed* (p. 138).

In this lecture Pike expands the concepts of charity (love) and benevolence (good will) to their broadest possible interpretations. Quotations selected may not immediately bring to mind charity or benevolence; but upon reflection these important Masonic duties are discovered.

### **Benevolence and Charity:**

*... in the present [degree] you are taught charity and benevolence; to be to your brethren an example of virtue; to correct your own faults; and to endeavor to correct those of your brethren* (pp. 136–137).

*There will always be in this world wrongs to forgive, suffering to alleviate, sorrow asking for sympathy, necessities and destitution to relieve, and ample occasion for the exercise of active charity and beneficence* (p. 147).

### **Benevolence:**

*The Battery of this Degree, and the five circuits which you made around the Lodge, allude to the five points of fellowship, and are intended to recall them vividly to your mind. To go upon a brother's errand or to his relief, even barefoot and upon flinty ground; to remember him in your supplications to the Deity; to clasp him to your heart, and protect him against malice and evil-speaking; to uphold him when about to stumble and fall; and to give him prudent, honest and friendly counsel, are duties plainly written upon the pages of God's great code of law, and first among the ordinances of Masonry* (p. 137).

*We ourselves make our fortunes good or bad; and when God lets loose a Tyrant upon us, or a sickness, or scorn, or a lessened fortune, if we fear to die, or know not how to be patient, or are proud, or covetous, then the calamity sits heavy on us. But if we know how to manage a noble principle, ... we may still bear an even mind and smile at the reverses of fortune and the ill-nature of Fate* (pp. 144–145).

*Compare not thy condition with the few above thee, but to secure thy content, look upon those thousands with whom thou wouldst not, for any interest, change thy fortune and condition* (p. 145).

*... enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and calmly; for this day only is ours: we are dead to yesterday, and we are not yet born to the morrow* (p. 146).

*The most striking feature of the political state is not governments, nor constitutions, nor laws, nor enactments, nor the judicial power, nor the police; but the universal will of the people to be governed by the common weal. Take off that restraint, and no government on earth could stand for an hour* (p. 141).

### **Charity:**

*Scarcely a Masonic discourse is pronounced, that does not demonstrate the necessity and advantages of [enlightened faith], and especially recall the two constitutive principles of religion, that make all religion,—love of God, and love of neighbor* (p. 138).

*The Law of our being is Love of Life, and its interests and adornments; love of the world in which our lot is cast, engrossment with the interests and affections of earth. ... Not low worldliness; but the love of Earth as the garden on which the Creator has lavished such miracles of beauty; as the habitation of humanity, the arena of its conflicts, the scene of its illimitable progress, the dwelling-place of the wise, the good, the active, the loving, and the dear; the place of opportunity for the development by means of sin and suffering and sorrow, of the noblest passions, the loftiest virtues, and the tenderest sympathies* (pp. 139–140).

*Of the many teachings of Masonry, one of the most valuable is, that we should not depreciate this life. It does not hold, that when we reflect on the destiny that awaits*

*man on earth, we ought to bedew his cradle with our tears; but, like the Hebrews, it hails the birth of a child with joy, and holds that his birthday should be a festival (pp. 141–142).*

### **On Masonry:**

*A Masonic Lodge should resemble a bee-hive, in which all the members work together with ardor for the common good. Masonry is not made for cold souls and narrow minds, that do not comprehend its lofty mission and sublime apostolate (p. 138).*

*[Masonry] teaches that man has high duties to perform, and a high destiny to fulfill, on this earth; that this world is not merely the portal to another; and that this life, though not our only one, is an integral one, and the particular one with which we are here meant to be concerned; that the Present is our scene of action, and the Future for speculation and for trust; that man was sent upon the earth to live in it, to enjoy it, to study it, to love it, to embellish it, to make the most of it ... (p. 139).*

## The 9th Degree – Elu of the Nine & 10th Degree –Etu of the Fifteen



The apron of the 9th Degree, an emblem of Masonry and Truth, is of white lambskin, lined and bordered with black. The candle, surrounded by darkness, represents the feeble light of ignorance, error and intolerance, with which the world is shrouded, and through which Masonry moves like a star, dispensing light and knowledge and toleration, symbolized by the star on the flap.

The jewel is a dagger, its hilt of gold and its blade of silver. These two metals in combination symbolize the brilliance of the combined light of the sun and the moon. We also see this meaning in the ancient Han characters of China where the character for “sun” is merged with the character for “moon” to form the character for “brilliant.” This dagger is not an emblem of false bravery but of the weapons of legitimate warfare, which an Elu of the Nine may lawfully use, and especially of the two-edged sword of truth with which every Mason should be armed. A reference to this dagger is also found

in the lecture for the Knight of the Brazen Serpent Degree, “Even the dagger of the Elu of the Nine is that used in the Mysteries of Mithras [a Persian deity]; which, with its blade black and hilt white, was an emblem of the two principles of Light and Darkness” (p. 506). We shall see this symbol repeated in the poniard of the 30th Degree.

The cordon is a broad, black watered ribbon, worn from the right shoulder to the left hip; from the end of the cordon hangs the jewel. At the lower end of this are nine red rosettes, four on each side and one at the bottom. The rosettes symbolize the original nine Elus or “Elected” who were chosen by King Solomon to seek out the assassins of Hiram. They also represent the nine virtues taught in this degree: disinterestedness, courtesy, devotion, firmness, frankness, generosity, self-denial, heroism and patriotism. The color of the cordon reminds us ever to lament the prevalence of ignorance, oppression and error. We should strive to overcome them by means of—the above excellent qualities of an Elu of the Nine.



The apron of the 10th Degree is white, lined, edged and fringed with black; the flap also is black. In the center are painted or embroidered three gates, and over each gate is a rosette representing the three assassins of Hiram as well as those vices against which Masonry is particularly opposed.

The cordon is a broad watered black ribbon, worn from right to left; on the front of which are embroidered three rosettes bearing the same symbolism as those on the apron.

The jewel is a dagger, its hilt gold and its blade silver; it hangs from the end of the cordon.

## DUTIES

*To enlighten our souls and minds. To instruct and enlighten the people. To be vigilant to the interests and honor of our country. Be tolerant and liberal. War against fanaticism and persecution with education and enlightenment.*

## LESSONS

*Ignorance is the principal enemy of human freedom. A free press is indispensable to true liberty. Remorse and guilt are God's punishment and more severe than that of man. Ambition creates tyranny and despotism. Fanaticism creates intolerance and persecution.*

## FOR REFLECTION

*Do principles shape and control your conduct or are you guided by sentiment? Are you tolerant even of intolerance?*

## IMPORTANT SYMBOLS

*The assassin Abairam, the cave with a pale light and fountain, the stranger Pharos, the Master Hiram as Human Freedom.*

For those who have received their initial Masonic instruction in a Symbolic Lodge where the assassins are executed in the 3rd Degree, the drama of the Elu of the Nine and Elu of the Fifteen may be confusing. The Scottish Rite degrees differ markedly from those of the York Rite Symbolic Lodge with respect to this portion of the allegory. The assassins are not apprehended in the Master's Degree but in the 9th and 10th Degrees.

The word "Elu" which appears in this and following degrees is a French word meaning "elect" and refers to those chosen or elected to find and inflict punishment upon the three assassins. "Elect" was also a term used by the Gnostics. It defined someone who was in possession of the "gnosis" or divine knowledge acquired by revelation.

## CEREMONY

In a Chapter of the Elu of the Nine the traditional hangings are black, strewn with silver tears to remind us of the death of Hiram. In addition, alternating red and white columns appear on the hangings. This is one of the first symbols clearly derived from the Kabbalah, a Jewish mystical philosophy. The red columns represent severity, or the trials of the Hebrews; the white columns represent mercy, or the return of the Jews to the folds of God's grace. They alternate to portray the cyclical nature of these periods in Hebrew history. The Lodge of Elu of the Fifteen traditionally represents the Audience Chamber of King Solomon. The hangings are black with red and silver tears. There are three sets of five lights, four forming a square with one in the center; the wax is yellow,

meaning knowledge and also, as the color of the sun, represents the Deity. These two degrees are conferred together, because they relate a single tale: the fate of the assassins of our Grand Master Hiram Abif.

In the first part the principal characters in the story are a stranger from Joppa named Pharos, and Jubelum (who was also called Abairam), one of the assassins.

As the drama begins, Pharos, a poor herdsman from Joppa, is searching for stray animals in the hills when he sees three men enter a cave. He hides. The third assassin, known as Jubelum, appears and presents a somber soliloquy on the remorse and guilt he feels having killed Hiram:

*'Twas I who struck the Master down, —'twas I did plot and plan his death and burial. 'Twas I, who with devilish cunning conceived to plant acacia to hide his grave.*

*Alas, my cunning saved me not! And now in grief too great for human strength to bear in misery, disgrace, dishonor and despair. The food of beasts I've had to eat or starve, And on such loathsome stuff I've lived some months, as measured by the sun, but, if you count the time of suffering, eternity were not enough to measure all my woe.*

*But, no, 'tis God's own way of punishing, to leave intact the minds of guilty men,  
'Tis greater pain than a thousand deaths to let the conscience work and prey upon the mind.*

Satolkin and Yehu—Aber, who is represented by the candidate, enter. In the interim King Solomon is supposed to have elected nine Brethren to seek the assassins of our Grand Master Hiram Abif. In this scene Satolkin and Yehu—Aber, having lost their companions in the darkness, discover a cave in the mountains. In the cave they see one lamp on the floor, water flowing as if from a fountain and a man asleep. The candidate is told to arm himself and if the sleeping man awakes, strike at his head and heart. The stranger stumbles and falls, waking the sleeping man who attacks the candidate with a dagger. The stranger enters the combat and yells, "Nakum" (vengeance). The assassin places his left hand on his head and then his heart and falls dead, killed by Yehu—Aber. The stranger then severs the assassin's head. The lost brothers are found and together they return to Jerusalem.

Because the stranger shouts the Hebrew word for vengeance, this degree has been misunderstood as an allegorical vengeance degree seeking retribution for the fallen Templar Order. Illustrious Brother Mackey's words should satisfy the concerned:

*The word Nekam is used in Freemasonry in precisely the same sense in which it is employed by the Prophet Jeremiah (1, 15) when he speaks of nikemat Jehovah, the vengeance of the Lord—the punishment which God will inflict on evil-doers. The word is used symbolically to express the universally recognized doctrine that crime will inevitably be followed by its penal consequences. It is the dogma of all true religions; for if virtue and vice entailed the same result, there would be no incentive to the one and no restraint from the other (Vol. 2, p. 1079).*

Banaias introduces Pharos and the Elus into the audience chamber of King Solomon, and the tale of the assassin's demise is recounted. Yehu-Aber and his companions are rewarded by being advanced in the Ancient Mysteries to the Order of the Nugah-Aur, a Hebrew word meaning "to bring forth the Light."

Solomon, Hiram of Tyre and Banaias continue to lament the death of the Master Hiram, and the unsatisfied demands of justice. Ben-Dekar, an Elu of the Nine, reports to King Solomon that he has happened upon the two assassins in the land of Gath. The King prepares a written message to Makah, the ruler of Gath. He selects an additional six men to accompany the nine Elus who found the first assassin near the cave.

The candidate and some of his brothers go to the quarry near Gath. They see a group of workmen quit for the day and leave. Two workmen stay, taking seats on two stones; they are the assassins. One expresses his remorse at the murder of Hiram and says that he prays for the solace of a single hour of sleep. The other does not pray for sleep but fears it because of a terrifying dream. In his dream he is an innocent young boy walking with his mother, hands clasped together. His mother then becomes a monstrous spirit form hissing "Ingrate, shame of thy mother, graceless guilty son."

The two assassins are captured alive and returned to King Solomon. Awaiting trial they are placed in a tower called "Akhiza," probably deriving from the Hebrew word for "cruel" or "fierce," Akzar (See, for example, Isaiah 13:9 and Jeremiah 50:42). They are found guilty, hanged and then decapitated. Along with that of Abairam, the first assassin, their heads are then set upon the east, west and south gates of the city.

The fifteen who participated in the capture of the assassins are rewarded by admittance into a higher degree of the Mysteries and a new order called the Elu of the Fifteen. The candidate, in being invested with this rank, devotes himself to toleration and liberality, by lighting the nine candles of yellow wax. Yellow is representative of the sun, hence light and knowledge. As each candle is lit, nine knightly virtues are verbalized: impartiality, courtesy, devotedness, firmness, frankness, generosity, self-denial, heroism and loyalty.

These are not, however, the principal duties of Elus. He dedicates himself to instructing and enlightening the people, thus freeing them from superstitious fears and subservience. Ignorance, which is symbolized by the third assassin, is the principal enemy of human freedom, figured in the Master Hiram. The stranger, Pharos, represents a free press, which with liberty and knowledge, helps to destroy ignorance. The cave is a symbol of the imprisonment of the human soul and intellect by ignorance, superstition, deceit and fraud. The lamp feebly lighting the cave reminds us of the pale light substituted by spiritual despotism in the human soul for the brilliant light of truth. The fountain symbolizes the ignorance and fraud perpetrated by the priesthood in the past which even now flows into the present.

If the decapitation of the assassin in the cavern were not symbolical, the incident would have no place in Masonry, any more than the dagger and the odious word, "Vengeance." The two assassins are symbols of the special enemies of freedom: ambition and fanaticism. Tyranny and despotism are born from ambition; intolerance and persecution spring from fanaticism. Combined with the symbolic meaning of Abairam from the 9th Degree, the three heads over the gates are symbolic of ignorance, ambition and fanaticism, particular enemies of freedom.

As is often common with allegories, the story of Hiram and the perfidious Fellowcrafts raises questions unanswered in the story itself. Because the 10th Degree officially closes the allegory of Hiram, it is appropriate to raise and answer a few questions.

## **1. Who were those Fellowcrafts?**

We know that the Fellowcrafts were "hewers on the mountains and in the quarries," and thus, only Master Masons actually worked on the Temple itself. Isn't it strange that those fifteen hewers could be around the Temple construction so long they would know "that

it was the daily custom of the Grand Master Hiram" to go into the Temple and view the work? Did they have some special assignment? Had they been injured? Of course the allegory had no need of such details to present its lessons, but such questions could provide the basis for an interesting Masonic short story.

## **2. What are the symbolic meanings of the attacks upon Hiram?**

The presentations of the Symbolic Degrees do not explain the symbolism of the instruments used nor the reason for the places of injury. In subsequent Scottish Rite degrees these symbols are important and thus need to be explained.

Hiram is first accosted at the south gate of the Temple where the instrument of the attack is the rule. In Greek the word for a "rule," whether a measuring instrument or a code of conduct, is canon. Thus we see the bureaucracy of the early Church establishing the Canon Law to regulate conduct. This law was to be obeyed with unquestioned loyalty, hence it is an apt symbol of the suppression of freedom of speech which might question the divinity and justice of these laws; therefore Hiram, with the rule, is struck where the organs of speech are.

The instrument of attack at the west gate of the Temple was the square, an implement formed of two rigid pieces of metal at right angles to each other; it represents the merger of civil and religious power intending to control man's emotions, telling him not only what he can do but also what he can believe. Despotism, which history tells us results from this unholy merger of earthly powers, seeks to rule by dividing friends and relatives that none may unite against the tyranny. Thus Hiram is struck near the heart, the traditional seat of the affections.

The setting maul, an instrument of brute force, is a fitting symbol of the blind, unreasoning mob. It fears the force of the intellect and seeks the destruction of the products of the mind, banning plays, burning books, and murdering the finest men for the least of reasons. Hiram is killed at the east gate by a blow to the head, the seat of the intellect.

## **LECTURE**

This degree's duties are among the most important in the Craft: education, enlightenment and patriotism. Education and enlightenment are not simply schooling and the worldly understanding that derives therefrom; these duties hearken us to far higher

and nobler aspirations. We must learn to guard against all forms of tyranny, whether from the pulpit or the podium. We must enlighten our souls as well as our minds in order to do the work of Him that guides us, ministering to our own self-improvement and the welfare of our nation.

Pike opens his lecture with a recitation of those qualities which aid and support patriotism. He sums up the duties of this degree “in the simple mandate, “Protect the oppressed against the oppressor; and devote yourself to the honor and interests of your Country” (p. 149). He also notes the contrast of earthly sentiments and worldly deeds and gives notice to the student of Masonry that here may be found the practical active virtue which distinguishes honorable men.

Masonry provides the principles which sentiment lacks and, therefore, gives permanent impressions of goodness that serve to improve the mass of the people.

The mission of Masonry is not to cause unrest in civil government but rather to support the statutes and administrators of lawful authority against the clamor of indecisive and tumultuous rebellion. Political power is a contract with the governed. An abuse of that power breaks the contract and the parties are no longer bound to it. Therefore, Masonry’s teachings are a precarious balance between rightful, even if severe, government and the need to speak out against abusive misgovernment.

### **Education:**

*An intelligent people, informed of its rights, will soon come to know its power, and cannot long be oppressed; but if there be not a sound ... the elaborate ornaments at the top of the pyramid of society will be a wretched compensation for the want of solidity at the base* (p. 153).

### **Enlightenment:**

*Most men have sentiments, but not principles. The former are temporary sensations, the latter permanent and controlling impressions of goodness and virtue. The former are general and involuntary, and do not rise to the character of virtue. Every one feels them. They flash up spontaneously in every heart. The latter are rules of action, and shape and control our conduct; and it is these that Masonry insists upon* (p. 150).

*Masonry is action, and not inertness. it requires its Initiates to WORK, actively and earnestly, for the benefit of their brethren, their country, and mankind. It is the patron of the oppressed, as it is the comforter and consoler of the unfortunate and wretched. ...It is the advocate of the common people in those things which concern the best interest of mankind. It hates insolent power and impudent usurpation. It pities the poor, the sorrowing, the disconsolate; it endeavors to raise and improve the ignorant, the sunken, and the degraded* (p. 152).

*Forget not, therefore, to what you have devoted yourself in this Degree: defend weakness against strength, the friendless against the great, the oppressed against the oppressor! Be ever vigilant and watchful of the interests and honor of your country! and may the Grand Architect of the Universe give you that strength and wisdom which shall enable you well and faithfully to perform these high duties!* (p. 159).

### **Patriotism:**

*Masonry teaches that all power is delegated for the good, and not for the injury of the People; and that, when it is perverted from the original purpose, the compact is broken, and the right ought to be resumed; that resistance to power usurped is not merely a duty which man owes to himself and to his neighbor, but a duty which he owes to his God, in asserting and maintaining the rank which He gave him in the creation* (p. 155).

*The wise and well-informed Mason will not fail to be the votary of Liberty and Justice. He will be ready to exert himself in their defence, wherever they exist. It cannot be a matter of indifference to him when his own liberty and that of other men, with whose merits and capacities he is acquainted, are involved in the event of the struggle to be made; but his attachment will be to the cause, as the cause of man; and not merely to the country* (p. 156).

*The true Mason identifies the honor of his country with his own. Nothing more conduces to the beauty and glory of one's country than the preservation against all enemies of its civil and religious liberty. The world will never willingly let die the names of those patriots who in her different ages have received upon their own breasts the blows aimed by insolent enemies at the bosom of their country* (p. 156).

*Not often is a country at war; nor can every one be allowed the privilege of offering his heart to the enemy's bullets. But in these patriotic labors of peace, in preventing, remedying, and reforming evils, oppressions, wrongs, cruelties, and outrages, every Mason can unite; and every one can effect something, and share the honor and glory of the result* (p. 158).

Pike, in the lecture of this degree, expands upon and includes within its lessons those qualities of education and enlightenment only hinted at in the lecture of the preceding degree. With them he adds the great duty of toleration and bids us to not impose our creeds, sincerely held, upon others equally sincere in their different opinions.

Because Masonry welcomes all men of whatever religion and thus practices toleration, the distinction between Masonry and religion needs to be made. Religion asserts authority, but Masonry counsels introspection and reflection on the great mysteries of the human condition. Masonry asserts no authority as to creeds, submits no prophets for judgment, offers no writings from God and reveals no divine truths beyond simple morality. It has no priesthood, demands no fixed tithe, dictates no sacraments and coerces no one with threats of eternal punishment beyond one's own conscience. It offers no Redeemer, teaches no dogma, demands no obedience except simple morality and courtesy and contends with no just government. Masonry is tolerant, even supportive, of the most diverse religious beliefs. Religion has often divided men, but Masonry reaffirms the brotherhood of man. If this is religion, it is only the most primitive kind and gives no reason for offense except by the power of its own virtues.

### **Education and Enlightenment:**

*Masonry is not a religion. He who makes of it a religious belief, falsifies and denaturalizes it. The Brahmin, the Jew, the Mahometan, the Catholic, the Protestant, each professing his peculiar religion, sanctioned by the laws, by time, and by climate, must needs retain it, and cannot have two religions; for the social and sacred laws adapted to the usages, manners, and prejudices of particular countries, are the work of men* (p. 161).

*But Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions. ... Masonry is the universal morality which is suitable to the inhabitants of every clime, to the man*

*of every creed. It has taught no doctrines, except those truths that tend directly to the well-being of man ... (p. 161).*

*The natural work of Masonry is practical life; the use of all the faculties in their proper spheres, and for their natural function. Love of Truth, justice, and generosity as attributes of God, must appear in a life marked by these qualities; that is the only effectual ordinance of Masonry. ... the natural form of Masonry is goodness, morality, living a true, just, affectionate, self-faithful life, from the motive of a good man. It is loyal obedience to God's law (p. 162).*

*Masonry cannot in our age forsake the broad way of life. She must journey on in the open street, appear in the crowded square, and teach men by her deeds, her life more eloquent than any lips (p. 163).*

*[Masonry] does require and expect every man of us to do something, within and according to his means; and there is no Mason who cannot do some thing, if not alone, then by combination and association (p. 173).*

*If Masonry will but be true to her mission, and Masons to their promises and obligations ... if we will but give aid to what were once Masonry's great schemes for human improvement, not fitfully and spasmodically, but regularly and incessantly, ... then we may be sure that great results will be attained and a great work done. And then it will most surely be seen that Masonry is not effete or impotent, nor degenerated nor drooping to a fatal decay (p. 175).*

### **Tolerant:**

*Tolerant [holds] that every other man has the same right to his opinion and faith that we have to ours;... (p. 160).*

*No true Mason scoffs at honest convictions and an ardent zeal in the cause of what one believes to be truth and justice. But he does absolutely deny the right of any man to assume the prerogative of Deity, and condemn another's faith and opinions as deserving to be punished because heretical (pp. 160–161).*

*You find (good men) in all Christian sects, Protestant and Catholic, in all the great religious parties of the civilized world, among Buddhists, Mahometans, and Jews.*

*They are kind fathers, generous citizens, unimpeachable in their business, beautiful in their daily lives. You see their Masonry in their work and in their play* (p. 162).

*...toleration is one of the chief duties of every good Mason, a component part of that charity without which we are mere hollow images of true Masons, mere sounding brass and tinkling cymbals [1 Corinthians 13:1]* (p. 166).

### **Liberality:**

*...liberality [holds] that as no human being can with certainty say, in the clash and conflict of hostile faiths and creeds, what is truth, or that he is surely in possession of it, so every one should feel that it is quite possible that another equally honest and sincere with himself, and yet holding the contrary opinion, may himself be in possession of the truth, and that whatever one firmly and conscientiously believes, is truth, to him* (p. 160).

*The Mason does not sigh and weep, and make grimaces. He lives right on. If his life is, as whose is not, marked with errors, and with sins, he ploughs over the barren spot with his remorse, sows with new seed, and the old desert blossoms like a rose* (p. 163).

*What is truth to me is not truth to another. The same arguments and evidences that convince one mind make no impression on another. This difference is in men at their birth. No man is entitled positively to assert that he is right, where other men, equally intelligent and equally well-informed, hold directly the opposite opinion* (p. 165).

*No man is responsible for the rightness of his faith; but only for the uprightness of it* (p. 166).

## The 11th Degree – Elu of the Twelve or Prince Ameth



The apron is white, lined, edged and fringed with black and the flap is black. In the middle is an embroidered flaming heart.

The cordon is a broad black watered ribbon, worn from right to left. Over the flaming heart on the cordon are painted or embroidered the words *Vincere aut Mori*; literally, "Either Conquer or Die."

The flaming heart upon the apron and cordon are symbols of that zeal and devotedness that ought to animate all Masons and of those noble and heroic souls that have in all ages suffered and sacrificed themselves for their fellows or their country. The motto is a solemn pledge that one would rather die than betray the cause of the people or be overcome through his own fault.

The jewel is a sword of gold, suspended from the cordon, and represents truth. The Elu of the Twelve have been given the title of Prince *Ameth* or Prince of Truth, for "Truth is sharper than any two-edged sword" (Hebrews 4:12).

## DUTIES

*Be earnest, true and reliable. Be the champion of the people.*

## LESSONS

*Life is a school. Masonry is work.*

## FOR REFLECTION

*Is Masonry's work ever completed?*

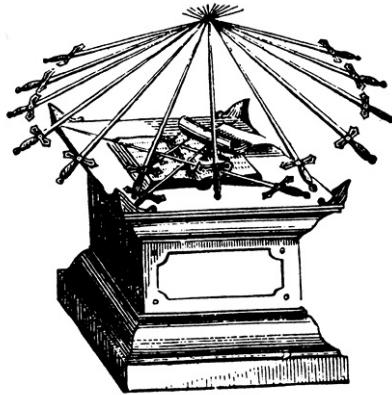
## IMPORTANT SYMBOLS

*Flaming heart, the twelve Elus, swords with points touching in a circle.*

In each degree Albert Pike cleverly provides hints of future lessons and reminders of past lessons. Often too, he attributes a special meaning to a specific symbol or character mentioned in a degree. Here we are informed that the previous Elu Degrees (9th and 10th) symbolize an independent legislature, an indispensable feature of free government. The nine Elus represent the upper house; they are fewer in number, more mature in wisdom and elected for longer terms than those of the lower house, symbolized by the Elu of the Fifteen. This degree should remind us of another institution necessary for true liberty— the trial by a jury of twelve men whose unanimous verdict is necessary to convict someone of a crime.

## CEREMONY

The lodge represents the Audience Chamber of King Solomon. The hangings are black sprinkled with red and silver tears; the altar is covered with black strewn only with silver tears. Twelve candles light the lodge, three arranged to form a triangle in each quarter of the room, the East, West, North and South. This may be interpreted as a symbolic representation of the presence of Deity everywhere or as a statement that the work of Masonry, the practice of virtue, and the performance of duties required of an Elu of the Twelve should be evident in all spheres of a Mason's life.



Prior to the reception, the brethren assemble around the altar, swords drawn and placed at a forty-five degree angle with the points touching. In this configuration, the brethren renew their pledge as Elus of the Twelve. This action is just one of the many examples in all the degrees of the repetitive nature of the lessons; you will recall this is also seen in the 10th Degree.

As the drama begins, Zabud, a judge in Israel, is about to sit in judgment upon the assassins of our Grand Master Hiram Abif. Benaias enters with the assassins, and Zabud invites the Elus to assemble as witnesses. The assassins confess to their crime and imprecate themselves with a peculiar punishment. They are judged guilty under the law of Moses and accordingly punished.

King Solomon inquires if the demands of justice have been satisfied. He is told that the assassins have been executed. Solomon declares that from this day forward the Master Hiram is the symbol inflexible fidelity and the assassins are the symbols of ignorance, ambition and fanaticism.

Solomon is then told that many complaints have been received from the people in his kingdom. Those charged with collection of the tribute are practicing extortion and collecting more from the people than is put into the treasury. King Hiram of Tyre counsels Solomon to appoint his own officers to collect the revenues and compensate them fairly.

King Solomon selects by lot twelve of the fifteen Elus to be governors in Israel. They are charged with collection of the revenues and given supreme control in their province. The candidate represents Ben-Dekar who is among the twelve chosen. The twelve are advanced to the rank and dignity of Princes Ameth. Ameth is a Hebrew word meaning: truth, fidelity, firmness and constancy in keeping one's promises. His duties are to be earnest, true and reliable. A Prince Ameth is the advocate and champion of the people.

An Elu of the Twelve must protect the people against illegal impositions. He is to do that which is right so that those who rely upon him will not be disappointed.

## LECTURE

The lecture for this degree is well focused on the duties presented in the ceremony. Fulfilling the duties of a Prince Ameth—be true, earnest, reliable, sincere, and protect the people—requires the Mason to view himself and the whole of the human race as one great family; thus the duties of a Prince Ameth extend from himself to his family, his lodge, his brothers, his neighbors, his country and the world. The lecture assumes the broadest interpretation of these duties and in so doing provides us with a review of the duties and lessons of previous degrees; for example, “death” from the 5th Degree and “fidelity” from the 4th. Pike emphasizes that all of life is a school; this lesson is appropriate here because to be earnest and true requires education and enlightenment on the meaning of life, the Deity and human nature. Finally, we learn that Masonry’s special charge is to protect the people and is therefore work.

### **Be a Prince Ameth:**

*You are to be true unto all men. You are to be frank and sincere in all things. You are to be earnest in doing whatever it is your duty to do. And no man must repent that he has relied upon your resolve, your profession, or your word (p. 176).*

*Truth, a Mason is early told, is a Divine attribute and the foundation of every virtue; and frankness, reliability, sincerity, straightforwardness, plain-dealing, are but different modes in which Truth develops itself (p. 184).*

### **Education and Enlightenment:**

*Unfortunately, every age presents its own special problem, most difficult and often impossible to solve; and that which this age offers, and forces upon the consideration of all thinking men, is this—how, in a populous and wealthy country, blessed with free institutions and a constitutional government, are the great masses of the manual-labor class to be enabled to have steady work at fair wages, to be kept from starvation, and their children from vice and debauchery, and to be furnished with that degree, not of mere reading and writing, but of knowledge, that shall fit them*

*intelligently to do the duties and exercise the privileges of freemen; even to be intrusted with the dangerous right of suffrage? (p. 178).*

*For it is true now, as it always was and always will be, that to be free is the same thing as to be pious, to be wise, to be temperate and just, to be frugal and abstinent, and to be magnanimous and brave; and to be the opposite of all these is the same as to be a slave (p. 180).*

*Life is a school. The world is neither prison nor penitentiary, nor a palace of ease, nor an amphitheatre for games and spectacles; but a place of instruction, and discipline. Life is given for moral and spiritual training; and the entire course of the great school of life is an education for virtue, happiness, and a future existence. The periods of Life are its terms; all human conditions, its forms; all human employments, its lessons. Families are the primary departments of this moral education; the various circles of society, its advanced stages; Kingdoms and Republics, its universities (p. 182).*

*The poor man also is at school. Let him take care that he learn, rather than complain. Let him hold to his integrity, his candor, and his kindness of heart. Let him beware of envy, and of bondage, and keep his self-respect. The body's toil is nothing. Let him beware of the mind's drudgery and degradation. While he betters his condition if he can, let him be more anxious to better his soul. Let him be willing, while poor, and even if always poor, to learn poverty's great lessons, fortitude, cheerfulness, contentment, and implicit confidence in God's Providence (pp. 182–183).*

*...the school of life is carefully adjusted, in all its arrangements and tasks, to man's powers and passions. There is no extravagance in its teachings; nor is anything done for the sake of present effect. The whole course of human life is a conflict with difficulties; and, if rightly conducted, a progress in improvement. It is never too late for man to learn (p. 184).*

### **Protect the People:**

*Masonry will do all in its power, by direct exertion and cooperation, to improve and inform as well as to protect the people; to better their physical condition, relieve*

*their miseries, supply their wants, and minister to their necessities. Let every Mason in this good work do all that may be in his power* (p. 180).

*It is because Masonry imposes upon us these duties that it is properly and significantly styled work; and he who imagines that he becomes a Mason by merely taking the first two or three Degrees, and that he may, having leisurely stepped upon that small elevation, thenceforward worthily wear the honors of Masonry, without labor or exertion, or self-denial or sacrifice, and that there is nothing to be done in Masonry, is strangely deceived* (p. 185).

## The 12th Degree – Master Architect



The apron is white, lined and bordered with blue, and fringed with gold. On the flap is embroidered a protractor; and in the middle of the body a plain scale, a sector and the compasses, arranged to form a triangle. The colors are to remind us of the degrees of the Symbolic Lodge, the foundation of Masonry.

The cordon is a broad, blue watered ribbon, worn from the left shoulder to the right hip.

The jewel is a heptagonal medal of gold. On one side, in each angle is a five-pointed star, enclosed by a semicircle. In the center, on the same side, is an equilateral triangle, formed by arcs of circles. On the reverse side are five columns, representing the different orders of architecture, arranged from left to right, with the initial letter of the proper order below each, in old English letters—[T]uscan, [D]oric, [I]onic, [C]orinthian, [C]omposite. Above these columns are a sector and a slide-rule; below them, the three kinds of compasses, the plain scale and parallel ruler. Between the second and third and the third and fourth columns are Phoenician letters equivalent to

the English or Roman letters “R” and “B.” These letters have two meanings, one exoteric and the other esoteric. The exoteric meaning all may know; it is simply the initials of *Rab Benaim*, the Semitic name for the degree. You should pay particular attention to the symbolic meanings of the jewel and its designs in the ritual.

## DUTY

*Seek wisdom through knowledge.*

## LESSONS

*Wisdom is a gift from God and should be preferred over riches.*

*Wisdom and knowledge bring honor, discretion and understanding.*

*Wisdom teaches the knowledge of God. Wisdom enables immortality.*

## FOR REFLECTION

*Are you in control of your life?*

## IMPORTANT SYMBOLS

*Architect’s Tools.*

In Masonic Degrees candidates makes a series of ceremonial prescribed circuits of the altar. This practice, called circumambulation, is derived from the ancients and existed among the Romans, Semites, Hindus, and others. It is thought to have been a rite of purification. The sun was believed to travel around the earth; the initiates imitated the movement of the sun when they made circuits around the altar. In the Symbolic Lodge, the circuits of the craftsmen at the installation of the officers symbolize the possession of the lodge by the new Master. In Scottish Rite Masonry, this ancient symbol of purification is adopted to represent a renewal in virtue through the performance of duty.

In addition to circumambulation, this degree is filled with numerous symbols which carry its teachings more than the actual ceremony. We are now advancing to the loftier philosophical lessons of Masonry and so encounter more complex symbolism.

## CEREMONY

The crimson flames on the hangings represent the zeal and fervency required in the pursuit of wisdom from which a new man arises becoming renewed in virtue. This idea is symbolized in other degrees by the color green. The flames should also remind us that

we have completed the earthly instruction of the Scottish Rite and will now advance from the realm of morality to that of true philosophy.

The lodge is lighted by three great lights, one each in the East, West and South. They are symbolic of the power, wisdom and beneficence of the Deity which were represented on the apron of the 5th Degree by three concentric circles. Behind the Master in the East are the columns representing the five orders of architecture. We are told these columns should remind us that Masonry, like architecture, is and has been the same in all countries and in all ages. They are also representative of the five divisions of Scottish Rite Masonry:

1. Tuscan— The Three Symbolic Lodge Degrees.
2. Doric— The Ineffable Degrees, 4th through 14th.
3. Ionic— The Second Temple Degrees, 15th and 16th.
4. Corinthian— The New Law Degrees, 17th and 18th.
5. Composite— The Chivalric and Philosophical Degrees, 19th through 32nd.

The night skies were important to the ancients, from whom many Masonic truths have been derived. Therefore, the North Star, Ursa Major (Big Dipper) and Venus, the Morning Star, are other important symbols incorporated in this degree. Ursa Major and the North Star appear in the North of the lodge and are representative of the Deity and faith. Venus is an emblem of the ever—approaching dawn of perfection and Masonic light.

It is here that we first encounter the Seal of Solomon—two interlaced triangles, one white and the other black—hinting at the principle of duality. In the center of the 9 triangles, in old Samaritan characters, is one of the names of God, a substitute to the Hebrew for the true name of God which is ineffable.



To become a Master Architect, the candidate assumes the character of Adoniram who, according to Masonic tradition, was the first upon whom this degree was

conferred. After the Master Hiram's death, five Intendants of the Building were appointed to assume the Master's duties. Adoniram, having gained superior knowledge and skill, was subsequently appointed Chief Architect of the Temple and the successor to the Master Hiram. The advancement of Adoniram to Master Architect teaches us that the ablest, wisest and best of every nation should be its leaders.

None of the degrees and their associated legends occurred in the time of Solomon. Masonry began early in the 17th century. The legends of the degrees are all symbolic and allegorical. We are urged to learn the allegorical meaning of this degree, in particular what the Master Hiram symbolizes. This explanation is not given in the ceremony; however, a hint is: what is meant by him is concealed by his name, Hiram. An explanation of various meanings is actually given in *Morals and Dogma* on page 81. In a political sense the character of Hiram symbolizes the executive head of a free government.

We are also reminded that Masons do not need any knowledge of geometry and mathematics as sciences to advance because the instruments of the architect and geometrician are also allegorical and symbolic. The different compasses represent that life and time are but a point in the center of eternity and the circle of God's attributes is infinite; this meaning may also be ascribed to the North Star and Ursa Major because they do not set in the northern hemisphere and, by the rotation of the earth, appear to draw circles in the night sky. The parallel ruler teaches us that we should be consistent and firm and possess a sense of equality in mind and temper. The protractor represents a man who is upright, sincere, frank, moderate and punctual. The plain scale reminds us to live not only for ourselves, but for others and in just measure to serve ourselves, families, friends, neighbors and country. The sector teaches us to multiply our good deeds, divide what we can spare, and extract the good from the reverses and calamities of life. Finally, the slide rule prompts us to strive to grasp and solve the great problems in the universe and in our existence, to know and understand philosophy in the Masonic sense and to share our knowledge freely with others.

## LECTURE

This lecture is concerned with the loftier heights of practical philosophy presented in the ceremony. Pike provides an excellent description in the opening paragraph of this

lecture:

The great duties that are inculcated by the lessons taught by the working-instruments of a Grand Master Architect, demanding so much of us, and taking for granted the capacity to perform them faithfully and fully, bring us at once to reflect upon the dignity of human nature, and the vast powers and capacities of the human soul; and to that theme we invite your attention in this Degree. Let us begin to rise from earth toward the Stars (p. 189).

The entire lecture deals with the dignity of human nature and the vast powers of the human soul. Contemplation and knowledge, leads to the object of a Mason's everlasting search: WISDOM. Though this wisdom is human wisdom, it nevertheless arises from the Deity and is a mirror of one of His attributes. Pike presents a convincing argument that each man can be and should be in control of his life. He conveys a beautiful and inspiring philosophy of life.

### **Knowledge and Wisdom (Human Nature):**

*There are greater and better things in us all, than the world takes account of, or than we take note of, if we would but find them out. And it is one part of our Masonic culture to find these traits of power and sublime devotion, to revive these faded impressions of generosity and self-sacrifice, the almost squandered bequests of God's love and kindness to our souls; and to induce us to yield ourselves to their guidance and control* (p. 192).

*Never was a human being sunk so low that he had not, by God's gift, the power to rise. ...Every man has the power, and should use it, to make all situations, trials, and temptations instruments to promote his virtus and happiness; ... (pp. 192–193).*

*Life is what we make it, and the world is what we make it. The eyes of the cheerful and of the melancholy man are fixed upon the same creation; but very different are the aspects which it bears to them. To the one, creation; but very different are the aspects which it bears to them. To the one, it is all beauty and gladness;.... The other idly or mournfully gazes at the same scene, and everything wears a dull, dim, and sickly aspect. ...The eye makes that which it looks upon; the ear makes its own melodies and discords; the world without reflects the world within* (p. 193).

*Let the Mason never forget that life and the world are what we make them by our social character; by our adaptation, or want of adaptation to the social conditions, relationships, and pursuits of the world* (p. 193).

*In the long run, the mind will be happy, just in proportion to its fidelity and wisdom. When it is miserable, it has planted the thorns in its own path; it grasps them, and cries out in loud complaint; and that complaint is but the louder confession that the thorns which grew there, it planted* (p. 195).

*Faith in moral principles, in virtue, and in God, is as necessary for the guidance of a man, as instinct is for the guidance of an animal* (p. 197).

*The difference among men is not so much in their nature and intrinsic power, as in the faculty of communication. Some have the capacity of uttering and embodying in words their thoughts. All men, more or less, feel these thoughts. The glory of genius and the rapture of virtue, when rightly revealed, are diffused and shared among unnumbered minds* (p. 200).

### **Knowledge and Wisdom (Human Soul):**

*Alone, the mind wrestles with the great problem of calamity, and seeks the solution from the Infinite Providence of Heaven, and thus is led directly to God* (p. 189).

*If we could cut off from any soul all the principles taught by Masonry, the faith in a God, in immortality, in virtue, in essential rectitude, that soul would sink into sin, misery, darkness, and ruin. If we could cut off all sense of these truths, the man would sink at once to the grade of the animal* (p. 196).

*Men do not feel the worth of their own souls. They are proud of their mental powers; but the intrinsic, inner, infinite worth of their own minds they do not perceive* (p. 200).

### **Knowledge of the Deity:**

*Believe that there is a God; that He is our father; that He has a paternal interest in our welfare and improvement; that He has given us powers, by means of which we may escape from sin and ruin; that He has destined us to a future life of endless progress toward perfection and a knowledge of Himself—believe this, as every*

*Mason should, and you can live calmly, endure patiently, labor resolutely, deny yourselves cheerfully, hope steadfastly and be conquerors in the great struggle of life* (p. 195).

*We must, of necessity, embrace the great truths taught by Masonry, and live by them, to live happily. “I put my trust in God,” is the protest of Masonry against the belief in a cruel, angry, and revengeful God, to be feared and not reverenced by His creatures* (p. 196).

## The 13th Degree – Royal Arch of Solomon



The apron is of crimson velvet. Upon it is embroidered a triangle emitting rays, and in the middle a letter, an archaic form of the Semitic Yod. The color denotes the zeal and devotedness of a Royal Arch Mason. The triangle is the emblem of Deity, or Infinite Wisdom, Infinite Power and Infinite Harmony; the letter represents the Tetragrammaton, the Name of God made known to Moses.

The cordon is a broad, watered purple ribbon worn from the right shoulder to the left hip from which is suspended a triangle of gold bars.

The jewel is a circular medal of gold, around which, on one side, are the following letters, words and number: R, S, R, S, T, P, S, R, I, A, J, et S, ANNO ENOCHI 2995. On the same side is an engraving of the ground with a rectangular hole in it into which two men are lowering a third by a rope. On the reverse side is a triangle emitting rays and in the middle of it the same letter as is on the apron. This medal is to be worn upon the chest, suspended by a narrow, white watered ribbon. The letters stand for: Regnante Solomone, Rege Sapientissimo, Thesaurum Pretiosissimum Sub Ruinis Inuenerunt

Adoniram, Joabert, et Satolkin...Anno Enoch 2995; or “In the reign of Solomon, wisest of kings, Adoniram, Joabert and Satolkin found under the ruins the most precious treasure.” Let the emblem on the reverse side of this jewel always remind us that the good Mason reveres and adores the Grand Architect of the Universe, and endeavors, by pursuing the path of honor and duty, to perform the part assigned him in the world well and faithfully.

## DUTIES

*Seek knowledge.*

*Be motivated by duty and honor.*

## LESSONS

*Moral character is a habit, not formed in a moment. The great law of retribution acts in our memory as remorse and at the final judgment.*

## FOR REFLECTION

*Are idle hours and idle words subject to the great law of retribution?*

## IMPORTANT SYMBOLS

*Enoch, Adoniram, Yehu-Aber, Satolkin, the descent into the vault, the arch, cube of agate, triangle of gold, name of Deity.*

Like other degrees encountered in Scottish Rite Masonry, this degree is also known by other names: The Royal Arch of Enoch, the Royal Arch and the Royal Arch Ecossais (Scottish Royal Arch). It must be remembered that Albert Pike wrote the degrees of the Scottish Rite in the 19th century and in doing so, he selected, combined, deleted and elaborated material from the numerous and varied degrees existing at the time. The other names associated with this degree attest to both its heritage and its importance in Freemasonry.

*Ecossais* is a French word, usually translated “Scottish”; according to Mackey, it may also be translated as “Scottish Master” (*Ecossais Maître*). Under whatever name this particular degree may be found, it is essentially a legend accounting for the recovery of that which was lost. The older versions recount that the True Word was engraved on a triangular plate of gold which was cast into a dry well; but the new versions relate that the True Word, also engraved on a golden plate, was deposited in a purposely prepared place to be found centuries later by three masters.

Enoch, also in a name of the degree, is an important Masonic character. He was an ancient Hebrew patriarch and predecessor of Solomon. From Genesis (5:24) we learn that his life was one of exceptional virtue; he is described “as walking with God.” He is said to have lived 365 years, his earthly life ending not by death but by being bodily transported to Heaven (Genesis 5:23). We are told he received the gift of wisdom and knowledge from God and was learned in astronomy and astrology. Tradition tells us that God, seeing in Enoch a man of perfect virtue, elected to reveal to him His true name. After receiving it in a dream, Enoch’s vision continued and he was conveyed vertically through nine arches into a subterranean vault which contained a triangular plate of gold upon which was written the name of God. Enoch took the dream as a sign from God and after a long journey through Canaan, or the Holy Land, he excavated nine apartments vertically into the earth each covered with an arch, the lowest hewn out of solid rock. In this apartment he placed an alabaster pedestal and mounted upon it a cube of agate into one side of which he had sunk a triangular plate of gold inscribed with the name of Deity—thus fulfilling the purpose of his vision.

Above the apartments he built a modest temple of unhewn stones with a secret passage into the apartments under a stone with a ring through it.

The Bible provides us with the reason for unhewn stones, for God decreed His altars to be such:

*And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it* (Exodus 20:25).

This passage also explains the prohibition against “the sound of axe, hammer, or any tool of iron” during the construction of King Solomon’s Temple as related in Masonic tradition, which itself has a specific Biblical source (1 Kings 6:7).

The legend provided in the *Liturgy* explains that during the construction of King Solomon’s Temple an administration center was needed. The site chosen for this center was unknowingly that of Enoch’s original temple. It was believed that the ruins were of an ancient pagan temple. During the removal of the ruins, the secret passage was discovered. Adoniram and two of his assistants (Yehu-Aber and Satolkin) successively lowered each other into the dark vertical passage, each reaching farther than the one before him.

Finally Adoniram himself reached the ninth apartment where he discovered the treasure left there by Enoch.

The next day the three Master Architects returned and removed the cube of agate which they conveyed to King Solomon who immediately recognized the word engraved upon the golden plate in its side as the Ineffable Name of Deity. According to tradition Solomon knew the Word because he had received it from his father, David, who had received it from the prophet Samuel. Solomon created this degree, it is said, to reward the zeal and dedication of the discoverers of this great treasure.

In Hebrew, the name Enoch is *Henoch* and means: initiate, instruct, teach and dedicate. In the Koran of the Moslems, Enoch is called "Edris," derived from a word which means to read or to study with attention. In Freemasonry Enoch, therefore, has become a symbol of initiation and the acquisition of knowledge.

## CEREMONY

The lodge room represents the Audience Chamber of King Solomon. It is set up, as in the 9th Degree, with silver tears on black hangings and with red and white columns at intervals. Nine Great Lights (candles) are positioned around the altar which is in the center. Another room, representing an underground vault, is strewn with fragments of rock to resemble ruins. There are no lights in this vault and it is to be profoundly dark, until the light in the luminous pedestal is revealed.

The drama requires three candidates, who represent Adoniram, Yehu-Aber and Satolkin. They must descend vertically into the deepest vault and recover the sacred treasure. Their descent is met with many obstacles; the third attempt is successful. It should be noted the candidate in this last attempt carries a torch; his success reminds us that with the aid of light (a symbol of knowledge and wisdom) and by seeking ever deeper within ourselves, the true knowledge of Deity will be found. When all the candidates have descended into the subterranean vault, the light is extinguished. All remain in utter darkness and unknown voices speak of death and the grave.

When the pedestal is uncovered, it brilliantly lights the room and the brethren behold the Ineffable Name of Deity. This alabaster pedestal represents the light of reason, given by God to man, by which he is able to read the great book of nature and by it understand

the attributes of Deity. The masters who discovered the treasure represent the types of the true Mason who seek knowledge from pure motives.

The cubical stone bearing the name of Deity is then taken to King Solomon. The candidates are rewarded for their zeal and devotedness by their advancement. Masons of the Royal Arch of Solomon pledge themselves to live virtuously and honestly. Zeal and charity, honor and duty, lead them through life.

As was done at the end of the 8th Degree, the political lessons taught in the degrees thus far are reviewed; we find:

### Degrees & Political Lessons:

- 4th, 5th, 6th: *An enlightened citizenry*
- 7th: *An independent judiciary*
- 8th: *An economic order based on capital and labor*
- 9th: *An upper house of legislation*
- 10th: *A lower house of legislation*
- 11th: *Trial by jury*
- 12th: *A chief executive*
- 13th: *A constitution or fundamental law*

This degree expands the symbolic role of the three Grand Masters as representing the three Hebrew letters of which the Ineffable Name of Deity is composed: *Yod*, *He*, and *Vau*. Pike notes on p. 758 of *Morals and Dogma* that “*Yod* is *Hakemah* [Wisdom], and *He*, *Binah* [Understanding]; *Vau* is *Tephareth* [Beauty], and the last *He*, *Malkuth* [Dominion]” (emphasis, translation in square brackets added). If this is not entirely clear it is only because a greater understanding is reserved for higher degrees.

## LECTURE

This lecture provides foundational material for subsequent degrees and indirectly discusses the important duties of this degree: to seek knowledge and to be motivated by honor and duty. Pike also presents the idea that there is a “religion of life and of society ... and of truth and right action in the world” (p. 212). He gives a definition of religion much broader than is usually assigned: the development of the nature given us by God and so “the pursuits and occupations of this life, its activity, care, and ingenuity ... tend

to promote [God's] great design in making the world" (p. 211). Pike's use of the word "religion" in the following quotes is in this context and should not be confused with the use of the word now more generally recognized. Pike believed that to seek knowledge when motivated by honor and duty is the practice of religion. There is also religion in toil, in professional work, in society, in Masonry, in the family and in nature. God is the great Creator of man and the world. He created man's nature. If everything that a man does is done rightfully and faithfully, he will be a good man and will naturally help to work out his own salvation. Should a man fail to act religiously in his life, the great law of retribution will act to answer for his future.

This lecture also teaches the progressive nature of man's awareness of God and His attributes. Originally feared, now He is to be seen as a God of love. Originally seen as a physical entity, now He is transcendent:

*... the conceptions of God formed by individuals varied according to their intellectual and spiritual capacities; poor and imperfect, and investing God with the commonest and coarsest [sic] attributes of humanity, among the ignorant and coarse; pure and lofty among the virtuous and richly gifted. These conceptions gradually improved and became purified and ennobled, as the nation advanced in civilization—being lowest in the historical books, amended in the prophetic writings, and reaching their highest elevation among the poets* (p. 206).

### **To Practice Honor and Duty is a Religion:**

*...there is a religion of toil. It is not all drudgery,... It has a meaning and an intent. A living heart pours life-blood into the toiling arm; and warm affections inspire and mingle with man's labors. They are the home affections. Labor toils a-field... ; but home is its center; and thither it ever goes with its earnings, with the means of support and comfort for others; offerings sacred to the thought of every true man, as a sacrifice at a golden shrine* (p. 212).

*There is also a religion of society. In business, there is much more than sale, exchange, price, payment; for there is the sacred faith of man in man* (p. 213).

*When friends meet, and hands are warmly pressed, and the eye kindles and the countenance is suffused with gladness, there is a religion between their hearts; and each loves and worships the True and Good that is in the other* (p. 213).

*The same splendor of kindly liking, and affectionate regard, shines like the soft overarching sky, over all the world; over all places where men meet, and walk or toil together; .... There is not a worn stone upon the sidewalks, but has been the altar of such offerings of mutual kindness; ... (p. 213).*

*There is an element of good in all men's lawful pursuits .... The ground on which they tread is holy ground. There is a natural religion of life, answering, with however many a broken tone, to the religion of nature (p. 214).*

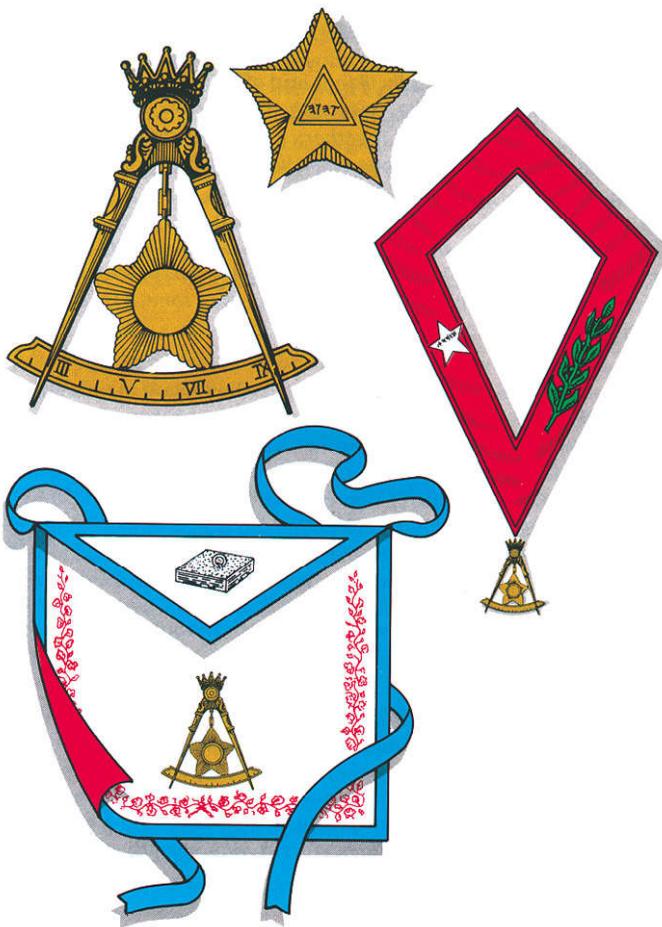
### **Retribution:**

*The great law of Retribution is, that all coming experience is to be affected by every present feeling; every future moment of being must answer for every present moment; one moment, sacrificed to vice, or lost to improvement, is forever sacrificed and lost; ... (p. 216).*

*That which we are doing, good or evil, grave or gay, that which we do today and shall do tomorrow; each thought, each feeling, each action, each event; every passing hour, every breathing moment; all are contributing to form the character, according to which we are to be judged. ... every idle word and idle hour will give answer in the judgment (p. 216).*

*God has formed thy nature, thus to answer to the future. His law can never be abrogated, nor His justice eluded; and forever and ever it will be true, that "Whatsoever a man soweth, that also he shall reap" (p. 217).*

## The 14th Degree – Perfect Elu



The apron is of white lambskin, lined with crimson and edged with blue. Around it, on the inside of the blue edging is a delicate embroidery in crimson representing a wreath of flowers. In the middle of the apron is painted or embroidered the jewel, and on the flap is a representation of a flat square stone to which is attached a ring, representing the entrance to the secret vault of the preceding degree. Of its three colors, white, like the snowy purity of the ermine, represents justice; blue, the color of the perfectly symmetrical and changeless arch of the sky, represents right; and crimson, the color of fire which tries and purifies all things, represents truth.

The cordon is a collar of crimson velvet, worn over the neck and coming to a point on the breast. On the left side is embroidered, in green, a branch of acacia, symbolizing immortality. On the right is embroidered, in silver, a five-pointed star, with a Phoenician word meaning “perfection” in the center. The five-pointed star, as a type of all stars, is representative of Masonic light. The five points also stand for the five

points of fellowship and remind us of the other interpretations of this number given in the lecture of the 2nd Degree of the Symbolic Lodge.

The jewel is a pair of compasses, opened upon a quarter of a circle, and surmounted by a pointed crown. Within the compasses is a medal, representing on one side the sun, and on the other a five-pointed star, in the center of which is a delta, and on that the name of Deity in Phoenician characters. This jewel is gold and worn suspended from the collar. On the segment of the circle are enameled, at proper distances from each other, the numerals III...V...VII...IX. The compasses remind us that science, united to honor and virtue, made the architect of the Temple the companion of kings; and that the men of intellect and learning, the great kings of thought, are in this age the rulers of the world. The sun as the source of light to our system was once worshiped as a god. The star as a type of the myriad suns that light other countless systems of worlds is an emblem of that Masonic Light in search of which every Mason travels—the correct knowledge of the Deity, and of His laws that control the universe.

The brethren of this degree also wear white gloves, symbolic of purity.

## DUTIES

*Assist, encourage and defend the brethren.*

*Protect the oppressed and relieve want and distress. Enlighten the people.*

*Serve the common good and be fruitful of all good works.*

## LESSONS

*Perfect Elus are both bound and free: bound by their obligation and free from prejudice, intolerance and envy.*

*Masons meet on the level because in their lives authority and liberty are in equilibrium.*

## FOR REFLECTION

*If perfection is not attainable, for what does the Mason strive?*

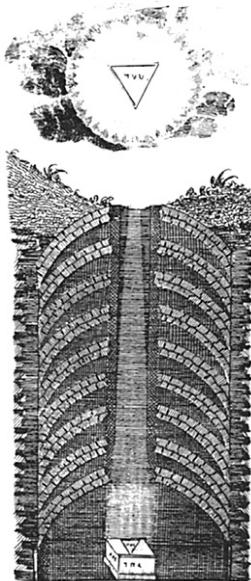
## IMPORTANT SYMBOLS

*Baptism, horizontal passageway to the vault, the cube, Seal of Solomon, columns, triangular pedestal, Great Candelabrum with 7 lights.*

This degree is styled the Degree of Perfection because it represents the perfection or completion of the degrees of the Scottish Rite Symbolic Lodge. Mackey identifies it as

having a history of France, tying it to certain groups who desired the restoration of the Stuart dynasty to the throne of England. The degree has been rewritten to remove the blatant political motives, replacing those lessons with ones of a frankly more religious and philosophical character.

This degree and the 13th are very closely related. The legend associated with the cubical stone bearing the Ineffable Name of Deity discovered and taken to King Solomon in the 13th Degree is continued here. Solomon decides to place the cubical stone in a special underground vault used by himself, King Hiram of Tyre and the Master Hiram for private conferences. The contrast between the crypt of Enoch and that of Solomon form an important part of the allegory of this and the 13th Degree.



**Enoch's Crypt**  
From Jeremy Cross

These crypts, one built by Enoch and the other by Solomon, have two important symbolic interpretations. The first is that the crypts are “inward” symbols; that is, being hidden under the earth they direct us to focus our reflections upon the inward qualities of man, a reminder of the Symbolic Lodge instruction that it is the internal, and not the external, qualifications that recommend a man to be made a Mason. The second is that these crypts were built in a very different fashion and must be seen as distinct, yet united, symbols: distinct because each has its own meaning and united because together they form an entirely different symbol with its own interpretation. The crypt of Enoch was built vertically. The vertical direction is symbolic of the spiritual dimension of the universe. Enoch receives a prophetic vision directing him to build his crypt and deposit

the sacred treasure therein. Following the completion of this spiritual task Enoch does not suffer death but is taken directly to heaven (Genesis 5:24). The crypt of Enoch is discovered and the treasure is removed and taken to Solomon who now deposits it in the innermost chamber of his crypt, constructed horizontally between his most retired apartment and the Sanctum Sanctorum of the Temple. The horizontal direction signifies earthly things. Solomon was not a spiritual leader; his wisdom was the wisdom of the earth – he was a wise and just ruler of men, but less so of himself. He began to worship strange gods and led a majority of his people into idolatry with him. Thus were the Hebrew people punished by their conquest and captivity in Babylonia— a story which will occupy our attention during the next two degrees.



**Solomon's Crypt**  
**From Jeremy Cross**

Uniting the vertical with the horizontal creates the symbol of the cross. All the world's messiahs have sought to unify the spiritual and earthly qualities of man, providing a model of perfection. This is the perfection taught in Masonry: living this life to the fullest while preparing for the next. In the 18th Degree this lesson will itself be brought to completion.

## CEREMONY

The Lodge here represents the innermost chamber of the secret vault or crypt of King Solomon's Temple in which the True Word, lost in the legend of the Master's degree, is revealed and allowed to be pronounced. The vault is approached by a horizontal passageway with nine arches. The arch figures prominently in this degree. It is a symbol used in many of the advanced rites of Masonry. Its importance is presumed to derive

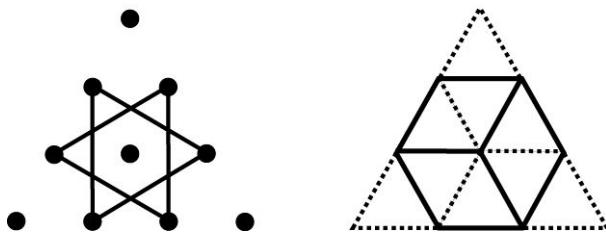
from a custom of operative Masons; they marked each stone of a building which served to identify the workman who had placed and adjusted the stone. When an arch contains a keystone, it is placed in the center of the arch and holds the other stones in their places, assuring stability to the arch. The most prominent mark of the operative Masons on the stones of the arch appeared on the keystone. This mark was made by the superintendent of the building. The ancient Hebrews did not, in fact, use the keystone; it being of Roman origin. It is therefore to be understood as symbolic only, signifying stability and permanence.

While the passageway with nine arches is guarded by three sentinels and dimly lit, the Lodge is brilliant and resplendent with light. The colors gold and white predominate in the set and reflect the light from the numerous sources within the room: the lighted pedestal upon which is the cube of agate bearing the Ineffable Name, the three lights in the South forming an equilateral triangle, the five in the West making a square with one light in the center, the seven also in the West forming a square enclosing a triangle. In the East nine lights form a triple triangle, and the Great Candelabrum on the Altar of Obligation contains seven lights, as in the 4th Degree, but arranged differently.

The Altar of Obligation is covered with a white cloth fringed in gold; embroidered upon it in gold, on the east side, are the Phoenician characters for the Hebrew word meaning “perfection.” The Table of Incense is of white wood embellished with gold. The Table of the Bread of the Presence is of white wood trimmed in gold.

The hangings are crimson with white columns painted on them at intervals. The lecture for this degree, provides us with the information to understand the symbolic meaning of the columns, “Whatever the number of the pillars [in ancient temples], they were mystical everywhere” (p. 235). The meaning, of course, varied with the temple and the religious beliefs of those who erected it. The columns may have been astrological or could have recorded the advent of seasons or may have represented the number of days or months in a year. In all cases, however, it is significant that they were there as a testament to the sacred character of the edifice. Thus we may see their presence in the Scottish Rite degrees as a reminder of the sacred character of the teachings of Masonry. They also remind us of the presence of the Deity in places other than temples such as the secret vault which is represented by the Lodge.

An important symbol here is the Seal of Solomon, formed by two interlaced triangles, one white and the other black. It was first seen in the 12th Degree. This six pointed star can be found hidden within the Pythagorean Tetractys. Among the Greeks the hexad (or number 6) was considered a symbol of marriage and the figure drawn from the six dots which circle the central dot of the Tetractys thus form an apt symbol of this number as it creates six smaller equilateral triangles, the children of the union of the two large triangles. There are deeper and more significant meanings which are to be revealed in later degrees.



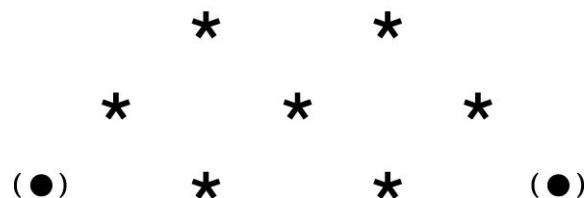
The cube, a profound symbol of many diverse meanings, is first found in the 13th Degree as a symbol of the Scottish Rite. Of course, it is seen in the 1st Degree of the Symbolic Lodge where, as is appropriate, it is given a simple interpretation. There the cube is called the perfect ashlar and stands as a symbol of the union between operative and speculative Masonry. As one of the five so-called Platonic solids (which some have attributed to Pythagoras), the cube's adoption as a mystical symbol was inevitable. It is six-sided and formed of perfect squares; at most only three sides are visible from any perspective and, like the Seal of Solomon, it nestles within the Tetractys as an optical illusion. These qualities combined to give the numerologically inclined ancients much opportunity for reflection and speculation. The lighted pedestal is triangular so that the light emanating therefrom may be seen as representing light from the Deity. It should only be necessary to remind that the name of Deity as the source of light both figuratively and literally lights the lodge. Pike tells us:

*Let every Grand Elect, Perfect, and Sublime Mason cherish this faith. It is a duty. It is the brilliant and never-dying light that shines within and through the symbolic pedestal of alabaster, on which reposes the perfect cube of agate, symbol of duty, inscribed with the divine name of God (p. 231).*

The word reveal means to “re-veal,” that is, to give one explanation and yet continue to maintain the mystery of the symbol by not explaining it in a full and complete manner.

Just how this is accomplished may be illustrated by an examination of the lights of the Great Candelabrum, both their number and arrangement. Below is a diagram showing how the lights are to be arranged, illustrating, Pike says, the seven planets known to the ancients: the sun (in the center), moon, Mercury, Venus, Mars, Jupiter and Saturn. That this is not the only meaning of the lights may readily be seen, by the fact that there are no particular assignments of lights with planets. The assignment of the sun as the central light is the revealing of the symbolism as we are led to see the other six lights arranged around the central one as the planets are around the sun. This concept the ancients did not even possess. The "lights" in parentheses are not in the arrangement and are added here to show the essential form of the Pythagorean Tetractys guiding the placement of the lights in the Lodge which emphasize that portion of the Pythagorean Tetractys that creates the optical illusion of a perfect cube within its bounds; appropriately the cube is a principle symbol in this degree.

(●)



The candidate again represents Yehu—Aber, as in the 8th Degree, and is symbolically aspiring to the qualities of fortitude and heroism by the practice of charity, benevolence, virtue, self-improvement and the correction of the faults of his brethren. He enters into the dimly lit and guarded passageway clothed as a Master Architect. Upon his reception into the brilliant splendor of the lodge room, he must provide assurances to the brethren of his worthiness to receive the Degree of Perfection and thereby learn the pronunciation of the Sacred Word, binding himself more firmly to the Masonic brotherhood.

Several degrees in the various Rites of Masonry require the candidates to spend a little time in quiet and solitude that they may reflect upon their character and the seriousness of the obligations they are about to take. In this degree searching questions are posed to the candidate. He is sent to the Chamber of Reflection while the brethren consider his fitness to be received into the Order. Darkness is not a new condition to the Mason who has advanced to this degree. Mackey relates, "In the Ancient Mysteries, the

aspirant was always shrouded in darkness as a preparatory step to the reception of the full light of knowledge" (Vol. 1, p. 262). The period of darkness varied with the particular mysteries; among the Druids it was reputed to be nine days and nights, in the Grecian Mysteries twenty-seven days and among the Persians fifty days. The periods of darkness in Masonry are shortened considerably and symbolize a state of preparation, of non-existence before birth and of ignorance before the reception of knowledge.

Few religious ceremonies have both the universality and antiquity of ritual purification by water. Whether called "lustration," as Mackey suggests, or the more common "baptism," this custom forms an essential part of several degrees in both the Scottish and York Rites. It is not, as is often supposed, to be considered a borrowing of the Christian practice of baptism but rather should be understood as the continuation of a ceremony far older than John the Baptist. As Pike has noted, it was practiced in ancient times by Hindus, Chaldeans, Egyptians, Etruscans and at the greater mystery ceremonies of Greece. Some have seen the flood described in the Bible as a baptism of the entire earth. In addition, there are many literal and metaphorical passages in the Old Testament alluding to this practice in various forms. Certainly it could not be said that John was practicing Christian baptism as that faith did not even exist when he was practicing his craft at the Jordan River.

Having been purified symbolically by baptism and having fulfilled the necessary conditions and requirements, the candidate is initiated a Grand Elect, Perfect and Sublime Mason. In an act reminiscent of the ancient Hebrew, Indian and Persian sacrifice of bread and wine, the brethren partake of the bread and wine from the Table of the Bread of the Presence. The Bread itself, according to Mackey, is a symbol of "the eternal life by which we are brought into the presence of God and know Him" (Vol. 2, p. 934); the wine represents "the inward refreshment of a good conscience ... [and] should remind us of the eternal refreshments which the good are to receive in the future life for the faithful performance of duty in the present" (Vol. 2, p. 1110). The ceremonial sharing of bread and wine are a symbol of the perfection of the candidate, of his bond with the Masonic fraternity and of the secrecy demanded from the Perfect Elu.

Along with the apron, cordon and jewel, the candidate also becomes eligible to receive the 14th Degree ring. Pike attributes the origin of this gift to a similar votive given to the candidate passing through the Gothic Mysteries where it represented divine

protection (pp. 430–431). The motto inscribed in Latin within its boundaries translates to: “Virtue has united, and death shall not separate” (*virtus junxit mors non separabit*). The ring symbolizes the immutable and eternal nature of Masonic virtues and the brotherhood they inspire. It is equally worthwhile to reflect on the ring as denoting power (or authority) and affection. When Pharaoh made Joseph ruler over all Egypt he presented him with his ring, probably a sort of signet, representing his authority which was being transferred to, or at least shared with, Joseph (see Genesis 41:42). The ring as a symbol of the marriage vow leads one to reflect on the covenant of the Mason and the Fraternity. Small wonder that as a candidate you were encouraged to wear it and to bequeath it to your closest relative or friend, who should keep and treasure, but not wear, it.

## LECTURE

The lecture in *Morals and Dogma* and the instruction in the ceremony have two major purposes: one, to encourage reflection on the nature of Deity and man’s relationship with Him; and two, to review the duties taught in all the Ineffable Degrees.

### **The Nature of Deity and Man’s Relationship to Him:**

1. The Mason does not pretend to dogmatic certainty, nor vainly imagine such certainty attainable.
2. As to our feelings toward God and our conduct toward man, Masonry teaches little about which men can differ, and little from which they can dissent.
3. Man’s views in regard to God will contain only so much positive truth as the human mind is capable of receiving.
4. Every man’s conception of God must vary with his mental cultivation and mental powers.
5. God is the great source of all life and matter.
6. The Mason regards God as a Moral Governor, as well as an Original Creator.
7. The Mason believes that God has arranged this glorious but perplexing world with a purpose and on a plan.
8. God created and governs this world by fixed, unwavering and inexorable laws.

9. God takes a watchful and presiding interest in the affairs of the world and influences the thoughts and actions of men.
10. God is our Father in Heaven, in whose constant presence we live and act.
11. Every man sent into this world possesses some portion of God's Truth which he must proclaim.
12. The Perfect Elu should ever labor to elevate and purify his motives.
13. The Perfect Elu should not be indifferent to the fate of his own soul.

### **Duties:**

In the 14th Degree the candidate recites the duties taught him in the previous Degrees:

- **4th:** *Practice silence, obedience, fidelity*
- **5th:** *Cultivate honesty, sincerity, good faith*
- **6th:** *Be zealous, faithful, disinterested & benevolent; act the peacemaker*
- **7th:** *Decide justly, impartially; do justice to all men*
- **8th:** *Inculcate benevolence and charity; brotherly sympathy for those in one's employ*
- **9th:** *Destroy ignorance*
- **10th:** *Contend against tyranny and fanaticism*
- **11th:** *Be earnest, true, reliable; be the advocate and champion of the rights of the people*
- **12th:** *Seek truth and right*
- **13th:** *Be guided and directed by honor and duty*
- **14th:** *Be devoted to virtue and the cause of humanity*

### **4th Degree:**

*Perhaps few of those who have ever labored, in the patience of secrecy and silence, to bring about some political or social change, which they felt convinced would ultimately prove of vast service to humanity, lived to see the change effected, or the anticipated good flow from it (p. 230).*

### **5th Degree:**

*[A good Mason is one who] can look upon death, and see its face with the same countenance with which he hears its story; ... (p. 219).*

### **6th Degree:**

*[A good Mason is one who] can equally despise riches when he hath them and when he hath them not; ... that can look upon another man's lands with equanimity and pleasure, as if they were his own; ... (pp. 219–220).*

*[Masonry] is philanthropic; for it recognizes the great truth that all men are of the same origin, have common interests, and should co-operate together to the same end (p. 221).*

*The hope of success, and not the hope of reward, should be our stimulating and sustaining power. Our object, and not ourselves, should be our inspiring thought (p. 229).*

### **7th Degree:**

*The true Mason, sincerely holding that a Supreme God created and governs this world, believes also that He governs it by laws, which though wise, just and beneficent, are yet steady, unwavering, inexorable (p. 228).*

### **8th Degree:**

*The true Mason ... believes that his agonies and sorrows are ordained for his chastening, his strengthening, his elaboration and development... (p. 228).*

*He who industriously sows and reaps is a good laborer, and worthy of his hire. But he who sows that which shall be reaped by others, by those who will know not of and care not for the sower, is a laborer of a nobler order, and, worthy of a more excellent reward (p. 231).*

### **9th & 10th Degrees:**

*[Masonry] is the Hercules, the Osiris, the Apollo, the Mithras, and the Ormuzd, at everlasting and deadly feud with the demons of ignorance, brutality, baseness, falsehood, slavishness of soul, intolerance, superstition, tyranny, meanness, the insolence of wealth, and bigotry (p. 221).*

### **9th & 12th Degrees:**

*Essentially philanthropic, philosophical, and progressive, [Masonry] has for the basis of its dogma a firm belief in the existence of God and his providence, and of the immortality of the soul; for its object, the dissemination of moral, political, philosophical and religious truth, and the practice of all virtues (p. 220).*

**11th Degree:**

*Life is real, and is earnest, and it is full of duties to be performed. It is the beginning of our immortality. Those only who feel a deep interest and affection for this world will work resolutely for its amelioration... (p. 231).*

**12th Degree:**

*... to do that which it is right to do, not because it will insure you success, or bring with it a reward, or gain the applause of men, or be the “best policy,” more prudent or more advisable; but because it is right, and therefore ought to be done... (p. 219).*

**13th Degree:**

*To make honor and duty the steady beacon-lights that shall guide your life-vessel over the stormy seas of time... (p. 219).*

**14th Degree:**

*And such a Mason may reckon his life to be the life of a man, and compute his months, not by the course of the sun, but by the zodiac and circle of his virtues (p. 220).*

*Perfect truth is not attainable anywhere. We style this Degree that of Perfection; and yet what it teaches is imperfect and defective. Yet we are not to relax in the pursuit of truth, nor contentedly acquiesce in error, it is our duty always to press forward in the search; for though absolute truth is unattainable, yet the amount of error in our views is capable of progressive and perpetual diminution; and thus Masonry is a continual struggle toward the light (p. 223).*

*[The Mason] endeavors rightly to adjust the respective claims of Heaven and earth upon his time and thought, ... (p. 232).*

*Believe as you may, my brother; if the Universe is not, to you, without a God, and if man is not like the beast that perishes, but hath an immortal soul, we welcome you*

*among us, to wear, as we wear, with humility, and conscious of your demerits and shortcomings, the title of Grand Elect, Perfect, and Sublime Mason* (p. 233).

# **CHAPTER OF ROSE CROIX**

# **Introduction to the Chapter Degrees**

Though only four, the degrees of the Rose Croix Chapter contain teachings that are very complex. The degrees are at once religious, historical, moral and philosophical. They are, in both ritual and lectures, a vivid demonstration of the breadth of learning of their author. Believing that which is easily learned is little appreciated, Pike imbues these degrees with both startling imagery and sublime morality. He demands a willingness to learn the Pythagorean Tetractys and the Hebrew mysticism called the Kabbalah, both sources of many Masonic symbols; Hebrew history; Christian doctrine, compared and contrasted with other revelatory religions of the ancient world; and the innermost meanings of the most mystical, and controversial, of all the Books of the Bible, the Apocalypse, or Book of Revelation. No apology need be made for all this complexity; not all that is worth learning is self-evident.

## **Historical Background**

These degrees cover that time period from the destruction of King Solomon's Temple in 588 B.C. through the writing of the Book of Revelation in approximately 100 A.D. The first two are concerned with the trials of the Hebrew captives in Babylon and their efforts to return to Jerusalem and rebuild the city and Temple. In the fullness of time there is born among the Hebrew people a type of the Perfect Elu, called Zerubbabel, who pleads with Cyrus, king of Persia, that the Jews be allowed to return to Jerusalem and there rebuild the city and House of the Lord. God's punishment of the Israelites for their apostasy having been completed, their fortitude is tested as Cyrus grants their request and then retracts his permission. It is left to a successor Darius to free the Israelites of their bondage in Babylon that they might return to Jerusalem and fulfill their destiny. Zerubbabel builds the Second Temple in 535 B.C. Though larger, it was less magnificent than the original. This Temple also suffered greatly in its history, being besieged by Lysias, entered by Pompey, robbed by Crasus, ravaged by Sosius, and remodeled to a greater splendor by Herod about 20 B.C. In 70 A.D. this third Temple, too, was destroyed by fire during the siege of Titus. So closes the era of Jewish Temple building. These events well portray the reason for the Jewish perception that their existence has always been a cycle of closeness to and distance from their God. The two

primary sources for the ritual are the Bible itself and the works of the Jewish and Roman historian Josephus.

## **The Kabbalah**

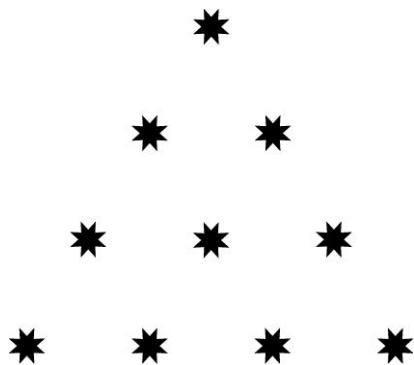
The cycle of closeness to and distance from God experienced by the Hebrews found expression in the deeply symbolic mysticism that arose in Medieval Judaism. Of whatever origins, the founders of this system sought to create a purely symbolic, and primarily numerological, expression of the relationship of Deity to man. Even a name was given to distinguish the Kabbalistic concept of God from that of conventional Judaism: *Ainsoph*, the inexpressible, incomprehensible, ineffable divine Source of all things.

An essential element in the formulation of this mystical theory was to effect an adequate means for the description of God within the limited framework of human language. This was accomplished by transcending the language through numerological symbolism. You will regularly hear references made to the numerology of the Kabbalah in the rituals of the degrees of the Scottish Rite. The most important point to remember is that the Hebrew letters were given number equivalents and so every word was itself a number: the sum of the numerical values of its individual letters.

As well, concise yet complex diagrams were created to explain the nature of Deity. Chief among these was called the Tree of Life. This was a diagram, variously designed, to illustrate the ten emanations from, or manifestations of, Deity, called Sephiroth. A diagram of this Tree of Life may be found in *Morals and Dogma* on p. 770.

## **The Concept of a Messiah**

The purpose of teaching the concept of a Messiah in Freemasonry is to point out its near universality in the well-developed religions of the ancient world. We see references to Dionysius of the Greeks, Sosiosch of the Persians, Krishna of the Hindus, Osiris of the Egyptians, Jesus of the Christians. The purpose of these varying cultures' messiahs was to find in human form a source of intercession with Deity; in particular one who, as a human, had been tempted and suffered the daily pangs of life and so could be expected to possess a particular sympathy and understanding; in a word, the messiahs expressed hope.



### **The Pythagorean Tetractys**

Pike intended that candidates have a thorough understanding of the Tetractys of Pythagoras before they receive the instruction of the Council (19–30) and Consistory (31–32) degrees. For this reason a lecture on this important symbol may be found as the end of the Rose Croix Ritual. Pike recommends that candidates receive this lecture as soon as possible after the conferral of the 18th Degree. This practice has probably been entirely abandoned and now candidates enter the Council of Kadosh utterly ignorant of the Tetractys, unless they learn of it elsewhere.

The figure is of ten dots (or 36 in the case of the Greater Tetractys) arranged as an equilateral triangle of four rows. Within its confines are to be found: the Triple-delta, the Seal of Solomon (commonly called the Star of David), the Cube, the Hexagon; as well, one may find three crosses, the center one higher than the other two, three overlapping, equilateral triangles and nine small equilateral triangles. The Kabbalists saw within it a visible reminder of the ten Sephiroth of their teachings and they drew it, not with dots, but with the Hebrew letter Yod, the first letter of the Ineffable Name of Deity, called the Tetragrammaton (Yahweh) and the letter to be found within the triangle on the 14th Degree ring.

### **The Saints John**

Mackey says, “In the sixteenth century Saint John the Baptist seems to have been considered the peculiar patron of Freemasonry; but subsequently this honor was divided between the two Saints John, the Baptist and the Evangelist” (Vol. 2, p. 901). He goes on to illustrate the origin of the association of the Saints John with the parallel lines supporting the point within a circle, a device of all well furnished lodges. John the Baptist, as the forerunner of Jesus, may be said to have laid the foundations of Christianity by both his act of baptizing Him and prophesying His coming; John the

Evangelist may be said to have completed the edifice by his reputed authorship of the Book which ends the New Testament. Thus we see the apostle Paul redirecting the Temple symbolism of traditional Judaism from the mundane to the spiritual: “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (2 Corinthians 5:1).

The 15th and 16th Degrees of the Chapter illustrate the renewal of virtue which brought the Hebrews back to Jerusalem to rebuild the city and House of the Lord. They anticipate the coming of the Messiah in the 17th Degree which expounds the messianic doctrine of love. The importance of this doctrine is taught in the 18th Degree.

### **The Book of Revelation**

The Book of Revelation, or the Apocalypse, is introduced in the 17th Degree. The intent is to make the candidate familiar with what is contained therein. In subsequent lectures in *Morals and Dogma* the purpose of insuring this familiarity is made clear: besides the conventional Christian interpretations, Pike believed this Book was both a demonstration of Persian influences on Christianity and an example of the Kabbalistic teachings found in the New Testament. The following extracts from several lectures make this point:

*How completely the Temple of Solomon was symbolic, is manifest, not only from the continual reproductions in it of the sacred numbers and of astrological symbols in the historical descriptions of it; but also, and yet more, from the details of the imaginary reconstructed edifice, seen by Ezekiel in his vision. The Apocalypse completes the demonstration, and shows the Kabbalistic meanings of the whole* (p. 235).

*The Apocalypse or Revelation, by whomever written, belongs to the Orient and to extreme antiquity. It reproduces what is far older than itself. ... It is a particular application of the ancient [Persian] myth of Ormuzd and his Genii against Ahriman and his Devs; and it celebrates the final triumph of Truth against the combined powers of men and demons. The ideas and imagery are borrowed from every quarter; and allusions are found in it to the doctrines of all ages. We are continually reminded of the Zend-Avesta, the Jewish Codes, Philo, and the Gnosis. ... The Christ of the Apocalypse, First-born of Creation and of the Resurrection, is invested with the characteristics of the Ormuzd and Sosiosch of the Zend-Avesta, the Ainsoph of the Kabbalah and the Carpistes of the Gnostics. The idea that the true Initiates and*

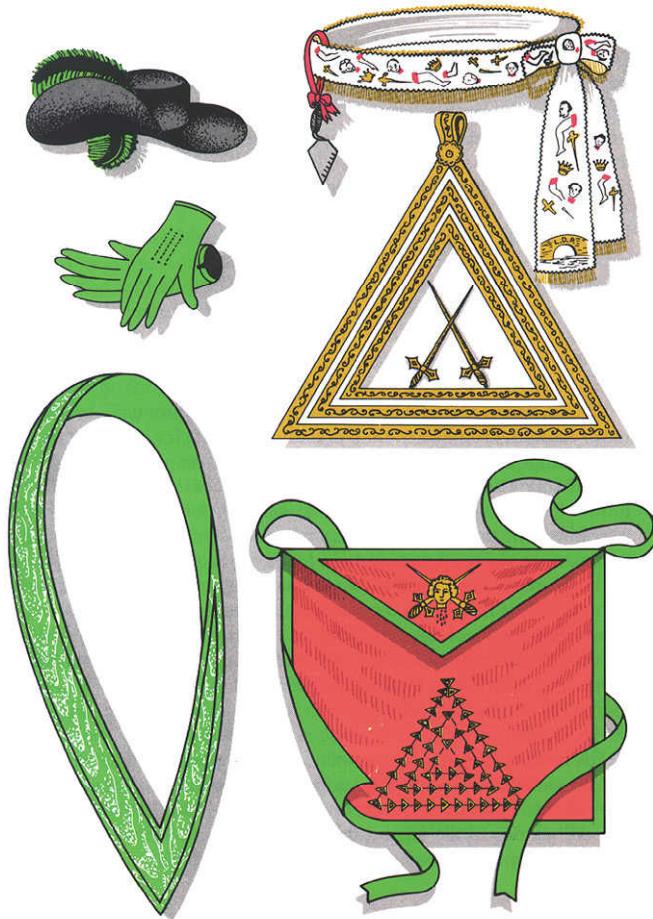
*Faithful become Kings and Priests, is at once Persian, Jewish, Christian, and Gnostic* (pp. 272–273).

There is no attempt in the above passage to denigrate any aspect of the Christian faith and its perception of the meaning of the highly symbolic teachings of this Book. The point is simply that these parallels exist and that their presence in the ritual and ceremony of the Scottish Rite can hardly be called a borrowing, or corruption, of Christian doctrine.



Unknown artist—used in early Luther Bible

## The 15th Degree – Knight of the East, of the Sword or of the Eagle



“And behold, a throne was set in heaven, and one sat on the throne .... and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty elders sitting.” Revelation 4:2–4

The cordon of a Knight of the East is a broad, green watered ribbon, worn as a baldric, from left to right, without a jewel.

Also among the clothing of this degree is a broad sash of white watered silk edged on the upper side and fringed with gold on the lower. It is worn around the waist with the ends hanging down on the left side. It is embroidered with mutilated human body parts and on one end a gold arched bridge with the letters L.D.P. over the arch. Suspended from the right side is a small silver trowel.

The apron is crimson velvet. On the flap is an embroidered gold bleeding head over crossed swords. In the center are three nested gold triangles formed from chains with triangular links. These represent the chains on the human intellect: tyranny, superstition

and privilege. The velvet signifies that the honors of Masonry are more precious than the gift of kings.

The jewel is three nested triangles of gold. In the center are two crossed swords, points upward, the hilts resting on the base of the inner triangle. The nested triangles symbolize liberty, equality and fraternity; and also law, order and subordination. The crossed swords, truth and justice.

There are additional decorations peculiar to this degree: green kid gloves and a black broad-brimmed hat with a green plume. Green, the dominant symbolic color, represents here the immortality of the human soul and even of Masonry itself. As you may recall in the Master Mason Degree of the Symbolic Lodge, Fellowcrafts present themselves before King Solomon clad in white gloves. White gloves are also worn in the 14th Degree of the Scottish Rite. In both instances, they are a symbol of innocence, cleanliness of mind, heart and soul.

## DUTY

*Rebuild the Masonic temple of liberty, equality and fraternity in the souls of men and of nations.*

## LESSONS

*Fidelity to trust, honor and duty.*

*Perseverance and constancy under difficulties and discouragements.*

## FOR REFLECTION

*Is equality the basis of all freedom?*

## IMPORTANT SYMBOLS

*Bridge with letters L.D.P., the colors green, white and red, the trowel, and the sword.*

We have now reached the portal of a new allegory with an even more elaborate symbolism than previous degrees, for here we begin the Masonic allegory of the Second Temple. The people of Israel, having followed Solomon into the worship of lesser gods, find themselves abandoned by the Lord. Taken as captives and slaves into Babylon, they serve a period of retribution longer even than their wanderings in the wilderness following their flight from Egypt under Moses which lasted 40 years. The Babylonian captivity lasted 70 years. This number is represented in the age of a Knight of the East— ten weeks of days, or 70 days. There comes into the small group of the

people of Israel a type of the Perfect Elu, Zerubbabel, a Prince of Israel, who beseeches the Babylonian monarch, Cyrus, to free his people and allow them to rebuild the city and the House of the Lord.

The alternate names of this degree—Knight of the Sword and Knight of the Eagle—attest to its long and varied history and inclusion in the many Rites of Freemasonry. The title, Knight of the Sword, alludes to the legend that the Freemasons, in building the Second Temple, worked with the trowel in one hand and the sword in the other (Nehemiah 4:17–18). The other name, Knight of the Eagle, is based on the symbolic meaning of the eagle in this degree—liberty.

## CEREMONY

The set for enacting this degree is elaborate. There are three apartments and a passage between the first two with a bridge. The first apartment is called the Hall of the West and represents the encampment of the Hebrews in tents and huts amid the ruins of Jerusalem. The hangings of crimson, blue, purple and white are discussed in detail in the next degree. The altar is concealed behind a painted scene of the city of Jerusalem in ruins. Above the altar is a transparency of a blazing five-pointed star with rays of red and green. Green is emblematic here of the immortality of Masonry and of the hope that someday Masonic truth will be universal. Red should remind us that the honors of Masonry are more precious than the gifts of kings and, like the crimson of the morning, heralds a new day of hope. There are 70 candles in this apartment, seven in ten groups, each seven forming a triangle and a square. These lights also represent the 70 years of captivity. One in each group is lighted as the ritual begins.

The second apartment, called the Hall of the East, represents the Council Chamber of Cyrus, King of Persia, at Babylon. It is brilliantly lit, hung with green from floor to ceiling and contains a magnificent throne adorned with gold. A transparency behind the throne depicts the dream of Cyrus which incited him to free the Hebrew captives in Babylon and to contribute to rebuilding the Temple in Jerusalem. The scene on the transparency contains a roaring lion ready to spring, a blazing star (also called a brilliant glory), an eagle with a ribbon in his mouth bearing the words, “Restore Liberty to the Captives,” and two human figures, prostrate, eating grass who represent previous kings of Babylon.

The bridge between the two apartments contains the letters L.D.P. These letters have two meanings. The first and oldest from the French rituals describes the letters as standing for the phrase *Liberté de Passer* or “Liberty of Passage.” The second interpretation added by Pike is that the letters stand for the phrase *Liberté de Penser* or “Liberty of Thought.” Often the origin of a word is particularly interesting or enlightening. The word “liberty” in English can be traced back to the word *liber* in Latin meaning “bark,” on which books were originally written. Thus, *liber* also came to mean “book,” hence our word “library.” It is this original meaning, that helps us better understand the phrases “Tree of Knowledge” which may also be expressed “Book of Wisdom,” and “the Tree of Life” which is also expressed as “the Book of Life.” As related to this degree, liberty means liberty of thought, speech and action; and the freedom which knowledge confers. The word “passage” derives from the French *pass* which itself is derived from the Latin *passus* meaning “step.” The alternative interpretation of the letters L.D.P. is *Liberté de Penser*; *penser* derives from the Latin meaning “to weigh or consider.” Pike is suggesting the Knight of the East consider the important concept of liberty. Then combining the two meanings of L.D.P., we learn that with proper consideration the freedom which knowledge confers is attainable in steps or degrees.

The third apartment represents the treasure chamber of King Cyrus which contains the sacred treasures of the First Temple—the Ark of the Covenant, golden candlesticks, the altar and the gold and silver vessels.

The drama begins in the first apartment, the Hall of the West; the candidate is received as Zerubbabel and the Master of Ceremonies answers for him. Zerubbabel, dressed as a Perfect Elu, is required to give the covered word of the 14th Degree. He comes from Babylon to inspect the ruins of the Temple. He is welcomed by the Hebrew people who describe themselves as distressed, poor and discouraged. Zerubbabel explains that he will return to Babylon to ask King Cyrus to follow through with his promises to help rebuild the Temple. He is confident because Cyrus is an initiate of the Mysteries of Mithra and thus is a Son of the Light and has the True Word. The brothers pray to the Lord to stir up the spirit of King Cyrus, for they realize it is the Lord only who can prosper their work.

Zerubbabel travels to Babylon and appears before Cyrus. His hands and neck are bound with three chains of triangular links. Cyrus recognizes him as the person who saved his life in battle and as an Adept in the Mysteries. The King agrees to grant Zerubbabel's request if he will tell him the secrets of the Order. Zerubbabel, of course, tells the King he will not forsake his honor and integrity; he would rather the Temple remain in ruins and he were killed or kept in the chains of slavery than betray the secrets. Zerubbabel is taken to the Treasure Chamber and shown the lost treasures of the Temple, an even greater temptation. He prays for strength, a voice from God reassures him, and he does not yield to temptation, saying, "I keep the Holy Fire." Zerubbabel's name in Hebrew is Sasbatzer, translated by Pike as "Keeper of the Fire." Zerubbabel reminds Cyrus of his own oath to Mithra. Cyrus yields and grants Zerubbabel his liberty, freeing him of the chains and providing a purple robe—a symbol of royalty—and for Zerubbabel, of the reward of virtue.

Zerubbabel appreciates his freedom but presses his request that the Jews be allowed to return to Jerusalem and rebuild the city and the Temple. Cyrus relates a dream to those assembled around him which is interpreted by the character in the ceremony who represents the prophet Daniel, a hint to us of where this particular dream may be found; that is, in the Bible in the Book of Daniel, Chapter 4. The dream is interpreted as the fate which awaits Cyrus if he does not keep his promise to free the Hebrew captives, restore the holy vessels and aid in the rebuilding of the Temple—to be devoured by an angry lion. Cyrus rewards Zerubbabel's fidelity to honor by appointing him Governor of Judea. He also invests him with the collar of a Noble of Medea and Persia and gives him his signet ring as a symbol that Zerubbabel has Cyrus' authority to accomplish his mission.

Zerubbabel and the men charged to assure his safety in the journey west to Jerusalem encounter robbers at the bridge. During the ensuing conflict, Zerubbabel loses the collar given to him by Cyrus. Beneath the bridge is a representation of a river with bodies and human limbs and heads floating in it. The passage over the bridge should remind us of the long and arduous, but necessary, struggle for a people to pass from slavery to freedom, from degradation and ignorance to civilization and enlightenment, from spiritual bondage to spiritual liberty. It also should remind us that the life of virtue is not a life of ease but of constant struggle.

Upon his return to Jerusalem, Zerubbabel is saluted and honored by his brethren. Since the collar of Cyrus was lost, Zerubbabel creates this degree and instructs all that there are dignities in life to be valued much more than gifts from kings. The seventy candles are lit (emblems of the seventy years of captivity), the altar revealed and the candidate invested with the title Knight of the East, to emulate the character Zerubbabel.

As a Knight of the East, the candidate hears a lengthy oration on the symbolism and legend associated with the degree which contains a great deal of information on the history of the Hebrew people. The historical facts are elaborated to complete the allegory.

To the Mason, Zerubbabel is the type of leader who perseveres, encourages the disheartened, cheers the timid, incites the indolent, forces the apathetic and reluctant and has incorruptible fidelity to honor and duty.

The construction of the Second Temple is begun in this degree, but not finished. Its reconstruction symbolizes the restitution of the primitive truth to men. It also stands for national and well-regulated liberty and the state of peace and toleration that will make the earth a fit place to dwell.

## LECTURE

Although the lecture in *Morals and Dogma* is short, only four pages, it enlightens us further on the teachings presented in the ritual. It provides us with hints of the lessons of future degrees, as related particularly to the nature of Deity. To rebuild the Masonic Temple of liberty, equality and fraternity in the souls of men and nations is the duty of every Knight of the East and the great crusade of Masonry. To accomplish this goal, the true Mason must be possessed of fidelity, constancy and perseverance.

### **To Rebuild the Symbolic Temple with Fidelity:**

*The chief obstacles to [Masonry's] success are the apathy and faithlessness of her own selfish children, and the supine indifference of the world. In the roar and crush and hurry of life and business, and the tumult and uproar of politics, the quiet voice of Masonry is unheard and unheeded (p. 237).*

*It is the motionless and stationary that most frets and impedes the current of progress... : the Masons that doubt and hesitate and are discouraged; that disbelieve*

*in the capability of man to improve; that are not disposed to toil and labor for the interest and well-being of general humanity; that expect others to do all, even of that which they do not oppose or ridicule; while they sit, applauding and doing nothing,* ... (p. 238).

*...one of those laws, uttered by God's voice, and speaking through every nerve and fibre, every force and element, of the moral constitution He has given us, is that we must be upright and virtuous; that if tempted we must resist; that we must govern our unruly passions, and hold in hand our sensual appetites. And this is not the dictate of an arbitrary will, nor of some stern and impracticable law; but it is part of the great firm law of harmony that binds the Universe together: not the mere enactment of arbitrary will; but the dictate of Infinite Wisdom* (pp. 239–240).

### **To Rebuild the Symbolic Temple with Perseverance and Constancy:**

*Masonry is engaged in her crusade,—against ignorance, intolerance, fanaticism, superstition, uncharitableness, and error. She does not sail with the trade-winds, upon a smooth sea, with a steady free breeze, fair for a welcoming harbor; but meets and must overcome many opposing currents, baffling winds, and dead calms* (p. 237).

*...let us remember that the only question for us to ask, as true men and Masons, is, what does duty require; and not what will be the result of our reward if we do our duty. Work on, with the Sword in one hand, and the Trowel in the other!* (p. 239).

## The 16th Degree – Prince of Jerusalem



The apron is of crimson, lined and edged with the color saffron. On the flap is an equal balance, held by a hand of justice. In the middle of the apron is a representation of the Second Temple, on one side of which is a sword lying across a buckler, and on the other, a square and a triangle. On the left and right sides are the Phoenician letters equivalent to the Greek letters Alpha and Theta. The colors, crimson bordered with that of the dawn (saffron), are symbolic of faith in the justice and beneficence of God, and of the dawn of hope for the persecuted, proscribed and oppressed. The equal balance, held by the hand of justice, is a symbol of righteousness and impartiality in judgment and of that equilibrium which the Deity maintains throughout the universe. The square and triangle are the appropriate emblems of your Masonic character. Masons, in this and higher degrees, wear the apron in order that they may never forget that they attained their high rank and dignity by means of Masonic labor; and that, remembering their first

estate, they may be courteous and kind, as well as just, to the brethren of the lower degrees.

The cordon is a watered saffron-colored ribbon, four inches broad, bordered with gold. It is worn from the right shoulder to the left hip. On it are embroidered a balance, a hand of justice holding a sword, a poniard, five stars, and two small crowns. At the end hangs a small silver trowel. The cordon of this degree symbolizes, by its colors, the dawn and light. Many symbols are embroidered on the cordon. The balance is a symbol of judicial impartiality. The hand holding the sword of justice is an emblem of that stern severity which is sometimes necessary to repress crime. The poniard or dagger represents that with which Ehud slew the oppressor Eglon, King of Moab (See Judges 3:15–28). The five stars represent the first five Princes of Jerusalem. The two crowns, promised by the Prophet to Zerubbabel and Jeshua, are symbols of civil and religious authorities. The trowel is a symbol of the Mason-builders of the Temple.

The jewel is a medal of gold. On one side is engraved a hand, holding an equal balance, symbolizing the justice and mercy of God, held in equipoise by His single will and infinite wisdom. On the other is a double-edged, cross-hilted sword, with one star over the point and two on each side. The sword stands upright, hilt downward. On one side of the stars is the letter “D,” and on the other, the letter “Z,” the initials of Darius and Zerubbabel. Some versions have the Hebrew letters dalet (ד) and zayin (ז), which are initials of the same names.

## DUTIES

*To direct and aid those who labor to build the Symbolic Temple.*

*Judge equitably and fairly.*

*Provide aid of whatever kind to fellow Princes of Jerusalem.*

*Keep faith in the justice and beneficence of God.*

*Press forward with hope for the persecuted and oppressed.*

## LESSONS

*Build Temples of the Living God in our Hearts by following Masonic Truth—justice, equity, morality, wisdom, labor, fidelity, brotherhood—to achieve immortality.*

## FOR REFLECTION

*Will you leave a noble heritage to those who follow you in this world?*

## IMPORTANT SYMBOLS

*The color saffron, the Seal of Solomon, the colors white, blue, red and violet, five steps to the throne, the scales or balance.*

The drama enacted continues the legend of the building of the Second Temple and the walls of the city of Jerusalem. The exiles, who returned to Jerusalem under the protection of Cyrus (537 B.C.), were thwarted in their efforts to rebuild the Temple by the Samaritans and other adversaries, who accused them of intrigue and sedition against the Persian government. Cyrus, occupied with his eastern wars, did not give the Jews the necessary support to continue the work. His successor Cambyses (also known as Artaxerxes, following the references in the Book of Ezra in the Bible), had little sympathy with his struggling subjects. As a result, the restoration of the sanctuary was delayed for seventeen years (Ezra 4:24). The ascent of Darius to the Persian throne gave new hope to the leaders of the Jews. In 520 B.C. the prophets Haggai and Zechariah stirred up the people to renewed efforts. Under their inspiration Zerubbabel, the civil leader of the colony, set earnestly to work (Ezra 5:1–2). An inquiry to Darius by Tattenai, the satrap, or governor, of Syria (Ezra 5:3–17), resulted in the confirmation of the contention that the Jews' proceedings were not only lawful, but actually carried on under royal authority. Darius gave orders that search should be made. In the city of Ecbatana the edict of Cyrus was found containing all that the Jews had claimed (Ezra 6:1–5). Darius, therefore, made a new proclamation insisting that no obstacle should be put in the way of the people of Jerusalem, that the building of the Temple should be forwarded, that interference with the work should be a capital offense and that contributions should be made in money and goods from the king's local revenues for the expenses of the restoration (Ezra 6:6–12). Accordingly the satrap and his officers carried out the orders of Darius (Ezra 6:13, sq.) with all diligence. As a result, the Temple was finished and dedicated in 516 B. C., the sixth year of the reign of Darius (Barnes's Bible Encyclopedia, 1903, Vol. I, p. 247).

Such is the simple history of the events portrayed in this degree; but this outline hardly conveys the frustrations of the people during the dark days of their persecution or their joy at being able to finish such a noble work.

## CEREMONY

To those Scottish Rite Masons who are also York Rite Masons, the colored hangings in the first apartment of this degree—white, blue, red and violet—should be familiar. They are found in the writings of Josephus (*Antiquities* iii.7.7) who derived his description from the Bible where it is said that Solomon “made the veil of blue, purple and crimson and fine linen [white]...” (2 Chronicles 3:14). White symbolizes purity of life and rectitude of conduct. Blue conveys the meaning of universal friendship, benevolence and fidelity. Red signifies zeal and fervency and war. In this instance, purple assumes its ancient meaning of constancy in battle because the colors which comprise purple, blue and red, denote fidelity and war, respectively. Here the four color hangings divide the eastern portion of the apartment from the rest. Behind the hangings is a representation of the Holy of Holies.

The other hangings and the predominant color of the set are saffron, a deep, rich yellow orange, a symbol of the dawn. This apartment represents the Court of Zerubbabel. A passage between this and the second apartment with painted scenes of the countryside represents the country between Jerusalem and Babylon. The second apartment is the Council Chamber of the King of Persia. The predominant colors here are green, white and blue. A Blazing Sun is located over the King’s throne.

The candidate represents Kadmiel ben Zabud who offers to assist in the work. Arial explains the work moves painfully and slowly because of the constant interruptions by the Samaritan adversaries. The workmen have become weary and discouraged; they are compelled to labor with a sword in one hand and a trowel in the other. Another obstacle presents itself; the Syrians have formally questioned the authority of the Jews to rebuild the Temple by transmitting a letter to King Darius of Persia, the successor of Artaxerxes (called Cambyses by Herodotus) who ceased the work on the Temple.

Zerubbabel is chosen, by divine command relayed through Haggai the Prophet, to present the truth to King Darius in Babylon. The journey and admittance to the palace of Darius is met with numerous obstacles which are overcome by the group with the aid of their swords and their faith and trust in the Lord. The King orders the archives be searched for the decree issued by Cyrus which allowed and supported the building of the Temple. Kadmiel is remembered by the Princes as a man and an initiate who treated the people he had overpowered with mercy and generosity.

Upon their return to Jerusalem, Zerubbabel, Kadmiel and the others are received with great celebration, for the end of the great sorrow of Israel is approaching. Jerusalem was no longer the City of Peace (the literal meaning of “Jerusalem”) for the people argued, sold their children into bondage, borrowed money at high interest to buy food and no tribunal existed to judge equitably between men. Zerubbabel appoints judges to decide the controversies between men according to the timeless rules of equity and to the laws of God, with mercy and compassion.

The drama ends as the candidate is received a Prince of Jerusalem and obligated to the work of rebuilding the Holy House of the Temple and the walls of the City of Peace. The duties of a Prince of Jerusalem are: to judge equitably and fairly, to act the peacemaker between brothers, to provide aid of whatever kind to fellow Princes of Jerusalem, to keep faith in the justice and beneficence of God and to press forward with hope for the persecuted and oppressed.

The instruction on the history of the degree begins with events following those portrayed. It includes the completion of the Second Temple (340 B.C.), the conquest of Jerusalem by Ptolemy (320 B.C.), the Maccabees (166 B.C.), the Romans (63 B.C.), the destruction of the Temple by Titus (70 A.D.) and the rebellion of the Jewish people against Rome in 135 A.D. which resulted in their banishment from Judea, an event now known as the Diaspora, or “Dispersion.” A tradition explains that a few initiates survived and preserved the Ancient Mysteries and instruction for later ages. This long history provides hints of future degrees and clearly shows that the Temple of Solomon is but a symbol. The trials of the Hebrew people— the result of the destruction of the Temple of Liberty occurred because the people lost the True Word, not a word but a concept, and ceased to revere the true God. The characters and drama teach us that the Soldiers of Truth, armed with the sword of courage and the trowel of untiring labor, can propagate Scottish Rite Masonry as a universal philosophy, a moral and political creed, intent upon making good men better men and thus a good world a better world.

## LECTURE

A Prince of Jerusalem is no longer expected to rebuild the Temple at Jerusalem. In *Morals and Dogma*, Pike asserts “the whole world is God’s Temple, as is every upright heart.” The pursuit of Masonry is to build the Symbolic Temple all over the

world. The special tools of a Prince of Jerusalem are justice and equity; but we are not to forget those tools which we have learned in previous degrees. To follow the path of Masonic Truth is to understand that the action of life is the arena for spiritual and moral improvement because all of life and the world is spiritual and moral.

### **Justice and Equity:**

*The Princes of Jerusalem no longer sit as magistrates to judge between the people .... Justice and Equity are still their characteristics. To reconcile disputes and heal dissensions, to restore amity and peace, to soothe dislikes and soften prejudices, are their peculiar duties; and they know that the peacemakers are blessed* (p. 241).

### **Moral and Spiritual in the World:**

*Remember always that all Masonry is work, and that the trowel is an emblem of the Degrees in this Council. Labor, when rightly understood, is both noble and ennobling, and intended to develop man's moral and spiritual nature, and not to be deemed a disgrace or a misfortune* (p. 242).

*[Masonry] teaches its toiling children that the scene of their daily life is all spiritual, that the very implements of their toil, the fabrics they weave, the merchandise they barter, are designed for spiritual ends; that so believing, their daily lot may be to them a sphere for the noblest improvement* (p. 243).

## The 17th Degree – Knight of the East and West



The apron is of yellow silk, lined and edged with crimson; the colors are emblematic of the dawn. Its triangular shape is symbolic of the Deity in His first three emanations. In the center is a gold Tetractys formed of 10 Hebrew Yods. They represent the ten Sephiroth (or manifestations of Deity) on the Tree of Life in the Kabbalah.

The order is a broad, white watered ribbon, worn from the right to left. It is crossed by a black one of equal width, worn from left to right. The jewel is suspended from the latter. The two colors are symbolic of the two principles of good and evil as explained in the dualist doctrines of Zoroaster and Manes.

The jewel is a heptagonal (seven-sided) medal, half gold and half silver or mother of pearl. These two colors are emblems of the sun and moon, themselves symbols of the Egyptian deities Osiris and Isis, who represent the generative and productive powers of nature, illustrated in Masonic symbolism by the columns Jachin and Boaz as the active and passive forces manifested in nature (*Morals and Dogma*, p. 202). On one side are

engraved, at the angles, the same letters as are on the capitals of the columns in the ceremony and possessing the same meaning, that of the last seven of the Sephiroth of the Kabbalah. A star is over each. In the center, on the same side, is a lamb, lying on a book with seven seals, on which seals are, respectively, the same letters, though shown in this representation as the Roman equivalents. On the reverse side are two crossed swords, points upward; their hilts rest on an even balance. In the corners are the initials in Greek of the names of the Seven Churches (Revelation 2 and 3).

## DUTIES

*To work, to reflect and to pray. To hope, to trust and to believe. To teach the truths that are hidden in allegories and concealed by the symbols of Freemasonry.*

## LESSON

*An army of martyrs have offered up their lives to prove their faith or benefit mankind.*

## FOR REFLECTION

*Can Masonry teach religion without being a religion?*

*What is the meaning of the vacant chair in the ceremony?*

## IMPORTANT SYMBOLS

*The East, the West, John the Baptist, the colors of the rainbow, the candidate, the number seven, the vacant chair.*

While many of the Scottish Rite ceremonies are infused with quotes and paraphrases from Scripture, here the events in the drama and many of the words in the ritual are directly taken from the Revelation of God through Jesus Christ to St. John the Evangelist. This is the last book of the New Testament and is also called the Apocalypse to St. John, from the Greek apocalypsis meaning revelation. Generally, apocalypses are secret books intended for the initiated.

The fundamental idea in the Apocalypse is that the East will one day dominate the whole of the world again and the final victory will be Israel's. The document predicts an awaiting catastrophe for the world, the Second Coming of Christ and the glorious future that awaits mankind after the last decisive conflict, the triumph of good over evil.

## CEREMONY

Bodies of this degree are called Preceptories and consist of only twenty-four members, a reference to the twenty-four elders mentioned in Revelation 4:4. The Council Chamber is heptagon-shaped (seven sided), hung with crimson sprinkled with gold stars. Each corner contains a square column of a different color; they are red, orange, yellow, green, blue, indigo and violet. These colors and their order suggest a rainbow like that surrounding the head of the angel in Revelation 10:1 or the colors which comprise white light, manifesting the various hues when passed through a prism and divided into the colors of the spectrum. Since light is a symbol of knowledge, the seven colors represent the seven liberal arts and sciences illustrated in the Fellowcraft Degree— grammar, rhetoric, logic, arithmetic, geometry, music and astronomy. The rainbow on the cover illustration carries exactly this same meaning. Their presence here is a hint of that which is taught in the higher degrees; they will be described further in the 30th Degree. On each column is a Hebrew or Samaritan letter, the initials of the names of the last seven *sephiroth* (or emanations from Deity) spoken of in the Kabbalah. On each column are the words: Union, Honor, Duty, Loyalty, Courage, Discretion, and Silence; all knightly virtues.

In the East, seven steps ascend to a platform on which is the altar and a vacant chair. On the altar is a book sealed with seven seals (Revelation 5:1).

The tracing board contains the initials and words which are on the seven columns, a man with white hair and beard, dressed in a white robe, and holding seven stars (Revelation 1:14–16). There are also seven candlesticks and over each one is a Greek letter, each represents one of the seven churches (Revelation 2 & 3) in existence about 90 A.D. when the Book was written.

The Master represents John the Baptist. It is believed by many that John the Baptist was a member of the Essenes, a small group of Jewish ascetics living near the Dead Sea. They practiced celibacy and thus maintained their group by admitting converts who were required to pass through a series of solemn initiations. Mackey says that upon admission to the highest grade, “the candidate was bound by a solemn oath to love God, to be just to all men, to practice charity, maintain truth, and to conceal the secrets of the society and the mysteries connected with the Tetragrammaton and the other names of God” (Vol. 1, p. 339).

Noted Masonic scholars have attempted to trace the beginnings of Masonry to the Essenes, relying on the similarity of the above traits in the two groups. The candidate symbolically becomes an Essene in the first section of the degree where he is prepared for the great mysteries of the Book with the Seven Seals.

The introductory drama represents the audience chamber of King Herod II. The King expresses an interest in the doctrines of the Essenes, and he summons John to teach him. But John calls the King to repentance for his sins. This drama is not historical, but is only to prepare the candidates for the great lessons of the degree. Angered at John, Herod has him thrown into prison when the drama of John's execution is recited.

At the beginning of the reception white curtains conceal the platform, the altar, the hangings and the twenty-four chairs in the Chamber of Council. The candidate is received as a weary traveler who has crossed the desert and now wanders on the shore of the Dead Sea in darkness seeking light. The candidate is himself a symbol of the human soul, weary of the unprofitable speculation and empty logic of existing philosophies. The Dead Sea symbolizes the philosophies of Egypt and Greece which gave men little hope of eternal life.

Many questions concerning the candidate's performance of his prior Masonic obligations are asked. As he is conducted around the room, selected verses from Revelation are recited. The message is one of repentance. The candidate is admonished to be zealous and in so doing help to achieve immortality with God (Revelation 2:26; 3:5, 12, 21).

Scholars believe purification by water and fire was an integral part of the Essenes' initiation ceremonies. This degree symbolically enacts this ancient custom of baptizing the candidate with the spirit (water) and with fire; this is a reference, from Matthew 3:10–11, to the words spoken by John the Baptist to those whom he baptized, "One cometh hereafter who shall baptize you with the Holy Spirit and with fire ... His axe is prepared for the trees; and every tree that beareth not good fruit will be cut down, and cast into the fire." Once purified, the candidate becomes God's soldier to war against fanaticism, intolerance, bigotry and all the evils which have made a hell of earth, which was created a paradise. These evils, which cause the suffering of man, strengthen the human soul and offer an incentive for the noblest virtues. The last trial the candidate undergoes symbolically illustrates the fidelity and courage required of a Knight of the

East and West who is always ready to lay his life upon the altar of God, of friendship, of his country or of the human race.

The markedly Christian symbolism present in this degree may possibly cause some confusion or misunderstanding. Pike relied on the teachings of many faiths in his reworking of the Scottish Rite degrees and in this respect Christianity was not slighted. The magnificent symbolic allegory in the Apocalypse was too great a temptation for the mystical tendencies of such as Albert Pike and we see much of the literary beauty of that Book presented here.

It is important to stress, however, that the symbolism is borrowed to teach different lessons from those taught in the Book of Revelation itself. These lessons are not intended to replace those of any faith but are rather simple opportunities for further instruction on the importance of moral rectitude. For example, the Book of Seven Seals used in the ceremony of the degree of Knight of the East and West is but a symbol to encourage the candidates to study what the Book of Revelation teaches. Only Christ is worthy to open that Book, and in the ritual the Book of Seven Seal remains closed throughout. Such symbols are to be seen as analogies and not equivalencies. Masonry does not teach the falseness of any faith—all are equally respected and honored by the Fraternity each candidate is expected to reserve unto himself the tenets and teachings of his faith, and, most importantly, to live them.

The vivid imagery from the Book of Revelation is again included in the ritual in an abbreviated form. The opening of the seals ushers in the most dreadful disasters: four horsemen set off, one after the other, creating war, strife, dissension, famine and plague. The opening of the fifth seal brings into sight the souls of the dead martyrs crying out for vengeance. The opening of the sixth seal brings a great earthquake. The opening of the seventh seal brings silence followed by the sounding of trumpets which announce the last battle at the end of time. The world is ravaged by hail and fire, a volcanic eruption, a falling star, an eclipse, locusts and four demons slaying a third of mankind. The seventh and last trumpet announces that God and his Messiah have made the earth the Kingdom of God and He shall reign forever.

While conveying the events described in the Revelation to St. John, the ritual contributes a Masonic interpretation. It is not offered as a substitution to a religious interpretation, but it is seen within the context of the great lessons of our Fraternity.

Thus, the spirits of evil on earth are the locusts of ignorance, fanaticism and superstition. The four demons are bigotry, intolerance, ambition and selfishness. Thought, speech and conscience struggle to be free. Truth, which is the Kingdom of God, will remain forever; sorrow and evil will disappear. In time, all men will be judged by God and rewarded accordingly.

## LECTURE

As the first of the Philosophical Degrees of the Scottish Rite, the lecture of the 17th Degree in *Morals and Dogma* is devoted to an overview of the doctrines of the ancients which are found in Masonry. It teaches the same philosophical truths taught by the Essenes and preached by John the Baptist. Pike believed they gathered these truths from the doctrines of both the East and the West. The great truths come from the Zend-Avesta of the Persians, the Vedas of the Hindus, the writings of Plato and Pythagoras, from the ancient countries of Phoenicia, Syria, Greece and Egypt and from the Holy Books of the Jews. Masonry gleaned the truth from the error in these ancient doctrines and continues to pass it on. They are very simple and sublime lessons: God is one, immutable, unchangeable, infinitely just and good; light will finally overcome darkness, good conquer evil, and truth be victor over error.

The following selections from *Morals and Dogma* were chosen for their simplicity from a very complex presentation of the religious philosophies of the ancients of the East and West. Pike understood the complexity inherent in a comparative study of ancient religious philosophies, for he begins this lecture:

*This is the first of the Philosophical Degrees of the Ancient and Accepted Scottish Rite; and the beginning of a course of instruction which will fully unveil to you the heart and inner mysteries of Masonry. Do not despair because you have often seemed on the point of attaining the inmost light, and have as often been disappointed. In all time, truth has been hidden under symbols, and often under a succession of allegories: where veil after veil had to be penetrated before the true Light was reached, and the essential truth stood revealed. The Human Light is but an imperfect reflection of a ray of the Infinite and Divine (p. 246).*

*It is only on the last page of the lengthy and detailed lecture that we learn why it is important to study those old, strange, mysterious creeds and faiths, shrouded in the*

*mists of antiquity* (p. 247)

*... the Truth separated from Error, Masonry has garnered up in her heart of hearts, and through the fires of persecution, and the storms of calamity, has brought them and delivered them unto us. ... Those speculations and fancies [the Error] it is useful to study; that knowing in what worthless and unfruitful investigations the mind may engage, you may the more value and appreciate the plain, simple, sublime, universally-acknowledged truths, which have in all ages been the Light by which Masons have been guided on their way; the Wisdom and Strength that like imperishable columns have sustained and will continue to sustain its glorious and magnificent Temple* (p. 275).

The great truths which Masonry has maintained were shared in common among many of the ancient religious philosophies; of course, the name given to a concept was different from one creed to another. Pike briefly summarizes these great truths; these summaries are reproduced here:

*And all these creeds, while admitting these different manifestations of the Supreme Being, held that His identity was immutable and permanent* (pp. 271–272).

*...one grand idea ever emerged and stood prominent and unchangeable over the weltering chaos of confusion. God is great, and good, and wise. Evil and pain and sorrow are temporary, and for wise and beneficent purposes. They must be consistent with God's goodness, purity, and infinite perfection; and there must be a mode of explaining them; .... Ultimately, Good will prevail, and Evil be overthrown. God alone can do this, and He will do it, by an Emanation from Himself, assuming the Human form and redeeming the world* (p. 274).

## **The 18th Degree – Knight of the Rose Croix (Front)**



## **The 18th Degree – Knight of the Rose Croix (Back)**



The apron is white satin bordered with crimson on one side and black on the other. On the white side is embroidered the pelican side of the jewel. On the black side is a large red passion cross.

The cordon, worn from left to right, is of velvet or silk, crimson on one side and black on the other; it is plain on the crimson side. A red passion-cross is embroidered on the black side and worn over the heart. The colors of the cordon and apron, white and crimson, are symbols of light and the dawn of day and represent Faith, Hope, and Charity.

The jewel is the compasses with points opened to sixty degrees and resting on the segment of a graduated circle. On the lower part, on one side, is an eagle, with his wings extended and head lowered. Among the Egyptians the eagle was the emblem of a wise man because his wings bore him above the clouds into the purer atmosphere and nearer to the source of light, and his eyes were not dazzled with that light. Since the eagle also represented the great Egyptian Sun god Amun-ra, it is a symbol of the infinite Supreme Reason or Intelligence. On the other side is a pelican, piercing its breast to feed its seven young in a nest under it. The pelican symbolizes every philanthropist and

reformer who has offered up his life for the benefit of humanity, and so teaches us an exhaustless munificence toward all men, especially the needy and defenseless. It also represents the large and bountiful beneficence of nature, from whose bosom all created things draw their sustenance. Thus, the pelican and eagle together are symbols of perfect wisdom and perfect devotedness. There is a crimson cross showing on both sides; at the intersection of its arms, on the pelican side, is a crimson rose in bloom. The cross, pointing to the four cardinal directions, and whose arms, infinitely extended would never meet, is an emblem of space or infinity. The cross has been a sacred symbol in many cultures from the earliest antiquity. The rose was anciently sacred to the sun and to Aurora, Greek goddess of the dawn. As a symbol of the morning light, it represents resurrection and the renewal of life, and therefore immortality. Together the cross and rose symbolize immortality won by suffering and sorrow. On the summit of the compasses is an antique crown. On the segment of the circle, on the pelican side, is the word of this degree in special cipher. This jewel is of gold; the pelican and eagle upon it of silver.

## DUTIES

*Practice virtue that it may produce fruit. Labor to eliminate vice, purify humanity. Be tolerant of the faith and creed of others.*

## LESSONS

*We should have faith in God, mankind and ourselves. We should hope in the victory over evil, the advancement of humanity, and a hereafter. Charity is relieving the wants and tolerating the errors and faults of others.*

## FOR REFLECTION

*Do evil and calamity exist to provide an opportunity for the practice of virtue? Do your attitudes and actions reflect faith, hope and charity?*

## IMPORTANT SYMBOLS

*The constellations called Faith, Hope and Charity, the punishments and terrors of Hell, the rose, the cross, the pelican, the eagle.*

This degree sets forth the coming of the New Law, the Law of Love, proclaimed in unmistakable terms by Jesus of Nazareth after centuries of spiritual and intellectual darkness in the world when the Sacred Word was again lost. The supreme message

brought to the world at that time was the proclamation of the Fatherhood of God and the Brotherhood of Man. This proclamation, though presented by a specific historical figure, is not to be taken as an advocation of a particular religious belief.

Tolerance is also taught as we are led through a myriad of examples from the many and diverse beliefs of the ancients which teach us that neither the cross as a symbol nor the notion of a messiah are uniquely Christian. They are manifestations of religious truths appropriate to the people who perceived them. From these examples, we may conclude that tolerance is not simply a duty, but an inescapable conclusion. The instructions on the concept of a messiah are suggestive only and are not to be taken as official doctrine or dogma of Freemasonry in general, or the Scottish Rite in particular; the religious test of Masonry is far too universal to admit of such a demand. As Pike says in the lecture of this degree, “No Mason has the right to interpret the symbols of this Degree for another, or to refuse him its mysteries, ...” (p. 290).

## CEREMONY

As in the preceding obligatory degree, the 14th, there is no plot as such. The candidate is ushered through three apartments. The first depicts the world in chaos under the tyranny of evil. The officers sit on low stools among the shattered ruins of columns and the tools of the Symbolic Lodge. The officers convey dejection, sorrow and despair because the Sacred Word is again lost. The candidate enters this apartment lost in the mists of darkness, error and false philosophy—confused among the wrecks of the old system of thought. The ebony crucifix (black, meaning evil, darkness) represents the world’s treatment of those who strive to make known the truth. The Lost Word, one recalls, is representative of many things—the loss of reason, intellect and the moral sense and the loss of a true conception of Deity. In the world represented in this apartment, Man has made not only God, but the Devil, in his own image.

The candidate is asked if he will join the others who have labored in vain both day and night in the search for the Lost Word, the Key to the terrible labyrinth. Following the candidate’s affirmative reply to enter into the search, three “constellations” appear-emblazoned on pillars: Faith, Hope and Charity—to lead the way out of the wilderness of doubt, dismay and despair.

The reference to the virtues of faith, hope and charity as “constellations” may admit of more than one interpretation; thus the following must be taken as only an example to stimulate the mind to greater reflection. In ancient times men believed that certain planets, stars and constellations and their positions in the heavens ruled over the affairs of men, bestowing beneficent or malignant tendencies in the course of fate that men might yield to or struggle against, often vainly. In Freemasonry men’s lives are ruled, or should be, by constellations of virtue, sought for in the East—the source of light and thus knowledge. It is for this reason that the cover illustration of this book is an Eastern motif. Soon the constellations disappear and darkness rules again:

*Thus it is that faith and distrust, and hope and doubt ever alternate, like day and night, and summer and winter.*

The search continues; the candidate travels around the lodge. In the north, the traditional place of darkness, the second apartment is encountered. The paintings or transparencies depict the punishments and terrors of Hell, such as those envisioned by Dante or Milton. The tableaus illustrating the consequences of sin and vice convey various levels of meaning and interpretation. To some, they are actual representations of the fate and punishment awaiting those who break God’s laws; to others, they are just a symbol of earthly fate and punishment. But to all, they should be a reminder of the law of cause and effect which cannot be repealed:

*The word once spoken, the act once done, is spoken or done forever; and its consequences, good or evil, are immortal.*

More specifically, the flames symbolize the passions that infect the hearts of men against which Masonry has always warred.

The search continues for both the True Word and the explanation of the great enigma of the universe; namely, how to reconcile the existence of sin and wrong and pain and suffering in the world, the prosperity of the wicked and powerful, the untold wrongs and injustices, the emptiness and superficiality of some religious creeds. Why does evil exist: natural evil, such as famines, earthquakes and droughts, and moral evil, such as murder and tyranny?

During the search, we learn the Masonic meaning of the initials INRI inscribed upon the cross of Christ by artists as a representation of the actual message found in John

19:19. Nature is at once allegorical and factual, figurative and literal, symbolic and actual. It is a holy scripture of the Mason and upon it God has written His teachings for man to learn. Science is no enemy of religion but is rather the highest expression of religion- to know and understand the mysteries of God's universe.

Man's ability to express the concept of the infinite is its own evidence of the divine spark in the human intellect: numbers parade before us, unending but countable; space extends beyond our powers to see yet we patiently unravel its secrets one-by-one; the attributes of God are the infinite extensions of the virtues of man.

The hope of immortality is the beginning of religion. We see its evidence in the earliest cultures. All the major religions of the world promise immortality in the presence of God to justify virtue and the threat of immortality without God to inhibit vice. We teach that immortality is a natural consequence of the character of the soul itself, as Pike says:

*The spirituality of the soul is the condition and necessary foundation of immortality; the law of merit and demerit the direct demonstration of it. The first is the metaphysical, the second the moral proof. Add to these the tendency of all the powers of the soul toward the Infinite, and the principle of final causes, and the proof of the immortality of the soul is complete* (p. 706).

Reason separates mankind from the other forms of life; it is a gift. The spider may spin a beautiful web but it is not an artist; the bee may dance its messages but that is not ballet; termites construct large dwellings but they are not engineers. Man alone possesses the divine spark of intellect and therefore, reasons. The gift of reason is, however, no gift of ease and indulgence—it requires the greatest effort and thus is often dispensed with almost entirely. The great majority of mankind makes little or no use of this divine gift, choosing rather the simple life of physical labor occasionally punctuated by periods of time devoted to hobbies or passive recreation.

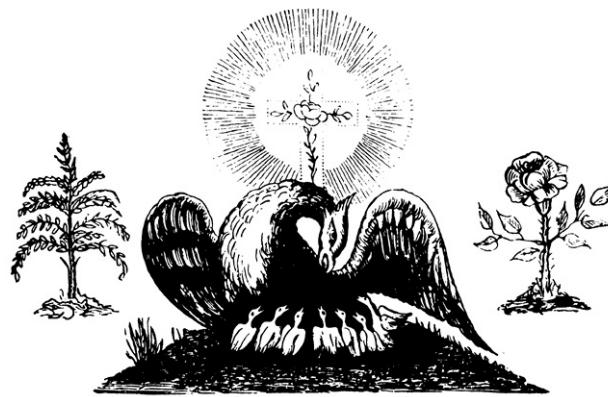
The third apartment represents the universe brilliant with the Supreme Deity's true light and freed from the principle of evil. In this chamber the instruction provides various interpretations for the existence of evil which have been created by philosophers and theologians of the past. Whether one chooses to accept the concept of evil as but the shadow of good or as the malignant influence of a personified principle

of evil, such as Satan, or as the opportunity for the practice of virtue in the face of adversity, Masonry makes no judgment.

It is important to remember that not all of the great mysteries have been satisfactorily answered by the searching inquiries of man; and the existence of evil is such a mystery. Neither philosophy, religion nor Masonry have provided an answer to this great enigma that could be said to satisfy everyone. It is, for the moment, enough to recognize that both natural and moral evils exist and that much of this evil can be overcome by simple human exertion. Let those so inclined spend their time in the contemplation of such mysteries; it remains for the great majority of us simply to struggle against evil and make of this world the best of which we are capable. It is not for Masonry to make determinations of truth about these interpretations, especially in this degree which teaches tolerance. When visiting this degree again, one should pay particular attention to these interpretations, so that each may find within them a meaning most closely aligned with his own beliefs. At the same time, you may be provided with the opportunity to reflect upon them further.

Also in this chamber the New Law of Love is recognized as the simple but sublime expression of the divine nature. Man discovers that God is not a tyrant, before whom men must abjectly tremble, but like a father, who is infinitely wise and good, merciful and loving.

### **Significant Symbolism**



The symbolism here is composed of reminders from previous degrees, hints of future degrees and the symbols of the three great virtues taught in this degree— faith, hope and charity.

### **The Rose**

Many mystical systems have found the rose an appealing symbol. Its use as a Masonic symbol is therefore but the continuation and expansion of an ancient tradition. In the Grecian Mysteries of Iacchus, the white rose was a symbol of silence, a virtue in the 4th Degree. In classical mythology the color of the red rose is attributed to a white rose being sprinkled by the blood of Venus injured by a thorn while hastening to aid her son Adonis who was attacked by a wild boar. Of course, there are other legends as well.

In Masonry, the rose has taken on the meaning of immortality. Surely the idea of immortality is as old as rational man. The Neanderthals buried their dead with their possessions, possibly believing that the deceased would still have need of them. The most ancient mythologies speak of men made gods, to dwell forever in the heavens. Immortality is the quintessential hope of all mankind. For many it is the very source of virtue, for others only an absurd superstition; therefore, Masonry teaches only the hope of immortality, but still the literature of the Craft abounds with the expression of the soul's immortality and time has forged it into a creed, if not a doctrine.

Both references to the rose in the Bible, King James version, are suspect: the reference in Isaiah 35:1 reads 'lily' in the Latin Vulgate version of St. Jerome, and contemporary scholarship (for example, Anchor Bible) identifies 'the Rose of Sharon' in Song of Songs 2:1 as a crocus. All this notwithstanding, the rose became, in Christian symbolism, a representation of the blood of Christ. Its merger with the cross was virtually inevitable; and indeed we see just such on the coat-of-arms adopted by Martin Luther.

## The Cross

The ancient manifestations of this symbol are, in general, reviewed by Pike in the lecture in *Morals and Dogma* and so we need not be detained by repetition. We might add, however, to Pike's observation that the cross was a sign of the Persian deity Mithra, that the mercenaries who revered this god were thus able to fight in the Christian emperor Constantine's army under a standard bearing this symbol since to them it represented light. We should also add to Pike's review in the lecture for this degree that the equal-armed cross was a symbol of the medieval alchemists for whom it represented the four elements: air, earth, fire and water (see diagram in *Morals and Dogma*, p. 791). Even in its more ancient representations, that is, pre-Christian, the cross may be associated with love as an integral part of the astrological symbol of

Venus, the Roman deity of that virtue; the presence of similar cruciform representations as part of the symbols of Mercury, Mars, Jupiter and Saturn make this less telling than it might first appear but equally attests to the diversity of the symbolic meanings of the cross.

The cross in Masonry is a statement of infinity. This concept, and the word we use to describe it, contains within the borders of its meaning some of the most profound thoughts of both philosophy and science. It stretches our minds to the limits of human comprehension, conjuring up visions of numbers stretching endlessly before us, a universe which has no bounds, time extending without limit before and behind us, and, above all, the overwhelming attributes of God. The idea of the infinity of the attributes of God may be impossible for man to comprehend but the pursuit of such understanding is its own noble work.

### **The Pelican**

This symbol derives directly from early Christian art and represented Christ. As a Christian symbol, it has its origin in the belief that the pelican pecked at its breast to feed its young with its blood; hence it was seen as an apt representation of Christ shedding his blood for the redemption of His children, all mankind. Thus, this symbol is generalized to signify devotedness.

The pelican also is symbolic of nature. We are reminded in *Morals and Dogma* that none of the magnificent works of man can compare with the wonders of the natural world; no beauty is as sublime, no perfection so apparent. The very commonness of our surroundings dulls our senses to this wonder and we may become bored, even cynical, about the beauties of nature. The old adage “stop and smell the flowers” should remind us of what we are missing when we let the distractions and cares of the world blind us to the beauty and order of our surroundings, God’s gift to our senses.”

### **The Eagle**

Like the rose, this emblem is of great antiquity figuring in the symbolic inventory of: the Egyptians, as the sun; the Hebrews, Jehovah; the Romans, wisdom. The Christians saw the eagle, like the pelican, as a representation of Christ who bore upon his wings His children teaching them, by example, truth and love and bearing them upward to a more spiritual conception of life. To Pike it also signified liberty, probably because of its

presence on the Great Seal of the United States; the bald eagle having been selected rather than Ben Franklin's suggestion of the turkey.

As wisdom is attained through reason, the eagle is also symbolic of reason, the unique attribute of man among all the world's creatures. By reason, we have come to understand the mechanics of the natural world, established societies bound by custom and law, created great works of literature and art, fathomed many of the mysteries of the human mind and secured at least a cursory understanding of the nature of Deity and our place in the universal plan. It remains for us to marshal its power to better ends, to alleviate human misery and suffering, end the scourge of war and loose the shackles of vice.

### **The Pillars**

For Pike, faith corresponds with beauty, that attribute which is one of the supports of the Symbolic Lodge. We may also see it as a symbol of one of the major teachings of this degree: the unity, immutability and goodness of God.

Similarly, hope is said to represent strength, to which we may attach the teaching of the immortality of the soul, perhaps the supreme hope of mankind.

And finally, charity is said to signify wisdom, embodied here in the teaching of the concept of a redeemer which, of whatever religion, is the ultimate manifestation of God's love for man.

Besides the three theological virtues of faith, hope and charity, we must not lose sight of those truly Masonic virtues- brotherly love, relief and truth- taught us in the Symbolic Lodge. Two symbols in this degree represent the fraternity itself, the pelican and the rose and cross united. The pelican representing the Masonic virtue of relief and the rosy cross the Masonic virtue of brotherly love. The Masonic virtue of truth is represented by the Lost Word itself.

### **LECTURE**

The compelling instructions of this degree are faith, hope and charity. Allied with these virtues is tolerance.

There are many fragments in this series of quotes. The intent is that the entire collection will be seen as an outline of the lecture which should be read in its entirety as soon as practicable. Here, perhaps more than elsewhere, we should apply Pike's

injunction that a man is not fully invested with a degree until he has read its lecture in *Morals and Dogma*.

### **Tolerance:**

*... whenever the door of any Degree is closed against him who believes in one God and the soul's immortality, on account of the other tenets of his faith, that Degree is Masonry no longer* (p. 290).

*No one Mason has the right to measure for another, within the walls of a Masonic Temple, the degree of veneration which he shall feel for any Reformer, or the Founder of any Religion* (p. 308).

*Masonry also has her mission to perform. With her traditions reaching back to the earliest times, and her symbols dating further back than even the monumental history of Egypt extends, she invites all men of all religions to enlist under her banners to war against evil, ignorance and wrong. You are now her Knight! To her service your sword is consecrated. May you prove a worthy soldier in a worthy cause!* (p. 311).

### **Faith:**

*Exalt and magnify Faith as we will, and say that it begins where Reason ends, it must, after all, have a foundation, either in Reason, Analogy, the Consciousness, or human testimony* (p. 301).

*...after all, Faith must flow out from some source within us, when the evidence of that which we are to believe is not presented to our senses ...* (p. 301) .

*Faith is the veiled Isis, the Supplement of Reason, in the shadows, which precede or follow Reason. It emanates from the Reason, but can never confound it nor be confounded with it. The encroachments of Reason upon Faith, or of Faith on Reason, are eclipses of the Sun or Moon; when they occur, they make useless both the Source of Light and its reflection, at once* (p. 306).

### **Faith—as Beauty:**

*...there is no beauty like a firm faith in God, our fellows and ourself* (p. 288).

### **Faith—that Evil will be overcome:**

*But not to all is Faith sufficient to overcome this great difficulty [the existence of natural and moral evil] (p. 300).*

*The trials of life are the blessings of life, to the individual or the Nation, if either has a Soul that is truly worthy of salvation (p. 307).*

**Hope:**

*... at the appointed time, He will redeem and regenerate the world ... (p. 308).*

**Hope—as Strength:**

*He only is strong who is hopeful; ... (p. 308).*

**Charity:**

*[God is] ... a Father, loving the creatures He has made, with a love immeasurable and exhaustless; Who feels for us, and sympathizes with us, and sends us pain and want and disaster only that they may serve to develop in us the virtues and excellences that befit us to live with Him hereafter (p. 309).*

**Charity—as Wisdom:**

*... he only is wise who judges others charitably; ... (p. 288).*

**Charity—of a Redeemer:**

*Greater love hath no man than this, that a man lay down his life for his friend [John 15:13; quoted by Pike, p. 310].*

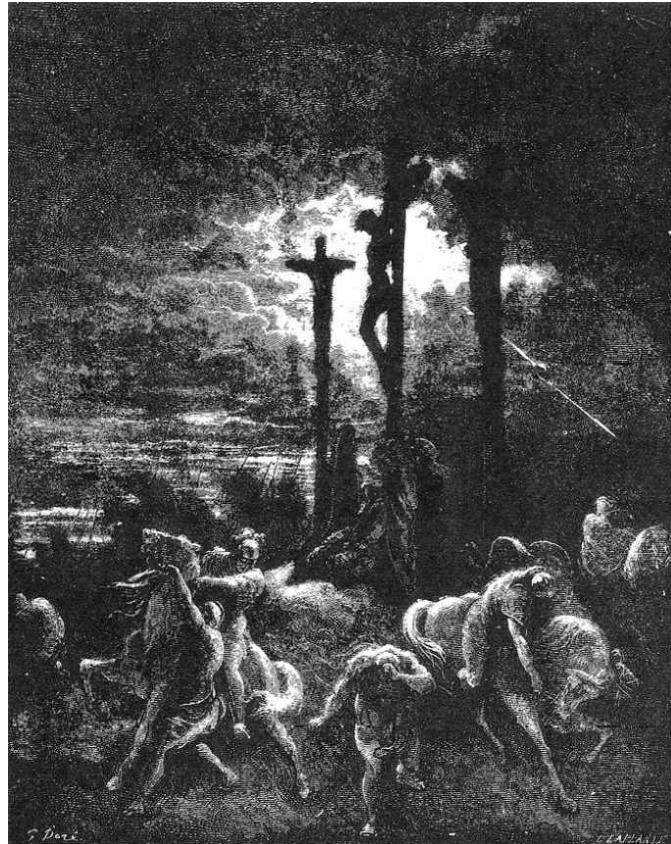
*As a lover of all mankind, laying down His [Jesus'] life for the emancipation of His Brethren, He should be to all, to Christian, to Jew, and to Mahometan, an object of gratitude and veneration (p. 308).*

*The Gospel of Love He sealed with His life (p. 310).*

**Faith, Hope & Charity:**

*The Eagle is to us the symbol of Liberty, the Compasses of Equality, the Pelican of Humanity, and our order of Fraternity. Laboring for these, with Faith, Hope and Charity as our armor, we will wait with patience for the final triumph of Good and the complete manifestation of the Word of God (p. 308).*

*That God is good and merciful, and loves and sympathizes with the creatures He has made; ... that all men are our brothers, whose wants we are to supply, their errors to pardon, their opinions to tolerate, their injuries to forgive; that man has an immortal soul, a free will, a right to freedom of thought and action; that all men are equal in God's sight; that we best serve God by humility, meekness, gentleness, kindness, and the other virtues which the lowly can practise as well as the lofty; this is the new Law, the Word... (p. 310).*



*Close of the Crucifixion*  
*by Gustav Dore*

# **COUNCIL OF KADOSH**

## THE BRIDGE BUILDER

Pontifices the Romans named

  Their priests: Bridge Builders; for they wrought  
A bridge 'twixt Gods and Mortals, framed  
  Of rite and legend, deed and thought.

Bridge Builder in a later year

  Am I, who, seeking still the true,

With woven words essay to rear

  A bridge between the old and new.

Far off, across the stream of time,

  The light of ancient Hellas gleams;

And latter ages, less sublime,

  Are guided by those distant beams.

Between, as black as midnight sea,

  Ages of darkness roll their tides.

By that dim waste the light may be

  Obscured, but still the light abides.

The light that shone in ancient Greece

  Shall in our times once more arise,

And match the younger years' increase

  With vaster worlds in vaster skies.

I do but strive, in night and storm,

  To stretch a slender span aright.

Let those a firmer fabric form

  Who labour in the morning light!

For still the wildered wanderer needs

  To reach the light that shines afar,

Where, through the storm of warring creeds,

  Truth gleameth as a guiding star.

*from The Theomachia by William Charles Beller*

## Introduction to the Council of Kadosh

The degrees encompassed by the Council of Kadosh are the 19th through 30th. Of the four bodies in Scottish Rite Masonry, the Council contains the most degrees. Although Pike identifies them as chivalric or philosophical, they are all intensely mystical with respect to the lessons conveyed and symbols employed. Even those degrees whose titles are prefaced with “Knight” are not simple dramas illustrating mere knightly virtues but are complex panoramas of mystical symbolism.

The word “Kadosh” itself is Hebrew and is usually translated “holy.” A more precise meaning is “separated.” It derives from a Semitic root of three consonants (K–D–Sh) whose meaning is varied by the use and placement of the vowels. The definition of “separated” helps us to understand the derivatives of this root that are found in the Bible in a less than complimentary context, certainly not “holy”; for example in Deuteronomy 22:9 “Kadosh” is translated “be defiled” and in Job 36:14 as “unclean.” Other Scriptural references of a similar nature are: Deuteronomy 23:17, 1 Kings 14:24, 15:12, 22:46 and 2 Kings 23:7.

Of course, there are also many examples of its use as Pike and others have described it, the concept of “separated” having both positive and negative possibilities. There is a Jewish prayer called a Mourner’s Kaddish. It is recited at given points during each of the three daily services by one observing the mourning period of eleven months, beginning on the day of burial, for a deceased parent, brother or other close relative, and by one observing the anniversary of such a death. The name of this prayer also has the same root as Kadosh and infers the same idea of separation—that of the living and the dead.

Certainly those persons who are “holy” are “separated” from the rest of humanity. The mission of Masonry is not to create “holy” men but to set apart from the rest of humanity those exemplary men who practice her noble virtues in the pursuit of truth.

The degrees within the Council are designed to explore further the moral, political and religious lessons taught in the Lodge of Perfection and the Chapter of Rose Croix. In addition to reinforcing the moral lessons contained within the Lodge of Perfection, the Council Degrees explain why morality and the practice of virtue are indispensable to the Mason. The political lessons within the Council explain why intolerance,

superstition and bigotry are the special enemies of human freedom. The examination of the widely varied religions of the world that occurs in the Council degrees seeks to explain as clearly and accurately as possible the nature of Deity and the relationship between Him and mankind.

To understand and accept the arguments presented in both the ceremonies and the lectures in the Council of Kadosh is to begin developing a rational, coherent and consistent philosophy—the first step in making a good man, a better man. The word “begin” is stressed because the development of such a philosophy is a life-long pursuit. For Masonry to provide the fertile ground upon which to develop a philosophy, we must learn through study, reflection and attendance at the Reunions. While developing this philosophy, it is also necessary to make real in action the virtues learned. The candidate who sees all of these degrees exemplified is subjected to a panorama of moral, political, religious and philosophical ideas that may seem completely bewildering. The most difficult of these degrees are the purely religious and purely philosophical degrees.

The purely religious degrees are also referred to as the “Mystery Degrees.” They comprise the 23rd through 26th. The 23rd degree is described by Pike as an illustration of the Lesser Mysteries; that is, knowledge that all may know. The 24th degree teaches the mysteries of the Hebraic faith; the 25th, those of Islam; and finally, the 26th, those of Christianity. When these degrees are understood in this context, it is possible to see their essential unity—teaching that which is to be found in all faiths. Since no religious doctrine is given preference in Masonry, the Mystery Degrees should be viewed as a whole, each degree receiving equal attention; that is, attempt to see all four degrees exemplified and study each degree summary and lecture as intensely as the others.

The Knight of the Sun Degree is purely philosophical and the most mystical of all. The tenets of numerology, astrology and alchemy are explained. From this knowledge we may come to understand the contributions of: numerology to arithmetic, astrology to astronomy and alchemy to chemistry. Thus, from the superstitions and fictions of the ancient and medieval minds evolved modern science.

The other degrees within the Council, the 19th through 22nd, the 28th, 29th and 30th, combine chivalric ideals, the practice of virtue and lessons on philosophy to remind us that Masonry involves the pursuit of knowledge and the practice of virtue.

Writing on these degrees in the Legenda XXXII Pike notes:

*... you heard the mythic utterances of the Kabbalistic philosophy of the Hebrews, and were thus put in possession of the keys by which the true Initiate unlocks the secrets of the Universe. Whether these words of the Sphynx have meaning for you depends altogether upon your own intellect and industry. Like symbols, they conceal the truth, of which every Initiate must be a new discoverer (p. 14).*

Finally, these summaries are not intended to be exhaustive; much of the symbolism of the Council degrees cannot be explained in the space available here. Again the importance of attending the Reunions and reading the lectures in Morals and Dogma must be stressed.

## The 19th Degree – Grand Pontiff



The cordon is crimson, bordered with white, and worn from left to right. It teaches us that the zeal and ardor of a Grand Pontiff ought to be set off by the greatest purity of morals, perfect charity and beneficence. Where it crosses the breast, embroidered in gold are twelve stars and the Greek letters *Alpha* and *Omega* ( $\text{ΑΩ}$ ). The stars upon it allude to the twelve gates of the New Jerusalem, the twelve signs of the Zodiac, the twelve fruits of the Tree of Life, the twelve tribes of Israel and the twelve Apostles. The initials of the Apostles' names appear upon the gates and foundations of the New Jerusalem. The columns in the set of this degree also number twelve. In this degree there is also a fillet, or head band, of blue with twelve stars upon it which have the same significance as those on the cordon. It is the peculiar emblem of a Grand Pontiff because the slightest contact with the earth will soil its spotless purity. Similarly, the least indiscretion will soil the exalted character which you have voluntarily assumed.

Another distinctive ornament in this degree is the breastplate of the High Priest of ancient Israel with twelve different gems embedded in a  $4 \times 3$  matrix. Upon each gem is

one of the initials of the twelve names (or attributes) of Deity mentioned in the ritual.

The jewel is an oblong square of solid gold, with the letter Aleph engraved on one side and Tau on the other. These letters are the first and last of the Hebrew alphabet as those upon the cordon are of the Greek. They should remind us of the love and veneration we owe to that Great Being, the source of all existence, the Alpha and Omega, the First and the Last. On His promises we rely with perfect confidence, in whose mercy and goodness we implicitly trust, and for the fulfillment of whose wise purposes we are content to wait.

## DUTIES

*Be content to labor for the future.*

*Serve the cause of truth with patience and industry.*

*Destroy error, falsehood and intolerance with truth, honesty, honor and charity.*

## LESSONS

*Good will triumph over evil.*

*The human intellect cannot measure the designs of God.*

*If lived properly, this life is a bridge to eternal life.*

## FOR REFLECTION

*Do you live your life so that it is a bridge to immortality?*

## IMPORTANT SYMBOLS

*Twelve columns around the Council Chamber, the Tracing Board of the New Jerusalem, the colors blue and gold, the Spirit of Masonry.*

By exploring the origins of words in previous degrees, we have discovered hidden meaning and enlightenment. Here we have the same opportunity. The name, Grand Pontiff, does not refer to the leader of the Roman Catholic Church. The word pontiff derives from two Latin words—*ponti*, meaning “bridge” and *facere*, “to make”; hence, pontiff means “bridge builder.” With this information, it is easy to see how the primary duty taught in the degree—labor for the future—and the lecture in *Morals and Dogma* relate directly to each other.

## CEREMONY

The set is relatively simple. Blue and gold stars figure prominently. The fillet or headband worn by all the members is blue with gold stars as are the hangings on the set. Both are to remind us of that exalted character of a pontiff assumed by the candidate. This meaning is ascribed because blue is the color of the vault of heaven. Twelve columns are dispersed around the room: two in the East, two in the West, four in the North and four in the South. On the capital of each column is the first letter in English of each of the twelve tribes of Israel, emblematical of the human race. The columns also contain the signs of the Zodiac associated by Pike (p. 461) with each tribe as described by Jacob in Genesis 49. Under these are specific names of Deity which are descriptive of His attributes.

The theme of the degree is represented on the Tracing Boards drawing of the New Jerusalem descending from the sky as prophesied by St. John the Evangelist in the Revelation of Jesus Christ to him. This degree continues the use of symbolism derived from the vision of St. John which was begun in the 17th Degree. Of particular note is that the New Jerusalem is a city of golden buildings, without a temple; when good defeats evil forever, the presence and light of Deity will be everywhere. Hence, there is no need for a temple. Note too, the sparkling river which runs through the city. It is straddled by the roots of a large tree laden with fruits, leaves and blossoms. This, the Tree of Life, represents truth, the source of all the virtues which grow on the tree as fruit.

The candidate is received as a Knight Rose Croix who has served in the ranks of truth armed with faith, hope and charity; his special duties were to fight intolerance and oppression. He comes now to learn so that he may be prepared to serve the cause of truth and light. To be so, he must learn patience. He is made to wait for approval to continue, a reference to the wait until the New Jerusalem appears upon the earth:

*When sin no more the world shall blight  
But endless day dethrone the night.*

A Brother then leads the candidate twelve times around the room, stopping at the columns which contain the initials of the twelve Tribes of Israel, the signs of the zodiac and names of God. In the Book of Revelation only 12,000 of each of the tribes of Israel are saved from destruction (7:4–8). The chosen of the tribes of Israel represent the most righteous of the human race. At each column the meaning of the concept of the New

Jerusalem is explained. Each has a special instruction on attributes of Deity and the goals, virtues and truths taught by Masonry. Following is a selection of these great ideas:

- *Light and truth, not error and darkness, are immortal. The reign of God is measured by eternity.*
- *Peace shall be the universal law for all the children of a common Father.*
- *Work, be patient and wait.*
- *Have in your heart a prayer to God and not hatred for your brother.*
- *Centuries are the moments of truth's twilight.*
- *The wanderings of none can be eternal, for then evil would be immortal.*
- *We are all blind; but when the divine light comes, we shall see and know.*
- *Our captivity by sin and sorrow are the means from God to purify the heart and enoble the soul.*
- *The Great God made all and loves all.*
- *The true God is kind, indulgent, loving, forgiving, a benefactor, a friend and a father.*
- *Believe that all death is new life; hope for the rule of the law of love and light and wait patiently for the fulfillment of God's promises.*

Darkness and silence then surround the candidate—a practice included in the initiation ceremonies of the ancients. While in darkness verbal images of the final battle between good and evil, as envisioned in the Revelation to St. John, are presented.

In the Rubric, written in 1929 to supplement the ritual, a vision, occurring during a deep sleep brought about by the contents of the vial poured out by the Seventh Angel, is presented. The vision is an allegory and represents the final triumph of good over evil. The Spirit of Evil derides the human condition and philosophical pursuits. He tells us that man was created in truth but found error; man has and will continue to wander in the darkness, mere worms of the earth. If accepted, the fatalist philosophy he presents extinguishes hope from the heart of man. The Spirit of Masonry rebuts the Spirit of Evil with the Spirits of Immortality who call upon justice, tolerance, intelligence, truth, industry and gratitude to dispel the Spirits of darkness, injustice, intolerance, ignorance, superstition, indolence, ingratitude and intemperance. Upon awakening, the Pontiff leads

all in prayer imploring God's aid in the battle against evil. The candidate is told to ever be prepared for this final battle wearing the armor of charity, hope and faith.

Two important questions are posed to the candidate. The questions contain the significant lessons of this degree: Will you obey God's law, trust in His goodness and be patient though the appointed time may seem to draw no nearer during your life, nor your labors and exertions produce any fruit? Will you be neither weary nor discouraged; satisfied to sow the seed, so those who come after you may reap? Thus, the candidate becomes a Pontiff faithful to God, his duty and himself, understanding these great lessons: each, man must act a bridge builder to the future, being a good example to his children, peers and brethren. A man's actions are a bridge to his own immortality and to the future of mankind. Masonry, too, is a bridge builder because it teaches the great truths of the past for the future.

In the final act, the newly initiated Pontiff symbolically destroys error, falsehood and intolerance with truth, honesty, honor and charity.

The last instruction concerns the twelve tribes of Israel and the twelve apostles, who are, to the Mason, the type of all those who have labored to reform, instruct and elevate mankind. The signs of the Zodiac are associated with the twelve tribes of Israel, but no further information is provided. Finally, the twelve great names and titles of Deity which, when translated from the Hebrew, are descriptive of the powers and qualities of Deity are related. They serve as both a summary of the concept of Deity presented in previous degrees and to be presented in future degrees. As well, they form part of a complex mystical anagram that is wholly esoteric, not even explained in the ritual itself.

## LECTURE

In *Morals and Dogma* the lecture is comprised of two sections. The first elaborates the duties, virtues and qualities of a Pontiff and the influence of the past upon the present and the present upon the future. It draws from historical persons to illustrate this profound idea. The second section explains some basic information about that form of Hebrew mysticism known as the Kabbalah and associates the teachings of the Kabbalah with those of the Apocalypse.

### Duties, Virtues and Qualities of a Grand Pontiff:

*The true Mason labors for the benefit of those who are to come after him, and for the advancement and improvement of his race* (p. 312).

*All men who deserve to live, desire to survive their funerals, and to live afterward in the good that they have done mankind, rather than in the fading characters written in men's memories. Most men desire to leave some work behind them that may outlast their own day and brief generation. That is an instinctive impulse, given by God, and often found in the rudest human heart; the surest proof of the soul's immortality, and of the fundamental difference between man and the wisest brutes* (p. 312).

*To plant the trees that, after we are dead, shall shelter our children, is as natural as to love the shade of those our fathers planted* (p. 312).

*In his influences that survive him, man becomes immortal, before the general resurrection* (p. 312).

*Confucius still enacts the law for China; and the thoughts and ideas of Peter the Great govern Russia. Plato and the other great Sages of Antiquity still reign as the Kings of Philosophy, and have dominion over the human intellect. The great Statesmen of the Past still preside in the Councils of Nations* (p. 313).

*It is the Dead that govern. The Living only obey. And if the Soul sees, after death, what passes on this earth, and watches over the welfare of those it loves, then must its greatest happiness consist in seeing the current of its beneficent influences widening out from age to age, as rivulets widen into rivers, and aiding to shape the destinies of individuals, families, States, the World; and its bitterest punishment, in seeing its evil influences causing mischief and misery, and cursing and afflicting men, long after the frame it dwelt in has become dust, and when both name and memory are forgotten* (p. 315).

*Thus we obey the dead; and thus shall the living, when we are dead, for weal or woe, obey us. The Thoughts of the Past are the Laws of the Present and the Future. That which we say and do, if its effects last not beyond our lives, is unimportant. That which shall live when we are dead, as part of the great body of law enacted by the dead, is the only act worth doing, the only Thought worth speaking. The desire to do something that shall benefit the world, when neither praise nor obloquy will reach us*

*where we sleep soundly in the grave, is the noblest ambition entertained by man* (p. 316).

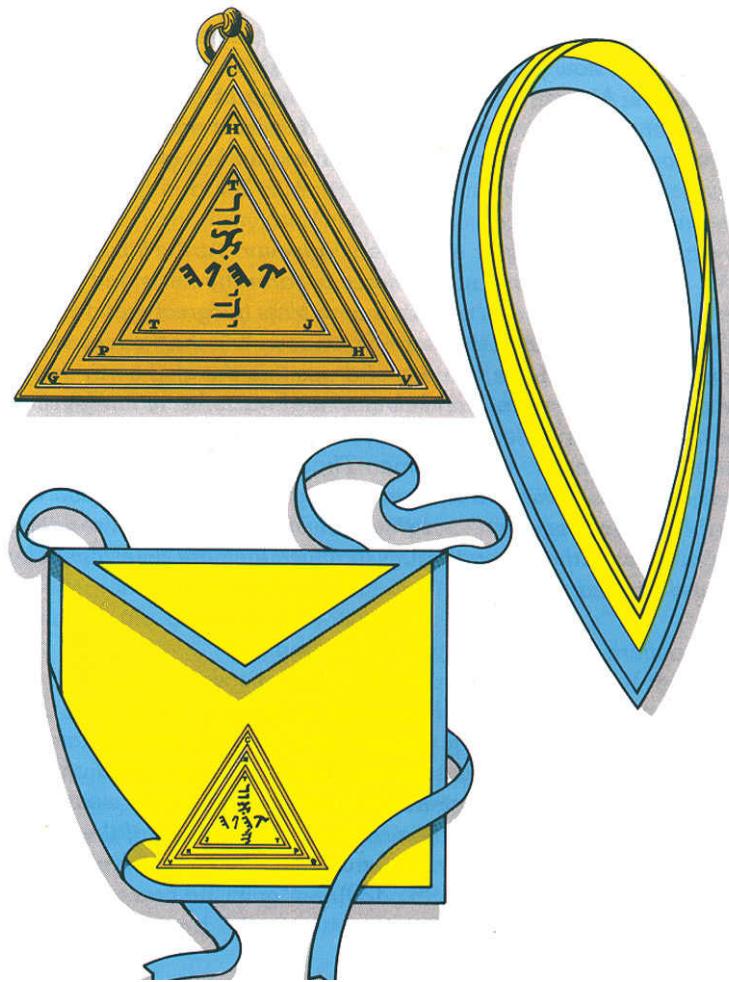
*Knowing the slow processes by which the Deity brings about great results, [the Mason] does not expect to reap as well as sow, in a single lifetime. It is the inflexible fate and noblest destiny, with rare exceptions, of the great and good, to work, and let others reap the harvest of their labors* (p. 316).

*So it is with the aggregate of Human endeavor. As the invisible particles of vapor combine and coalesce to form the mists and clouds that fall in rain on thirsty continents, and bless the great green forests and wide grassy prairies, the waving meadows and the fields by which men live; as the infinite myriads of drops that the glad earth drinks are gathered into springs and rivulets and rivers, to aid in leveling the mountains and elevating the plains, and to feed the large lakes and restless oceans; so all Human Thought, and Speech and Action, all that is done and said and thought and suffered upon the Earth combine together, and flow onward in one broad resistless current toward those great results to which they are determined by the will of God* (p. 320).

*Be patient, therefore, my Brother, and wait!  
The issues are with God: To do,  
Of right belongs to us.*

*Therefore faint not, nor be weary in well-doing! Be not discouraged at men's apathy, nor disgusted with their follies, nor tired of their indifference! Care not for returns and results; but see only what there s to do, and do it, leaving the results to God! Soldier of the Cross! Sworn Knight of Justice, Truth, and Toleration! Good Knight and True! be patient and work!* (p. 320).

# The 20th Degree – Master of the Symbolic Lodge



The apron is yellow, bordered and lined with sky-blue. In the center are three concentric equilateral triangles, with the initial letters of the nine Great Lights in the corners. The letters stand for the following: Charity, Generosity, Veneration, Heroism, Patriotism, Honor, Toleration, Truth and Justice. In the center of the inner Triangle is the Tetragrammaton in Phoenician characters. Intersecting it vertically are the Hebrew words *yehi aur* (רוּא יְהִי) “Let there be light” (Gen. 1:3).

The cordon is a broad ribbon of yellow and sky-blue; it may also be two ribbons, one of each color, crossing each other.

The jewel is gold, like the triangles on the apron, with the same words and letters.

## DUTIES

*Dispense light and knowledge.*

*Practice the Masonic virtues both in and out of the lodge.*

## LESSONS

*Truth, justice and toleration are indispensable qualities for a Master of the Lodge.  
Example is the best teaching method known.*

## FOR REFLECTION

*Is your behavior the same both in and out of lodge?*

## IMPORTANT SYMBOLS

*Triangle, square, octagon, candles, three pillars, Pythagorean right triangle.*

Over the many years that the ceremonies of the Scottish Rite have been performed, many acceptable changes, additions, and minor deletions have been made. The Rubric (a text of acceptable modifications) says of this degree:

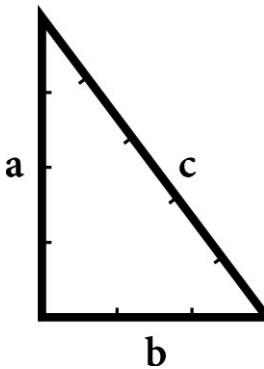
*The 20th Degree is a most beautiful Degree; conferred in full, including the opening and closing, it presents the lessons of the Degree in pure, classical drama, scarcely excelled anywhere. Nothing should be added, and nothing subtracted. Finish the Degree according to our Ritual. Do not spoil it by introducing a single thing. (p. 10)*

This degree is considered classical drama for many reasons. The most significant are its simplicity in set and action, the ceremonial use of candles, and the use of squares, triangles, and pillars, the classic symbols of Masonry. In *Morals and Dogma*, Pike notes that Masonry should be returned to its primitive purity. (p. 325) The ceremony is a dramatic statement of this “primitive purity.”

## CEREMONY

The hangings are blue and gold, signifying the blue and gold of the clouds in which God appeared to Moses. The number nine, the triangle and the square figure prominently in the set.

Nine is a perfect number, being the triple of three. There are nine candles in three groups of three each on the East, West and South of the Altar. They form a graphic representation of the 47th Problem of Euclid, also called the Pythagorean Theorem, after Pythagoras, an ancient Greek philosopher and geometrician. It demonstrates that in all right triangles the sum of the squares of the two sides which form a right angle and the square of the side opposite the right angle are equal. If each side is labeled as shown, a, b, and c, the equation is  $a^2 + b^2 = c^2$ .



This relationship between the length of the sides does not vary among any of the right triangles; that is, a triangle with one angle of 90 degrees or one corner formed by the intersection of perpendicular lines. It makes no difference in the equation if the other two angles are 45 degrees each or 30 degrees and 60 degrees or 5 degrees and 85 degrees. Because of the mystic meaning associated with numbers by the ancients, they considered the most beautiful triangle of all, the right angled triangle with sides of 3, 4 and 5 units of measure.

In the middle of the lodge room are three columns, forming a triangle. On the column in the East is written "Truth," on that in the West, "Justice" and on that in the South, "Toleration."

The Tracing Board shows an octagon, an eight sided figure. It has a square raised on each of five sides and an equilateral triangle on each of the remaining three sides. In the corners of the triangles and squares are the initials of the twenty-nine virtues of a Mason. The octagon is the intermediate geometric form between the square and the circle. The circle is a symbol of the number one, of heaven and the eternal or spiritual; the square is a symbol of the earth, the terrestrial or earthly. The symbolic meaning of the octagon derives from the practice of the ancients of "squaring the circle." Their goal was to obtain unity in the material world and in the spiritual life. One way of squaring the circle was to superimpose two squares, inscribing a circle within in such a way as to form an octagon. Hence, the octagon represents the path indicated by the square towards the circle; that is, the path from the earthly life to perfection, from matter to spirit. The other shape on the Tracing Board, the triangle, represents the aspiration of all things to the higher Unity or the spiritual. The practice of the twenty-nine Masonic virtues is the path to perfection of both the earthly and the spiritual natures of man. A Master of the Symbolic Lodge is a leader and a teacher; his life should exemplify the path of Masonic virtue.

## **First Section**

When the candidate enters the Lodge, the nine candles on the altar are not lit. Standing within the three columns of Toleration, Justice and Truth, the candidate learns these three great principles which support the Masonic fraternity.

Being raised to Master of the Symbolic Lodge, the candidate receives instruction on the duties of this position. The nine candles are lit one by one by the candidate, an act symbolic of the Master's duty: to incorporate within himself and to dispense the light and knowledge associated with the nine great lights in Masonry—veneration, charity, generosity, heroism, honor, patriotism, justice, toleration and truth.

The final instruction identifies the twenty-nine virtues represented by the letters on the five great squares and three great triangles surrounding the octagon on the Tracing Board. On the squares they are: prudence, temperance, chastity and sobriety; heroism, firmness, equanimity and zeal; probity, honor, fidelity and punctuality; disinterestedness, lenity, forgiveness and forbearance; and charity, kindness, generosity and liberality. On the triangles they are: gratitude to God, love of mankind and confidence in human nature; veneration of God, devotedness to family and friends, and patriotism, described as ardent love for our country. The greatest of all the virtues appear on the triangle in the top center of the octagon: truth, justice and toleration.

## **Second Section**

The hall is brilliant with light. The Master is called the President, and Senior and Junior Wardens are his Counselors. Stationed in the room are representatives of nine sage lawgivers: Zarathustra (Zoroaster), Manu, Hermes, Confucius, Moses, Hammurabi, Numa, Alfred and finally, Socrates who completes the nine but whose words are spoken by someone else.

Beginning with the Persian lawgiver Zarathustra, the candidate learns that the evil intentions of the criminal are the true measure of crime and not the events which follow it.

Manu, the ancient legislator of the Aryans of India, counsels that one should read the sacred books, practice charity, sacrifice to the gods, become not the slave of the pleasures of the senses, be merciful to dumb animals, seek not revenge, judge men leniently and forgive easily.

Hermes, whom the Egyptians called “Thoth” and the Romans, “Mercury,” assures the candidate that the gods do not judge harshly those they created weak and with little wisdom.

Confucius states that he has read and interpreted the great laws engraved by the finger of God upon the Book of Nature.

Moses recites some of his own sayings and affirms that he was initiated into the Mysteries and wisdom of ancient Egypt (Acts 7:22) and that from the Lord he received the wisdom to dictate those statutes by which he governed Israel.

Hammurabi, the lawgiver of Babylonians, affirms that the laws he gave were developments of the infinite justice to which all men should inspire, and that we should act with moderation, equity and integrity.

Numa, first king of the Romans, repeats what he said to the Roman people, “Desire not for your country any other benefit than Justice. Justice is Equity—to render to every man that to which he is entitled. Let doubt of guilt be acquittal and presumption of innocence, solid proof.”

Alfred the Great testifies that he caused just and speedy judgment to be given and that he reigned only to bless those over whom his dominion extended.

The President says that Socrates claimed that when he sat in the Court of the Areopagus he swore to give sentences uprightly, receiving neither gifts nor bribes. Such a disclaimer was necessary in a place and time of great corruption. The President also warns against hasty, improper and uncharitable judgment.

## LECTURE

In *Morals and Dogma* Pike is very direct and practical in his explanation of the duties of a Master of the Symbolic Lodge. He refers to a special duty, to aid in restoring Masonry to its primitive purity (p. 325) so that it is not an object of ridicule or humiliating to candidates, as was the case during a part of its history.

The selections which follow do not contain all of the qualities, virtues and attitudes which should be learned and practiced by the Master of the Symbolic Lodge. Pike lists too many for this summary. This lecture, in its entirety, is especially recommended. It should be noted that in *Morals and Dogma*, Pike uses the title “Grand Master of All Symbolic Lodges” in lieu of that used in this summary.

## Duties of a Master of the Symbolic Lodge:

*The true Mason is a practical Philosopher, who, under religious emblems, in all ages adopted by wisdom, builds upon plans traced by nature and reason the moral edifice of knowledge. He ought to find, in the symmetrical relation of all the parts of this rational edifice, the principle and rule of all his duties, the source of all his pleasures. He improves his moral nature, becomes a better man, and finds in the reunion of virtuous men, assembled with pure views, the means of multiplying his acts of beneficence* (p. 325).

*As Grand Master of all Symbolic Lodges, it is your especial duty to aid in restoring Masonry to its primitive purity. You have become an instructor* (p. 325).

*We teach the truth of none of the legends we recite. They are to us but parables and allegories, involving and enveloping Masonic instruction; and vehicles of useful and interesting information. They represent the different phases of the human mind, its efforts and struggles to comprehend nature, God, the government of the Universe, the permitted existence of sorrow and evil. ... Every one being at liberty to apply our symbols and emblems as he thinks most consistent with truth and reason and with his own faith, we give them such an interpretation only as may be accepted by all* (p. 329).

*Thus the Initiates are inspired with a just idea of Masonry, to wit, that it is essentially WORK; both teaching and practising LABOR; and that it is altogether emblematic. Three kinds of work are necessary to the preservation and protection of man and society: manual labor, specially belonging to the three Blue Degrees; labor in arms, symbolized by the Knightly or chivalric Degrees; and intellectual labor, belonging particularly to the Philosophical Degrees* (p. 331).

Especially you are not to allow any assembly of the body over which you may preside, to close, without recalling to the minds of the Brethren the Masonic virtues and duties which are represented upon the Tracing Board of this Degree. That is an imperative duty. Forget not that, more than three thousand years ago, ZOROASTER said: "Be good, be kind, be human, and charitable; love your fellows; console the afflicted; pardon those who have done you wrong." ... CONFUCIUS repeated ...: "Love thy neighbor as thyself:

Forgive injuries, Forgive your enemy, be reconciled to him, give him assistance, invoke God in his behalf! (p. 333).

*Urge them to love one another, to be devoted to one another, to be faithful to the country, the government and the laws: for to serve the country is to pay a dear and sacred debt:*

*To respect all forms of worship, to tolerate all political and religious opinions; ....*

*To fraternize with all men; to assist all who are unfortunate; and to cheerfully postpone their own interests to that of the Order: To make it the constant rule of their lives, to think well, to speak well, and to act well:*

*To place the sage above the soldier, the noble, or the prince: and take the wise and good as their models:*

*To see that their professions and practice, their teachings and conduct, do always agree:*

*To make this also their motto: Do that which thou oughtest to do; let the result be what it will (p. 333).*

### **“Have you seen your Master today?”**

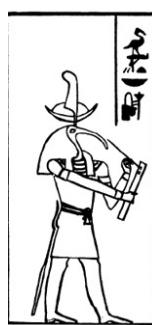
The *frontispiece* for Pike’s old Consistory Ritual shows an Egyptian figure with the words:

“Have you seen your Master today?”

“I have.”

“How is he clothed?”

“In blue and gold.”



The figure shown is that of Horus and is incorrect. It should be the figure of Thoth as shown on the left. This figure is reproduced here because the Egyptian Thoth is their equivalent of the Grecian Hermes and the Roman Mercury, the true Grand Master of All Symbolic Lodges. From the earliest Masonic manuscripts we see Hermes represented as the ideal of the Master of the Lodge and in some traditions is even said to be the founder of Masonry. Pike, in his Second Lecture on Masonic Symbolism (p. 262) makes the following observation.

*The “Master, clothed in blue and gold,” of the Masons of a century and a half ago [1710], was Hermes; and Hermes and Mercury were the same. He is the “Master of the Lodge,” associated with the Sun and Moon ....<sup>1</sup>*

The reference to “Masons of a century and a half ago” is clearer when we examine the old catechisms; here is a sample excerpted from the Dumfries No. 4 manuscript (1710) printed in Knoop, Jones and Hamer’s *Early Masonic Catechisms* (p. 63):

Q: what is a mason? A: he is a worker in stone. Q: would you know your master if you saw him? A: yes. Q: what way would ye know him? A: by his habit. Q: what couller is his habit? A: yellow and blew meaning the compass [which] is bras and Iron (punctuation added for clarity; spelling is as in the original).

This digression into Masonic history has a point. Both historical and mythical figures are used in Masonry as examples of particular conduct. The character of Hiram in the Symbolic Lodge teaches us steadfastness in the face of adversity. In this case the recipient of this degree is taught by the example of Hermes to love knowledge and to teach others the result of his efforts.

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<sup>1</sup>. Rex R. Hutchens, ed., *Albert Pike’s Lecture on Masonic Symbolism and A Second Lecture on Symbolism: The Omkara and Other Ineffable Words* (Washington: Scottish Rite Research Society, 2006), p. II.170. For more on the relationship between Hermes and the master of the lodge, see Arturo de Hoyos, ed., *Albert Pike’s Esoterika: Symbolism of the Blue Degrees of Freemasonry* (Washington: Scottish Rite Research Society, 2005), pp. 103–6.

## The 21st Degree – Noachite or Prussian Knight



The apron and gloves of this degree are yellow. On the upper part of the apron is an arm, naked and upraised, holding a naked sword. Under it is a human figure, erect, with wings, the forefinger of his right hand on his lips; in his left hand he holds a key. He is the Egyptian figure of silence, called by the Greeks Harpocrates, though the wings are an addition. Plato said that wings symbolized “intelligence.” To the alchemists they stood for the higher, active, male principle.

The order is a broad black ribbon, worn from right to left.

The jewel is a silver, full moon, suspended from the third buttonhole of the vest, or a golden triangle traversed by an arrow, point-downward, suspended from the collar. On the jewel is an arm upraised, holding a naked sword, and around it the motto, *Fiat Justitia, Ruat Coelum*, meaning “Let there be Justice, though the Heavens fall.” These were the words of William Murray, First Earl of Mansfield (1704–1793), Lord Chief Justice of England, uttered in the case of *Rex vs. Wilkes*, June 8, 1768.

## DUTIES

*Be humble and modest, trusting in God.*

*Be steadfast and courageous in the face of adversity.*

## LESSONS

*The downfall of evil is certain.*

*A free and independent judiciary is necessary to human progress.*

*Journalism should be fair, just and responsible.*

## FOR REFLECTION

*Do you keep the ideal of justice before your own interests?*

## IMPORTANT SYMBOLS

*Masked brothers, full moon, sword of a knight.*

This degree was formerly subtitled “the Masonic Key” in Etienne Morin’s Order of the Royal Secret. Prior to Pike’s reworking, it was the object of much controversy. It abandons the Hiramic legend and the building of Solomon’s Temple entirely and, in its earlier workings, was founded operatively on the building of the Tower of Babel. Mackey says of it:

*... it is misplaced in any series of Degrees supposed to emanate from Solomon’s Temple. It is, as an unfitting link, an unsightly interruption of the chain of legendary symbolism substituting Noah for Solomon and Peleg for Hiram Abif. ... That it was ever adopted into the Masonic system is only to be attributed to the passion for advanced Degrees which prevailed in France in the middle of the eighteenth century (Vol. II, p. 714).*

Recognizing this incongruity, Pike based his ritual on a remarkable German judicial institution of the Middle Ages known as the *Vehmgericht*, or secret tribunal. He may have chosen this institution for several reasons. Pike was a noted and self-taught lawyer who practiced both in Arkansas and New Orleans. Thus, he had more than a casual interest in the history of law and jurisprudence. Secondly, since this secret tribunal developed in the Middle Ages when knighthood and chivalry flowered, it is more in line chronologically with other Council degrees than the version which based its ceremony on the Noachites (descendants of Noah) and the story of the Tower of Babel.

Only a hint of this remains in the present ritual—the recitation to remember the fate of Phaleg, called in the King James Bible “Peleg.” Phaleg, along with many other descendants of Noah, began to build a tower whose top may reach into heaven, the Tower of Babel. For this effrontery to God, their speech was confounded and they were scattered over the whole earth (Genesis 11). In the current version of the degree the parallel to the moral lesson of this story is found in the fate of one who acts boldly and with conceit and does not live within God’s will.

During its most powerful period, the *Vehmgericht* was a closed court which met only at night and was possessed of extraordinary power. To become a judge in the tribunal, a *Freischoffen*, was an honor and brought privileges with the position. The prospective judge was obliged

*... to prove he was free born, of a good family, not suspected of any misdeeds, and was in the enjoyment of all his rights; and finally two Freischoffen were obliged to become his security. ... A solemn oath held all the members united and not even in the confessional were they suffered to reveal the secret of the Vehm tribunal; neither were the clergy themselves admitted into it* (Legenda XIX–XXX, p. 11).

In its early years almost all princes, nobles and knights became *Freischoffen*. They possessed a rite of initiation and had both a secret sign and peculiar greeting whereby they recognized each other. Eventually an association of several thousand men from the highest to the lowest classes spread throughout Germany. The members both judged and punished freely, not subject to account for what they did. Punishments were banishment and death by hanging at the tree or post nearest to where the condemned criminal was found; if caught in the commission of a crime, the criminal was hanged without a trial. The *Freischoffen* were only required to stick a knife in the ground close to the body as a sign that the sentence of the *Vehmgericht* had been executed. At the end of the 15th century the power and authority of the *Vehmgericht* deteriorated for the reasons mentioned by Pike:

*Such power placed in human hands without the protecting check of publicity and responsibility could not long exist without misuse. In the great development and extension of the association, it could not be avoided but that unworthy individuals should be received as members who used the power confided to them for the sole*

*satisfaction of their revengeful and baser passions* (Legenda XIX–XXX, pp. 18–19).

## CEREMONY

The lodge is styled a Tribunal after the *Vehmgericht* just discussed. The set is simple, requiring only a light representative of the full moon. The Tribunal members all wear black masks. The presiding officer, the Lieutenant Commander, is to be unknown to the members. The nocturnal setting and the masked brothers dramatically represent the secretive nature of the *Vehmgericht* and its members, the *Freischaffen*. The secret Tribunal should remind us that we know not the real character of those who may judge us nor the time of judgment.

The candidate represents Adolf the Saxon, a Knight of the Holy Cross who has just returned from a crusade in Palestine. He appeals to the Tribunal for justice. While he was away, his land was stolen from him with a deed forged by Count Reinfred and the Bishop of Vienna. The Count sits on the Tribunal; he, of course, denies the charges and leaves to procure the deed. When he returns there is an argument that cannot be decided, for each has only his word as evidence. The accuser, Adolph, is not a noble and though not a member of the Tribunal, as is the Count, his word is equally accepted. This is a reminder of how

*... indispensable to Human Progress is a free and independent judiciary. For it is ... the right of free entrance into the Courts of Justice, where even the weakest may prefer his complaint against the most powerful [which] makes a people free* (Legenda XXXII, p. 13).

Since the accusation cannot be settled, Adolf demands trial by oath to prove the truth of his accusation. His wish is granted. The trial by oath is given and both adversaries, one at a time, place their right hand upon the cross-shaped hilt of a sword swearing before God the truth of their claims. Since both have done so, Adolf demands trial by ordeal to prove his accusation. Trial by ordeal is an appeal to God; we are reminded He protects the innocent and punishes the guilty. The ordeal chosen by Adolf involves three tests with three brass rods using fire, incense and water. Although such “trials by ordeal” were customary, the Count refuses these as an appeal to sorcery, but it is

nonetheless performed. Dissatisfied with the result, Reinfred demands trial by wager of battle, but before such can occur the document is proved a forgery by certain devices.

The Count represents the type not to be emulated; he is most bold, knowing his own guilt, denying it before God and throughout the trial in which it was believed God would judge between guilt and innocence. The Mason is to be the opposite: humble and modest, trusting in God. Though evil may prosper for a time, its downfall is certain. Those under its sway are counseled to have patience and faith.

## LECTURE

It is here that we find Pike, a former newspaper editor, advocating responsible, fair and just journalism. In the Legenda for this degree he notes the benefit of the protecting check of publicity (pp. 18–19), demonstrating a clear understanding of the importance of a free press to the preservation of democracy. Further, he charges all men to be modest and humble in their treatment of their fellows and slow to entertain evil thoughts of others or their intentions. He also instructs us to be humble and modest toward the Deity and His great plans.

### **Be Humble and Modest:**

*You are especially charged in this Degree to be modest and humble, and not vain-glorious nor filled with self-conceit. Be not wiser in your own opinion than the Deity, nor find fault with His works, nor improve upon what He has done. Be modest also in your intercourse with your fellows, and slow to entertain evil thoughts of them, and reluctant to ascribe to them evil intentions* (p. 334).

*One ought, in truth, to write or speak against no other one in this world. Each man in it has enough to do, to watch and keep guard over himself* (p. 335).

*When a Mason hears of any man that hath fallen into public disgrace, he should have a mind to commiserate his mishap, and not to make him more disconsolate. To envenom a name by libels, that already is openly tainted, is to add stripes with an iron rod to one that is flayed with whipping; and to every well-tempered mind will seem most inhuman and unmanly* (pp. 335–336).

*If we even do know vices in men, we can scarce show ourselves in a nobler virtue than in the charity of concealing them: if that be not flattery persuading to*

*continuance. And it is the basest office man can fall into, to make his tongue the defamer of the worthy man* (p. 337).

*There is but one rule for the Mason in this matter. If there be virtues, and he is called upon to speak of him who owns them, let him tell them forth impartially. And if there be vices mixed with them, let him be content the world shall know them by some other tongue than his* (p. 337).

*The Mason should be humble and modest toward the Grand Architect of the Universe, and not impugn His Wisdom, nor set up his own imperfect sense of Right against His Providence and dispensations, nor attempt too rashly to explore the Mysteries of God's Infinite Essence and inscrutable plans, and of the Great Nature which we are not made capable to understand* (p. 338).

*... let [the Mason] build no Tower of Babel, under the belief that by ascending he will mount so high that God will disappear or be superseded by a great monstrous aggregate of material forces, or mere glittering, logical formulas; but, evermore, standing humbly and reverently upon the earth and looking with awe and confidence toward Heaven, let him be satisfied that there is a real God; a person, and not a formula; a Father and protector, who loves, and sympathizes, and compassionates; and that the eternal ways by which He rules the world are infinitely wise, no matter how far they may be above the feeble comprehension and limited vision of man* (pp. 338–39).



***THE TOWER OF BABEL***  
*by Gustave Dore*

## The 22nd Degree – Knight Royal Axe, Prince of Libanus



The apron is white, lined and bordered with purple. In the middle is embroidered a round table, on which are mathematical instruments and unrolled plans. On the flap is a serpent with three heads, denoting idleness, the body from which issues the three vices symbolized by the heads: drunkenness, impurity and gaming. By these vices many youths have been lost and many great nations have sunk into ignoble imbecility and shameful bondage.

The order is a broad, rainbow-colored ribbon, lined with purple. It is worn as a collar or may be worn as a sash, from right to left.

The jewel, suspended from the collar, is a gold axe and handle, the symbol of the great agent of civilization and improvement. Troops armed with this weapon have conquered barbarism. Under its blows the primeval forests disappear; the farmer displaces the wild hunter; to the rude barbarism of the early ages succeed settled society, laws and all the arts that refine and elevate mankind. The axe is nobler than the sword. Masonry hews at those mighty trees, intolerance, bigotry, superstition, uncharitableness and idleness, thereby letting in the light of truth and reason upon the

human mind, which these vices have darkened for centuries. The letters on the top are the initials of Noah and Solomon; those on the handle, of Libanus and Tsidunian; those on one side of the blade, of Adoniram, Kuros, Darius, Zerubbabel, Nehemiah and Azra; and those on the other side, of Shem, Kham, Yapheth, Moses, Aholiab and Betselal. These names represent the various places and persons significant in the use of the cedars of Lebanon for “Holy Enterprises”; examples include Noah’s Ark, the Ark of the Covenant, Solomon’s Temple, and the rebuilding of Jerusalem and the Temple by Zerubbabel.

## DUTIES

*Respect labor for its own sake, and do work.*

## LESSONS

*Work is the mission of man.*

## FOR REFLECTION

*If one finds for himself esteem in his labors, does the prestige associated with his labors matter?*

## IMPORTANT SYMBOLS

*The cedars of Lebanon, carpenter’s tools: saw, plane and axe.*

Despite the mention of King Solomon’s Temple in this degree we are not returning to the Hiramic Legend. The time is the Middle Ages, for the candidate comes dressed as a German (or Prussian) Knight, a crusader in the Holy Land. He has traveled to Mount Libanus (or Lebanon) to obtain the degree of Prince of Libanus.

According to the ritual, this degree was learned by the Crusaders from the Druses (or Druzes), an Islamic sect inhabiting the area. The Druse are a mystical group characterized by an eclectic system of doctrines and by a remarkable cohesion and loyalty among its members. They permit no conversion, either from or to their religion, and no intermarriage. While very little is known about the Druse, because of their secrecy, it is believed a number of groups accepted this religious system but only the Druse of Lebanon survive. Their religious doctrines appear to be an amalgamation of Christianity, Judaism, Islam, Gnosticism and other beliefs prevalent about 1000 A.D. They have various degrees of initiation recognizing the elite or ‘knowers’ who participate fully and have access to all the Druse religious doctrines. Simplicity of

attire, self-denial, temperance and irreproachable moral conduct are prerequisites to join this group of elites.

This degree explains that the Druse perpetuated an institution originating in Rome about 700 B.C. called Colleges of Artificers which are simply described as operative groups of artisans, much as carpenters or goldsmiths. Parallels between these Colleges and Freemasonry exist which have caused some scholars to trace the roots of Masonry to them.

According to a legend, the Tyrians or Phoenicians were ever ready to aid the Israelites in their holy enterprises. The tie between them was the mysteries, into which the principal persons of both nations were initiated; Moses necessarily received them in Egypt, before he could marry the daughter of a priest of Heliopolis. These mysteries, modified by Solomon, or perhaps at an earlier date by Joshua or even Moses, became in some respects like Masonry, such as it was practiced at the building of the Temple, and such as it has in part come down to us. Hiram, King of Tyre in Phoenicia, and Hiram Abif, whose father was a Phoenician and not a Jew, were likewise initiates. Hence, the intimate connection between them and Solomon, bound together by obligation, as Masons are today.

Upon Mount Lebanon the College of Artificers was established, like those of Rome. These artificers everywhere maintained their rights and privileges and had their signs and words, by which to recognize each other. Solomon himself, whose wisdom necessarily gave him a true idea of labor, built a palace on the mountain, to which he often repaired to inspect the progress of the work.

Although only a legend, the ritual further suggests that the Colleges of Rome may have been derived from the ancient people who inhabited the Mount Lebanon area and supplied cedar for the building of Noah's Ark, the Ark of the Covenant and Solomon's Temple. This legend accounts for bodies of this degree being called Colleges, the events in the drama and much of its symbolism.

## CEREMONY

The drama takes place in two apartments. The first is plain but sufficiently furnished to represent a carpenter's workshop on Mount Lebanon. The second room is the Council Room of the Round Table. It is hung with red, representative of fervency and zeal. In the

East is the altar; upon it are the Bible, square and compasses and an axe. In the center of this apartment is a round table at which the brethren sit—such a table denotes equality as it did for the knights of King Arthur.

With the reception of the candidate as a Prussian Knight, the seemingly strange symbolism associated with the famed cedars of Mount Lebanon becomes understandable. In the opening of the degree the cedars wait to be felled and in the closing they have been felled. In the symbolism of the ancients, and as often seen in Masonry, the tree (not necessarily the cedar) takes on special significance. The Tree of Life (mentioned in the 19th Degree), the Tree of Knowledge in Genesis, the Sephirothic Tree of the Kabbalah, the Cross as a Tree, the Oak of the Celts and others, all bring to mind positive images of consistency, growth, proliferation, generative and regenerative processes, and immortality.

The cedar is a large and particularly beautiful tree; the numerous Biblical references to it evidence this. During Biblical times, the cedar was especially abundant. It is a tall tree reaching heights of 100 feet and providing dense shade on dry sloping mountain sides. The cedar's beauty is enhanced by the production of purple cones, purple being a symbol of royalty. It has been called "the glory of Lebanon (Isaiah 35:2; 60:13) and "the tree(s) of the Lord" (psalms 104; 16). Zechariah says, "When the cedar falls, the fir, itself a noble tree, howls, as a vassal for his lord" (11:1–2). The cedar was used for masts on ships, beams, pillars and boards because of its height and strength. The wood is close grained, sound to the heart, fragrant, a pleasing color, indestructible by dry rot or borers. It is said the cedar roof of the temple of Apollo lasted 1170 years. Simply, the cedars of Lebanon were considered noble, mighty and majestic trees of great importance.

The candidate seeks the privilege, by birth and rank, of becoming a Prince of Libanus. This is declared insufficient. He must lay aside his claims to any right to this degree by birth or rank in Masonry. To fell the cedar is to end privileges which result from birth and rank. Privilege must be earned by work. The candidate must divest himself of the jewels and adornments of his rank and labor among the work en, obtaining their unanimous vote to advance.

Since he has shown a true appreciation for the dignity of labor and learned to use the saw, plane and axe, the candidate is instructed on the symbolic meaning of the working

tools of the carpenter. The saw symbolizes patience and determination; it teaches us that Masons, laboring for the improvement of the world and the cause of human progress, must be content to move slowly and painfully to success. Since the plane cuts down the inequalities of surfaces, it symbolizes Masonry which removes the prejudice of ignorance and aide to civilize mankind. The axe should remind the Mason of the march of civilization and progress which requires him to hew the poisonous trees of intolerance, bigotry, superstition, uncharitableness and idleness to let in the light of truth and reason upon the human mind.

## LECTURE

In *Morals and Dogma*, we are taught that work is the mission of man— not a curse, but the fulfillment of life's purpose. Our daily labor, if fit and proper, receives the blessing of God. If the employer understands the dignity even of simple labor, then the employee will not be oppressed.

### **Respect labor for its own sake:**

*Sympathy with the great laboring classes, respect for labor itself, and resolution to do some good work in our day and generation, these are the lessons of this Degree, and they are purely Masonic* (p. 340).

*From first to last, Masonry is work. It venerates the Grand Architect of the Universe. It commemorates the building of the Temple. Its principal emblems are the working tools of Masons and Artisans. It preserves the name of the first worker in brass and iron as one of its pass—words. When the Brethren meet together, they are at labor. The Master is the overseer who sets the craft to work and gives them proper instruction. Masonry is the apotheosis of WORK* (p. 340).

Whatsoever of morality and intelligence; what of patience, perseverance, faithfulness, of method, insight, ingenuity, energy; in a word, whatsoever of STRENGTH a man has in him, will lie written in the WORK he does. To work is to try himself against Nature and her unerring, everlasting laws: and they will return true verdict as to him. The noblest Epic is a mighty Empire slowly built together, a mighty series of heroic deeds, a mighty conquest over chaos. Deeds are greater than words. They have a life, mute, but

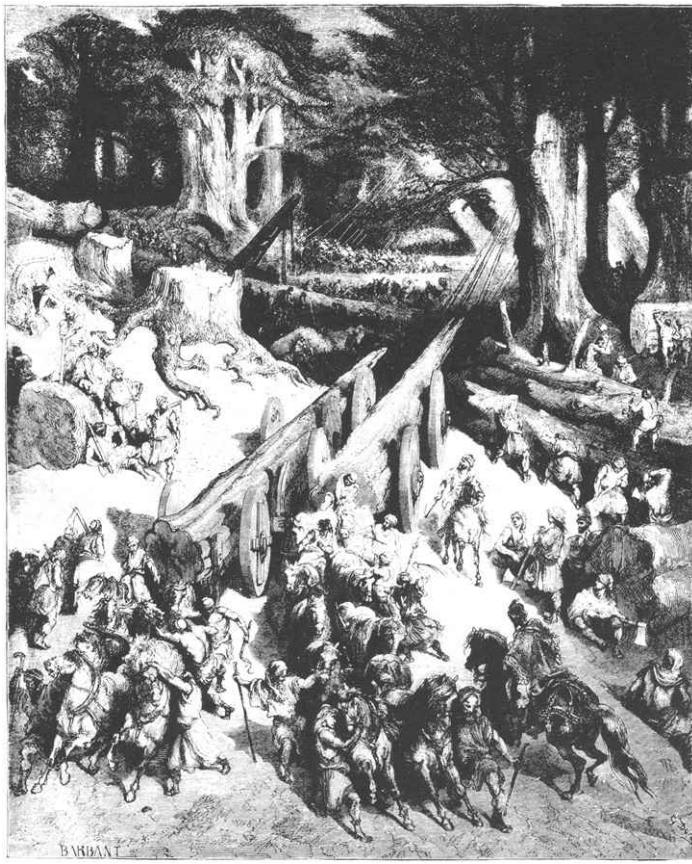
undeniable; and grow. They people the vacuity of Time, and make it green and worthy (p. 341).

*"Work; and therein have well-being," is the oldest of Gospels; unpreached, inarticulate, but ineradicable, and enduring forever. To make Disorder, wherever found, an eternal enemy; to attack and subdue him, and make order of him, the subject not of Chaos, but of Intelligence and Divinity, and of ourselves; to attack ignorance, stupidity and brute-mindedness, wherever found, to smite it wisely and unweariedly, to rest not while we live and it lives, in the name of God, this is our duty as Masons... (p. 342).*

*Duty is with us ever; and evermore forbids us to be idle. To work with the hands or brain, according to our requirements and our capacities, to do that which lies before us to do, is more honorable than rank and title. Ploughers, spinners and builders, inventors, and men of science, poets, advocates, and writers, all stand upon one common level, and form one grand, innumerable host, marching ever onward since the beginning of the world: each entitled to our sympathy and respect, each a man and our brother (p. 343).*

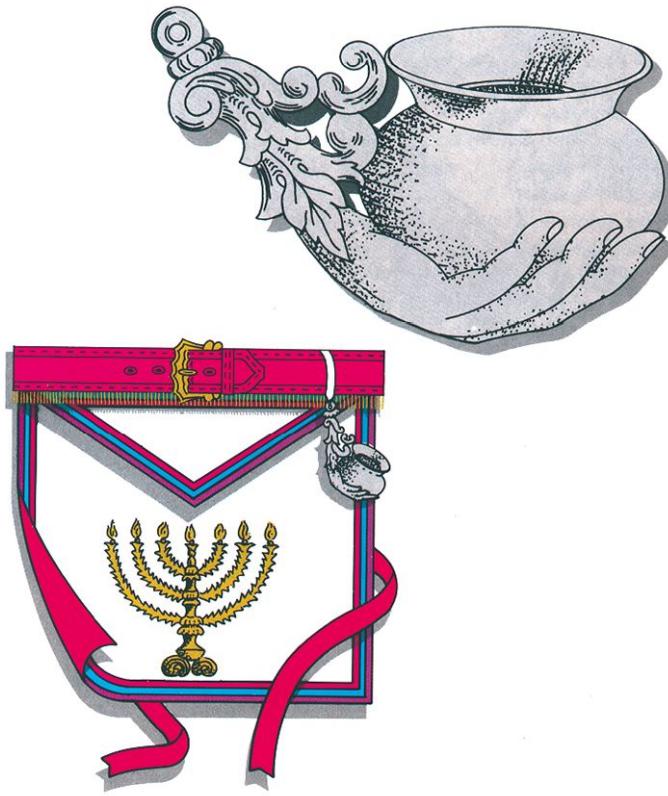
*The great author or artist only portrays what every man should be. He conceives, what we should do. He conceives, and represents moral beauty, magnanimity, fortitude, love, devotion, forgiveness, the soul's greatness. He portrays virtues, commended to our admiration and imitation (p. 349).*

*Masonry seeks to ennable common life. Its work is to go down into the obscure and unsearched records of daily conduct and feeling; and to portray, not the ordinary virtue of an extraordinary life; but the more extraordinary virtue of ordinary life. What is done and borne in the shades of privacy, in the hard and beaten path of daily care and toil, full of uncelebrated sacrifices; in the suffering, and sometimes insulted suffering, that wears to the world a cheerful brow; in the long strife of the spirit, resisting pain, penury, and neglect, carried on in the inmost depths of the heart;—what is done, and borne, and wrought, and won there, is a higher glory and shall inherit a brighter crown (p. 350).*



*The Cedars Destined for the Temple*  
by Gustave Dore

## The 23rd Degree – Chief of the Tabernacle



The apron is white, lined with scarlet and bordered with red, blue and purple ribbons. In the middle is painted or embroidered the golden candelabrum with seven lights. Josephus, the great Jewish historian, is the source of the design of the apron. He defines the symbolism of the colors as follows: white, the earth, from which the flax used in fine linen is grown; red, fire, from its color; blue, the sky, for the same reason; and, purple, the sea, for it derives from a sea mollusk. But to us there are deeper meanings: white, the infinite beneficence of God; blue, His profound and perfect wisdom; red, His glory; and, purple, His power. The candelabrum symbolizes to us, as to the ancients, the seven planets: the sun, the moon, Mercury, Venus, Mars, Jupiter and Saturn. It also represents the seven archangels and seven of the ten manifestations of Deity; specifically, the seven Sephiroth which follow Will, Wisdom and Understanding: Justice, Mercy, Beauty, Glory, Victory, Dominion and Kingdom.

A red leather belt is also worn, fringed along the lower edge with gold, from which hangs the jewel.

The jewel is a small silver censer, or ornamental cup, with a long handle; the end serves as a stand for the cup and is shaped like an open hand. It should remind us to offer up unceasingly to God the incense of good deeds and charitable actions dictated by a pure and upright heart.

## DUTIES

*Be devoted to the service of God.*

*Constantly endeavor to promote the welfare of man. Act with proper subordination to your superiors.*

## LESSONS

*Simple faith is wiser than vain philosophy.*

*A society's concept of the Deity and the universe are consistent with its development.*

## FOR REFLECTION

*What is the nature of God?*

## IMPORTANT SYMBOLS

*The standards of the twelve tribes of Israel, darkness, light, the colors scarlet, white, blue and purple.*

Here we begin the symbolic initiations into the Mysteries practiced by the ancients from whom Masonry has obtained her great truths. Pike tells us:

*The instruction now conveyed by books and letters was of old conveyed by symbols; and the priest had to invent or to perpetuate a display of rites and exhibitions, which were not only more attractive to the eye than words, but often to the mind more suggestive and pregnant with meaning (p. 354).*

In the set we find testimony to this practice and the source for its design. The ritual describes in great detail the tabernacle and surrounding court of Moses found in Chapters 26 to 36 of Exodus. The set and its symbols are elaborate to help us understand these ancient teachings.

## CEREMONY

Lodges of Chiefs of the Tabernacle are styled Courts and represent an encampment of the twelve tribes of Israel in the wilderness. The tribes are identified by twelve

standards located around the room in specific order near the walls, each bearing the name of the tribe and the symbol associated with it. We also encountered the Twelve Tribes in the 19th Degree. The four cardinal directions are emphasized in the description:

LOCATION	TRIBE	SYMBOL
Northeast	Issachar	Ass
<b>East</b>	<b>Judah</b>	<b>Lion</b>
Southeast	Zebulon	Ship
South-Southeast	Simeon	Sword
<b>South</b>	<b>Ruben</b>	<b>Man</b>
Southwest	Gad	Stars
West-Southwest	Manasseh	Vine
<b>West</b>	<b>Ephraim</b>	<b>Bull</b>
Northwest	Benjamin	Wolf
North-Northwest	Asher	Tree
<b>North</b>	<b>Dan</b>	<b>Eagle</b>
North-Northeast	Naphtali	Deer

The cardinal directions are represented by the lion, the bull, the man and the eagle. Parts of each form the body of the Sphinx, an ancient symbol of the concept of an enigma, a riddle or puzzle. Here they represent the Mysteries. For now, we should be content to understand that the Mysteries treated of God, Man and Nature (p. 357); and thus, the standards are a symbol of the universe, for we find the stars, man, plant and animal life, the sea (ship) and the technology of man (sword) represented.

In the center of the lodge is a representation of the Tabernacle of Moses, a rectangular tent, with two sets of curtains of white, blue, scarlet and purple thread woven together. We do not see the separate colors unless by close scrutiny. Hence, the curtains are themselves a symbol of the veiling of symbols by the ancients and in Masonry. These curtains should be embroidered with cherubim or animals with the bodies of lions, the feet of bulls, the faces of men and the wings of eagles. They allude to the four cardinal directions and the symbols on the standards of the four principle tribes of Israel as well as the sources of those symbols, the Book of Ezekiel (1:10) and the Revelation to St. John (4:7).

The furnishings include the Altar of Sacrifice, a bronze basin filled with water, the Table of Presence or Shew-Bread upon which are twelve loaves of bread and wine, the Altar of Incense, the Ark of the Covenant, and the gold candelabrum with seven lights (specifically, not candles). The lights represent the seven planets of the ancient world: the sun, the moon, Mercury, Venus, Mars, Jupiter and Saturn.

The presiding officer represents Aaron, the brother of Moses, and is called the “Venerable High Priest.” The Wardens represent Eleazar and Ithamar, sons of Aaron and are referred to as “Excellent Priests.” Aaron was the head of the Judaic priesthood from whom all the Hebrew priests traced their descent. The Venerable High Priest wears the dress of the priests in Biblical times— a gown of white with a tunic of blue, both of which are embellished with embroidery of blue, scarlet and purple. Over these he wears the breastplate of cloth on which are twelve precious stones as described in Exodus 28:17–20 and seen in the illustration for the 19th Degree.

The candidate represents Eliaseph, a Levite, who comes to receive the first degree, or lowest grade, of initiation into the Mysteries of the Jewish priesthood. In the Old Testament, a sharp distinction is made between the Aaronite priests and the Levites. The Levites were given to Aaron and his sons by the Lord (Numbers 3:9). In the threefold hierarchy of the priesthood the Levites are third after the high priest and the priests, both hereditary positions. The Levites functioned as subordinate officials in charge of the lower duties of the sanctuary: assisting the priests, cleaning the sacred vessels, preparing cereal offerings, and serving the congregation. In Numbers 8:5–13 we find the Levites were installed by a ceremony consisting of lustration (purifying by water), shaving the body, sacrifice, the laying on of hands and solemn presentation to God.

The legend is based on the Old Testament story of Korah, Dathan and Abairam. According to one version Korah was a Levite priest and in the other was not; it doesn't matter which version is chosen. Korah led a rebellion against Moses protesting that since all the congregation are holy and the Lord is among them (Numbers 16:3), the Aaronites should not be the only ones permitted to discharge the religious offices. Dathan and Abairam are interwoven in the story and were leaders of a revolt by laymen against the civil authority claimed by Moses. Moses invited Korah and his followers to trial by ordeal; they brought fire pans filled with incense so that the Lord could choose who would perform the religious offices.

The candidate hears of the fate of Korah, Dathan and Abairam—they were swallowed up by the earth for their presumptive actions and their followers consumed by fire; further, those who questioned this fate died of the plague. This is a simple lesson on learning proper subordination to superiors. The God of this story is vengeful and merciless.

Then a feeble light is added to the cell, dispelling some of the darkness. The candidate is instructed to pray for mercy and forgiveness—a hint of the coming light and the changing Hebrew perception of God, from vengeful and merciless to beneficent and loving. The candidate is warned to approach the Mysteries with sincerity to serve God and his fellow man and with a pure heart; that is, having repented of his sins. His purity of heart, generosity and devotion are acknowledged by actions symbolic of lustration and shaving of the body.

Having passed through the symbolic initiation and been accepted as a Chief of the Tabernacle, the symbolic meaning of the colored curtains is explained. We learn first the meaning ascribed by the Hebrews: scarlet was emblematical of fire, white of the earth, blue of the air and purple of the sea (Josephus, *Antiquities* iii.7.7). But to the Mason, white is emblematical of the beneficence of God, blue of God's profound and perfect wisdom, crimson of His glory and purple of His power.

Hints of future degrees are also presented in the final instruction. The number seven is briefly explored; we are told that it was a sacred number in many religions. To the ancient Hebrews there were seven planets which corresponded to the seven colors of the prism and the seven notes of the musical scale. Assigned to the seven planets were the seven great archangels, the seven secondary causes which govern the world, and the seven virtues. We shall learn the symbolism of the number seven to the Mason in later degrees.

Finally, the Court of the Chiefs of the Tabernacle is closed so that we may meditate in silence and prepare for the duties of tomorrow wise counsel for those involved in philosophical speculations.

## LECTURE

This lecture is an introduction to, and justification for, the Mystery Degrees: Chief of the Tabernacle, Prince of the Tabernacle, Knight of the Brazen Serpent and Prince of Mercy. The most widely disseminated of the Mysteries were those of Greece, Egypt and Persia; although Mysteries are known from other cultures in such places as India, Phoenicia, Judea and Rome. These varied Mysteries had common purposes and treated of God, man and nature:

*Originally the Mysteries were meant to be the beginning of a new life of reason and virtue. The initiated or esoteric companions were taught the doctrine of the One Supreme God, the theory of death and eternity, the hidden mysteries of Nature, the prospect of the ultimate restoration of the soul to that state of perfection from which it had fallen, its immortality, and the states of reward and punishment after death. The uninitiated were deemed Profane, unworthy of public employment or private confidence, sometimes proscribed as Atheists, and certain of everlasting punishment beyond the grave (p. 359).*

This degree, Chief of the Tabernacle, is the Masonic equivalent of what were known as the Lesser Mysteries. Pike tells us:

*... most of the Ancient nations ... in addition to their public worship, ... [had] a private one styled the Mysteries; to which those only were admitted who had been prepared by certain ceremonies called initiations (p. 352).*

The Lesser Mysteries were received by all, but only a few were initiated into the Greater Mysteries.

Pike believed that the Mysteries were originally few and simple, teaching the great truths of the primitive religion and morality. Over time, this purity was lost, the rites of initiation became more complicated and more degrees were invented to maintain only a few adepts who were initiated into the higher degrees.

The method of instruction emphasized in the Mysteries utilized symbols and allegories, treating a mysterious subject mysteriously (p. 354). Masonry still follows this manner of teaching because:

*No better means could be devised to rouse a dormant intellect, than those impressive exhibitions, which addressed it through the imagination; which, instead of condemning it to a prescribed routine of creed, invited it to seek, compare, and judge. The alteration from symbol to dogma is as fatal to beauty of expression, as that from faith to dogma is to truth and wholesomeness of thought (p. 356).*

## **The Ancient Mysteries:**

*The Powers revered in the Mysteries were all in reality Nature-Gods; none of whom could be consistently addressed as mere heroes, because their nature was confessedly*

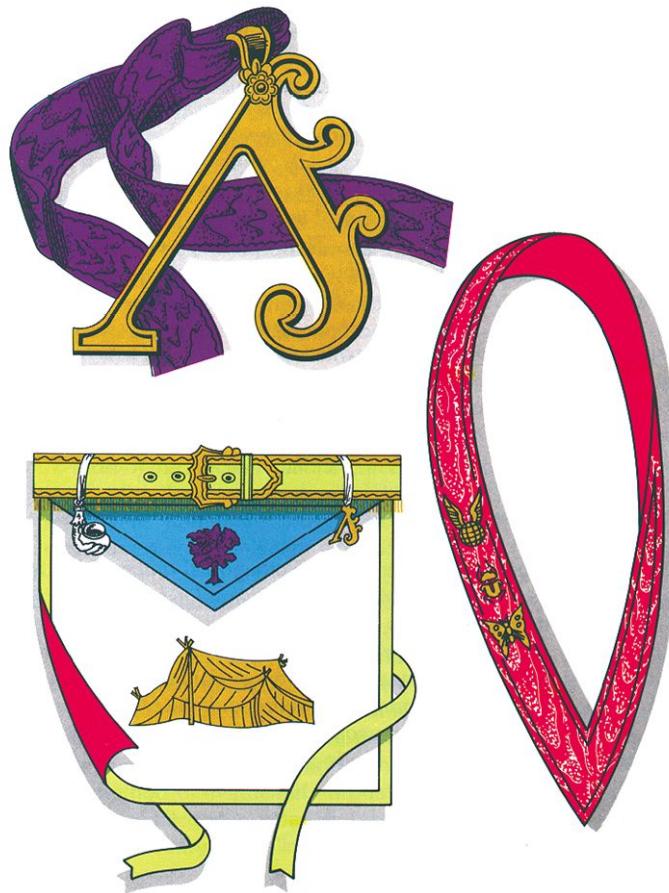
*super-heroic. ... [The Mysteries] were not in any open hostility with the popular religion, but only a more solemn exhibition of its symbols; or rather a part of itself in a more impressive form. ... They offered a perpetual problem to excite curiosity, and contributed to satisfy the all pervading religious sentiment, ... (pp. 354–355).*

*In symbolical forms the Mysteries exhibited THE ONE, of which THE MANIFOLD [nature] is an infinite illustration, containing a moral lesson, calculated to guide the soul through life, and to cheer it in death (p. 357).*

### **The Mysteries and Masonry:**

*[The Grecian Mysteries established by Pythagoras] taught the true method of obtaining a knowledge of the Divine laws, of purifying the soul from its imperfections, of searching for truth, and of practising virtue; thus imitating the perfections of God. ... Particularly [Pythagoras] inculcated Silence, Temperance, Fortitude, Prudence and Justice. He taught the immortality of the soul, the Omnipotence of God, and the necessity of personal holiness to qualify a man for admission into the Society of Gods (p. 366).*

## The 24th Degree – Prince of the Tabernacle



The order is a broad, watered scarlet ribbon worn from right to left. On the front is embroidered in gold, a winged-globe and under it a scarab, under which is a brilliant butterfly; all are symbols of immortality.

The girdle is of light-green morocco leather, fringed below with gold, and edged with gold lace. From this belt are suspended the jewel of the preceding degree, a silver censer, and the jewel of this degree, the Phoenician letter *Aleph*.

The apron is of white lambskin, lined with scarlet and bordered with light-green. In the middle is painted a representation of an Arabic tent, in gold. On the light blue flap is a representation of a myrtle tree of violet color, also an emblem of immortality.

The jewel is the Phoenician letter “A” (*Aleph, A*), suspended from a short collar of narrow, watered violet-colored ribbon. It is another manifestation of the Pentagram, or Five-Pointed Star, because the star, viewed from any angle figures the letter “A.” Since

“A” is the initial of one of the principle names of Deity, Adonai, or LORD, this star is a sign of intellectual omnipotence and autocracy.

## DUTIES

*Labor incessantly for the glory of God, the honor of your country and the happiness of your brethren.*

## LESSONS

*The power of faith in the Deity and his promises. The soul is immortal.*

*There is one, true God, who is pure, absolute intellect and existence.*

## FOR REFLECTION

*Is the doctrine of the immortality of the soul consoling to you or a source of menace and despair or merely a superstition?*

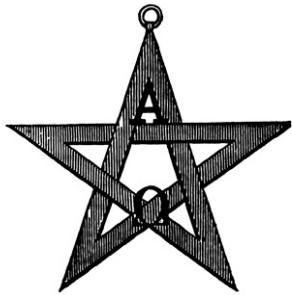
## IMPORTANT SYMBOLS

*Grips of the Apprentice, Fellowcraft and Master Mason, five-pointed star, the character Caleb.*

Having received the instruction of the Chief of the Tabernacle in the 23rd Degree, an adaptation of the ancient initiation into the Lesser Mysteries, we now stand on the threshold of the Greater Mysteries. The previous degree presented the Lesser Mysteries almost exclusively as a Hebrew or Judaic tradition. The mysteries were not confined to the Hebrews and here we encounter deities from the most advanced cultures and countries of the past.

## CEREMONY

There are two distinct apartments or settings. The first apartment is called the Vestibule and is furnished like a Master Mason’s Lodge with the Samaritan (or ancient Hebrew) letter *yod* suspended in the East instead of the letter “G” but having the same meaning. The set in the second apartment is virtually the same as that in the 23rd Degree with the addition of the pentagram, or five pointed star, with the Greek letters *Alpha* (*A*) and *Omega* ( $\Omega$ )superimposed upon the star.



Despite the set representing the Tabernacle at the encampment of the twelve tribes of Israel in the desert, we are not confined here to Hebrew tradition in the Mysteries. The geographical range of our interest is greatly increased to show the universality of both initiation and philosophical inquiry. We also encounter a more elaborate interpretation of some of the symbolism from the three degrees of the Symbolic Lodge.

The candidate, clothed simply in a white tunic without ornaments, is received into the Vestibule, the representation of a Master Mason's Lodge. Here he is given instruction the Master of Ceremonies, who represents Caleb. Caleb is a Biblical character who represents the incorporation of a foreign strain into the tribe of Judah. He was particularly praised as the Lord's servant and as one who has a different spirit and has followed the Lord fully (Numbers 14:24; Deuteronomy 1:36). Through the character of Caleb, we are reminded of the acceptance of all good men into Masonry and of its universality.

Initiation is a process intended to develop in the candidate those human qualities which are part of the Divine. The three groups of lights on the altar represent: *reason*, a ray of the divine Intellect and a science which we must learn to use; *liberty* or self-control, the knowledge to defend against the instincts and a right offered to all which must be conquered; and, *faith*, a gift from God and a power which must be possessed by each. To know, to dare, to will and to be silent is the work to be done with an intellect enlightened by study, an uncheckable audacity, an unconquerable will, and an incorruptible discretion. We are instructed to listen and learn, to search and discover—for to know the Mysteries is to stand face to face with God.

Thus advised, the candidate must undergo the tests of fire, water, earth and air, the four elements recognized by the ancients. They correspond to the agent which transforms matter (heat or fire), and the three states of matter: liquid (water), solid (earth) and gas (air). These tests are given in the East, North, South and West

respectively, and as such represent the four cardinal points of material existence and also of spiritual life. In addition to the instruction of a spiritual nature about the omnipotence, beneficence and omnipresence of God, moral instruction is given with each test. The test of fire should remind us to assume only those responsibilities for which we are fitted. This association of fire and fitness for certain responsibilities comes from the Biblical story of Nadab and Abihu who were destroyed for offering strange fire before the Lord (see Leviticus 10:1 and Numbers 26:61). Water should remind us of the ancient teaching that only the pure of heart can enter the Tabernacle in heaven and that reformation and repentance wash away sin. The test of the earth in the South reminds us to be generous as the earth is beneficent even to the unworthy. In the West, the test of air should remind us to be generous and liberal like God, who freely gave the gift of air, necessary for the life of all men.

The candidate enters the Tabernacle in utter darkness and silence, a reminder of death. He hears the lamentations and sorrow associated with the deaths of selected deities—Osiris of Egypt, Kama of India, Mithra of Persia, Atys of Phrygia, and Thammuz of Phoenicia. Their deaths symbolize the temporary victory of darkness and evil over the light. The mythologies associated with all of these deities tell of both their death and resurrection.

Brethren, enacting ancient drama, mourn Osiris, who is representative of the sun, of light, of life, of good and of beauty. They reflect upon the way the earth may again be gladdened by his presence. Attempts are made to bring life to the dead Osiris with the grip of the Apprentice, a symbol of science, and with the grip of the Fellowcraft, a symbol of logic. Both logic or right and science or reason fail, for with them we cannot discover evidence of even the existence of the soul, much less its immortality. The third attempt using the grip of the Master Mason, a symbol of faith, succeeds. Faith is a profound conviction within our intellectual and spiritual selves which enables us to somewhat understand God and to know and believe that we are to live after the body dies.

We now focus on three important philosophical issues. First, there is one true God Who is pure absolute intellect and existence and Who is the soul and spirit of the universe which He created with a thought. Everything to Him is here and now; He is unchangeable, immutable, just, wise and powerful. His punishments are but the

inevitable results of the laws of cause and effect. Second, the soul is immortal and is a part of the universal soul and, if God pleases, will be absorbed again into Himself. Third, the struggle in every man's nature between the divine will implanted in every man by God and the natural will caused by the frailty of the flesh is constant and one with all the universe. This struggle is the law of harmony in action, he reconciling and bringing into accord of the spiritual and material nature of man.

These three lessons are symbolized by the pentagram or star with *Alpha* and *Omega* imposed on its surface. It is the symbol of the Divine in man. Alpha is the first letter of the Greek alphabet and Omega the last; hence, signifying completeness, the beginning and the end and all within them. The five-pointed star with a single point upward represents the Divine. It also symbolizes man for its five points allude to the five senses, the five members (head, arms and legs) and his five fingers on each hand, which signify the tokens that distinguish Masons.

Finally, the new Prince of the Tabernacle is presented to the brethren to be further instructed and prepared to fulfill all his duties in the frail tabernacle of life. The phrase "to be" infers that with additional instruction provided by the lecture in *Morals and Dogma*, he will be better fitted to perform the duties of a Prince of the Tabernacle: to labor incessantly for the glory of God, the honor of his country and the happiness of his brethren so that he may be raised on the day of account to the Tabernacle of Eternity.

## LECTURE

Continuing the focus on the Ancient Mysteries, a wealth of detail on the Greater Mysteries of Egypt, Greece, Persia, Syria, Phoenicia, Chaldea, Arabia, India, China and Japan is presented. Gleaning the ideas from the detail, we learn both the purposes and lessons of the Greater Mysteries, all of which to some extent taught:

*...the truths of primitive revelation, the existence and attributes of one God, the immortality of the Soul, rewards and punishments in a future life, the phenomena of Nature, the arts, the sciences, morality, legislation, philosophy, and philanthropy, and what we now style psychology and metaphysics, with animal magnetism, and the other occult sciences (p. 372).*

The lessons transmitted through the Mysteries are presented in a comparative fashion. Pike argues their universality and arrives at an understanding of the primitive truths

known long ago. Over time these became both corrupted and concealed under multi-layered veils of symbolism. The parallel ideas which emerge from his comparative analysis point to the East for the origin of these primitive truths. Pike asserts that Hindu philosophy gave birth to the Egyptian Mysteries and to the Mysteries among the Chinese and Japanese. Thus, he sees the diffusion of these primitive truths from India across thousands of miles and a multitude of cultures. The method of instruction employed by these diverse cultures to transmit these sublime lessons was symbology. Pike tells us:

*There has ever been an intimate alliance between the two systems, the symbolic and the philosophical, in the allegories of the monuments of all ages, in the symbolic writings of the priests of all nations, in the rituals of all secret and mysterious societies; there has been a constant series, an invariable uniformity of principles, which come from an aggregate, vast, imposing, and true, composed of parts that fit harmoniously only there* (p. 372).

The selections which follow emphasize the purposes and the lessons of the Ancient Mysteries, not the details associated with them. Since Scottish Rite Masonry uses symbolism as its method of instruction and teaches philosophical, moral, religious and political lessons, this lecture invites us to compare the teachings of Masonry with those of the Ancient Mysteries.

### **The Methods and Purposes of the Ancient Mysteries:**

*Symbolical instruction is recommended by the constant and uniform usage of antiquity; and it has retained its influence throughout all the ages, as a system of mysterious communication. The Deity, in his revelations to man, adopted the use of material images for the purpose of enforcing the sublime truths; and Christ taught by symbols and parables* (p. 372).

*Initiation was considered to be a mystical death; a descent into the infernal regions, where every pollution, and the stains and imperfections of a corrupt and evil life were purged away ...* (p. 373).

*The object of all the Mysteries was to inspire men with piety, and to console them in the miseries of life. That consolation, so afforded, was the hope of a happier future, and of passing, after death, to a state of eternal felicity* (p. 379).

*It is easy to see what was the great object of initiation and the Mysteries; whose first and greatest fruit was, as all the ancients testify, to civilize savage hordes, to soften their ferocious manners, to introduce among them social intercourse, and lead them into a way of life more worthy of men. ... and teach them the true principles of morals, which initiate man into the only kind of life worthy of him* (pp. 380–381).

*By initiation, those who before were fellow-citizens only, became brothers, connected by a closer bond than before, by means of a religious fraternity, which, bringing men nearer together, united them more strongly... (p. 386).*

*Initiation dissipated errors and banished misfortune: and after having filled the heart of man with joy during life, it gave him the most blissful hopes at the moment of death* (p. 386).

### **The Important Lessons Taught in the Ancient Mysteries:**

*The object of the Mysteries was to procure for man a real felicity on earth by the means of virtue; and to that end he was taught that his soul was immortal; and that error, sin, and vice must needs, by an inflexible law, produce their consequences* (pp. 382–383).

*... the great moral lesson of the Mysteries, to which all their mystic ceremonial tended, expressed in a single line by Virgil, was to practise Justice and revere the Deity;—thus recalling men to justice, by connecting it with the justice of the Gods, who require it and punish its infraction. The Initiate could aspire to the favors of the Gods, only because and while he respected the rights of society and those of humanity* (p. 391).

*It was not enough to be initiated merely. It was necessary to be faithful to the laws of initiation, which imposed on men duties in regard to their kind* (p. 391).

*We are only concerned with the great fact that the Mysteries taught the doctrine of the soul's immortality, and that, in some shape, suffering, pain, remorse, and agony, ever follow sin as its consequences* (p. 392).

*Death, says the author of the dialogue, entitled Axiochus, included in the works of Plato, is but a passage to a happier state; but one must have lived well, to attain that most fortunate result. So that the doctrine of the immortality of the soul was*

*consoling to the virtuous and religious man alone; while to all others it came with menaces and despair, surrounding them with terrors and alarms that disturbed their repose during all their life* (p. 396).

*In the Mysteries was also taught the division of the Universal Cause into an Active and a Passive cause; .... These two Divinities, the Active and Passive Principles of the Universe, were commonly symbolized by the generative parts of man and woman; to which, in remote ages, no idea of indecency was attached; .... The Indian lingam was the union of both, as were the boat and mast and the point within a circle: all of which expressed the same philosophical idea as to the Union of the two great Causes of Nature, which concur, one actively and the other passively, in the generation of all beings: ... (p. 401) .*

*There is another division of nature, which has in all ages struck all men, and which was not forgotten in the Mysteries; that of Light and Darkness, Day and Night, Good and Evil; which mingle with, and clash against, and pursue or are pursued by each other throughout the Universe (p. 402).*

*...the Mysteries also represented to the candidate, by sensible symbols, the invisible forces which move this visible Universe, and the virtues, qualities, and powers attached to matter, and which maintain the marvellous order observed therein (p. 414).*

*The world, according to the philosophers of antiquity, was not a purely material and mechanical machine. A great Soul, diffused everywhere, vivified all the members of the immense body of the Universe; and an Intelligence, equally great, directed all its movements, and maintained the eternal harmony that resulted therefrom (pp. 414–415).*

*The Soul, a simple substance, when unconnected with matter, a ray or particle of the Divine Fire, whose home is in Heaven, ever turns toward that home, while united with the body, and struggles to return thither.*

*Teaching this, the Mysteries strove to recall man to his divine origin, and point out to him the means of returning thither. The great science acquired in the Mysteries was knowledge of man's self, of the nobleness of his origin, the grandeur of his destiny,*

*and his superiority over animals, which can never acquire this knowledge, and whom he resembles so long as he does not reflect upon his existence and sound the depths of his own nature* (p. 417).

*Such were the Mysteries; ....The human mind still speculates upon the great mysteries of nature, and still finds its ideas anticipated by the ancients, whose profoundest thoughts are to be looked for, not in their philosophies, but in their symbols, by which they endeavored to express the great ideas that vainly struggled for utterance in words, as they viewed the great circle of phenomena, —Birth, Life, Death, or Decomposition, and New Life out of Death and Rottenness,—to them the greatest of mysteries* (p. 434).

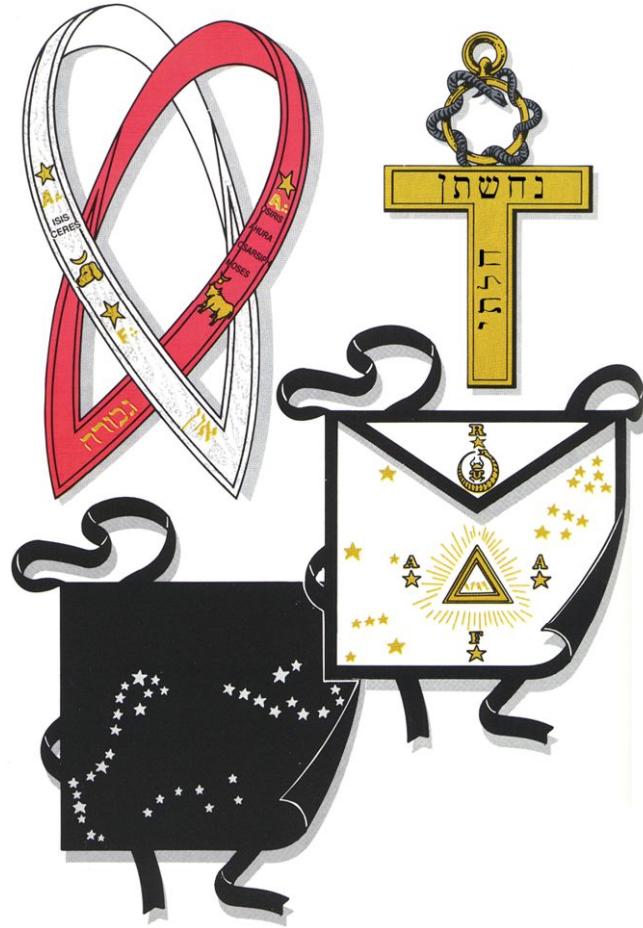


**TEMPTATION IN EDEN**  
by Albrecht Durer

As the first of the Greater Mystery degrees, this degree teaches the paradox of the existence of good and evil in a universe created by an infinitely beneficent Deity. The story of the Garden of Eden in Genesis is, in the Western religious tradition, the explanation of the origin of evil in man. This story teaches that, as a result of disobedience to God, man must now continually struggle against his evil nature. In the above 16th century woodcut the temptor is Satan in the guise of a serpent. There is no evidence that the early Israelites considered this serpent to be a form of Satan. Such an

interpretation is Christian and derives from the descriptions of Satan as a serpent or dragon in the New Testament (Rev. 12:9; 20:2).

## The 25th Degree – Knight of the Brazen Serpent



The apron is white, lined and edged with black; the white side spotted with golden stars, and the black side with silver ones. Those on the white side represent, by their positions and distances, the Pleiades, the Hyades, Orion and Capella. Those on the black side represent the stars of Perseus, Scorpio and Ursa Major. In the middle of the white side is a triangle in a glory, in the center of which is the name of Deity in Phoenician characters. On the flap is a serpent in a circle, with his tail in his mouth; and in the center of the circle so formed a scarab, or beetle. Over this is a star of gold, with the letter "R" (for Regulus) over it; on the right side of the apron another, with the letter "A" over it; on the left side another, with the letter "A" over it; and at the bottom of the apron another, with the letter "F" over it. These last three letters have the same meaning as on the order explained below.

The order is a crimson ribbon, on which are embroidered the words, one under the other: OSIRIS, AHURA, OSARSIPH, MOSES. Under them a bull, with a disk,

surmounted by a crescent between his horns. This is worn from left to right; and across it, from right to left, is worn a broad, white, watered ribbon, on which are the words ISIS and CERES over a dog's head and a crescent. On the right breast, on the left breast, and at the crossing of these orders is a star of gold. Under that on the right breast is the letter "A" (for Aldebaran) ; under that on the left breast the letter "A" (for Antares) ; and under that, at the crossing of the orders, the letter "F" (for Fomalhaut). On the crimson cordon is the word GEBURAH (valor) in Hebrew; and on the white, the Hebrew word AUN (force or strength). Together they mean the generative power and the productive power of nature.

The jewel is a Tau cross, of gold, surmounted by a circle— the Crux Ansata of Egypt— round which a serpent is entwined. On the upright part of the cross is engraved the Hebrew word meaning "he has suffered" or "been wounded," and on the arms the Hebrew word given in the Bible for the brazen serpent, "Nakhushtan."

## DUTY

*Fulfill your destiny and re-create yourself by reformation, repentance and enlarging your knowledge.*

## LESSONS

*Man is composed of the flesh, the soul and the intellect.*

*Man is a reflection of the Divine. Do not weary God with petitions.*

## FOR REFLECTION

*Is it possible to find your way to Heaven alone?*

## IMPORTANT SYMBOLS

*Sun, moon, brazen serpent, Pythagorean right triangle.*

Islam, or Mohammedanism as Pike calls it, has been one of the major religions in the world for over eleven centuries. In an older form of this degree, some Islamic doctrine is presented through the re-creation of initiation into the elite group among the Druse, a quasi-Islamic religious sect living in the Lebanon area; we encountered the Druse previously in the 22nd Degree, Prince of Libanus.

The Druse are particularly known for secrecy and silence regarding their religious beliefs. Their vows of secrecy are so effective that very little is factually known of their beliefs. Any search for such an understanding is inhibited by the Druse practice of

assuming the beliefs of the religion of their surroundings for the purpose of concealing their own doctrines; however, it is believed the Druse religious system is basically Islamic intermingled with Gnostic, Christian and Hebrew doctrine.

Pike radically changed this degree in his reworking of the old ritual of the Rite. The characters in the old rituals were Hebrew, that is, Moses, Aaron, Joshua and the candidate, a traveler. In Pike's version, the presiding officer is called the Hakam, meaning "wise" or "skilled" in Arabic, and the candidate represents an Ismaeli (a member of one of the major sects of Islam) in the area around Lebanon during the reign of Sayeed Abdullah, Great Emir of the Druses in 1450 A.D. The candidate seeks initiation into the Druse system that he might become an Akal, a disciple of the Order of Truth. By 1450 the Druse and Ismaeli were clearly independent Islamic sects. Although it is believed the Druse do not recognize conversion to their faith, this may not have been known by Pike when he wrote this degree. In any event, history provides the general legend for the degree and Pike provides the details. In both cases, the emphasis is on the religion of Islam.

### ***The Older Pike Ritual:***

#### **CEREMONY**

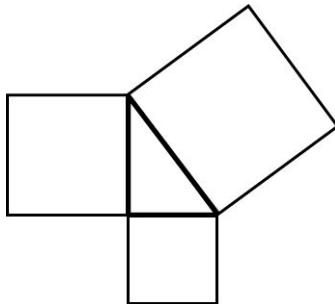
The ceremony took place in four apartments. They are all remarkable in their simplicity. The first is called the House of the Earth. The floor is covered with coarse matting and the walls are gray, a color made by combining black with white, symbolizing the union of the earthly and the divine. A gray curtain hangs in one corner behind which is a chair. A stool and a small table are the only furnishings. A book, three candles, pen and paper are on the table.

The second apartment is called the House of the Planets. It is the same as the first apartment except that the walls are sky blue, a color symbolic of the heavens and so of Deity. Five candles of different colors—orange, red, blue, green and purple—sit on the table. Transparencies in the East, West and South display, respectively, the signs of Mercury and Venus, Mars and Jupiter, and Saturn, five of the seven planets known to the ancients.

The third apartment is also like the first and is styled the House of the Sun and Moon. A second table is added to the room; an incense censer and four gilded candlesticks are

on it. The other table has a book, pen, paper and three green candles. The transparency in the East pictures the rising sun and that in the West shows a setting new moon.

The principal chamber is called the House of the Light. Nine lights (candles) are arranged on the altar in groups of three, forming a representation of the Pythagorean Theorem, first discussed in the 20th Degree:



On the altar are: an incense censer, the Bible, the Hebrew Pentateuch, the Koran (the Holy Book of Islam), and a bound book like those in the other apartments. In the East hangs a circular transparency showing a round disk of white light around which are five stars of various colors: crimson, rose, orange, green and violet. At the Hakam's right is a column on which is a staff with a bronze serpent twined around the top.

The lodge, called a Synod (from the Greek word for "assembly"), opens in the House of the Light. The unique opening combines silence with gestures which symbolically summarize important teachings in the degree.

The candidate, dressed in a long gray robe, is taken to the House of the Earth, the first apartment, seated on the stool and left utterly alone in total silence. A full five minutes of silence is broken by the sound of a large bell or gong being struck three times followed by a dirge (somber, sad music) played on the organ. A voice from behind the curtain instructs the candidate to read aloud from a book on the table; in fact, all the verbal instruction in the House of the Earth is given by the candidate reading aloud. He declares that he reads with an earnest, teachable spirit and states, "There is no god but God; and the teachers of the Truth are His Prophets." This statement is a slightly modified version of the Kalima, the creed of Islam which says, "There is no god but God and Mohammed is his prophet."

The candidate must take account of his own vices, faults and sins. In writing he is required to promise to rid himself of just one shortcoming, the one which he truly believes can be mastered. If the candidate denies he has any faults, vices or sins, he is

dismissed. A man who denies his weaknesses is too “wise in his own conceit” (Proverbs 26:5) and will not benefit from initiation.

Following this symbolic purification, the candidate reads the philosophical instruction in the House of the Earth. The three lights represent the forces of nature—attraction, mobility and vitality. We only know of these forces from the effects of each, which we acquire via our senses. Just as we know the force itself by the manifested energies of the force, so we know the soul by its thoughts and we know God, or the First Cause, by His revelations in the universe and our own souls.

A masked and silent officer then conducts the candidate to the second apartment, the House of the Planets, and seats him upon the stool. After five minutes of silence, a large bell strikes five times and solemn music is played. The candidate again is instructed to read aloud from the book on the table which contains passages from the Koran. He is instructed to be thankful to God, constant in prayer, penitent and humble, forgiving, generous, merciful, and endeavor not to live for thyself alone, but so that when thou hast died there shall be some to stand up and say, “Dear God, it has been well for us that Thou didst let him live. He has not wished to find his way to heaven alone.”

The candidate must then solemnly vow to govern his life by the virtues he has just read. Derisive laughter and sarcastic remarks from the brethren behind the curtain are aimed at the ease with which the candidate makes this vow to live a life of total perfection. As weeds are best taken up one at a time by the roots, so too it is best to vow the performance of just one duty faithfully and constantly. Again, the candidate is asked to write on the paper one duty which he has neglected to perform or poorly performed and promises to better perform it. If he cannot or will not do so, he is dismissed for initiation cannot make him wiser.

In this, the House of the Planets, the candidate reads that light is an effluence from God, the source of life and light. God is also the intellect and the source of all intelligence. Just as God has given the senses to his creatures, He has given us a ray of the divine light and with His will impresses convictions upon our souls. He has made man to be a reflection of Himself, as the light from the moon and planets are a reflection of the sun.

The candidate is then conducted to the House of the Sun and Moon in silence, which is again maintained for five minutes. A bell is sounded seven times, followed by a

hymn. The candidate reads aloud passages, some of which are from the Koran, about the mystery of how God communicates with man and man's inability to properly conceive of God. We learn that ignorance corrupts into falsehoods the truths of both religion and philosophy. Lessons which are mere allegories are taken for literal truth and the teachings of the sages are lost. The Koran says that God chooses His messengers from among the angels and from among men and so He speaks to us by revelation from behind a veil or by sending His angels to reveal that which He pleases; to the ancient Arabs the sun, the moon and the five planets represented these angels. Despite messages from God, human reason is utterly powerless to form any conception of what He is. So God is personified by words normally used to described the attributes of men: wisdom, will, sovereignty. No qualities should be ascribed to God. His power is revealed to us in nature but we hardly understand nature better than we understand God. The forces of nature should be understood as His varied actions, but nature is not God. In writing, the candidate must affirm his belief in one supreme Intelligence: a Creator of the universe who reveals Himself therein like the soul reveals itself in thoughts, words and works.

Having passed through the House of the Earth, the House of the Planets and the House of the Sun and Moon, the candidate enters the House of the Light. The officers instruct him on the importance of the night sky to the ancients, particularly the desert tribes of the Middle East. The instruction is calculated to give a deep appreciation for the reverence paid by the ancients to the night sky and its dominant occupants: the sun, moon, planets, constellations, and even individual stars, many of which they assigned benign or malignant influences. The darkened vault of heaven figured as their calendar and their book of mythology. By it they planted or harvested crops and celebrated religious rites; upon it they wrote the epics of their greatest heroes and villains; from it they contracted marriages, named their children, and planned the course of their lives. Though wise men from Job to Augustine railed against astrology, kings have continued to wage war and make peace at the dictates of the heavens and even today we are not freed from its influence.

The events in the sky at the vernal equinox became symbolic of the final victory of light over darkness, truth over falsehood, intelligence over superstition and right over wrong. For this wondrous, ever revolving, ever reminding circle of change men should give thanks to God and not weary Him with petitions. This lesson is allegorically

presented in the story from Scripture which gives this degree its name. The children of Israel wandering in the wilderness of Sinai tire of the manna given by God to sustain them and rail against Moses that he and God have brought them out of Egypt to die in the wilderness. For their ingratitude the Lord sends venomous serpents among them and many die. Realizing their sin, the people and Moses pray that the serpents be taken away. At God's instruction Moses erects a pole with a brazen serpent upon it; any who are bitten may look upon it and not die (Numbers 21). In time this brazen serpent was itself worshiped. This story contains many lessons: to be thankful to God for what we have; to be vigilant so as not to corrupt or be corrupted; and especially, wise faith coupled with sound reason is a conviction which itself is the word of God in the human soul.

After receiving the white turban, an emblem of purity of faith and a Knight of the Brazen Serpent, the candidate receives instruction in the divine hierarchy of the Druse, represented by the five stars of different colors on the white disk suspended in the East. The disk symbolizes Albar the Most High, or the Deity, who from His glorious light produced the universal Intelligence. From the light of Intelligence He produced the Soul; from the light of the Soul, the Word; from the light of the Word, the Preceding; from the light of the Preceding, the Following; and from the light of the Following, the Universe. The divine Soul is said to be the cause of the production of the universe and within man it is emotion, feeling, sympathy, justice, beneficence, the moral being of God, or simply, all that of the divine nature which is spoken of as the heart of man. The Word is produced from the light of the Soul which itself is produced from the light of the Intellect. The union of Intelligence and the Soul create the Word, which is the utterance of the divine Intellect and Affection united. The Preceding is the supremacy of God and from His sovereignty comes all that ever was or will be. The Following is the Preceding in action and from the light of the Following, the Lord produced the Universe and all that it contains. Concealed within this explanation are great truths. Like these ideas which in a cyclical, or circular, fashion create one and then the other, so too, the destiny of man is to make or create himself.

In the House of the Earth, the earthly dimension was emphasized, that is, our duty to our fellow men and God and the weakness and frailty of the flesh. In the House of the Planets, the soul is the principle concern; we learn the soul of man is a part of the

Divine. In the House of the Sun and Moon we learn that within man is the divine Intelligence. The threefold nature of man—his flesh, his soul and his intellect—combine to form the human. When cultivated properly, the voice of God may be heard in the human mind and heart.

The final instruction is an admonition not to be content with what we have already learned, for to cease study would only cause us to lose what we have already gained. We should all remember that:

*The brightest and sharpest sword, left to remain long in the scabbard rusts and loses its edge; and the intellect, left to lie fallow, becomes arid and barren.*

### ***The Revised Standard Pike Ritual:***

Although creative and instructive, Pike's version of this degree did not consider that the Sufi, rather than the Druse, represented the mystical tradition of Islam. The revised ritual corrected this deficiency and introduced modifications which more accurately presented this tradition while retaining many of the traditional Masonic elements, as well as artifacts of the Pike ritual.

Bodies of this Degree are styled a “Synod” (from the Greek, meaning: “a coming together, assembly, meeting”). The Lodge represents a tent in the desert is styled “The House of the Light,” *baith h'aur*. The term “Sufi” derives from the Arabic word for “wool,” a reference to the garments worn by these Islamic mystics.

A transparency in the east displays the rising sun and one in the west, the setting new moon, each on a sky-blue background. On the right of the Presiding Officer is a short column, square, on which stands a staff, having a serpent twined round the upper end.

The Presiding Officer is styled First Sufi Master. The Wardens are respectively styled Second and Third Sufi Master. The Orator is styled Fourth Sufi Master. The Master of Ceremonies is styled Abdullah. All the Brethren are clothed in long white robes, with full sleeves, rope belts, and wear turbans of white muslin. They wear no cordon or apron. The jewel is a tau cross, surmounted by a circle, all of gold, round which, at, below and above the junction is entwined a serpent, enameled of steel, blue color. On the upright part of the cross is engraved the Hebrew word *khalatai*, “he has been wounded,” and on the arms the Hebrew word *nakhushstan*, “the serpent of brass.”

## **CEREMONY**

The candidate, representing Idris, an initiate of the mysteries, is introduced to the Sufi Masters by Abdullah, who vouches for his fidelity. The Sufi Masters question whether the candidate has performed his obligations and duties. They observe that many men assume vows but afterwards neglect them. After the candidate is questioned on the tenets of Islam he informs them that he desires to receive greater knowledge and learn truth.

The Masters inform Idris that truth is elusive and, though present, is often not recognized. Reciting some of the allegorical teachings of Mullah Nasruddin, they instruct the candidate in a new way of viewing things. Although their instruction seems light-hearted, it causes the candidate to reconsider preconceptions and prejudices, as well to teach him that logic and reason are within the grasp of anyone who is willing to open his mind. He learns that even humorous anecdotes may contain profound lessons.

The relationship between light and truth is discussed, and a verse in the *Quran*, which declares that “Allah [God] is the light of the heavens and the earth,” is discussed. God is light. He speaks to the heart and inspires believers to do His will.

## LECTURE

The introductory paragraph in *Morals and Dogma* summarizes the purpose of this lecture:

*This Degree is both philosophical and moral. While it teaches the necessity of reformation as well as repentance, as a means of obtaining mercy and forgiveness, it is also devoted to an explanation of the symbols of Masonry; and especially to those which are connected with the ancient and universal legend, of which that of Khir-Om Abi [Hiram Abif] is but a variation; that legend which, representing a murder or a death, and a restoration to life, by a drama in which figure Osiris, Isis and Horus, ... and many another representative of the active and passive Powers of Nature, taught the Initiates in the Mysteries that the rule of Evil and Darkness is but temporary, and that that of Light and Good will be eternal* (p. 435).

To elaborate the teachings of this degree, four general topics are discussed in great detail: the soul, the heavens, the serpent and symbolism. The discussions are not limited to the Islamic perspective but include a vast range of cultures for the purpose of showing a common thread among the religious and philosophical ideas of the ancients.

The soul and the heavens were closely linked in the minds of the ancients because they believed the soul originated in the heavens, descending upon birth and ascending upon death through the stars. The serpent in the night sky is called the constellation Scorpio and was thought by them to be along the path followed by souls in their descent to earth. So, the serpent became a symbol of malevolence; in the night sky Scorpio ushers in the period of darkness at the autumnal equinox. The serpent was also a symbol of eternity and immortality because in shedding its skin, it was thought to renew its youth.

Since the purpose of the initiations was to purify the soul and impart to man hope for a future life and because the heavens were looked upon with awe by the ancients, the paths of the stars and planets were imparted with a great deal of symbolic meaning. In time the wonder about the heavens became, among the profane, a worship of the heavens. Their corruption of the symbol for the thing symbolized should not be viewed with disdain. Understanding human nature, we should look upon the confounding of symbols with charity, studying their ancient knowledge in order to formulate our own convictions about the soul, the Deity, and truth. The wonderings of the ancients, particularly the Babylonian Magi, about the night sky were indeed the first religion and the first philosophy. Their exacting calculations and observations established the saros, the cycle of solar eclipses, and removed from the hearts of the populace the most unimaginable terrors. That such knowledge became corrupted and occasionally even became an instrument of political and religious repression only serves to demonstrate how little man has changed over the centuries, first gaining a pure knowledge and then corrupting its use for base ends.

### **The Soul:**

*As you learned in the 24th Degree, my Brother, the ancient Philosophers regarded the soul of man as having had its origin in Heaven. ...the Mysteries taught the great doctrine of the divine nature and longings after immortality of the soul, of the nobility of its origin, the grandeur of its destiny, its superiority over the animals who have no aspirations heavenward (p. 436).*

*Let us, in order to understand this old Thought, first follow the soul in its descent. The sphere or Heaven of the fixed stars was that Holy Region, ....But those who from*

*that lofty abode, where they were lapped in eternal light, have looked longingly toward the body, and toward that which we here below call life, but which is to the soul a real death; and who have conceived for it a secret desire ... are attracted by degrees toward the inferior regions of the world, by the mere weight of thought and of that terrestrial desire* (p. 437).

*On its [the soul's] return, it restores to each sphere through which it ascends, the passions and earthly faculties received from them: to the Moon, the faculty of increase and diminution of the body; to Mercury, fraud, the architect of evils; to Venus, the seductive love of pleasure; to the Sun, the passion for greatness and empire; to Mars, audacity and temerity; to Jupiter, avarice; and to Saturn, falsehood and deceit; and at last, relieved of care, it enters naked and pure into the eighth sphere or highest Heaven* (pp. 439–440).

*We smile at these notions of the ancients; but we must learn to look through these material images and allegories, to the ideas, struggling for utterance, the great speechless thoughts which they envelop: and it is well for us to consider whether we ourselves have yet found out any better way of representing to ourselves the soul's origin and its advent into this body, so entirely foreign to it; if, indeed, we have ever thought about it at all; or have not ceased to think, in despair* (p. 438).

*Like the belief in a Deity, the belief in the soul's immortality is rather a natural feeling, an adjunct of self-consciousness, than a dogma belonging to any particular age or country. It gives eternity to man's nature, and reconciles its seeming anomalies and contradictions; it makes him strong in weakness and perfectible in imperfection; and it alone gives an adequate object for his hopes and energies, and value and dignity to his pursuits* (p. 517).

### **The Heavens:**

*It is not possible for us thoroughly to appreciate the feelings with which the ancients regarded the Heavenly bodies. We wonder and are amazed at the Power and Wisdom (to most men it seems only a kind of Infinite Ingenuity) of the MAKER; they wondered at the Work, and endowed it with Life and Force and mysterious Powers and mighty Influence* (pp. 441-442).

*The sky was to them a great, solid, concave arch; a hemisphere of unknown material, at an unknown distance above the flat level of earth; and along it journeyed in their courses the Sun, the Moon, the Planets and the Stars (p. 443).*

*...naturally and necessarily, time was divided, first into days, and then into moons or months, and years; and with these divisions and the movements of the Heavenly bodies that marked them, were associated and connected all men's physical enjoyments and privations. ... And the attentive observer soon noticed that the smaller lights of Heaven were, apparently, even more regular than the Sun and Moon, and foretold with unerring certainty, by their risings and settings, the periods of recurrence of the different phenomena and seasons on which the physical well-being of all men depended. ...and they commenced by giving to particular Stars or groups of Stars the names of those terrestrial objects which seemed connected with them; ... those stars under which the Nile commenced to overflow, Stars of Inundation, or that poured out water (AQUARIUS).*

*Those Stars among which the Sun was, when he had reached the Northern Tropic and began to retreat Southward, were termed, from his retrograde motion, the Crab (CANCER).*

*As the [sun] approached, in Autumn, the middle point between the Northern and Southern extremes of his journeying, the days and nights became equal; and the stars among which he was then found were called Stars of the Balance (LIBRA).*

*Those stars among which the Sun was, when the Lion, driven from the Desert by thirst, came to slake it at the Nile, were called Stars of the Lion (LEO).*

*Those among which the Sun was at harvest, were called those of the Gleaning Virgin, holding a Sheaf of Wheat (VIRGO).*

*Those among which he was found in February, when the Ewes brought forth their young, were called Stars of the Lamb (ARIES).*

*Those in March when it was time to plough, were called Stars of the Ox (TAURUS).*

*Those under which hot and burning winds came from the desert, venomous like poisonous reptiles, were called Stars of the Scorpion (SCORPIO).*

*Observing that the annual return of the rising of the Nile was always accompanied by the appearance of a beautiful Star, ... [which] seemed to warn the husbandman to be careful not to be surprised by the inundation, the Ethiopian compared this act of that Star to that of the Animal which by barking gives warning of danger, and styled it the Dog (SIRIUS) (pp. 445–446).*

*Thus, if not the whole truth, it is yet a large part of it, that the Heathen Pantheon, in its infinite diversity of names and personifications, was but a multitudinous, though in its origin unconscious allegory, of which physical phenomena, and principally the Heavenly Bodies, were the fundamental types (p. 508).*

### **The Serpent:**

*Among the Egyptians, it was a symbol of Divine Wisdom, when extended at length; and, with its tail in its mouth, of Eternity. In the ritual of Zoroaster, the Serpent was a symbol of the Universe. In China, the ring between two Serpents was the symbol of the world governed by the power and wisdom of the Creator (p. 496).*

*The eclipses of the sun and moon were believed by the orientals to be caused by the assaults of a demon in dragon-form; and they endeavored to scare away the intruder by shouts and menaces (p. 498).*

*... these Asiatic symbols of the contest of the Sun-God with the Dragon of darkness and Winter were imported not only into the Zodiac, but into the more homely circle of European legend; and both Thor and Odin fight with dragons, as Apollo did with Python, the great scaly snake, .... In the Apocryphal book of Esther, dragons herald “a day of darkness and obscurity”; ... (p. 499).*

### **Symbolism:**

*All religious expression is symbolism; since we can describe only what we see; and the true objects of religion are unseen. The earliest instruments of education were symbols; and they and all other religious forms differed and still differ according to external circumstances and imagery, and according to differences of knowledge and mental cultivation. To present a visible symbol to the eye of another is not to inform him of the meaning which that symbol has to you (pp. 512–513).*

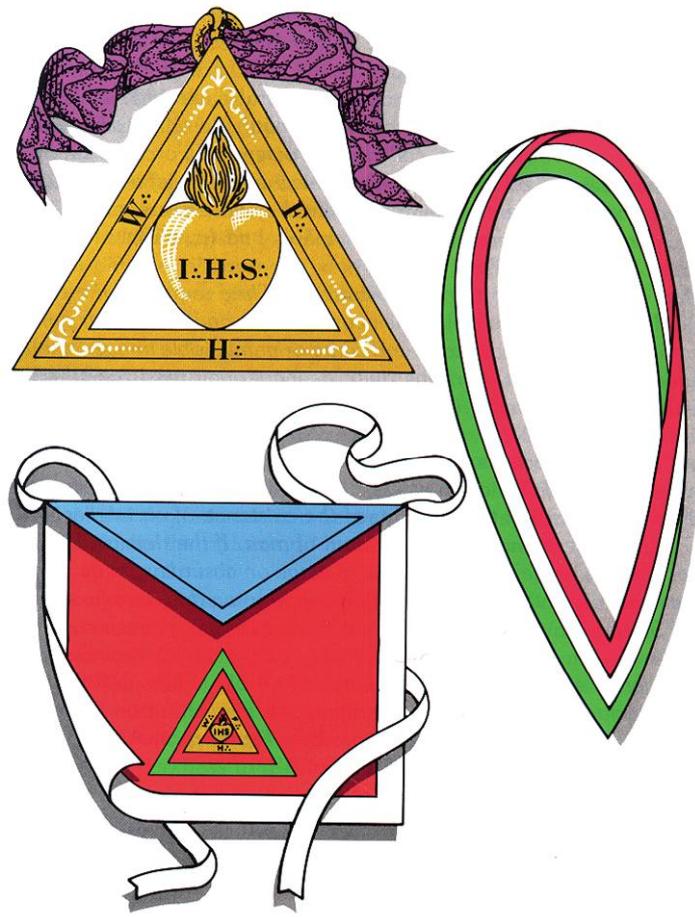
*No symbol of Deity can be appropriate or durable except in a relative or moral sense. We cannot exalt words that have only a sensuous meaning, above sense. To call Him a Power or a Force, or an Intelligence, is merely to deceive ourselves into the belief that we use words that have a meaning to us, when they have none, or at least no more than the ancient visible symbols had* (p. 513).

*Men cannot worship a mere abstraction. They require some outward form in which to clothe their conceptions, and invest their sympathies. If they do not shape and carve or paint visible images, they have invisible ones, perhaps quite as inadequate and unfaithful, within their own mind* (p. 514).

*Let not our objects as Masons fall below theirs [the ancients]. We use the symbols which they used; and teach the same great cardinal doctrines that they taught, of the existence of an intellectual God, and the immortality of the soul of man. If the details of their doctrines as to the soul seem to us to verge on absurdity, let us compare them with the common notions of our own day, and be silent* (p. 522).

*And let us ever remember the words of an old writer, with which we conclude this lecture: "... Certainly it is Heaven upon Earth to have a man's mind move in charity, rest in Providence, AND TURN UPON THE POLES OF TRUTH"* (p. 523).

## The 26th Degree – Prince of Mercy or Scottish Trinitarian



The apron is scarlet, with a wide border of white. In the center is an equilateral triangle formed of green bars. In the center of this is the jewel, embroidered in gold. The flap is sky-blue. The colors green, red and white symbolize the Masonic Trinity. Green is an emblem of the infinite wisdom; red of the supreme energy, force or power; and white, produced by the mingling of all the colors, of the divine harmony.

The cordon is a broad tri-colored ribbon, green, white and red, worn from right to left.

The jewel is an equilateral triangle, of gold bars, with a flaming heart of gold in the center. On the heart are the letters "I," "H," "S"; and on the respective sides of the triangle "W" on the right, "F" on the left, and "H" at the bottom. This jewel is suspended from a small collar of narrow, watered purple ribbon and hangs on the breast. The last three letters stand for wisdom, force and harmony; the first three are traditional Christian initials for Jesus *Hominum Salvator* (the letters "J" and "I" are

interchangeable in Latin) but which may also be read as *Sapientia, Imperium, Harmonia*. Thus, their Masonic meaning is the same meaning as the three upon the bars.

## DUTIES

*Practice mercy (forgiveness). Be tolerant.*

*Be devoted to the teaching and diffusion of the true principles of Masonry.*

## LESSONS

*The trinity of Deity belongs to no single religion. The truths of Masonry are contained within the religions of the world.*

## FOR REFLECTION

*“What is truth?” (Pontius Pilate, John 18:38).*

## IMPORTANT SYMBOLS

*The numbers 3 and 9, triple interlaced triangle (9 pointed star), arrow, tessera or mark, the colors red, green and white.*

In the old rituals this degree was also called Scottish Trinitarian. This older version was heavily modified by Pike who reduced the emphasis on the Old Testament and Hermetic philosophy, expecting its recipients to study the *Legenda*. Although criticized by some for the modifications he made in the old rituals, Pike's changes were welcomed by Albert Mackey as an improvement and resulted in an enticing degree.

The Mysteries studied thus far have not addressed Christianity. History informs us that the early Christians also disseminated their great truths through initiation in stages or degrees. They were forced to hold meetings and initiations in private places surrounded by great secrecy. We know that the labyrinth of catacombs under Rome provided a place for conveying these Christian Mysteries to the worthy. The catacombs are underground passages and galleries, probably resulting from the excavation of rock for building. They were also used for burial tombs.

Three classes of initiates existed: the first, the Auditors, were novices who were instructed in the dogma of Christianity; the second, the Catechumens, received baptism; and the third, the Faithful, were taught the profound Mysteries, such as the nativity, passion and resurrection of Christ, in a celebration called the Mass of the Faithful.

The candidate represents a Catechumen who seeks to become one of the Faithful. He assumes the name Constans; which means “constant, steady, faithful, resolute.” History

also provides us with additional information to better understand this degree. Constans was the name of the Roman emperor from 337 to 350 A.D. and an ardent Christian. Unlike his father Constantine the Great, Constans was a vigorous opponent of Arianism, a sect of Christianity which questioned the divinity of Christ. Constans supported the Nicene Creed developed in 325 A.D. which recognized as official doctrine the belief that Christ was the Son of God and fully divine. It also propounded the concept of the Trinity in Christianity. This historical parallel is not intended to suggest those not of the Christian faith should exclude themselves from this degree, for its purpose is to teach the universality of many of the doctrines and beliefs of Christianity. The Christian can only have his faith strengthened by knowledge of the ancient wisdom contained in Christianity. The non-Christian should desire knowledge of other faiths and what they teach; from such knowledge comes toleration and understanding.

## CEREMONY

The set is a representation of the catacombs under Rome. The hangings are green and are supported by nine columns alternately white and red, as seen in the 9th and 13th degrees. Each column holds a chandelier with three lights. A throne in the East is covered with a canopy of green, white and red. Over the throne is a triple interlaced triangle of these three colors, which in outline forms a nine-pointed star, in the center of which are the Sanskrit characters equivalent to A, U and M in the Roman alphabet.

The altar is triangular in shape, each side measuring 18 inches, its height 36 inches. Near the altar is a statuette of white marble, covered by a veil of white gauze, described as the palladium of the Order. A palladium is anything believed to provide protection or safety. The most famous was that of Pallas Athene on the citadel of the ancient city of Troy upon which the safety of the city was believed to depend.

“Chief Prince” is the title of the presiding officer. He wears a tunic of green, white and red and a crown of nine points. Other members wear a white tunic and a broad ribbon of green, white and red.

The Chapter has gathered in the catacombs. The candidate, representing Constans and dressed in a plain black robe, seeks entrance that he may be initiated into the last degree of the Christian Mysteries and become one of the Faithful. External cleanliness alone is not acceptable, he must also present himself with a pure soul. The act of washing the

hands (symbolic of ethical and moral purity) may remind us of Psalms 24:3–4, “Who shall ascend into the hill of the LORD? Or who shall stand in his holy place? He that hath clean hands and a pure heart;...” Here we should reflect on the similarity of meaning between the act of washing the hands and the white gloves in the 14th Degree. Pontius Pilate sought to relieve himself of responsibility for the death of Christ by the mere outward sign of washing his hands, a fruitless gesture.

In ancient times devotees of faith traditions were often able to see correspondences between the doctrines. In this regard, comparative religion may likewise help us understand that others metaphorically clothe the truth with symbols we may appreciate, however much our personal beliefs may vary.

The ancient Aryans of central Asia recognized Agni who has a threefold being. He is the fire; Indra, the light, and Vishnu, the generator or perpetuator, all are in him and he in them.

The Hindus of India believe in the *Trimurti*, three persons that form one essence: *Brahma*, the creator, *Vishnu*, the perpetuator and *Shiva*, the destroyer. Each is first and each last in place, neither above, and each first, second and third. The One can be conceived only by the mind and is the source of all intellect, all light and all life.

The ancient Buddhists tell us that above all existences is the Spirit, universal, indestructible, from whom flow the *Buddhas*, each a trinity of intelligence, law and unison and each a redeemer.

*Ahura Mazda*, said the early Persians, is the Creator and Author of all things. In Him abides the intellect which reveals itself in the universe as action and in men as human intellect. Existing within *Ahura Mazda* are *Spenta Mainyu* and *Vohumano*, the source of life, light and the pure intellect.

The ancient Sabaens of eastern Arabia recognized *Mithra* as the Grand Artificer of the universe, the Spirit of the sun and Light and the Eye of *Ahura Mazda*. He is three in one for his essence illuminates, warms and makes fruitful.

The ancient Scandinavians envisioned a supreme god named *Alfader* (All Father) who is eternal and the Creator who gave immortal souls to man. *Odin*, *Frea* and their son, *Thor*, are the trinity of the Scandinavian gods.

To the Hermetics of ancient Egypt there was one god, *Amun*, in whom were *Kneph*, the creative intellect, and *Khem*, the Divine generative power. Amun, the concealed

God, was believed to act and manifest Himself in *Khem* as the sun and in *Kneph* as the soul of the universe from which all individual souls are emanations.

The Hebrew Kabbalists tell us that *Ainsoph* is the Supreme Who has three heads in one, the three all one within the other. *Kether* is the Divine will; *Hakemah* is the Divine wisdom; and *Binah* is the Divine intellect.

In the first Epistle of John, it is said that the ancient Christians professed that there are three in heaven: the Father, the Word and the Holy Spirit.

The candidate progression affirms his sincere desire to attain the truth so that he may better perform his duties toward God and man, and vouches for him as one who is true, honest, moral, forgiving of injuries, modest, loving, self-denying, thoughtful, sincere, faithful and as one who would be loyal to the just cause in the face of danger. He should be careful not to bring shame upon any who vouch for his character.

Having been sufficiently assured of the candidate's sincerity and character, the doctrine that is presumed to have been that which was divulged in the last degree of the Christian Mysteries is presented: the belief in the resurrection.

Parallels are drawn between the slaying of Hiram and the death of Jesus. The malignant priests, wishing to silence Jesus, incited the populace to demand the execution of the friend and benefactor of mankind; in the story of Hiram the first assassin, who struck on the throat, is representative of the priests and the rule he used represents the priesthood. Jesus was likened to a king by Pontius Pilate and the priests said "we have no king but Caesar." The second assassin uses the square, symbolic of despotism, to strike at the heart, the birthplace of all gentle and loving affections. The general populace chose not to release Jesus, but another; they and the setting maul, which struck at the seat of the intellect, are symbolic of that brutal ignorance which causes humanity to hate learning and the enlightened mind.

Additional instruction on the symbolism of the first three degrees in Masonry associates Christian doctrine with Masonry. The three columns of the Masonic temple: Wisdom, Strength and Beauty are typified in the characters of King Solomon, King Hiram and the Master Hiram. They also, by their number, remind us of the Christian Trinity: the Father, the Son and the Holy Spirit. The Master's Word symbolizes the new religion, the New Law of Love, brought to the world by Jesus. The true Prince of Mercy

obeys the New Law of Love taught in the 18th Degree. He imitates the mercy, goodness and beneficence of God the Father in heaven.

The instruction on the Trinity and the parallels between the symbolism of Christ and Hiram prepare the candidate for the obligation. With the point of an arrow pressed at his temple, he is obligated to be merciful and tolerant and obey this new commandment by loving his brothers. You may recall toleration was a duty in the 18th Degree. Its inclusion here is a testament to its importance. Our Masonic brothers will respect our faith as they have a right to make a similar demand upon us. The universality of Masonry, its mission to unite all men under virtue, and the truths it teaches demand that each man be accepted for himself and not because of an accident of birth which caused him to be Moslem, Jew or Christian. The truths of Masonry are contained within the religions of the world. Whatever faith a man has, these truths may be embraced by him while he practices his own religion.

The final symbolic actions serve as marks, or tokens, of the solemn covenants entered into by the newly raised Prince of Mercy with the Masonic fraternity, the Deity and truth. After water is poured on the candidate's head as a symbol of the soul's purification, a Tau cross is marked upon his forehead with perfumed oil. The Tau cross has long been an important symbol to the ancients; the Hebrews recognized it as a sign of salvation. In Biblical accounts it was the mark put on the forehead to distinguish those who lamented sin in their midst and would be saved when the idolaters were slain (Ezekiel 4:4). Here, it is a symbol that we are set apart and dedicated to the cause of truth. As the tau cross is marked on the candidate's forehead, the statue near the altar is unveiled. We behold, not an idol to be worshiped, but truth and purity represented as the figure of a virgin holding in her right hand a silver arrow with feathers of red and green and a point of gold. The arrow symbolizes divine justice, a concept closely related to truth; the colors on the arrow are those of this degree and symbolically convey the nature of truth infinite wisdom, supreme force or power and divine harmony. These colors will be seen again, and explained further, in the 28th Degree.

The candidate, along with the other brethren, partakes of bread and wine. These symbols of faith and virtue are not an irreverent imitation of the rites of any church but are a mark of the covenant among the brethren and with God. It should remind us of the

brotherhood of every Mason in the world and that reliance on God's loving kindness exalts the soul.

As the third proof of the covenant, the candidate is presented with a tessera or mark in the shape of a fish. The early Christians carried a similar tessera as a mark of their religious beliefs. It was also exchanged as a pledge of friendship and to break the tessera indicated a dissolution of friendship. In Masonry this token of the covenant of brotherhood is to be kept by its recipient; it may be used to indicate a loan from one brother to another, being kept by the lender until the loan is repaid.

## LECTURE

The 26th Degree lecture opens by again stressing the need for toleration in Masonry; allowing each to interpret the symbols and teachings of the degree for himself. Pike says:

*We utter no word that can be deemed irreverent by any one of any faith. ...Masonry disbelieves no truth, and teaches unbelief in no creed, except so far as such creed may lower its lofty estimate of the Deity, degrade Him to the level of the passions of humanity, deny the high destiny of man, impugn the goodness and benevolence of the Supreme God, ...or inculcate immorality, and disregard of the active duties of the Order (pp. 524–525).*

The lecture continues the emphasis on the concept of the Trinity explored in the ritual. We learn that the three columns of the lodge—Wisdom, Strength and Beauty—symbolize the attributes of God. They may also be seen as symbols of Faith, Hope and Charity, which are the virtues of man. These three virtues are expanded into what Pike calls the Masonic Creed, a concept of Trinity which brings to mind the Nicene Creed of Christianity discussed in the ceremony section:

*And if men were all Masons, and obeyed with all their heart her mild and gentle teachings, that world would be a paradise; while intolerance and persecution make of it a hell. For this is the Masonic Creed: BELIEVE, in God's Infinite Benevolence, Wisdom, and Justice: HOPE, for the final triumph of Good over Evil, and for Perfect Harmony as the final result of all the concords and discords of the*

*Universe: and be CHARITABLE as God is, toward the unfaith, the errors, the follies, and the faults of men: for all make one great brotherhood* (p. 531).

In the *Legenda* and *Morals and Dogma* we learn of the Triple Covenant of Mercy which God made with man. The first is that made with Noah when He said, “I will not again curse the earth anymore for man’s sake, neither will I smite everything living as I have done. ...I will establish my covenant with you, and with your seed after you, and with every living creature. ...I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth” (selections from Genesis 8:21–9:13). The second covenant is the one made by God with Abraham when He instituted the rite of circumcision by which God promised that Abraham would be the father of many nations. The third covenant is that which God made with all men by His prophets: that He would gather all nations and tongues and they shall see His glory and that His Spirit and His Word should remain with men forever and to mankind he gave Jesus.

The covenant tradition in the Bible is a long and varied one. Of particular note is that several words in Hebrew have all been translated into English using only the word “covenant”; but several vases exist where the meaning of the Hebrew word is actually brotherhood,” “law” and, on occasion, “word.” The three discussed here are covenants in which God is bound in perpetuity and a “sign” or token of the covenant is given. “Covenant” implies far more than an oath. These express the nature of the relationship between God and his community. In becoming a Prince of Mercy, we enter into solemn covenant with the Masonic fraternity.

Couched within a catechism are what Pike called the “nine Great Truths of Masonry.” As the 26th Degree closes the series of degrees that illustrate the Mysteries, these Truths appropriately summarize the teachings from the 23rd through the 26th Degrees.

1. No man has seen God at any time; that is, God is only spiritual.
2. The soul of man is immortal.
3. The Moral Sense of man derives from God and therefore has a divine source and is a divine imperative.
4. Moral truths are as real as physical truths. They are not created by God but are a part of His nature; therefore morality is not an arbitrary law of God but a part of that goodness which constitutes His essence.

5. The distinction between good and evil is essential. Having the ability to make the distinction is a unique quality of man whose ability to do good is only made meaningful by his ability to do that which is not good.
6. There are no degrees in the practice of moral obligations; it is neither variable nor contingent. No excuse can justify one's failure to exercise the moral imperatives of a just life.
7. The immutable law of God requires, that besides respecting the absolute rights of others, and being just, we should do good, be charitable, and obey the dictates of the generous and noble sentiments of the soul. We are but the almoners of God's riches and thus charity can know neither rule nor limit. It is the most sacred of all Masonic obligations.
8. The laws which control and regulate the universe are those of motion and harmony. Evil is merely apparent, and all is in reality good and perfect. The existence of misfortune and adversity provides the opportunity for the expression of those virtues which enoble the soul and elevate the spirit of man; thus is the evil of this world but part of the great plan of God for the betterment of man.
9. The last Great Truth of Masonry is the paradox of the equipoise of the infinite justice and infinite mercy of God; the former alone would call for man's utter destruction, the latter alone would permit the most offensive hedonism. Together they provide man with both retribution and forgiveness.

A large portion of the lecture is also devoted to the Trinity and its manifestation in the major faiths. It provides a wealth of detail to substantiate the near universality of the concept of the Trinity and emphasizes the development of the beliefs of various Gnostic schools. We are urged to return to the simple and sublime creed of Masonry:

*It is useless to trace these vagaries further; and we stop at the frontiers of the realm of the three hundred and sixty-five thousand emanations of the Mandaites from the Primitive Light, Fira or Ferho and Yavar; and return contentedly to the simple and sublime creed of Masonry.*

*Such were some of the ancient notions concerning the Deity; and taken in connection with what has been detailed in the preceding Degrees, this Lecture affords you a true*

*picture of the ancient speculations. From the beginning until now, those who have undertaken to solve the great mystery of the creation of a material universe by an Immortal Deity, have interposed between the two, and between God and man, divers manifestations of, or emanations from, or personified attributes or agents of, the Great Supreme God, who is coexistent with Time and coextensive with Space* (p. 568).

The creed of Masonry developed from the ancients emphasizes the nature of Deity, the nature of man and the relationship between the Deity and man. The following selections from the lecture summarize in simple language the lessons of the Mystery Degrees. Taken as a whole, we learn the simple and sublime creed of Masonry.

### **The Creed of Masonry:**

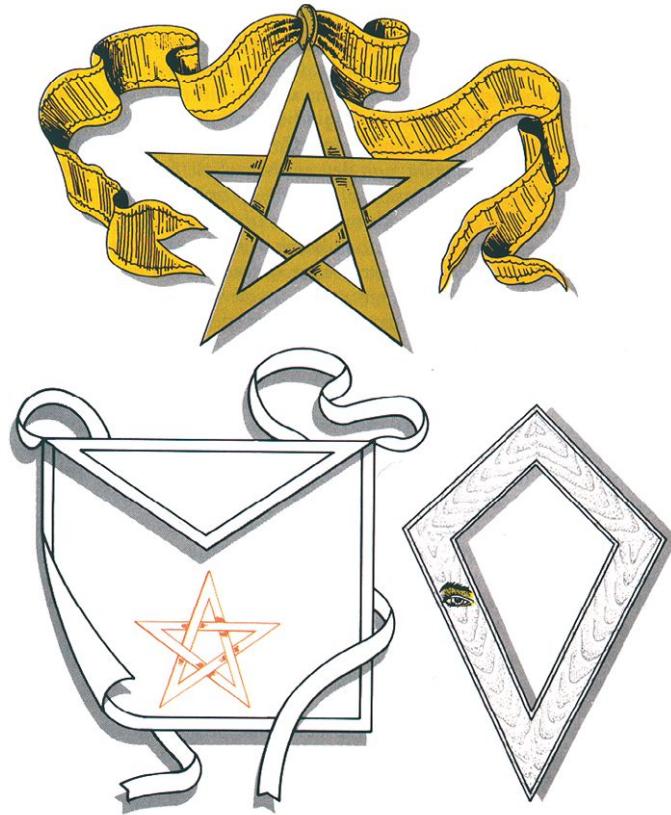
*God, therefore, is a mystery, only as everything that surrounds us, and as we ourselves, are mysteries. ... This is the real idea of the Ancient Nations: GOD, the Almighty Father, and Source of All; His THOUGHT, conceiving the whole Universe, and willing its creation; His WORD, uttering that THOUGHT, and thus becoming the Creator... in whom was Life and Light, and that Light the Life of the Universe. ...*

*Nor did that Word cease at the single act of Creation; .... FOR THE THOUGHT OF GOD LIVES AND IS IMMORTAL. Embodied in the Word, is not only created, but it preserves. ..Behold THE TRUE MASONIC TRINITY; the UNIVERSAL SOUL, the THOUGHT in the Soul, the WORD, or Thought expressed; the THREE IN ONE, of a Trinitarian Ecossais (pp. 574–575).*

*While all these faiths assert their claims to the exclusive possession of the Truth, Masonry inculcates its old doctrine, and no more: .... That God is ONE; that His THOUGHT uttered in His WORD, created the Universe, and preserves it by those Eternal Laws which are the expression of that Thought; that the Soul of Man, breathed into him by God, is immortal as His Thoughts are; that he is free to do evil or to choose good, responsible for his acts and punishable for his sins; that all evil and wrong and suffering are but temporary, the discords of one great Harmony, and that in His good time they will lead by infinite modulations to the great, harmonic final chord and cadence of Truth, Love, Peace, and Happiness, that will reign forever*

*and ever under the Arches of Heaven, among all the Stars and Worlds, and in all souls of men and Angels* (pp. 576–77).

## The 27th Degree – Knight of the Sun, or Prince Adept



The apron is of pure white lambskin and has no edging or pattern except the interlaced pentagram, which is traced in vermilion.

There are three jewels. The presiding officer wears a jewel that is a representation of the sun in gold, suspended by a chain of gold and worn around the neck. The reverse is a hemisphere of gold showing the northern half of the ecliptic and zodiac, with the signs from Taurus to Libra inclusive. The other officers wear a jewel composed of a simple seven-pointed star of gold. The remaining members of the Council wear a jewel that is a gold five-pointed star. Only the jewel of the degree is shown in the illustration.

The order is a broad white watered ribbon worn as a collar. On the right side is painted an eye of gold, a symbol of the sun or of the Deity.

### DUTIES

*Be a lover of wisdom.*

*Be faithful to the promises you made within Masonry.*

## LESSONS

*Nature reveals a power and wisdom and continually points to God.*

*The visible is the manifestation of the invisible.*

*In the universe two opposite forces provide balance. There is no death, only change.*

*The moral code of Masonry is more extensive than that of philosophy.*

## FOR REFLECTION

*What can the Book of Nature teach me?*

## IMPORTANT SYMBOLS

*Rebis, Seal of Solomon, Right Triangle, Pythagorean Tetractys.*

It should be noted from the outset that this degree is conferred as the Twenty-eighth Degree in many jurisdictions, as it was previously in the Southern Jurisdiction prior to the adoption of the Revised Standard Pike Ritual. The reversal in order was made to give a greater coherence to the system as a whole by allowing the chivalric degrees to be conferred in a more logical and natural order. This slight alteration helps candidates appreciate the lessons in a progressive manner.

### ***The Older Pike Ritual:***

## CEREMONY

The furnishings in the Council of the Knights of the Sun are few. The seating for the officers is of no particular type. The altar is square. The walls or hangings are painted to represent the open country, mountains, field, forests and plains; that is, *nature*. The ceiling should be decorated to represent the heavens with the moon, the principal planets and the constellations Taurus and Orion. A single powerful light, a great globe of glass, representing the sun, is in the South.

Transparencies throughout the room provide additional light and have upon them the major symbols which are intended to help convey the teachings of the degree. In a physical sense the greater light comes from the sun and the transparencies provide lesser light; symbolically, the sun or great light is the Truth and the lesser lights are man's symbolic representation of Truth.

The most elaborate transparency hangs in the North and may be called the Ancient of Days. The first notable symbol in this complex transparency is its border: the Gnostic

*worm ouroboros*, which is a simplified dragon or serpent biting its tail; it is symbolic of all cyclic processes and in particular, of time. The ritual says that

*the Active Principle seeks the Passive Principle; fullness, is amorous of the void; the serpent's mouth attracts his tail, and revolving on himself, he at the same time flees from and pursues himself.*



We find another explanation in the lecture for the Rose Croix Degree:

*The serpent... the Phoenicians... deemed to be immortal... becoming young ... by entering into and consuming himself. Hence the Serpent in a circle, holding his tail in his mouth, was an emblem of eternity* (p. 278);

and further in the lecture of this degree:

*There is a Life-Principle of the world, a universal agent, wherein are two natures and a double current, of love and wrath. ...It is a ray detached from the glory of the Sun,.... It is the body of the Holy Spirit, the universal Agent, the Serpent devouring his own tail* (p. 734).

The figure of an aged man and his reflection reminds us of the Hermetic teachings:

***The Visible is the manifestation of the Invisible***

and

### *What is above is like what is below*

This concept is first taught in the Scottish Rite system in the Fellowcraft Degree and may be found in its lecture (p. 34). Under close scrutiny, we see the Seal of Solomon as the controlling design motif in the Ancient of Days illustration. It teaches us that the reflection of the Deity is always visible in nature but that we may mistake the shadow for the substance. Thus, to Pike, science was not merely the observation of the physical world that we might understand it, but the study of nature that we might understand *Him*. This is what is meant when Pike says in the lecture, “Even to the Barbarian, nature reveals a mighty power and a wondrous wisdom, and continually points to God” (p. 713) Suspended in the East is a transparency of the Seal of Solomon, which is two interlaced triangles, one white and one black, representing the Macrocosm:



In the center are two Phoenician letters corresponding to ‘Y’ and ‘H’ in English. They are the first two letters of the Ineffable Name of Deity revered by the Hebrews and expressed in the Kabbalah as the Tetragrammaton; commonly written in English as ‘Yahweh.’ It is not until the lecture for the 32nd Degree that Pike explains the Masonic significance of the Seal of Solomon as a symbol of the Macrocosm:

*Measure a corner of the Creation, and multiply that space in proportional progression, and the entire Infinite will multiply its circles filled with universes, which will pass in proportional segments between the ideal and elongating branches of your Compass. Now suppose that from any point whatever of the Infinite above you a hand holds another Compass or a Square, the lines of the Celestial triangle will necessarily meet those of the Compass of Science, to form the Mysterious Star of Solomon (p. 841).*

The point here is simply that the Square and Compasses of the Symbolic Lodge may be interpreted in a Kabbalistic way to represent the Macrocosm, or cosmos. The contrasting colors, white and black, represent the duality of the universe as understood by the ancients. This conception of the universe as a duality found its way into

Christianity and is now an integral part of the religious philosophy of Freemasonry in general, as well as the rest of the Western world. It is expressed in our Symbolic Lodges by the checkered pavement which represents the ground floor of King Solomon's Temple.

Above the symbol of the Macrocosm, in Latin, is *Lux E Tenebris*, in gilded letters; this phrase comes from the title of a prophetic Rosicrucian work first published in 1657 (*Lux in Tenebris*, ‘Light in Darkness’) and, as Pike has written it, means simply ‘Light out of Darkness.’

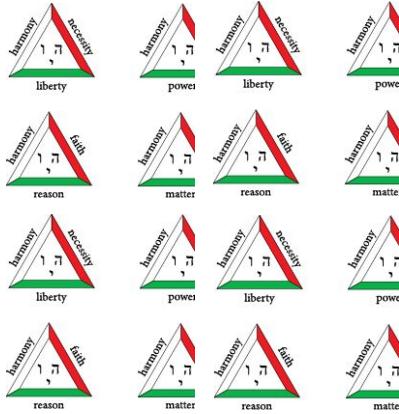
In the West is a transparency of a pentagram, the symbol of the Microcosm, the universe where humans dwell. Since the pentagon which encloses the pentagram may be formed by connecting the five points of the human body, for many centuries this symbol was also used to represent humanity in general.



Other important symbols include four equilateral triangles with sides of white, red and green; one suspended in each corner of the Council Chamber. We have seen the triangle as a symbol of Deity many times in our review of the symbolism of the Scottish Rite Degrees. Here its meaning is expanded to include the concept of the trinity as revealed in the world’s religions and occult systems: to the alchemists nature was one but composed of the animal, mineral and vegetable kingdoms; to the Kabbalists the *Sephiroth of Justice* (*Geburah*) when combined with that of Mercy (*Khased*) gives Harmony (*Tephareth*) ; and for the Mason there are the supports of the lodge Wisdom, Strength and Beauty which are expressed in the virtues of faith and reason which, applied in their proper proportion in life, create harmony.

The letters inside each triangle are *Yod*, *He* and *Vau*, the three letters which are used to form the Ineffable Name of Deity, the *He* being repeated at the end. They represent respectively the active, passive and product illustrated by the Pythagorean right triangle. Pike says in the lecture for this degree:

*The union of the Monad and Duad produces the Triad, signifying the world formed by the creative principle out of matter. Pythagoras represented the world by the right-angled triangle, in which the squares of the two shortest sides are equal, added together, to the square of the longest one; as the world, as formed, is equal to the creative cause, and matter clothed with form* (p. 631).



The sides of the triangles that are white all represent Harmony; the red sides are Necessity, Faith, Wisdom and Spirit; the green sides are Liberty, Reason, Power and Matter. Shown on the next page are four examples of Masonic triads; these illustrate the concept of equilibrium or balance taught in this degree.

In addition to the presiding officer and one warden, called respectively Father Adam and Brother Truth, there are seven officers. They are named after the seven great archangels in the Kabbalah. Each officer wears a seven-pointed star and a bracelet of one of the seven metals associated with one of the seven planets then known to the ancients. Seven is a sacred number in all symbolic systems. Because it is composed of 3 and 4, it is the magical power in full force, the spirit assisted by the elementary powers, the soul served by nature. The four liberty cardinal virtues: temperance, reason fortitude, prudence and justice; and the three theological virtues: faith, hope and charity, were each associated by the ancients with one of the seven planets.

The officers have square banners of different colors; each is decorated with the zodiacal sign of the associated planet. The four located in each of the four corners of the room, in addition to the zodiacal sign, have a figure on them; the figures are a man, a bull, a lion and an eagle. The associations among the seven officers, the banners, the planets, colors and metals are shown in the following table:

LOCATION	ARCHANGEL	PLANET	VIRTUE/VICE	METAL	COLOR	FIGURE
South	Hanael	Venus	Charity/Luxury	Copper	Blue	—
West	Tsaphiel	Moon	Hope/Avarice	Silver	White	—
East	Zarakhiel	Sun	Faith/Confidence	Gold	Purple	—
Northwest	Raphael	Mercury	Prudence/Indolence	Mercury	Green	Man
Southwest	Auriel	Mars	Fortitude/Rage	Iron	Flame	Bull
Southeast	Michael	Saturn	Temperance/Gluttony	Lead	Black	Lion
Northeast	Gabriel	Jupiter	Justice/Envy	Tin	Crimson	Eagle

The associations summarized in this chart demonstrate the mingling of Kabbalistic and Hermetic philosophy in the ritual. The figures allude to the fourfold composition of the Sphinx. As the Sphinx of mythology did not destroy those who could answer the riddle she posed, those who can acquire the wisdom necessary to understand the nature of man, the Deity and man's relationship with Him will obtain immortality.

Father Adam, the presiding officer, sits in the East behind Zarakhiel, the angel of the sun. Since Adam was the name of the first man, he is representative of the whole of the human race, the masculine and the active principal; that is, the generative force of nature. The word Adam is derived from the Hebrew word *adama*, meaning earth. Father is a title symbolic of the power of dominion and also of consciousness. The words Father and Adam in combination lead to the interpretation that the dominion of man is the earth, from which Adam was taken, the physical existence of which he is aware. His location in the Council, in the East—source of light—leads us to understand the meaning of the symbolism of the East as the direction representing Deity and the belief that man is a shadow of the Divine.

Brother Truth, the sole warden of the Council, sits in the West near the angel associated with the moon. As the moon is the reflection of the light from the sun, Truth is a reflection of the Deity. The title Masons apply to one another, *brother*, infers not only common participation but the joining at one altar the men of all religions by a common purpose and united by a mutual covenant or tie. Hence Masonry has often been referred to as the Mystic Tie. The notable nineteenth century poet Robert Burns used the phrase in his intended farewell to his Masonic brothers:

*Adieu! a heart-warm, fond adieu!  
Dear Brothers of the mystic tie!  
Ye favored, ye enlightened few,  
Companions of my social joy!*

We may well ask what in Masonry is the mystic tie? In all of Masonry that common purpose is to discover truth; thus, the mystic tie is the quest for truth, represented in this degree as Brother Truth.

Prior to entering the Council room, the candidate must affirm his willingness to overcome his prejudices with reason so that he might listen, with reverence, to the lessons of the sages. As a reminder of the compelling duty of brotherhood, he is asked if he is willing to carve the favors done for him in marble and the injuries done to him upon the sand. At the points of two swords and in darkness, he is told that man blindfolds himself; men create their own bondage and enchain themselves. One who is no longer the slave of his passions or his weaknesses may become both a King and a Priest.

To reveal the great secrets of both science and truth to one who is in darkness, bound by his own chains, is like showing the light to birds of the night. The effect is to conceal it since the light blinds them and is darker to them than darkness.

Thus cautioned to maintain an open mind, the candidate is escorted to each of the seven Houses of the Planets to receive instruction, all of which is in the form of brief statements relating a blend of Kabbalistic and Hermetic philosophical ideas.

Hamaniel, in the House of Venus, speaks of duality. Two opposite forces provide balance in the universe, one which attracts and one which resists; they are antagonistic to each other, but not hostile. Man, too, is a duality, composed of spirit and of matter, two contraries producing harmony. In the moral domain are two forces, one which attempts and one which restrains. According to the Kabbalah, both justice and mercy, infinite and perfect opposites, are in God; each makes the other seem impossible, yet from them come harmony.

In the House of the Moon, Tsaphiel states the dogma of the Magi: one in three and three in one, what is above resembles what is below. The word which expresses their resemblance makes three: active and passive join to form unity. Change is the evidence of movement and movement reveals life. The decomposition of the body is the result of the atoms composing the body moving to free themselves. The sages of antiquity possessed this knowledge and did not fear death. They recognized that all men were the authors of their own destinies, making themselves rational and good, and therefore,

immortal. Issuing forth from the invisible is the visible which is simply a manifestation of the invisible.

Zarakhiel, archangel of the sun, talks of God, reason, faith and revelation. The permanent revelation is one and universal; it is visible nature. Reason begins the explanation of nature which faith completes. Neither reason nor faith alone is sufficient to explain nature. Reason, faith and the revelation of nature combine to form one true religion. Faith, inseparable from hope and charity, is simply rational confidence in the unity of reason, for by reason we are assured we will know hereafter what we do not now know.

Raphael, in the House of Mercury, says that causes are revealed by effects. Nature, which is a Book of God, is the effect and God is the cause. Because of the effects, with analogy we may understand the cause and so find the unknown secrets of the effects. Reality is but a portion of the ideal and is comprehensible by the soul. Since there is no void in nature, there is no real death, for death would create a void that is not and could not be.

In the House of Mars, Auriel teaches us that harmony is in equilibrium; we explain its existence by the analogy of contraries. Life and death are contraries but the universe in equilibrium has neither life nor death but only change. Therefore, the man who says he loves life fails to understand the nature of the universe and the man who has overcome the love of life thus overcomes the fear of death.

Michael, in the House of Saturn, tells us the soul of man is immortal and his present life is but a point in the center of eternity. The eternal aspect by generation, decay and regeneration of nature teaches us that man, as a part of nature, also lives on. The spiritual part of man, the soul, is man's share of the eternal spirit and so is also immortal. Man's knowledge is, at least largely, limited by his senses. Just as we judge a man's character by his actions, we understand the harmony of God by its reflection in the harmony of the universe.

Gabriel is the chief of the archangels and from the House of Jupiter, he summarizes the principles of science expressed in the other Houses of the Planets. Science here is the search for truth in all its manifestations and is not limited to a specialized study of the physical world, such as biology or chemistry. All that Gabriel says envelops the great Truth that there is but one God, uncreated, eternal, infinite and inaccessible.

Reason and faith unite by analogy. Analogy is the key to all the secrets of nature, themselves the work of God which express His thought and His being.

After taking the obligation of a Knight of the Sun and receiving the jewel, collar, signs, token and words for the degree, the candidate receives additional instruction. Father Adam, the representative of the earthly dominion of man, argues that the only knowledge worth learning is that which relates to the phenomena of nature because nature is God's revelation known to man by his senses. He continues his argument, asserting that the great philosophers, and even the Kabbalah, are for the most part nonsense because they discuss unknown causes of effects not recognizable by the senses. In view of the symbolism and previous lectures in the ritual, we are faced with an apparent contradiction. We do not expect Father Adam, who sits in the East, to tell us that the Kabbalah is nonsense. Father Adam advises the candidate that he may profit from reading the *Legenda*.

The next instruction is from the Great Archangel Gabriel. The Ancient and Accepted Scottish Rite fulfills the functions of both King and Priest for its duty is to teach truth in all its varied aspects- moral, political, philosophical and religious. It labors for the good of men and their improvement, for freedom of action, of conscience and of speech. Finally, in apparent contradiction with the words of Father Adam, Gabriel tells us that this degree is chiefly derived from the Kabbalah and again invites us to study both the *Legenda* and *Morals and Dogma*.

The lectures of Father Adam and the Archangel Gabriel demonstrate two different points of view. The lecture of Father Adam is limited to the scope of earthly matters. We, therefore, find Father Adam denigrating the Kabbalah because, being of a purely earthly nature, he cannot understand the spiritual approach to knowledge. For this same reason, his lecture is placed first; only after learning of the earthly world, do we receive instruction on the spiritual. Gabriel, the Great Archangel, is mentioned often in both the Old and New Testament as well as in Apocryphal writings. From these numerous references, we learn that Gabriel gives understanding and wisdom (Daniel 9:22), that he sits at the left hand of God (2 Enoch 24:1) , and that he is the primary intercessor between man and the Deity (1 Enoch 9:1 and 40:6, 2 Enoch 21:3). Of note, too, is that Islam characterizes Gabriel as the Spirit of Truth. The Archangel Gabriel understands the spiritual approach to knowledge and sees the Kabbalah as worthy of

study. The *Legenda* and *Morals and Dogma* present, with great detail, the Kabbalistic and Hermetic doctrines to answer the great philosophical questions concerning the Deity, man and the Deity's relationship to man.

In closing, Brother Truth gives the final lesson:

*Riches pass away like shadows on the water;  
They are the most inconstant of friends.  
Those that are dear to us die;  
And our friendships are not immortal.  
All men stand upon the margins of their graves;  
And one thing alone is beyond the reach of Fate;  
The judgment that is passed upon the dead.*

Here is an echo from the instruction of the 19th Degree: what we do lives on by its influence on other men.

The Council of Knights of the Sun end their labors at the hours of seven and ten. Seven has past, but ten has not yet come. Seven, as previously discussed, was a much revered number among the ancients, including within itself all that is perfect in the spiritual and earthly realms. The number ten was also imbued with meaning; it is the measure of everything, containing all the numerical and harmonic relations and all the properties of the numbers that precede it. To the sages it was the sign of peace, concord and love; and Pike tells us, "To Masons it is a sign of union and good faith" (p. 638). Since, in this Council, ten has not yet arrived and labors in the world must continue, the number is both a statement of the Mason's hope of union and good faith in the world and a hint of the teachings of future degrees.

## LECTURE

The introductory paragraph in *Morals and Dogma* summarizes the purpose of this lecture:

*This Degree is both philosophical and moral. While it teaches the necessity of reformation as well as repentance, as a means of obtaining mercy and forgiveness, it is also devoted to an explanation of the symbols of Masonry; and especially to those which are connected with the ancient and universal legend, of which that of Khir-Om*

*Abi [Hiram Abif] is but a variation; that legend which, representing a murder or a death, and a restoration to life, by a drama in which figure Osiris, Isis and Horus, ... and many another representative of the active and passive Powers of Nature, taught the Initiates in the Mysteries that the rule of Evil and Darkness is but temporary, and that that of Light and Good will be eternal* (p. 435).

To elaborate the teachings of this degree, four general topics are discussed in great detail: the soul, the heavens, the serpent and symbolism. The discussions are not limited to the Islamic perspective but include a vast range of cultures for the purpose of showing a common thread among the religious and philosophical ideas of the ancients.

The soul and the heavens were closely linked in the minds of the ancients because they believed the soul originated in the heavens, descending upon birth and ascending upon death through the stars. The serpent in the night sky is called the constellation Scorpio and was thought by them to be along the path followed by souls in their descent to earth. So, the serpent became a symbol of malevolence; in the night sky Scorpio ushers in the period of darkness at the autumnal equinox. The serpent was also a symbol of eternity and immortality because in shedding its skin, it was thought to renew its youth.

Since the purpose of the initiations was to purify the soul and impart to man hope for a future life and because the heavens were looked upon with awe by the ancients, the paths of the stars and planets were imparted with a great deal of symbolic meaning. In time the wonder about the heavens became, among the profane, a worship of the heavens. Their corruption of the symbol for the thing symbolized should not be viewed with disdain. Understanding human nature, we should look upon the confounding of symbols with charity, studying their ancient knowledge in order to formulate our own convictions about the soul, the Deity, and truth. The wonderings of the ancients, particularly the Babylonian Magi, about the night sky were indeed the first religion and the first philosophy. Their exacting calculations and observations established the saros, the cycle of solar eclipses, and removed from the hearts of the populace the most unimaginable terrors. That such knowledge became corrupted and occasionally even became an instrument of political and religious repression only serves to demonstrate how little man has changed over the centuries, first gaining a pure knowledge and then corrupting its use for base ends.

### ***The Revised Standard Pike Ritual:***

Bodies of this degree are styled a Council of a Choir of Angels. The Degree teaches candidates about the nature of symbolism; it shows what symbols are, and how to read them. Symbols are used because many abstract, philosophical and profound truths and realizations cannot be expressed by words alone. In the past Degrees you learned something of the ancient mysteries, and were provided with an esoteric interpretation of the Master's Degree. The divine origin and nature of the Self has also been alluded to. You have been introduced to the Kabbalistic philosophy of the Hebrews, and were shown methods by which the ancient initiate investigated the nature of the universe. You are given to understand that the accumulation of knowledge is gradual. It builds upon itself with unceasing labor. It requires great patience and determination. In this Degree you are admonished not to confuse the symbol for the thing symbolized, a practice which leads to confusion and folly. You are also informed that it is the nature of a symbol to both conceal and reveal information. *Revelare*, the word in Latin, means to veil anew.

You are taught that you must emulate Nature in your efforts to digest what you learn. Everything in Nature follows a great cycle. All living things, after fulfilling the measure of their creation, return to the earth only become part of a new form of life. To express this in the symbolism of Alchemy, you must "analyze and synthesize." That is, you must be able to take apart what you have learned, and put it together in new and useful ways. That which was alluded to in the Eighteenth Degree, you will hear clearly spoken: those who can read the symbols of the Book of Nature are truly Princes among Masons and Adepts among Men.

### **CEREMONY**

This Degree differs from those previously witnessed. The others represented Lodges or Chapters that related stories from history or mythology. But here the candidate sees represented a choir of angels, presided over by Father Adam. A choir of angels is continually active and requires no formal opening or closing because their wisdom, understanding and knowledge is from eternity, without beginning or end.

The ancient adepts gave to Masonry this Degree, and it contains what later adepts supposed their teachings to mean. Even what these have written is obscure, and the

interpretation often needs to be interpreted. You have already heard somewhat that they have uttered as oracles of the truth. You are aware that these sayings are so wholly beyond the common fields of thought and speculation, that to understand them it is by no means enough to hear them read. But, one must have the opportunity to study them with diligence, and force them to give up to him their secret meanings.

From ancient times man believed in spiritual beings whose knowledge and insight far exceeded his own. Traditionally, knowledge was seen as their special province, and its dispensation to mankind was their special gift. You will recall that, in Charles Dickens' story, *A Christmas Carol*, the ghosts of Christmas Past, Present, and Future brought knowledge and insight to Ebenezer Scrooge, which changed his entire life.

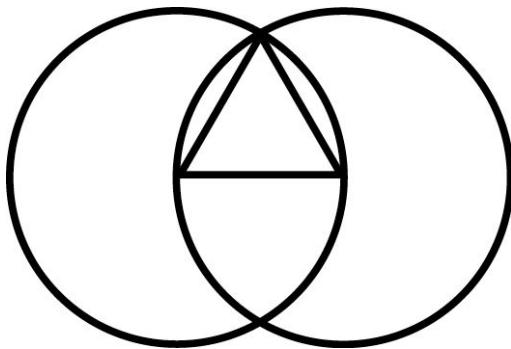
This Degree may provide a far more profound experience. If you give serious thought to and reflect upon the teachings of this Degree, you will gain insights and knowledge that will change your entire life. Rather than the ghosts of Christmas, you will here see representations of seven angels, clothed with light, who will impart the keys to understanding some of the great mysteries of the ages. These seven agents are called, in the Hebrew Bible, the *malakoth*, which means "messengers."

Adam presents himself to the class and explains that his purpose is to expound the nature of symbolism. In brief, a symbol is a representative of something else or, as it says in the ritual, the function of a symbol "is to transform something into something else." A doctrine ascribed to Hermes, the messenger of the gods, is often expressed in the words "As above, so below." This means that the material world and all it contains is a pale reflection of the spiritual world above. By analogy, a symbol is a pale reflection of the thing it symbolizes. If we lift one hand toward heaven, and with the other point to the earth, the gesture explains the double Masonic triangle. God, in giving man reason, has given him His Word; and revelation, manifold in its forms, but one in its principle, is contained in its entirety in the universe, by which we know the Absolute Reason. It is the utterance of the Word, which is as universal as itself.

We are all surrounded by symbols, and you no doubt remember those of the Symbolic Degrees of Masonry, and the explanations given of them in each Degree. So far as ours have not been explained, we are given such hints only as may enable us by study and reflection to understand them; and you may then, by diligent study, attain a knowledge of the true meaning of those of the first three Degrees.

Freemasonry has been defined as a beautiful system of morality, veiled in allegory and illustrated by symbols. Indeed, the superiority of Freemasonry over every other order and association, consists chiefly in its symbols. Throughout our Masonic experiences we have encountered many symbols: some were explained, others were not. All of the explanations you received were necessarily incomplete, for the symbol conceals. Some may think it strange that Freemasonry waited this long in the Masonic career to explain the process of interpreting symbols; but the acquisition of knowledge is gradual. It will be easier for you to understand this process since you have seen the preceding degrees. It will be necessary to return to many familiar symbols so that with your new knowledge a deeper understanding may be achieved. Such is the nature of symbolism that each time a symbol is revisited, its revelations will be more profound. The seven *malakoth* make their appearances and each provides a brief lecture on some aspect of symbolism.

Cassiel instructs in the nature of *geometry*. This word literally means “measure the earth.” Geometric shapes have their origin in nature, and these, by analysis, came to be understood by mathematics. This process explains the Hermetic aphorism, “analyze and synthesize.” That is, learn to take things apart, and put them together again in useful ways. By a series of demonstrations, Cassiel reveals fundamental processes of geometry which provide insights not only into science and nature, but the also of religion and folklore.



Sachiel’s province is the “mystery of numbers.” You may think it strange to refer to numbers as mysterious. But an exploration of the mystical character of numbers is not a descent into the superstition of numerology. What the ancients believed about numbers is important for us to understand if we are to understand them. For us, at least, the mystical nature of numbers reveals the hand of God in the affairs of men. The Holy Bible, for example, tells us that a man shall leave his father and his mother and cleave

unto his wife, and that they twain shall be one flesh. This may be seen as an example where two are mystically one.

Pythagoras knew that numbers describe reality. He was also aware of the mystical properties of numbers. In both cases, numbers required symbols through which they could be expressed. Many often confuse the meaning of the words “number” and “numeral.” The number itself is the abstract concept and the numeral is the symbol of that concept. A similar analogy is the use of a drawing of the heart to represent love. Love is the abstract concept and the figure of a heart is its symbol. Likewise, the figure three is the symbol of the number. As you know, different cultures have represented numbers with different symbols.

Many cultures, including the ancient Romans, Greeks, and Hebrews did not have special characters for numbers as we do. They used letters of their alphabet to express numbers. The natural result is that every word of their language had a numerical value.

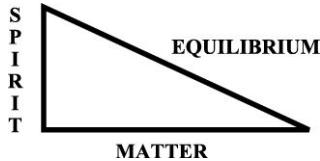
The Hebrew word translated “ladder” in the story of Jacob’s Ladder has the same numerical value as the word “Sinai.” An awareness of this caused some Rabbis to say that as the angels could reach from heaven to earth by means of the “ladder,” so man could reach from earth to heaven by means of the law, delivered on Mt. Sinai.

This method of numerical equivalence is called *gematria*, whose root is the same as “geometry.” Such methods of interpretation were part of the development of an entire school in orthodox Judaism, called Kabbalah. Some numbers have a long tradition of mystical association. The number seven should readily come to mind. There are seven virtues: four cardinal and three theological, taught in Masonry. This suggests the number seven itself derives from two other numbers also having strong mystical associations; that is, the number three which permeates Freemasonry, and the number four which reminds us of the cardinal virtues and the elements of the ancients: earth, air, fire, and water.

The ancients used the number four to represent the physical world, the world we can touch, because they believed that everything in the physical world was made up of the same four elements: earth, air, fire and water. Thus the numeral became a symbol by which the physical world was represented.

The spiritual world and God they represented by the number three, from the belief that there were three essential attributes of God. There was the intellect that desired to

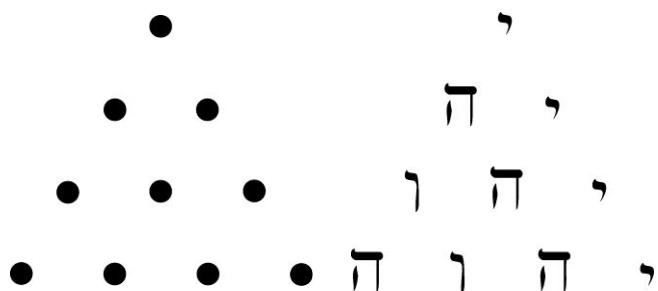
create, the power to create, and the actual coming forth of that creation when the Will and the Power combined. Since four represented the physical world and three the spiritual world, then seven came to represent the whole, everything that was, is and will be.



Zamael provides a synthesis of geometry and numbers. The most mystical of the ancient mathematicians was Pythagoras. The theorem which bears his name was presented by Euclid as his forty-seventh problem. From him we have adopted it as a symbol in Freemasonry. Particularly instructive is the right triangle of 3, 4, and 5 units. Its squares are composed of the simple whole numbers 9, 16, and 25.

This figure is important as a symbol in Scottish Rite Masonry because the vertical line is symbolic of spiritual things and the horizontal is symbolic of earthly, or material things. When these are formed in the right triangle the result, or hypotenuse, is symbolic of equilibrium or balance between the two.

Additional examples are provided which demonstrate that a meaningful relationship exists between numbers and shapes, and that combined, they give insights into the natural order of the universe.



Michael expounds the mystery of the Tetractys, one of the holiest symbols of the Pythagoreans. They so regarded it that they swore their oaths upon it. From this simple figure of ten points forming an equilateral triangle emerge many interesting forms, some of which will be recognized as particularly germane to Freemasonry. By medieval times the Tetractys was being used as a template for writing the tetragrammaton, the four-lettered name by which God was revealed to Moses on Mt. Sinai (yhwh, or יהוה).



Hanael instructs in religious symbolism, recalling examples of the tessera and the *ichthys* (Greek for “fish”), used by the early Christians. The *ichthys* most likely refers to Jesus as a “fisher of men.” The word *ichthys* (ΙΧΘΥΣ) also serves as an acronym of the Greek words Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ (*Iēsous Christos Theou Huios Sōtēr*), “Jesus Christ, Son of God, Savior.” The seal of Solomon, commonly called the star of David, is another familiar religious symbol. Its use as a symbol of Judaism is not older than the Middle Ages. It is two equilateral triangles overlapped and signifies for some the aspiration of man to reach God and the willingness of the spirit of God to descend into man.

The faith of Islam also uses the letters of its alphabet as a device for the creation of religious symbolism. The name of the prophet Mohammed, written in Arabic, is said to be the silhouette of a man kneeling in prayer. It suggests Mohammed’s submission before God, for the word “Islam” means “submission.”



Raphael’s province is the symbols of the Hermetic philosophers. These men were practitioners of the speculative and operative arts of Alchemy. The operative alchemist sought the transmutation of base metals into noble ones, such silver or gold. The speculative alchemists used the symbols of the operative craft to represent the transformation of the base man, who was represented by lead, into the perfected man, who was represented by gold. This explains the alchemical axiom, “Our gold is not the common gold.” A similar metaphor was used in the Old Testament, when God told Zechariah, that He would refine the people of Jerusalem “as silver is refined, and will try them as gold is tried.”

The Hermetic Masters said, “Make gold potable, and you will have the universal medicine.” By this they meant to say, appropriate truth to your use, let it be the spring from which you shall drink all your days, and you will have in yourselves the immortality of the sages. Temperance, tranquility of soul, simplicity of character, the calmness and reason of the will, make man not only happy, but well and strong. It is by

making himself rational and good that man makes himself immortal. We are the authors of our own destinies; and God does not save us without our cooperation.

The alchemists sought to read the symbols of the Book of Nature and so contributed many of their discoveries to the symbolism of Freemasonry. The name “Hermetic” derives from the Greek god Hermes, messenger of the gods, and the reputed founder of the arts of alchemy.

Gabriel explains that ideas may be symbolized by an entire sentence. In the Symbolic Lodge ritual we are told that there was not heard the sound of axe, hammer, or any tool of iron in the construction of King Solomon’s Temple. This part of the ritual comes from the First Book of Kings. But its meaning comes from Exodus where God ordered his altars to be built of unhewn stones because iron was a polluting metal. Here iron is seen as the enemy of the spiritual. In Egyptian mythology iron was the metal of black magic and of the evil god Set or Typhon.



Here we see an ancient hermetic illustration replete with symbols taken from the Book of Nature and since borrowed by Freemasonry. It is called the Rebis, which means ‘twice a thing’ because it represents both the male and female aspects, symbolic of equilibrium or balance. In the right hand is the square, symbolic of the material, and in the left, the compasses, symbolizing the spiritual. Around the Rebis is an arc of symbols representing the planets. The sun, over the head of the male, and the moon, over the head of the female, are there also. The figure stands upon a dragon that rests upon a winged globe. Note the point within the circle, the equilateral triangle, and the square—figures that are now familiar to you. The winged globe symbolizes eternity. An illustration as complicated as the Rebis cannot be fully explained here and we encourage its further contemplation.

Following this presentation, Brother Truth appears, and explains that symbols both reveal and conceal. When we give an interpretation to a symbol, we hide another, deeper, meaning. As the ritual says:

*We do not invent a dogma; we veil a truth, and a shadow is produced, to favor weak eyes. The Initiator is not an imposter, but a revealer; that is to say, according to the meaning of the Latin word *revelare*, one who veils anew. He is the creator of the new shadow. But by the study of symbolism we also learn that there are patterns in the fabric even deeper than the weavers know. These underlying threads which give reality its form, these deepest truths, are the handiwork and writing of the All-Wise Author of the Book of Nature.*

Brother Truth concludes by explaining that Light is an ancient symbol of truth because it reveals the world to us. For just as physical light reveals the world, spiritual light reveals the soul.

In concluding the Degree Father Adam and Brother Truth recite a catechism which explains the name “Knight of the Sun, or Prince Adept.” According to the ritual:

*It is called “Knight of the Sun” because the Sun is the source of the material light that reveals nature to us; it is also a symbol of the Divine Light that illuminates the mind. And, it is called “Prince Adept” because those who can read the symbols of the Book of Nature are Princes among Masons, and Adepts among men.*

Near the end of the Degree we learn that

**All symbols derive from the Book of Nature  
and they reveal to us this great truth:  
that the engines of infinity are divinely driven.**

And in conclusion:

**Masonic labor is to learn—and to teach others.**

## LECTURE

The Knight of the Sun Degree lecture in *Morals and Dogma* is the most lengthy of all, encompassing nearly one-fourth of the book. Among its concerns are the great philosophical questions which “... still, after the lapse of ages, press upon the human mind and demand solution” (p. 648). The numerous philosophical questions posited by Pike (pp. 648–649) are concerned with the Deity, the creation, the existence of good and evil, the nature of man, the soul, free will, moral law and the hereafter. To answer

these questions, he gathers into this lecture a multitude of relics and fragments from the past as in the other Philosophical Degrees believing that:

*Every religion was, in its origin, an embryo philosophy, or an attempt to interpret the unknown by mind; and it was only when philosophy, which is essentially progress, outgrew its first acquisitions, that religion became a thing apart, cherishing as unalterable dogmas the notions which philosophy had abandoned. ...The history of religion is the history of the human mind; and the conception formed by it of Deity is always in exact relation to its moral and intellectual attainments. The one is the index and measure of the other* (pp. 650–651).

The following selections from *Morals and Dogma* are illustrative of the conclusions reached by Pike to answer the great philosophical questions and do not include the detailed information contained in the lecture. These conclusions are subsumed under one topic, the True Word of a Mason:

*The True Word of a Mason is to be found in the concealed and profound meaning of the Ineffable Name of Deity, communicated by God to Moses; and which meaning was long lost by the very precautions taken to conceal it. The true pronunciation of that name was in truth a secret, in which, however, was involved the far more profound secret of its meaning. In that meaning is included all the truth than [sic, should be “that”], can be known by us, in regard to the nature of God* (p. 697).

This point is also symbolically illustrated in the ritual and the lecture. The Hebrew name for Deity, called the Tetragrammaton, is composed of four letters. The first two letters appear at the beginning of the ritual within the Seal of Solomon and the last two at the end of the lecture in *Morals and Dogma*: “All things are comprehended in the letters Vau and He; . . .” (p. 800). Thus, the entire ritual and its lecture are bracketed within the name of Deity.

### **The Deity and Creation:**

*GOD is the author of everything that existeth; the Eternal, the Supreme, the Living, and Awful Being; from Whom nothing in the Universe is hidden. Make of Him no idols and visible images; but rather worship Him in the deep solitudes of sequestered*

*forests; for He is invisible, and fills the Universe as its soul, and liveth not in any Temple!* (p. 581).

*...the Ineffable Name ... embodies ... the idea of the Male and Female Principles, in its highest and most profound sense; to wit, that God originally comprehended in Himself all that is: that matter was not co-existent with Him or independent of Him; that He did not merely fashion and shape a pre-existing chaos into a Universe; but that His Thought manifested itself outwardly in that Universe, which so became, and before was not, except as comprehended in Him: that the Generative Power or Spirit, and Productive Matter, ever among the ancients deemed the Female, originally were in God; and that He Was and Is all that Was, that Is, and that Shall be: in Whom all else lives, moves, and has its being* (p. 700).

### **The Deity and Truth:**

*God and truth are inseparable; a knowledge of God is possession of the saving oracles of truth. In proportion as the thought and purpose of the individual are trained to conformity with the rule of right prescribed by Supreme Intelligence, so far is his happiness promoted, and the purpose of his existence fulfilled. In this way a new life arises in him; he is no longer isolated, but is a part of the eternal harmonies around him. His erring will is directed by the influence of a higher will, informing and moulding it in the path of his true happiness* (p. 713).

### **Moral Truth:**

*Moral Truth, like every other universal and necessary truth, cannot remain a mere abstraction. Abstractions are unrealities. In ourselves, moral truth is merely conceived of. There must be somewhere a Being that not only conceives of, but constitutes it. It has this characteristic; that it is not only, to the eyes of our intelligence, an universal and necessary truth, but one obligatory on our will. It is A LAW. We do not establish that law ourselves. It is imposed on us despite ourselves: its principle must be without us. It supposes a legislator. ...As all beautiful and all true things refer themselves, these to a Unity which is absolute TRUTH, and those to a Unity which is absolute BEAUTY, so all moral principles centre in a single principle, which is THE GOOD. ...This Absolute Good must necessarily be an attribute of the Absolute BEING. There cannot be several Absolute Beings; the one in whom are*

*realized Absolute Truth and Absolute Beauty begin different from the one in whom is realized Absolute Good. The Absolute necessarily implies absolute Unity. ...in the Being from Whom they emanate, they are indivisibly united; and this Being, at once triple and one, Who sums up in Himself perfect Beauty, perfect Truth, and the perfect Good, is GOD* (pp. 702–703).

*God is necessarily the principle of Moral Truth, and of personal morality. Man is a moral person, that is to say, one endowed with reason and liberty. He is capable of Virtue: and Virtue has with him two principal forms, respect for others and love of others,—justice and charity. The creature can possess no real and essential attribute which the Creator does not possess. The effect can draw its reality and existence only from its cause. The cause contains in itself, at least, what is essential in the effect. The characteristic of the effect is inferiority, short-coming, imperfection. Dependent and derivate, it bears in itself the marks and conditions of dependence; and its imperfection proves the perfection of the cause; ... (p. 703).*

### **Nature:**

*Nature is full of religious lessons to a thoughtful man. He dissolves the matter of the Universe, leaving only its forces; he dissolves away the phenomena of human history, leaving only immortal spirit; he studies the law, the mode of action of these forces and this spirit, which make up the material and the human world, and cannot fail to be filled with reverence, with trust, with boundless love of the Infinite God, who devised these laws of matter and of mind, and thereby bears up this marvellous Universe of things and men (p. 714).*

*Beautifully, above the great wide chaos of human errors, shines the calm, clear light of natural human religion, revealing to us God as the Infinite Parent of all, perfectly powerful, wise, just, loving, and perfectly holy too. Beautiful around stretches off every way the Universe, the Great Bible of God. Material nature is its Old Testament, millions of years old, thick with eternal truths under our feet, glittering with everlasting glories over our heads; and Human Nature is the New Testament from the Infinite God, every day revealing a new page as Time turns over the leaves (p. 715).*

*Everything is a thought of the Infinite God. Nature is His prose, and man His Poetry. There is no Chance, no Fate; but God's Great Providence, enfolding the whole*

*Universe in its bosom, and feeding it with everlasting life* (pp. 714–716).

### **Morality and Religion:**

*Morality is the recognition of duty, as duty, and its accomplishment, whatever the consequences. Religion is the recognition of duty in its necessary harmony with goodness; a harmony that must have its realization in another life, through the justice and omnipotence of God. Religion is as true as morality; for once morality is admitted, its consequences must be admitted. The whole moral existence is included in these two words, harmonious with each other: DUTY and HOPE* (p. 717).

### **Knowledge is Moral and Religious:**

*We have long experienced that knowledge is profitable, we are beginning to find out that it is moral, and we shall at last discover it to be religious* (p. 713).

### **Spirituality, the Soul and Immortality:**

*The body is composed of parts. It diminishes or increases, it is divisible even to infinity. But this something which has a consciousness of itself, and says I, ME; that feels itself free and responsible, feels I too that it is incapable of division, that it is a being one and simple; that the ME cannot be halved, .... This identity, indivisibility, and an absolute unity of the person, are its spirituality, the very essence of the person. ... By the soul we mean the person, not separated from the consciousness of the attributes which constitute it,—thought and will. The Existence without consciousness is an abstract being, and not a person. It is the person that is identical, one, simple. Its attributes, developing it, do not divide it* (p. 706).

*The spirituality of the soul is the condition and necessary foundation of immortality: the law of merit and demerit and direct demonstration of it. The first is the metaphysical, the second the moral proof. Add to these the tendency of all the powers of the soul toward the Infinite, and the principle of final causes, and the proof of the immortality of the soul is complete* (p. 706).

### **Free Will:**

*Obligation is founded on the necessary distinction between the good and the evil; and it is itself the foundation of liberty. If man has his duties to perform, he must*

*have the faculty of accomplishing them, of resisting desire, passion, and interest, in order to obey the law. He must be free; therefore he is so, or human nature is in contradiction with itself. The certainty of the obligation involves the corresponding certainty of free will* (p. 723).

*It is the will that is free: though sometimes that will may be ineffectual. The power to do must not be confounded with the power to will. The former may be limited: the latter is sovereign. The external effects may be prevented: the resolution itself cannot. Of this sovereign power of the will we are conscious. ...At the same time when I will this or that, I am equally conscious that I can will the contrary. I am conscious that I am the master of my resolution: that I may check it, continue it, retake it. ... Wherefore free-will is the essential and ever-subsisting attribute of the will itself* (p. 723).

### **Existence of Good and Evil:**

*In times past there has been evil which we cannot understand; now there are evils which we cannot solve, nor make square with God's perfect goodness by any theory our feeble intellect enables us to frame. There are sufferings, follies, and sins for all mankind, for every nation, for every man and every woman. They were all foreseen by the infinite wisdom of God, all provided for by His infinite power and justice, and all are consistent with His infinite love* (p. 716).

*The end of man and the object of existence in this world, being not only happiness, but happiness in virtue and through virtue, virtue in this world is the condition of happiness in another life, and the condition of virtue in this world is suffering, more or less frequent, briefer or longer continued, more or less intense. Take away suffering, and there is no longer any resignation or humanity, no more self-sacrifice, no more devotedness, no more heroic virtues, no more sublime morality* (p. 716).

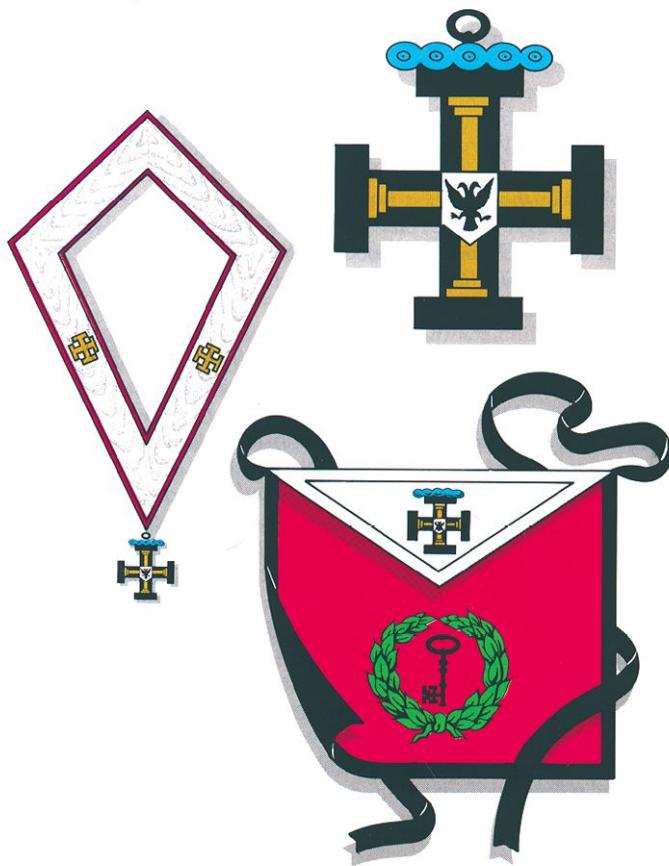
### **The Moral Code and Philosophy of Masonry:**

*Human wisdom must always be limited and incorrect; and even right opinion is only a something intermediate between ignorance and knowledge. The normal condition of man is that of progress. Philosophy is a kind of journey, ever learning, yet never arriving at the ideal perfection of truth. A Mason should, like the wise Socrates,*

*assume the modest title of a lover of wisdom; for he must ever long after something more excellent than he possesses, something still beyond his reach, which he desires to make eternally his own* (p. 691).

*The Moral Code of Masonry is still more extensive than that developed by philosophy. To the requisitions of the law of Nature and the law of God, it adds the imperative obligation of a contract. Upon entering the Order, the Initiate binds to himself every Mason in the world. Once enrolled among the children of Light, every Mason on earth becomes his brother, and owes him the duties, the kindnesses, and the sympathies of a brother. ... What so many thousands owe to him, he owes to each of them. He has solemnly bound himself to be ever ready to discharge this sacred debt. If he fails to do it he is dishonest and forsworn; and it is an unparalleled meanness in him to obtain good offices by false pretences, to receive kindness and service, rendered him under the confident expectation that he will in his turn render the same, and then to disappoint, without ample reason, that just expectation* (p. 726).

## The 28th Degree – Knight Commander of the Temple



In the *Liturgy* Pike describes the apron thus: “The APRON is square, of scarlet-colored lambskin, lined and edged with black. The flap is white, and on it is a Teutonic Cross described as a cross potent sable, charged with another cross double potent or, surcharged with an escutcheon of the Empire, the principal Cross surmounted by a chief azure, seme of France;....” He is using the technical terminology of heraldry: “potent” is a word used to describe a cross with cross pieces at the ends, “double potent” means two cross pieces at the ends; “sable” is black; “or” is gold; “charged” means superimposed upon; “chief” means on top of; “azure” is blue; “seme” means strewn or scattered. In the middle of the apron is a black key and around it a wreath of laurel. The laurel symbolizes the good opinion our brethren have for us.

The order is of white, watered ribbon edged with red, worn as a collar, from which the jewel is suspended.

The jewel is the Teutonic Cross shown on the apron.

There are also gloves and a scarf among the clothing of a Knight Commander of the Temple. The colors of these, as well as of the apron and order, are white, red and black. The last of these is symbolic of the death of one who will be revealed in a later degree.

## DUTIES

*Be devoted to truth, honor, loyalty, justice and humanity.*

## LESSONS

*Masonry is practical and requires its members to be actively involved in life.*

*Virtue and duty have been the same in all times.*

## FOR REFLECTION

*It is nobler to err and make amends than never to err at all. Is this statement contrary to the virtue of prudence?*

## IMPORTANT SYMBOLS

*The colors scarlet and black, garland of laurel, circles and globes, swords drawn and extended to a central point.*

In many of the degrees of the Scottish Rite, the candidate is styled a knight; this, however, is the first of the truly Chivalric Degrees. The flourishing of knighthood during the Crusades of the Middle Ages, (1100–1400 A.D.) has been the subject of romantic legends, epic poems, books, theater, art and song for over 600 years. Perhaps the most well known of the chivalric legends is that of King Arthur and the Knights of the Round Table. King Arthur assembled around him the most virtuous and gallant men. He created them knights and thus devoted them to the causes of right, the poor and needy, and honor. His kingdom became a paradise on earth. This idyllic world came tumbling down when the frailty of the flesh prevailed—a knight fell in love with Arthur's queen and Arthur's step-brother greedily and jealously pursued the throne.

In reality, too, the age of knighthood came to an end as a result of human weaknesses—greed, political and religious corruption and, in general, the loss of the selfless attitude held by knights and demanded by the rules of chivalry. Despite the fate of knighthood, the chivalric ideal has survived as one of the noblest conceptions of the human spirit and provides the support for the ideals of family unity, moral education, honor and courtesy, all of which Masonry teaches as its duties.

A formal process developed for the making of a knight; commonly three levels were recognized—valet or page, squire and finally, knight. Special ceremonies accompanied transition from each stage. Knighthood was always a Christian institution and in the ceremony certain parallels existed to the sacraments of Christian faith: the white clothing and bath bring to mind baptism, the stroke on the neck and embrace compare to confirmation. As gifts accompanied baptism, so too, the person conferring knighthood presented a gift or granted a favor to the newly created knight. Prior to actual investiture, the knight-to-be endured fasts and a night of prayer or vigil in the church.

Since knighthood originated with professional cavalry warriors, part of the ceremony included arming the newly made knight. A knight received spurs, coat of mail, the cuirass (protective chest armor), the gauntlets (gloves of mail), belt and sword. The sword was two-edged to remind the knight that he must maintain chivalry and justice. The coat of mail, gauntlets and cuirass were symbolic of the fortress erected against vice. The spurs served to urge the knight onto deeds of honor and virtue.

During the Crusades groups of knights often banded together for common purposes such as to protect the travelers to the Holy Land or to reclaim Palestine from the Moslems for the benefit of Christianity.

At the end of the Crusades in the Holy Land, the Teutonic Knights carried their crusade to Eastern Europe and conquered Prussia. This expanded their territory and influence. They were permitted by the Pope to engage directly in trading activities, despite their previous vows of poverty. The Order's expansion and increasing power aroused the hostility of neighboring countries which joined forces to finally defeat the Order. In 1466 a treaty entitled the Order to maintain some lands in Prussia but its Grand Master became a vassal of the Polish king. The complete dissolution of the Order began in 1525 when its Grand Master converted to Protestantism and its lands reverted to Poland. Remnants of the Order, with scattered land holdings, existed until 1809 when Napoleon finally divided the lands among other principalities.

## CEREMONY

The Chapter of Commanders, the name of this body, is decorated with scarlet hangings, signifying fidelity and zeal, and black columns, a reminder of death. Both the hangings and columns are arranged so that the Chapter is in the shape of a circle. The

candelabrum is made of three tiers, all in the shape of a circle. In the room is a large round table upon which are five lamps with globular shades arranged in a simple cross. A crucifix, symbolic of the martyrs of Masonry, and a garland of laurel, representative of victory over the passions, are on the table. A sword and key crossed, also on the table, is a symbol open to many interpretations; it may best be understood here as signifying the twin allegiance of the knights to both temporal and spiritual authority. The circles and globes of the decorations of the Chapter represent the brotherhood and equality of the Masonic fraternity and the future state which is attainable by the practice of the knightly virtues.

The candidate represents a Prince of Mercy but is still called Constans, as in the preceding degree. He seeks the title of Knight Commander of the Temple to signal his zeal for Masonry. Before admittance to the main room where the Chapter is in meeting, he must, within a small apartment lit by a single candle, symbolically prepare himself for the great honor to be bestowed upon him. To the ancients the breaking of bread and eating of salt at a meal were symbols of a pledge of faith and loyalty. Thus the candidate partakes of water, bread and salt to affirm a solemn pledge to answer and act truly and honorably. The candidate must provide in writing a confession of error to anyone whom he has wronged or injured, promising to make amends at the earliest opportunity. A second letter offering reconciliation to a brother of the Rite with whom a quarrel exists must be offered in order for the candidate to continue in the ceremony. The Chapter seeks to determine whether the candidate is a true Mason and as such willing to atone for a wrong done anyone and not too proud to offer reconciliation to a brother.

With charity and humility, the candidate encounters the threat of death, a somber reminder of the fate of all men and a symbol of his resurrection in virtue. As the Teutonic Knights took vows of chastity, obedience and poverty, the candidate vows to never betray female innocence, comply with the reasonable commands of his superiors in Masonry and not neglect the obligations of charity within his means.

At this point in the drama, the Master of Ceremonies assumes the character Constans, who, seeking knighthood, must stand vigil at the altar until dawn. Under no condition is he to leave his vigil, for to do so will show him without honor and unworthy to become a Knight Commander of the Temple. During the long night, Constans faces many temptations. An officer bears a message from Constans' betrothed, pleading for him to

join her at festivities held that night. An old rival for the hand of Constan's lady is at the feast pursuing her. If Constan does not join the festivities at once, his betrothed says she will not see him ever again because it is clear he does not love her. Constan, of course, refuses saying he will do her bidding in all that does not affect his honor.

Again temptation breaks the silence of the vigil. An enemy, knowing of Constan's vigil, has taken this opportunity to attack his castle. The battle is not going well and surely Constan will lose his entire estate if he does not join the fight. Constan chooses to maintain his vigil for worldly possessions are not enough to break the trust between himself and those who vouched for him.

A monk then disturbs the solemn watch, praising Constan's ability to withstand the temptations of worldly love and earthly possessions. He declares Constan worthy to become a monk and thereby assure his soul's salvation, for to live in the desert far from the deceptions of the world, devoted to penance and mortification of the flesh, is the surest way to salvation. Constan refuses the monk's arguments, trusting in a God of love who will recognize his honor and service to others as a noble path to salvation.

The sounds of battle intrude upon Constan. Rushing to the window, he sees the city under attack by brutal enemies without mercy or pity who will enslave his people. Constan declares he cannot put his own desires and ambitions before the lives and liberty of his fellow citizens; he rushes out to join the battle. Because Constan left his vigil, the tide of battle was turned, the enemy driven off and the city saved; but no one knew who this mysterious defender was, for he disappeared after the battle.

The Master notices Constan is not at his vigil. When Constan returns, the Master chastises him severely and declares him devoid of prudence, temperance and fortitude, thus unworthy of knighthood. Suddenly, a knight recognizes Constan as the unknown defender. The Master acknowledges his error, stating it is nobler to err and make amends than never to err at all. Although Constan left his vigil, he did so unselfishly for the cause of justice and humanity and will receive his desired title.

He is obligated a Knight Commander of the Temple, vowing obedience and fidelity to Masonry and its great truths, to his country, to his own principles and to the service of the poor, unfortunate and sick. He promises never to avoid danger when duty and manhood require him to remain, even though death is possible. The trophies of the degree are presented to him: the garland of laurel, meant to crown his good works,

symbolic of the victory over the frailties of the flesh; the apron, gloves, collar and jewel of the Order in colors of red, white and black, symbolizing zeal, fidelity, purity of motives and sorrow for a martyr of Masonry who, for the moment, remains unnamed; the sword, emblematic of justice, truth and a Knight Commander's duty to defend right from wrong; the spurs, symbolic of active force and the moral virtues of a Knight; and the red mantle embroidered with the Teutonic Cross, emblem of the Order, to remind him of his duty to God, the Masonic fraternity and the poor.

As a Knight Commander, the candidate is told the qualities of a knight are humility, temperance, chastity, generosity and honor, represented by the cross on the table. Of these qualities, honor is the life of a knight. To follow the path of honor is to follow the path of duty—duty to God, the Fraternity and humanity.

In closing, the Knights all draw their swords and extend them to a central point, signifying the common purpose of Masonry. They renew their vows to be of one mind, one heart and one soul, devoting their swords to the cause of freedom, their hearts to the glory of God, their intellects to the enlightenment of men and their hands to works of charity.

## LECTURE

The lecture is brief and very direct. It teaches us that Masonry is practical and that we should be actively engaged in the duties of life. Although the days of knighthood are long passed, virtue, duty, truth and loyalty are needs of all ages.

### **Honor, Loyalty and Duty:**

*[The Mason] is not only a Moralist and Philosopher, but a soldier, the Successor of those Knights of the Middle Ages, who, while they wore the Cross, also wielded the Sword, and were the Soldiers of Honor, Loyalty, and Duty (p. 578).*

*Times change, and circumstances; but Virtue and Duty remain the same. The Evils to be warred against but take another shape, and are developed in a different form (p. 578).*

*There was a time when a Knight would die rather than utter a lie, or break his Knightly word. The Knight Commander of the Temple revives the old Knightly spirit; and devotes himself to the old Knightly worship of Truth. No profession of an opinion*

*not his own, for expediency's sake or profit, or through fear of the world's disfavor; no slander of even an enemy; no coloring or perversion of the sayings or acts of other men; no insincere speech and argument for any purpose, or under any pretext, must soil his fair escutcheon. Out of the Chapter, as well as in it, he must speak the Truth, and all the Truth, no more and no less; or else speak not at all* (p. 579).

*To purity and innocence everywhere, the Knight Commander owes protection, as of old; against bold violence, or those, more guilty than murderers, who by art and treachery seek to slay the soul; and against that want and destitution that drive too many to sell their honor and innocence for food* (p. 579).

*To the performance of duty and acts of heroism ... you have devoted yourself, my Brother, by becoming a Knight Commander of the Temple. Soldier of the Truth and of Loyalty! Protector of Purity and Innocence! Defier of Plague and Pestilence! Nurser of the Sick and Burier of the Dead! Knight, preferring Death to abandonment of the Post of Duty! Welcome to the bosom of this Order!* (p. 580).

## The 29th Degree – Scottish Knight of Saint Andrew



A Knight of St. Andrew wears a green collar edged with crimson, over the neck, and a white silk scarf, fringed with gold, and worn from left to right.

The jewel is a St. Andrew's Cross, of gold, with a large emerald in the center, surmounted by the helmet of a knight, and with a thistle of gold between the arms at the bottom. It is worn suspended from the collar. The emerald signifies the manliness and uprightness of chivalry, its color that of the renewal of virtue, always bright and sparkling. The thistle is the national emblem of Scotland and recalls a tradition that

*...the Danes invaded Scotland and stealthily surrounded Staines Castle. They took off their shoes to wade the moat, only to find it dry and filled with thistles. The resultant yells and curses roused the garrison, and the Danes were soundly defeated. (Leach, p. 1108).*

The banner of the Order is a green St. Andrew's Cross on a white field fringed with gold. At the end of each arm of the cross is one of the four Hebrew letters that form the

Ineffable Name of Deity. Above the cross is a circle of five stars with a thistle in the center.

## DUTIES

*Reverence and obey the Deity. Serve the truth.*

*Protect virtue and innocence. Defend the people against tyranny.*

## LESSONS

*Ideas and institutions wax and wane in the great cycle of time which is but change.*

## FOR REFLECTION

*Is virtue an armor stronger than the strongest metal?*

## IMPORTANT SYMBOLS:

*St. Andrew's Cross, castle in ruins, armorless knight.*

St. Andrew is said to have been crucified on an X-shaped cross, although there is no historical evidence to support this claim. Andrew is a Greek name and means “manly.” St. Andrew was the brother of St. Peter and one of the first disciples chosen by Jesus. His character is one to be emulated; the Interpreter’s Dictionary of the Bible describes St. Andrew:

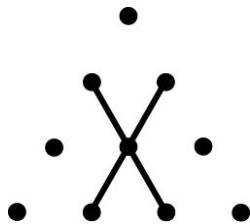
*He was continually open to new light; he was pliable and teachable. When truth broke upon him, he accepted it enthusiastically and wished others to share it* (Vol. A–D, p. 126).

St. Andrew is the patron saint of Scotland; and the cross bearing his name appears on the Scottish flag. He is said to have appeared to Hungus, King of the Picts in the ninth century, promising him victory in a battle with the English King Athelstan who sought to conquer Scotland. In the sky that night St. Andrew placed the shape of the cross on which he was crucified as a token of this promise or covenant. The Picts defeated Athelstan and thereby maintained their liberty, for a while.

The cross is not only a Christian symbol. Its history is long and widespread, encompassing a great many forms; the Encyclopedia Heraldica lists 385 different varieties. Plato tells us that the broken parts of the world soul were connected together with a stitch in the shape of an X (*Timaeus* 36). Since the St. Andrew’s cross is perfectly symmetrical and crosses in general are symbolic of the conjunction of

opposites, we may conclude that it also symbolizes the balance between the earthly and spiritual forces within man. Supporting this theme is the symbolic meaning of the number 10, which is represented as an X in the Roman numeral system; Pike notes,

*The number 10, or the Denary, is the measure of everything; and reduces multiplied numbers to unity. ... among the Sages, [it was] a sign of concord, love and peace* (p. 638).



Ten is the number of dots in the Tetractys, that magical arrangement which contains within itself a host of geometrical figures. St. Andrew's cross also appears within the Tetractys as shown. Specifically, in regard to St. Andrew's cross, Pike says it was the Sign of the Creative Wisdom or Logos, the Son of God (p. 291). This designation comes, at least in part, from the use of the X to represent the Greek letter Chi, the first letter in Christos.

This degree is obviously chivalric, but not purely so. It is best viewed as transitional, for in its symbolism it links the 27th Degree, Knight of the Sun, a purely Philosophical Degree, with the 30th, Knight Kadosh, a clearly chivalric degree. Several examples of symbolic transition may be readily found.



In the 30th Degree, we encounter the skulls with a miter and a crown and we learn of De Molay burning at the stake, a martyr of the Knights Templar. In this degree also, in transparencies, we see these images briefly. The St. Andrew's Cross, an X, is formed from two V shapes, one inverted, touching at their apexes. Masonic scholars have long sought to learn the origin and development of Masonry; many have seen in the Knights

Templar, numerous parallels to suggest this Order practiced the Masonry of the Middle Ages. The Knights Templar were ordered to disband and relinquish all their possessions by Pope Clement V in 1307. Many were imprisoned in France and executed or tortured at the order of Philip the Fair. These impoverished and persecuted Knights sought refuge in other countries, joining acceptable orders or changing their name. In the Legenda we read the story that in Scotland they found protection and joined the army of King Robert Bruce. Since the Templars' assistance was vital to the victory of Bruce over Edward II of England, this legend tells us Bruce created the Order of Saint Andrew of Scotland, thereby subsuming the Templars into the Scottish system of knighthood.

## CEREMONY

The degree opens in the Hall of the Chapter. Its hangings are crimson supported by white columns, the colors of the Knights Templar. St. Andrew's cross appears in a transparency over the Master and may be drawn by connecting the four lights in the Northeast, Northwest, Southwest and Southeast corners of the altar. In front of each of the three principal officers is an equilateral triangle formed by three lights. In the opening, the lights on the altar are lit one by one, each accompanied by the pronunciation of the four letters which comprise the Tetragrammaton or name of Deity ascribed by the Hebrews: Yod, He, Vau and He. The four lights are also representative of the duties of a Knight of St. Andrew: one, to reverence and obey the Deity; two, to serve the Truth; three, to protect virtue and innocence; and four, to battle manfully for truth and right, free speech and free thought, defending the people against tyranny. We also see these letters upon the cross on the banner of the Order in the illustration at the beginning of this degree summary.

The candidate is received in a second apartment, which represents the roofless court of an old ruined castle in which the Knights are encamped. The castle in ruins represents the destruction of knighthood and the age of chivalry, of the waxing and waning of institutions and of the rise, destruction and re-birth of the knightly orders.

To be accepted within these ruins, the candidate must submit to all the rules and laws of the Order, to enter into probation for a term of one year and to become a brother to aid in re-establishing the Order of the Temple.

The first lesson concerns the three excellent virtues of humility, patience and self-denial. To dramatically teach these lessons, the candidate is charged with ensuring the safety of the banner of the Order. To do this duty, and fight, if necessary, in defense of the banner, the candidate is dressed in a cassock of white linen and given a sword and a shield. He must defend the banner without the protection afforded by defensive armor. But if he be truly a Prince and Knight of Masonry, virtue is an armor stronger than the strongest metal and will afford him protection.

*[Virtue] is an armor that we cannot lose, unless we be false to ourselves*" (p. 803).

The candidate is obligated by the Prior or Senior Warden; in fact, he has not yet seen the Master who is concealed behind curtains. The unseen Master is symbolic at several different levels— the death by burning alive of the Templar leader in 1314 which left the Order without a Master, the Deity who is “Master” of all, and particularly of virtue, truth and honor which are not visible qualities but qualities which demonstrate themselves by practice.

The final oratory, in addition to the associated legend, is a series of inspiring quotes from historic figures and some of the most eloquent and poetic analogies between nature, virtue and honor in any of the degrees of the Rite.

When Pine Bayard [(1472–1524) a French soldier and paragon of knightly virtue] was asked what inheritance a father was bound to leave his children, he replied, “He should leave them, the mind that fears neither rain nor tempest, nor force of man, nor human injustice; and that is wisdom and virtue.”

*We ought to love life; we ought to desire to live here so long as God ordains it; but let us not so encase ourselves in time that we cannot break the crust and begin to throw out shoots for the other life.*

*The history of human thought is the only history that deserves much study. Thus men are kept alive on earth by that which is invisible, and sunk to the bottom by that which is material. Time is made up of waters so thin, that nothing may float thereon which is heavier than unseen truths, and treasures of the intellect and heart.*

*To think of death is not to make us discontented with life, but to bring us back with more strength and a nobler purpose in living. A banner long unused, and laid away*

*in a dark chamber, grows dusty and moth-eaten, and needs for its preservation to be unrolled and shaken out, and borne high in the air; so our spiritual life decays in the confinement and darkness of the world; and that it may gain new vigor, our thoughts must now and then be unfurled, and held high, and shaken in the air of heaven.*

We see again the great cycle of time represented by the thoughts of these great men, revitalized in Masonry and brought again to importance. The cycle of nature, of which death is only a part, teaches us that truth will again blossom in the world and that death is not to be feared.

## LECTURE

The lecture includes a section by another author, Bro. Rev. W.W. Lord, 32°. Brother Lord's contribution discusses religion, science, great calamities and Masonry in the 19th century, which he calls the Age of Iron and characterizes as a troubled time. His discussion of events current at the original publication of Morals and Dogma is intermingled with instruction on Masonic attitudes and philosophy. From this addition, we clearly see the timeless quality of Masonic instruction. He concludes with the thought that we are responsible for ourselves:

*Men are great or small in stature as it pleases God. But their nature is great or small as it pleases themselves. Men are not born, some with great souls and some with little souls. ...By an act of the will he can make himself a moral giant, or dwarf himself to a pygmy.*

*There are two natures in man, the higher and the lower, the great and the mean, the noble and the ignoble; and he can and must, by his own voluntary act, identify himself with the one or with the other. Freemasonry is continual effort to exalt the nobler nature over the ignoble, the spiritual over the material, the divine in man over the human (p. 813).*

In his contribution to this lecture, Pike discusses the practice of the nine knightly qualities presented in the ritual and encourages reflection on the past and the future.

### **Humility, Patience and Self-Denial:**

*Humility, Patience, and Self-denial are the three essential qualities of a Knight of St. Andrew of Scotland. The Cross ... is an unmistakable and eloquent symbol of these three virtues. ... [Jesus'] life was one of Humility, Patience, and Self-denial* (pp. 801–802).

### **Charity, Generosity and Clemency:**

*The Knights of St. Andrew vowed to defend all orphans, maidens, and widows of good family, and wherever they heard of murderers, robbers, or masterful thieves who oppressed the people, to bring them to the laws, to the best of their power* (p. 802).

*"If fortune fall you," so ran the vows of Rouge-Croix, "in diverse lands or countries ... that you find any gentleman of name and arms, which hath lost goods, in worship and Knighthood ...and is fallen into poverty, you shall aid, and support, and succor him, in that you may; and he ask of you your goods to his sustenance, you shall give him part of such goods as God hath sent you to your power, and as you may bear"* (pp. 802–803).

*[Clemency] is a mark of a noble nature to spare the conquered. Valor is then best tempered, when it can turn out a stern fortitude into the mild strains of pity, which never shines more brightly than when she is clad in steel. ... The most famed men in the world have had in them both courage and compassion. An enemy reconciled hath a greater value than the long train of captives of a Roman triumph* (p. 803).

### **Virtue, Truth and Honor:**

*The law hath not power to strike the virtuous, nor can fortune subvert the wise. Virtue and Wisdom, only, perfect and defend man. ... [Virtue] protects us when we are unarmed; and is an armor that we cannot lose, unless we be false to ourselves. It is the tenure by which we hold of Heaven, without which we are but outlaws, that cannot claim protection. Nor is there wisdom without virtue, but only a cunning way of procuring our own undoing* (p. 803).

*If you ... would be respectable as a Knight, and not a mere tinselled pretender and Knight of straw, you must practise, and be diligent and ardent in the practice of, the virtues you have professed in this Degree. ... How vow to be zealous and constant in the service of the Order and be as useless to it as if he were dead and buried? What*

*does the symbolism of the Compass and Square profit him, if his sensual appetites and baser passions are not governed by, but domineer over his moral sense and reason, the animal over the divine, the earthly over the spiritual, both points of the compass remaining below the Square? What a hideous mockery to call one Brother, whom he maligns to the Profane, lends money unto at usury, defrauds in trade, or plunders at law by chicanery? (pp. 807–808).*

### **Look to the Past and the Future:**

*It has been well said, that whatever withdraws us from the power of our senses, whatever makes the Past, the Distant, or the Future, predominate over the Present, advances us in the dignity of thinking beings (p. 806).*

*Look to the ancient days ... for excellent examples of Virtue, Truth and honor, and imitate with noble emulation the Ancient Knights...; in the words of Pliny ..., revere the ancient glory, and that old age which in man is venerable, in cities sacred. Honor antiquity and great deeds, and detract nothing from the dignity and liberty of any one (p. 804).*

*But neither must you believe that, even in this very different age, ... there are no men of the antique stamp for you to revere, no heroic and knightly souls, that preserve their nobleness and equanimity in the chaos of conflicting passions, of ambition and baseness that welters around them (p. 805).*

### **To Be a Knight of St. Andrew:**

*... lay aside all uncharitable and repining feeling; be proof henceforward against the suggestions of undisciplined passion and inhuman zeal; learn to hate the vices and not the vicious; be content with the discharge of the duties which your Masonic and Knightly professions require; be governed by the old principles of honor and chivalry, and reverence with constancy that Truth which is as sacred and immutable as God Himself. And above all, remember always, that jealousy is not our life, nor disputation our end, nor disunion our health, nor revenge our happiness; but loving-kindness is all these, greater than Hope, greater than Faith, which can remove mountains, properly the only thing which God requires of us, and in the possession of which lies the fulfillment of all our duties (p. 808).*



*Knight, Death and the Devil*  
by Albrecht Durer

# **The 30th Degree – Knight Kadosh or the Knight of the White and Black Eagle**



No apron is worn.

The cordon is a black watered silk ribbon, four or five inches wide, edged with narrow silver lace and worn across the body, from left to right. The letters "K" and "H" are embroidered in scarlet silk on the front part of the cordon. They are the first and last letters of the Hebrew word "Kadosh." Also embroidered on the cordon are two Teutonic crosses and a double-headed eagle, his wings extended, holding a poniard in his claws. The two heads and the blade of the poniard are of gold. The handle of the poniard is oval, one-half of it white and the other black. The colors represent the division of good and evil in the universe.

The jewel is a double-headed eagle, with wings spread, and measuring about one inch across from outside to outside of the wings. The eagle rests upon a Teutonic Cross one and a half inches in size. The eagle is of silver, and the cross of gold, enameled with red.

## DUTIES

*Labor unceasingly for the good of mankind.*

## LESSONS

*Arm yourself with faith in God, love toward your fellow men and knowledge.*

*Great examples are the noblest legacies from the past; they enrich a nation more than wealth or power.*

## FOR REFLECTION

*Are the knightly virtues obsolete in the modern world?*

## IMPORTANT SYMBOLS

*Three skulls, three funeral urns, the mystic ladder, the double headed eagle.*

This is the last of the Chivalric Degrees of Scottish Rite Masonry. The lessons are derived from history. The historical figure associated with the legend is Jacques De Molay, the last Grand Master of the Knights Templar, an order created during the Crusades. It was destroyed by Philip IV of France and Pope Clement V in the early 14th century. De Molay was put to death, having renounced his confession which had been extracted under torture. Before his death, he accurately predicted the deaths of both Philip and Clement within a year.

The word Kadosh is Hebrew and Pike says that it means “holy,” hence Knight Kadosh means Holy Knight, or Knight of the Temple. The good and true Knight Kadosh is armed outwardly with steel but inwardly with faith in God, love toward his fellow man and knowledge. The primary purpose of the degree is to make real, in action, the noblest sentiments of man. The Knight Kadosh has as his mission to restore to man all his powers and the whole dignity of manhood and to make true again the ancient description of man that he was made in the image of the Deity.

## CEREMONY

In preparation for these arduous duties, the candidate is taken through four apartments. In the first apartment, hung with black, the candidate encounters a tomb with three skulls. Viewing the skulls, he is reminded of what he was taught as he became a Perfect Master, the uncertainty of life and the inevitability of death. He receives this sober instruction:

***Set your house in order, for your life passes with every breath you draw. Death tracks every man like a bloodhound.***

He is also told that the reward for those who overcome the dread of death is to "ascend above the terrestrial sphere." The center skull is supposed to be that of De Molay and is wreathed in laurel and amaranths, signifying immortality. The skull adorned with a regal crown is that of Philip and represents tyrannical kings. The third skull is that of Pope Clement and represents unholy, ambitious religious leaders. As a group the skulls portray the history of the human race that constant tragedy of guilty power and murdered innocence. The candidate is warned repeatedly of the seriousness of his undertaking to become a Knight Kadosh and advised

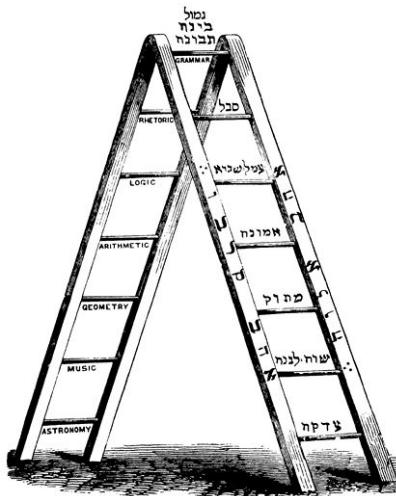
***You now hold your fate in your own hands.***

The second apartment is that of Sacrifice and is hung with white. In this chamber a grave voice announces the duties of a philosopher and a Knight Kadosh. The candidate learns that the Knights Kadosh "now pursue the good of mankind with feet that never tire and eyes that never sleep." Masonry does not seek to establish a Utopia but rather, a people will have such institutions and government as it is fitted for them to have, and it is important that the candidate should understand that the work of the Knights Kadosh is not the repetition at stated times of a few sentences, and the reception now and then of a Candidate. The double headed Eagle is symbolic of the past and future for in this Apartment the candidate sacrifices his own personal ambitions and desires on the altar of Truth.

The candidate is then hurried to the third apartment and the ordeal of the Frank Judges. The Knight Kadosh accompanying the candidate vouches for the candidate as for himself and is warned by these Supreme Judges that should a penalty be incurred because the candidate breaks his vows, the penalty will be pronounced on both. A searching inquiry into the candidate's faith ensues by the Frank Judges. Upon a vote, if affirmative, the candidate passes to the fourth apartment.

The fourth apartment is hung with crimson, except in the East which is hung with black embellished with skulls pierced by daggers. The chamber is adorned with white columns. A mausoleum shaped like a truncated pyramid displays a funeral urn wreathed in laurel, a regal crown and a Pope's tiara. The candidate is referred to as a man, upon whom one can depend and also one whose mind and intellect have attained their manhood. He is free from the notions of childhood (1 Corinthians 13:11) and capable of distinguishing the truth and manly enough to follow it. His empire is over himself.

Before the urn with the initials of J.B.M., the candidate is reminded that he should be ready to sacrifice his life rather than compromise his integrity or deny truth.



The most elaborate symbol in this degree is the Mystic Ladder. On one side the rungs represent the seven liberal arts and sciences of the ancients – grammar, rhetoric, logic, arithmetic, geometry, music and astronomy.

### **Grammar**

The function of language is to communicate. Communication requires predictability. Predictability demands rules. The rules of a language are its grammar. Thus, after the words themselves, grammar is the most important aspect of human communication. By it we express our moral values and our understanding of the universe. It is, in fine, the mode of instruction and the foundation of all expression.

### **Rhetoric**

Given a language composed of words and rules, man seeks to use this tool to persuade. By eloquence man seeks to fashion the social world in his image and attain power over others. This is the domain of rhetoric and without it neither moral nor political leadership would be possible.

### **Logic**

Though man may seek to persuade by eloquent speech and impassioned pleas, ultimately his arguments must have behind them the force of reason, else all is, as St. Paul said, “sounding brass or a clanging gong,” or as Shakespeare phrased it, “full of sound and fury, signifying nothing.” Thus is logic the indispensable tool of moral and intellectual leadership.

## **Arithmetic**

The bane of every school boy and the engine of every business, this craft may be called the mother of civilization. Without it we would never have seen the pyramids looming out of the sands of Giza, the magnificent bridges which grace all the world's great rivers or enticed nature to betray her secrets for our benefit. The ever recurrent theme of numbers in daily life, particularly those which regulated the early agricultural societies, gave to certain numbers a sacred or mystical significance, which, to some, they still possess. For us they have become the symbols of the ancient beliefs and reminders of equally ancient lessons.

## **Geometry**

“The first and noblest of Sciences,” geometry may have been man’s first exercise in abstraction outside of language. The word means “measure the earth,” and this was undoubtedly its first application. As well as practical, it became sacred and all its figures the ancients esteemed to be of religious significance. The greatest of the ancient geometers was Pythagoras who preceded Socrates and laid the foundations of modern Western mathematics, philosophy, music and religion. From the deductive regularity of the propositions of geometry, we may see a model for the laws which govern the universe, both physical and moral.

## **Music**

From the discovery of harmonics by Pythagoras derived all of Western music. A pure aesthetic, music has no part in moral instruction. The ancients were uncomfortable with this and created the idea of “the Music of the Spheres” or harmony in the universe; a sort of music of God.

## **Astronomy**

Men counted the stars before they counted sheep. The vault of heaven was a great wonder and beauty to the ancients, as it would be to us if we would but stop and gaze upon it. The wondrous profusion of tiny lights which sparkled upon the great slate of the night sky became man’s tracing board. Upon it he wrote his mythology, divined his future, discerned his fate, planted his crops, named his children. He made it the abode of his gods and his devils. Even today no telescope can capture the wonder of its entirety, beckoning man to search its depths and taste its wonders. Stars, long dead,

continue to shed light upon the earth, giving the slightest glimpse of the eternity of the past. He who can stand before such wonders without awe is the true atheist.

Corresponding to the rounds representing the seven Liberal Arts and Sciences, the Mystic Ladder has seven rounds of a more esoteric or mystical significance. Pike approximately corresponds some of them to parts of the Sephirothic Tree of Life from the Kabbalah. The first round represents the Fourth Sephira, Justice; the second, the Fifth Sephira, Benignity; the fifth round, the Seventh and Eighth Sephiroth, Victory and Glory; the seventh, the Third Sephira, Intelligence or Understanding. The other rounds represent the Masonic virtues of Faith, Kindliness, and Patience. The esoteric significance must remain as part of our ritual, confided only to faithful breasts.

As one ascends the Mystic Ladder, rising ever higher in his knowledge, there is the danger of falling, that is, forgetting the lessons taught; but we may ascend again, being strengthened by the experiences of life. Thus, the Ladder is also a symbol of patiently bearing “the storms of evil fortune.”

The skull, cross and crown are the object of discourse. The skull is used as a reminder that before death, rank and privileges disappear. From the skull we only know that someone lived and died, that he was but a man, and that death regarded neither his honors nor his disgraces. The crown represents all those kings and emperors who have usurped or abused power, reigned for themselves and not the people and robbed a free people of their liberty, or quenched the fires of freedom with the blood of patriots. The cross is not a symbol of any particular religion or creed but—when joined with the crown as a symbol of unified church and state—it becomes the patron of ignorance and ally of despotism which in every age has made dupes of men and enslaved humanity through fear and superstition. Rather, the ritual tells us that the people are sovereign over institutions, and that

Sooner or later the hand of God will strike at the heart of spiritual tyranny and despotism.

***This is the true meaning of the motto of the Knights Kadosh: Nekam Adonai!  
“vengeance is Thine, O Lord!”***

## LECTURE

The lecture follows a different form than either preceding or succeeding lectures. It is essentially an extended quote from an enemy of Masonry who is attempting to associate the Craft and the Knights Templar in an historical, but invidious fashion. Pike has inserted occasional notes but these are largely intended to refute or expand upon a point of his source. Therefore, the duties of a Knight Kadosh, as such, are not readily to be found there. To a far greater extent than in other degrees, Pike is relying on the *Legenda* for this degree to amplify the teachings. These sources are no longer readily available and so the standard form of presenting the duties of the degree with excerpts from the lecture in *Morals and Dogma* has been modified. Instead there is a summary of the meaning of the duty as taught in the ritual and expanded upon in the *Legenda* of the degree; those quotes from the *Legenda* are identified as such.

**War against Ignorance.** Knowledge is power. Education expands the intellect and leads man toward an understanding of what truth is. It is the ignorant man who is the slave of his emotions, always ready to follow the cleverest orator and believe in the most corrupted logic. All forms of tyranny are nourished by ignorance. Thus, true freedom is the acquisition of knowledge applied to the practical problems of life.

*Ask all the people of the past who have suffered abuses and persecution ... the cost of Ignorance and Fanaticism, and into what deplorable excesses it can lead mankind* (*Legenda* XIXXXX, p. 163).

*... knowledge alone gives men power; it alone enables a man to be useful, and makes him necessary to the community. Little can be expected from an ignorant man. ... Prejudice and error always hold him in bonds. The well-informed man only is really free. He sees, he understands, he knows. Upon his eyelids shines the True Light, the light of Knowledge, Truth, Philosophy* (*Legenda* XIX–XXX, p. 142).

**War against Spiritual Tyranny.** Spiritual tyranny is intolerance. It presumes to decide for man his earthly and spiritual fate. It promises, and when promises fail, it threatens; when threats fail, it excommunicates and attempts to make its enemies an anathema to their friends and families. It seeks, by division, to conquer the hearts of men that they may serve its ends and cooperate in the preservation of the institution rather than the preservation of its teachings which may themselves be sublime.

*Nor did [the Templars] war upon the religion of Rome. They wished only to see limits set to its extravagant claims to temporal power, its intolerable usurpations checked, the knife and actual cautery applied to its rank abuses, the right of private judgment in matters of faith asserted, and that of every man to worship God in such manner as his own conscience should dictate (Legenda XIX–XXX, p. 156).*

*The Great Order [Templars] naturally revolted against a Church which demanded of its members an absolute surrender of the reason as well as of the will (Legenda XIX–XXX, p. 157).*

**War against Despotism.** Despots seek first of all to control men's actions. Fast on the heels of such success comes the attempt to control men's thoughts. Propaganda replaces education and freedom of the press becomes a conspiracy against a well-ordered society. War becomes a tool of distraction, facing a nation outward that it may not see the corruption within. Great sacrifices are demanded in the name of patriotism but the end is only the sacrifices and the distractions they create. The despot conjures up phantoms that they may be feared and fought instead of him.

*The Templars made no issue with liberal and well-regulated government. They were not at first, nor are they now, the advocates of radicalism and unbridled popular license, itself the worst of tyrannies; but they do believe that a constitutional Monarchy, or a well-regulated and safely-balanced Republic, based on an inviolable Constitution, expressing the will and having the assent of the people, is the only government to which a moral and enlightened human being ought to submit (Legenda XIX–XXX, p. 156).*

**War against Vice.** Vice contends against man's moral nature; its armor is greed, its weapons ambition, fanaticism and superstition. This is a war that man may never win. The final conflict of good and evil may not be fought on this earth. So long as ignorance, weakness and hunger exist, and are exploited, the work of the Knight Kadosh is laid out before him— to make the world a better place than he found it. Reason and knowledge must be our guides. The only true victory is a moral victory.

*To assist in this great work [War against Vice] is the noblest enterprise in which human virtue can engage. It is the nobler because it promises only labor and danger, with little expectation of any other reward than the approval of one's own conscience,*

*and that of such Brethren as love the truth; with that of God, from whom Justice and Truth emanate (Legenda XIXXXX, p. 161).*

### **To War against Ignorance, Tyranny, Despotism and Vice:**

*The arms wherewith to war against Tyranny, Superstition and Ignorance, are Knowledge, Virtue and Love, and Charity for mankind (Legenda XIX–XXX, p. 161).*

*Heaven has not denied all remedy for... monstrous abuses. He who created the great suns to light the universe, also created Reason and Knowledge to be our guides, to console us in this awful labyrinth of horrors and calamities. If Fanaticism is fruitful of monsters, heaven has also created virtuous men to do battle with them; and every age, ...has seen arise a Redeemer, by the side of the genius of Malevolence. Heroes, Sages and Friends of Humanity have appeared in almost uninterrupted succession, in all ages, to enlighten and console the world (Legenda XIX–XXX, p. 165).*

**Steadfastness in Adversity.** Beginning with the Anti-Masonic movement of his time, Pike illustrates steadfastness by the example of Masonry's renewal in the face of persecution. Masonry, in fact, benefited by these attacks as the weak and vacillating members left the Craft. Only the most sincere and dedicated brethren remained to rebuild Masonry in America.

Much of the lecture is devoted to the persecution and destruction of the Knights Templar. Even their destruction was a moral victory as they have ever since served as an example of the noblest of knightly virtues. Their enemies have served to remind us of the dangers of the union of political and ecclesiastical authority, the shame of greed and that, indeed, the wages of sin are death.

*The Anti-Masons, traitors and perjurors [sic] some, and some mere political knaves, purified Masonry by persecution, and so proved to be its benefactors; for that which is persecuted, grows (Morals and Dogma, p. 814).*

*And thus the warfare against the powers of evil that crushed the Order of the Temple goes steadily on, and Freedom marches ever onward toward the conquest of the world (Legenda XIX–XXX, p. 160).*

**Masonic Vengeance.** Personal vengeance, the vendetta, is self-destructive. Masonry does not seek to avenge the wrongs of history by warring against the political and

religious institutions which spawned them; rather we war against the vices of which these historical events are only an example.

*The feeling of revenge and desire for vengeance, in the bosoms of those Templars who survived when the Order suffered shipwreck, at first personal in their character, soon became ennobled, by being directed against the abuses, of which Philip, Clement and the Hospitallers were the type and embodiment (Legenda XIX–XXX, pp. 154–155).*

*After Philip's death, the fallen Order, reviving under different names, in different parts of Europe, labored to overthrow Royal Despotism and Feudal Oppression. After that of Clement, it sought to thwart the arrogant assumption of temporal power by the Popes, and nurtured throughout Europe, among men of letters, poets and divines, the anti-papal spirit (Legenda XIXXXX, p. 155).*

**Man is Supreme Over Institutions.** The great truth expressed in the Knight Kadosh Degree is that individuals are supreme over institutions; thus this degree teaches the political truth of Masonry. This truth, as has already been explained, is constitutional government which, by its checks and balances, protects the individual from the tendency of despotism inherent in all political systems. By its separation from religious ties man's political life is freed from the promise and the threat of spiritual rewards and punishments. The Italian poet Carducci, a contemporary of Pike, commented on the separation of church and state:

*When Caesar shakes hands with Peter,*

*Human blood flows;*

*When the Church and the Empire embrace,*

*The star of a Martyr is lit in the heavens.*

Pike continues the theme of the independence of political institutions, observing that the same great truth is

*... the right of the people of every State to govern themselves, and to adopt or continue only such institutions of government as shall seem to themselves best suited to their condition. ... The heart of man craves only justice and love. Men are good. Evil institutions alone have made them bad; and it is the duty of Masonry and of*

*every Knight to aid in leading them back to the truth (Legenda XIX–XXX, pp. 168–169).*

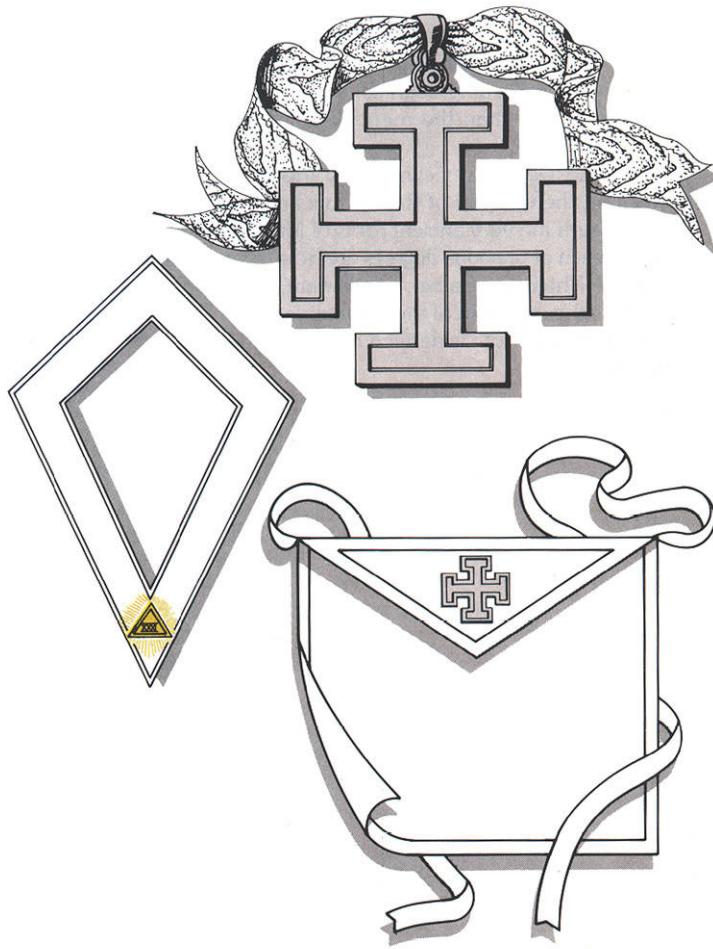
# **CONSISTORY**

## **Introduction to the Consistory Degrees**

The Consistory Degrees are the 31st and 32nd. They are very different in form and content. The 31st Degree reveals the dynamic relationship that has existed for centuries between human law as a means of achieving justice and divine justice as an ideal. It asks all of us to judge ourselves in the light of this knowledge and the lessons of the preceding degrees. It teaches us that the path to immortality is more than the mere outward appearance of piety.

The 32nd Degree reviews briefly the degrees of the Lodge of Perfection, the Chapter of Rose Croix and the Council of Kadosh. In it, we learn the very ancient roots of Masonic Truth— in the East. Symbols seen in previous degrees are here given broader and deeper meanings. The Royal Secret, Equilibrium, is explained in this degree and forms the capstone of the instruction of the Scottish Rite. From this fundamental truth is derived human wisdom and virtue or right conduct.

# The 31st Degree – Inspector Inquisitor



Though no apron is worn in the Tribunal, there was an apron that was to be worn when an Inspector Inquisitor visited an inferior body. That custom has been dispensed with but the apron is still a part of the history and symbolism of the degree; so it is displayed here. It is of pure white lambskin with a Teutonic Cross embroidered in black and silver upon the flap.

The collar is white and at the point upon the breast is a gold triangle emitting rays with the letters “xxxi” in the center.

The jewel of the degree is a Teutonic Cross of silver worn with a white watered ribbon around the neck.

## DUTIES

*Judge yourself in the same light as you judge others consider both actions and motives.*

## LESSONS

*The good man is able to portray himself and his actions positively and not simply assert the absence of wrong in his life.*

*Justice and mercy are two opposites which unite in the great harmony of equity.*

*To aim at the best but be content with the best possible is true wisdom.*

## FOR REFLECTION

*Is the man a thief who steals a loaf of bread for his hungry children?*

## IMPORTANT SYMBOLS

*Balance, heart, columns, sages, Tetractys.*

In many of the previous degrees and particularly in *Morals and Dogma*, references to classic Egyptian religion and philosophy are made, but it is only here that we see the elaborate costuming and furnishings from this heritage. The leading feature of the Egyptian religion was its emphasis on eternal existence, reflected clearly in the majestic pyramids, mummification and numerous talismans. The most important of these was the scarab, a beetle symbolic of immortality. Descriptions of these artifacts and their importance to ancient Egypt are found in the lengthy scrolls of papyrus compiled under the title *The Book of the Dead*.

The Book of the Dead is composed of some two thousand papyrus rolls found in various tombs, all of which contain formulas to guide the dead in their journey to everlasting peace in the realm of the gods. The title of these scrolls is more appropriately translated from the Egyptian as “manifested in the light,” or “coming forth by day” a second title is best translated “the chapter of making strong (or perfect) the Khu” (Budge, p. xxx).

There is a long tradition which connects modern speculative Freemasonry with the teachings of the ancient Egyptians. Dozens of books have been written which stress this association. Some scholars have even theorized that speculative Freemasonry originated in Egypt. The actual historical connections which confirm this theory are entirely lacking. Whatever importance is assigned the Egyptian heritage in Masonry, our concern here is a path to immortality which the Egyptians elaborated and illustrated in their writings in a dramatic fashion.

## CEREMONY

The prelude to this degree is set in a darkened cave, the walls of which have scenes from the Court of the Dead and panels of hieroglyphics. An older knight is seated on a rock with a lantern studying the figures. A young squire enters and the two begin a discussion. With youthful zeal the squire deprecates these as nonsensical “scribblings,” adding that “it would be better that their so-called art be cut from these walls and ground into mortar to build a church.” The older seneschal attempts to temper the youthful squire by remarking that “men too often seek to destroy that which they do not understand.” Then, “setting the stage” for the reception, the seneschal invites the squire to listen, as they are quietly transported back in time.

The Degree takes place in a re-creation of the Court of the Dead in Egyptian mythology, a place where judgment is rendered on the worthiness of a recently deceased man to enter into the kingdom of the gods. It relies heavily on *The Book of the Dead*.

**The Hall of Justice.** The Egyptians believed that aspects of a man’s *ka*, or double, could be seen in the material world. Such was the explanation given for a man’s shadow or—his reflection in a mirror. These physical manifestations of the *ka* were, to them, evidence of its existence. They believed that the *ka* accompanied the body to the Abode of the Dead to be there judged and to answer for both virtues and vices of life.

In the land of Chemi, there lived an architect whose name was Cheres, the character assumed by the candidate. When he passed away, his *ka* descended with his body to the Abode of the Dead for judgment. We now follow him on his journey and enter the Court of the Dead to see what this man’s end will be.

In the East is a transparency of a winged globe with two serpents. In the center of the Hall is a large balance. In one pan is a vase, heart shaped, and in the other is a figure of Ma, goddess of truth and justice. The heart shaped vase represents the deeds of the soul when it dwelt within the body. West of the balance is a funeral bier with a representation of a corpse upon it, swathed like a mummy with a skull cap and the seed vessel of a lotus plant near the head. Near each corner of the Hall is a small table upon which is a censer for burning perfume. For the Egyptians this was the Hall of Two Truths, the meaning of which will soon be explained.

**The Egyptian deities present in the hall are:**

1. Osiris: the Lord and Judge of the dead;

2. Atum: called the “Father of Souls”;
3. Ma (or Maat): goddess of Truth and Justice whose image weighs upon one side of the balance;
4. Thoth: Scribe of the gods;
5. Anubis: Conductor of Souls; son of Osiris by his sister Nephthys;
6. Horus: son of Osiris, who presents the deceased to his father;
7. Isis: wife and sister of Osiris, mother of Horus;
8. Nephthys: sister of Isis and Osiris, mother of Anubis by Osiris;
9. Four sons of Horus—Kebehsenuef, Duamutef, Hapi and Imsety.

The candidate is brought into the Court of the Dead to be judged for actions while living and to determine if he deserves to dwell among the gods. His escort is Horus. Isis, Horus’ mother, speaks first, inquiring whose ka has come to be judged. The candidate announces his readiness to be judged; he is warned of the consequences of an unfavorable judgment:

*they do not behold the great Amun-Ra. Their eyes do not drink in the rays that flow from his being. Their souls shall not be manifested or made illustrious in the world. They shall not hear the voice of this great god, who is exalted far above their sphere.*

Favorable judgment promises:

*to those ... the great god speaks, and they speak to him. His glory illuminates them in the splendor of his being. They shall enter into the realm of light.*

Through Horus, the candidate claims to have led the most virtuous of lives. The gods express their hope that he speaks the truth. They ask him to approach the balance and stand near the body that was his in life.

Atum speaks first, inquiring who stands here to be judged. Once again Horus, speaking for the candidate, recites his virtuous life. Imsety acknowledges the truth of his claim to have abided by the laws of his land; Hapi verifies his obedience to the religious requirements; Duamutef confirms his honesty in financial matters; Kebehsenuef attests to his fidelity; and Thoth answers that he has recorded all of the assertions of outward virtue and their confirmations.

Atum directs that these merits be placed upon the balance. The pan is lifted only slightly from the floor; thus the outward virtues are deemed insufficient to justify the entrance of this deceased man into the abode of the gods.

Horus asks Osiris, his father, to allow further questions, whereby to judge the deceased. Isis and Nephthys, sisters, arise and stand at each end of the bier upon which the body rests. Then Isis moves to the altar of Amun-Ra and, admonishing the candidate on the importance of truth, puts to him five questions on his morality which he answers one-by-one. Suspecting that he may have answered them only to his best advantage, she gives him an opportunity to change any answers that, upon reflection, were not entirely truthful. Thoth confirms that he has recorded all of the answers.

Before the altar of Kneph, Nephthys prepares to interrogate the deceased about his religious piety. Following prayer, she puts five questions to him while Thoth dutifully records his answers.

Isis now directs the candidate to the altar of the great god Khem, the source of life. Here she inquires about the honesty of the deceased through five questions. Thoth again records the answers.

Now before the altar of Ptah, the Artificer of the World, Nephthys inquires into the soul's selfishness, or lack of it, by five questions of such a nature; the answers are again recorded by the Scribe of the gods.

The answers to all of the specific questions before the altars of various deities are now thrown upon the balance, making the pans nearly equal. The opinions of the Assessors are collected; Thoth reports that a majority believe this man worthy to dwell with the gods, but that some do not. Some of the gods side with the majority of the Assessors and some with the minority.

Osiris, having once been a man and subject to the passions and weaknesses of human existence, knows that the other gods cannot appreciate human fallibility. He renders the final judgment—this man is worthy of admittance into the realm of everlasting light and rest and peace.

Now we may understand the meaning of the name, Hall of Two Truths—there is that truth of our conduct during our life; there is also that absolute truth which takes no account of our excuses and rationalizations but presents before us, without any veil, the stark facts of our conduct. These two truths express themselves in negative and positive

affirmations: we may negatively deny having done some wrong or we may positively assert that we have performed some service for good. The historian and philosopher Will Durant provides an example of the mode of denial expressed in the *Egyptian Book of the Dead*:

*... the soul was to declare its innocence of all major sins in a ,negative confession” that represents for us one of the earliest and noblest expressions of the moral sense in man: ... I have not committed iniquity against men. I have not oppressed the poor. ... I have not starved any man, ... I have not committed treason against any. ... I have not blasphemed. ... I have not falsified the balance. ... I am pure* (Durant, Vol. 1, pp. 203–204).

The essential lesson of this allegory cautions us not to mistake form for substance: we may obey all the laws of our society only from fear of retribution, practice such charity as is convenient and not discomfiting and attend church regularly to be seen doing so by our neighbors. All the outward manifestations of civility and piety do not suffice the really good man. His adherence to the laws of his society are from the respect he has for their moral worth, his charity is painful to himself and his religion is scrupulously private. Such men are striving toward perfection, being the best that they can be, ever seeking better ways to serve their families, their nation and their fellow man. Such are truly the souls worthy to dwell in the Realm of Light.

In the Egyptian Court of the Dead, we learn the lesson of self-judgment, examining not only our actions but our motives, too. We should seek compassion for ourselves for in doing so we learn to bestow it upon others.

In summary, the duty of this degree is not the judgment of men by men—it is the judgment of each man by himself. We are to seek out our own guilt and not that of others. As Inspectors Inquisitor, our duty is to inspect, or scrutinize, our own words and acts, to weigh them carefully and so becoming conscious of our faults, to endeavor to avoid them in the future. Further, a corollary duty is to inquire into our own motives, how far we deserve the honors we have won or the shame that may have come upon us, the applause or the censure of man and the favor or the displeasure of our Father who is in Heaven. Perhaps one may replace the word “Inspector” in the title with “Introspector” with regard to words and actions. Similarly, the word “Inquisitor,” being related to “inquire” counsels that we should inquire into our own motives.

## LECTURE

The Tribunals of Grand Inspector Inquisitor Commanders is the philosophical equivalent of the Supreme Court of the Scottish Rite. To them were originally given the right of judgment upon inferior bodies. Thus, we should not be surprised to see the most profound reflections on the virtue of justice found within its lecture.

The laws of man are but the pale shadows of the great and unerring Laws of Nature which are beyond all human comprehension. Justice is not only the fundamental law of the natural universe but also of the moral universe.

One great difficulty for man is to possess the perspective which allows him to understand when his laws, being contrary to divine justice, are themselves unjust and the enforcement of them but a form of legal tyranny. The Inspector Inquisitor should listen to his conscience which is a sure guide to the true moral law of justice.

### **The Law of Justice:**

*The Holy Bible will remind you of your obligation; and that as you judge here below, so you will be yourself judged hereafter, by One who has not to submit, like an earthly judge, to the sad necessity of inferring the motives, intentions, and purposes of men (of which all crime essentially consists) from the uncertain and often unsafe testimony of their acts and words; as men in thick darkness grope their way, with hands outstretched before them: but before Whom every thought, feeling, impulse, and intention of every soul that now is, or ever was, or ever will be on earth is, and ever will be through the whole infinite duration of eternity, present and visible (p. 825).*

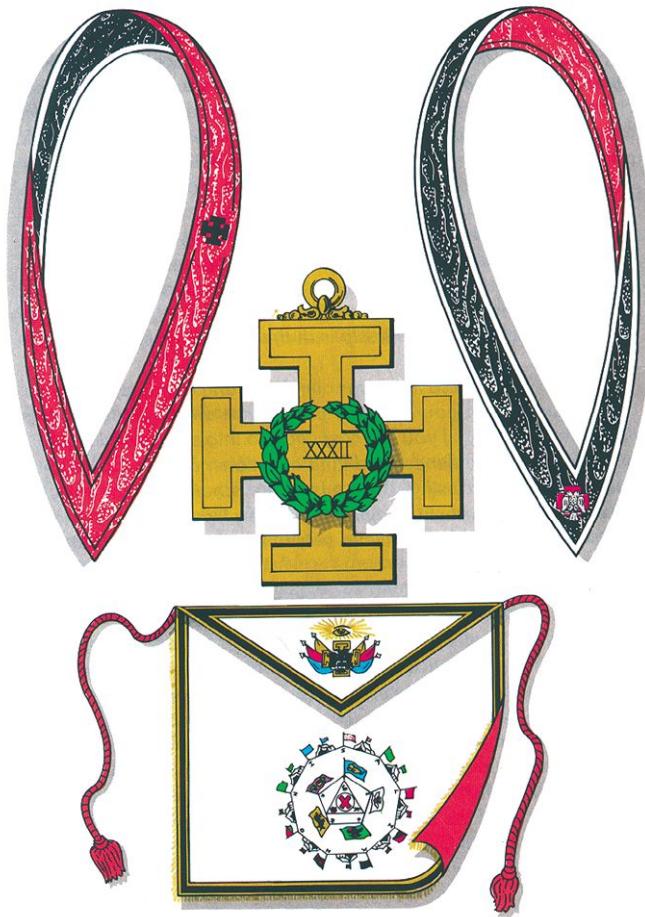
*It is entirely true to say that justice is the constitution or fundamental law of the moral Universe, the law of right, a rule of conduct for man, in all his moral relations. No doubt all human affairs (like all other affairs), must be subject to that as the law paramount; and what is right agrees therewith and stands, while what is wrong conflicts with it and falls. The difficulty is that we ever erect our notions of what is right and just into the law of justice, and insist that God shall adopt that as His law; instead of striving to learn by observation and reflection what His law is, .... We are too wise in our own conceit, and ever strive to enact our own little notions into the Universal Laws of God (pp. 829–830).*

*The Square and Compass, the Plumb and Level, are well known to you as a Mason. Upon you as a Judge, they peculiarly inculcate uprightness, impartiality, careful consideration of facts and circumstances, accuracy in judgment, and uniformity in decision. As a Judge, too, you are to bring up square work and square work only. Like a temple erected by the plumb, you are to lean neither to one side nor the other. Like a building well squared and levelled, you are to be firm and steadfast in your convictions of right and justice. Like the circle swept with the compasses, you are to be true. In the scale of justice you are to weigh the facts and the law alone, nor place in either scale personal friendship or personal dislike, neither fear nor favor: and when reformation is no longer to be hoped for, you are to smite relentlessly with the sword of justice* (p. 826).

*You are to inquire also into your own heart and conduct, and keep careful watch over yourself, that you go not astray. If you harbor ill-will and jealousy, if you are hospitable to intolerance and bigotry, and churlish to gentleness and kind affections, opening wide your heart to one and closing its portals to the other, it is time for you to set in order your own temple, or else you wear in vain the name and insignia of a Mason, while yet uninvested with the Masonic nature* (p. 827).

*The ideal justice which men ever look up to and strive to rise toward, is true; but it will not be realized in this world. Yet we must approach as near to it as practicable, as we should do toward that ideal democracy that now floats before the eyes of earnest and religious men ... only taking care that we do not, in striving to reach and ascend to the impossible ideal, neglect to seize upon and hold fast to the possible actual. To aim at the best, but be content with the best possible, is the only true wisdom. To insist on the absolute right, and throw out of the calculation the important and all-controlling element of necessity, is the folly of a mere dreamer* (p. 835).

## The 32nd Degree – Master of the Royal Secret



The cordon is worn from the right shoulder to the left hip and is four inches wide, doubled, black edged with white on the principal side and crimson on the other. At the point of the principal side is embroidered a red Teutonic cross with a silver double-headed eagle superimposed. On the crimson side, at the height of the heart, is embroidered a Teutonic cross in black.

The jewel of the order is a Teutonic cross of gold with arms frosted. In the center are the letters "XXXII°," surrounded by a green wreath.

The apron is of white silk or velvet, twelve inches square, edged with two stripes of gold lace, each half an inch wide, and an inch apart, and fringed with gold. Between the stripes of lace is a stripe of black velvet. On the flap are embroidered six flags, three on each side, the lower one blue, the middle one red, and the upper one gold. On these, in the center, is a Teutonic cross of gold, and over that an eye of gold, surrounded by rays. On the cross, a black double-headed eagle, with beak and claws of gold, holding a sword of gold, one claw on the hilt. On the body of the apron is the Tracing-Board of

the degree in all the colors. The reverse side of the apron is of crimson silk or velvet. It is tied by a heavy cord of crimson silk.

## DUTIES

*A Soldier of the Light seeks truth and knowledge.*

*A Soldier of Freedom demands for the people free vote and voice and attains freedom of voice, vote and opinion for himself.*

*A Soldier of the True Religion combats spiritual tyranny with reason and truth.*

*A Soldier of the People encourages men to be self-reliant and independent.*

*A Soldier of Scottish Rite Masonry is zealous and ardent in the performance of his duties to God, his country, his family, his brethren and himself.*

## LESSONS

*The human is ever interlaced with the Divine.*

*Only doctrines, faith or knowledge which bear in action are of value.*

*To work is to worship.*

## FOR REFLECTION

*Do you endeavor to achieve the Royal Secret in your life and within yourself?*

## IMPORTANT SYMBOLS

*The Camp, Lesser Tetractys, five pointed star, Greater Tetractys seven-pointed star, triple interlaced triangles, Trimurti (3-faced bust).*

The degree of Master of the Royal Secret selects, clarifies and unifies into a single coherent doctrine all of the duties and Lesson of the preceding degrees. In it we continue our journey eastward in search of the Holy Doctrine of which the Royal Secret is the foundation. To unveil the symbolism of the ages is a journey backward in time to the basic truths known by the ancient sages. Once the truths are revealed, our special charge is to maintain them in their purity, passing them on to the future concealed in allegory and symbolism and revealing them only to worthy men.

Here we learn of the ancient Aryan religious doctrine. Pike believed it was the earliest religion. It was his opinion that these teachings were corrupted and elaborated until the true meaning was lost. The name “Aryan” derives from the Sanskrit word for “noble.” They were a prehistoric tribe of central Asia which settled both Iran and northern India. From their language has descended, not only ancient Persian and

Sanskrit, as well as their derivatives, but also most of the languages of Europe, including English.

One of Pike's major sources on these people was the 19th century German orientalist Max Müller, the father of comparative linguistics. Müller believed that the religions and languages of Europe, Persia and India descended from these Asiatic tribes and that the key to this historical unity resided in the comparative study of languages. This is the reason for the detailed discussions on word origins to be found, especially in the *Readings* and *Legenda* for this degree. Müller's over-reliance on data from languages rather than including other, equally important, cultural factors resulted in many errors which must be forgiven such an important pioneer in a largely untried field. Pike, however, has occasionally forwarded these errors. Therefore, his comments on the Aryans in the ritual must be considered an historical glimpse into the state of knowledge in the 19th century.

We have no texts from which to seek an understanding of the Aryan's religious beliefs; and, therefore, we must look for common threads between the religions of pre-Islamic Persia and India. Since both received the influence of Aryan doctrine, what they share in common may be fairly presumed to have been derived from the Aryans. The main sources for this procedure have been the Persian *Zend-Avesta* and the Hindu *Vedas*.

**Persian Doctrine:** The probable source of the dualism in Western religions, including Christianity, is the ancient religion taught by Zoroaster of Persia (about 600 B.C.). This faith was an almost pure monotheism, rare at that time in the history of man. Zoroaster defined the universe as imbued with two forces: *Spenta Mainyu* or Holy Spirit (the force of truth) and *Angra Mainyu*, a destructive spirit opposed to truth. These forces contended for influence over man but Zoroaster believed in free will—that man was able to choose between good and evil and was responsible for the consequences of his choice. These forces, and the actions which result from them, were but manifestations of the Principles of Good and Evil. The Principle of Good, the Supreme Being of this faith, was termed *Ahura Mazda* whom the Greeks called *Ormuzd*; in *Morals and Dogma* Pike uses both terms interchangeably.

The actions of *Ahura Mazda* were manifested through a hierarchy of subordinate spirits that are parallel to, and possibly the source of, the concept of angels in the

Western religious tradition. These spirits were termed the *Amesha Spentas* or “Bounteous Immortals.” Opposed to *Ahura Mazda* was *Ahriman* as the Principle of Evil. Many scholars have seen the origin of the Hebrew concept of Satan in this Persian doctrine. He also had his subsidiary created spirits. Both the good and evil spirits found expression in the faith and typified various virtues and vices. The celibate and/or monastic life was strongly forbidden as an evil violation of the imperatives of nature. The Zoroastrians saw the duality of the universe mirrored in the natural world but, unlike many later faiths, never juxtaposed the spiritual and material domains as good and evil respectively. Nature was good since all matter was the creation of *Ahura Mazda*. Life was to be lived, enjoyed and made fruitful.

**Hindu Doctrine:** We also find in the ritual a recitation of the beliefs of the Hindus of India. Having gained many of their beliefs from the Aryans in the northwest, Hindu doctrine reflects some of the early Persian religion that preceded Zoroaster. Hinduism seems at first to be an unremitting polytheism but the deities of the Hindu pantheon spring from a single source: the indescribable and unutterable *Brahm*. This conception of Deity is as profound and elevated as any to be found in the world. From this ineffable Deity comes the manifestations of physical reality: light, and its counterpart shadow or darkness; *Brahma*, the Creator; *Vishnu*, the preserver; and *Shiva*, the destroyer. This single process of creation, preservation and destruction revealed the cyclic nature of the universe and led, quite naturally, to the concept of reincarnation. Virtue controlled the consequences of rebirth. Man, by a virtuous life, could look forward to rebirths that would give him a successively greater spiritual awareness and understanding; eventually he could be freed entirely from the cycle of rebirth and united with *Brahm*. Vice, on the other hand, led to lower births and by such actions a man might be reborn as a serpent or an insect.

The light which emanated from *Brahm* itself became deified as *Agni*, the god of light and fire whose name lives on in the English word “ignite.” Other natural phenomena underwent a similar process. The dawn became *Usha*. *Mitra*, anciently the Morning Star, became associated with the planet Venus; Herodotus calls this deity a female. Later, it became a male associated with the bull. The important point is that originally all three Vedic deities, *Agni*, *Usha* and *Mitra* were connected with the concept of light

in some form. Pike believed the Hindu mantra, AUM, to be an anagram composed of the initials of these deities.

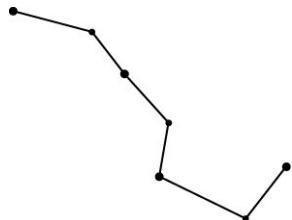
The Hindus were not dualist and had no Principle of Evil corresponding to the Persian Ahriman. They nonetheless associated, as Masons do, light with knowledge. Light was existence and thus reality. It is by light that man sees and understands the world around him; thus the Sanskrit root for “to see,” *vid*, became also the root for “knowledge.” This is preserved even in English where we have such words as “video” and “wit” both related to the Sanskrit *vid*. This root also has a secondary meaning of “find a husband” or “marry.” The husband was so important in the marriage relationship that the light truly went out of the life of a widow (from *wid-wa*; literally, in Sanskrit “without husband”) and we see arising the custom of the wife throwing herself upon her husband’s funeral pyre. By this practice the husband and wife would be joined together into a single light, to ascend together to become a single intellect, shining like a star forever. This practice, for the most part, was ended when the British assumed legal control over India in 1857.

With this foundation from the Zoroastrian and Hindu doctrines, let us now begin our passage through time and space with an explanation of the Chamber of Consistory, the name by which bodies of Inspectors Inquisitor and Masters of the Royal Secret are called, focusing on the many symbols illustrated there.

## CEREMONY

Purple, red, gold and silver predominate in the colors of the set. The hangings are purple and gold, the altar cover is purple with Sanskrit letters in gold—the letters of the mystic Hindu mantra AUM. Also on the altar is a nine-pointed star formed from three interlaced gold triangles.

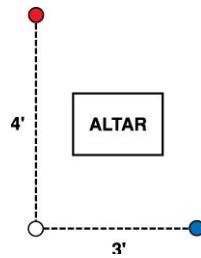
In the East is a chair reached by ascending seven steps separated into groups of three and four. These numbers are symbolic of many meanings in this degree:



- the sides of a perfect Pythagorean right triangle which form the right angle, being of a proportion of three to four units of measure;
- the seven stars of the constellation *Ursa Major* which became the *Amesha Spenta* or “Bounteous Immortal Ones” of the Persian creed, four male and three female—these in turn became the seven archangels of the Hebrew theology mentioned in the Degree of Knight of the Sun;
- the seven liberal arts and sciences divided into the Trivium (Grammar, Rhetoric, Logic) and the Quadrivium (Arithmetic, Geometry, Music and Astronomy);
- the color spectrum which derived from passing a ray of light through a prism and results in seven different colors which are grouped into the three lower colors—red, orange and yellow—and the four higher colors: green, blue, indigo and violet. We see these on the cover illustration of this book representing the division of light (knowledge) into its constituent parts (the individual subject matter of knowledge).

In the West two Lieutenant Commanders sit on chairs covered with crimson cloth and fringed in silver. Two triangular tables each covered with a crimson cloth, upon which is a Sanskrit letter of silver, are placed in front of these Chairs of State. On one is pure water and on the other a censer and vessels with incense and alcohol.

Purple has long been a color symbolizing the regal and noble; gold is a color associated with the Deity and derives from the color of the sun. Within the Consistory these colors are a statement of celestial and heavenly things and, specifically, of the omnipresent and omnipotent Deity. Red is indicative of the earthly realm, as is silver, which is the color frequently associated with the moon, a reflector of sunlight. In combination these colors are a reminder of a teaching of the 28th Degree—what is above is like what is below.



Around the Altar of Obligation are three large lights. They are placed to indicate the corners of a right angled triangle with a base of three measures, a perpendicular from

the base of four measures and a hypotenuse of five measures; it is a representation of the Pythagorean right triangle— a symbol of the beauty in perfection, balance and proportion.

The Lesser Tetractys, a triangular form of ten lights seen in many preceding degrees, is situated between the altar and the West. Its apex also points to the East. This symbol is composed of dots; in this case ten, arranged in rows of one, two, three and four respectively. Within it may be traced the many symbols which have been explained in the preceding degree summaries, some of which have been used to design the jewels of various degrees. Pike's interest in this symbol derives from its popularity with a wide variety of mystical schools. For the Pythagoreans it was a symbol of virtue. They swore their oaths upon it as we do the Bible and considered it the source of the eternal order of the world.

Thirty-six lights between the East and the altar form the Greater Tetractys of Pythagoras, its apex to the East. This symbol is composed of 36 dots arranged in eight rows of one, two, three, four, five, six, seven and eight dots respectively. Like the Lesser Tetractys, it was revered by the Pythagoreans because of the many symbols which could be created within it by connecting various combinations of dots. In the 32nd Degree Pike has given this symbol a Persian significance; that is, each line of dots represents respectively *Ahura Mazda* and the Amesha Spentas which were His manifestations. We also may see that there are a total of 48 smaller triangles which may be created by connecting all the dots. Twenty-seven have their apex pointing upwards and twenty-one have their apex pointing downward. Both of these numbers are multiples of three and were of special significance to the Pythagoreans.



Pike believed that Pythagoras learned of the Tetractys from the Babylonian Magi and that the Jewish Kabbalists learned of it also from them during the 70 years of captivity mentioned in the 15th and 16th degrees but misunderstood its meaning. From its ten dots they created ten emanations of Deity when the Magi had only seven.

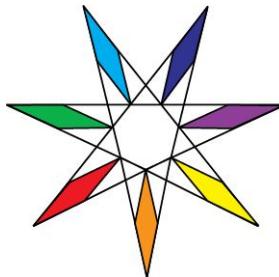
To the Magi the first three Tetractys rows included the previous row and then added one more; the final row representing the four male emanations, thus:

•	Ahura Mazda
• •	Ahura Mazda, Spenta Mainyu
• • •	Ahura Mazda, Spenta Mainyu, and Vohu-Mano
• • • •	Spenta Mainyu, Vohu-Mano, Asha, Khshathra

The Greater Tetractys was used to elaborate this idea to include all of the “Bountiful Immortals” in the design:

•	Ahura Mazda
• •	A-M, Spenta Mainyu
• • •	A-M, S-M, and Vohu-Mano
• • • •	A-M, S-M, V-M, Asha
• • • • •	A-M, S-M, V-M, A, Khshathra
• • • • • •	A-M, S-M, V-M, A, Kh, Armaiti
• • • • • • •	A-M, S-M, V-M, A, Kh, A, Haurvat
• • • • • • • •	A-M, S-M, V-M, A, Kh, A, H, Ameretat

The three-faced bust is a symbol of the Trinity of Zarathustra and Pythagoras. Its Hindu character reminds us of the *Trimurti*: the expression of Deity in a threefold manifestation. In recent Hindu thought they are called Brahma, Vishnu and Shiva and represent the cyclical concepts of creation, preservation and destruction. You will remember that anciently this trinity was called *Agni*, *Usha* and *Mitra*; the anagram for which, AUM, is seen in the triple interlaced triangle. Again it should be stressed that these concepts are here to remind us of the universality of the great religious truths of man.



The Great Symbol, not seen in previous degrees, hangs in the East. It is a seven-pointed star containing within the points the three lower and four higher colors within a ray of light and visible when the light is passed through a prism. The seven points of this star represent the seven *Amesha Spenta* or “Bountiful Immortals” of the Persian creed, said to have been the source of the emanations of Deity termed by the Kabbalists the *Sephiroth*. Their origin may have been the seven stars of the constellation Ursa Major which naturally divide into the four which form the body and the three which form the tail. Three are female and four are male and they answer to the following qualities:

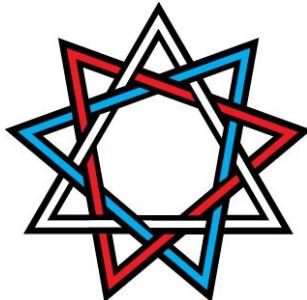
## AHURA MAZDA, the Creator

Male:

- 1) Spenta Mainyu, the Beneficent;
- 2) Vohu-mano, Divine Wisdom or the Word;
- 3) Asha, Strength & Power; Visible, the Fire;
- 4) Khshathra, Sovereignty and Dominion;

Female:

- 5) Aramaiti, the Fruitful;
- 6) Haurvat, brings healing, happiness & rejoicing to men;
- 7) Ameretat, the Giver of Life.



In the West are transparencies of the triple interlaced triangles in the colors white, red and blue and a vermilion five-pointed star of triangles. At one level of abstraction, the triple interlaced triangles simply represent that Trinitarian concept so common in the world's major faiths. This concept is explained in the lecture for the 26th Degree, "Prince of Mercy," contained in *Morals and Dogma*, and so need not be repeated here. The colors of the triangles correspond to many different, but related, ideas. To the alchemist blue, red and white may represent certain qualities or materials, to the Kabbalists something else entirely. For a Master of the Royal Secret red denotes the material aspect of man, positively the virtue of zeal, negatively the vice of anger. Blue denotes the spiritual aspect of man, reflected in that canopy of all lodges and the earth itself, beckoning man's eyes and thoughts heavenward toward that divine source and inspiration for all our actions as Masons—the unfolding awareness of the divine plan for man. Blue is mystically darkness made visible. Thus, on the cover of this book the "bridge to light" spans the blue water, the darkness visible of ignorance and superstition. White represents the soul itself, reflecting the purity of its original state and demanding of us the highest standards of conduct. The interlacing of the triangles,

like the interlacing of the lines which form the pentagram in the Knight of the Sun Degree brings to mind the interconnectedness of the material and spiritual world. The human is ever interlaced with the Divine, perhaps best expressed in man by the divine gift of reason. When mediated by faith, reason creates that harmony which is, in fact, the Royal Secret itself.



The five-pointed Star, with all its lines united, represents *Ahura* and the four male Emanations, and every cross represents these four.

The ceiling of the Chamber is the color of the sky. Painted on it, in specific locations, are the seven planets of the ancients—the sun, moon, Mercury, Venus, Jupiter, Saturn and Mars—and certain stars and constellations important to the ancients.

Beneath the symbolic sky is The Camp, the most notable and intricate symbol within this degree, representing an imaginary Masonic camp. It may be a painting like on a tracing board or an actual representation made with wood, tents and banners. Five geometric forms are clearly outlined from the center outward—the circle, equilateral triangle, pentagon, heptagon and nonagon. The number of sides of each geometric figure correspond to the sacred numbers of Pythagoras—one, three, five, seven and nine. The Masons from the 1st through the 18th degrees are encamped on the sides of the nonagon with a specific flag assigned to each encampment and located on an angle; each angle is also assigned a letter. On the pentagon, at each angle, is a letter and a Standard; the camps of the 19th through the 30th degrees are on the sides. Upon the five standards are the lion, eagle, ox or bull, the radiant heart of man and the Hebrew Ark of the Covenant.

Camped on the sides of the triangle are the Inspectors Inquisitor of the 31st Degree and the Masters of the Royal Secret. A raven, a dove and a phoenix are displayed on the angles. The raven is symbolic of justice and necessity and the dove represents mercy and liberty which produce in God and Nature, the Light, the Immortality and the victorious Glory, of which the Phoenix is the symbol; and these three, like the three sides of the Triangle of our Camp, are Unity (*Legenda XXXII*, p. 20).

The old rituals tell us that the third side is for the camp of those Knights of Malta who have proven themselves true and faithful. Legend tells us that the possessions of the Knights Templar, seized under the Papal Bull of 1312, which ultimately resulted in the death of Jacques de Molay, were distributed to the Knights of Rhodes, formerly Knights of St. John, who later became the Knights of Malta. Their acceptance of the Templar possessions generated hostility against the Knights of Malta. The camp reserved for their use is both a reminder of one of the greatest Templar martyrs, Jacques de Molay, and of the devastating effects of political and religious tyranny. More importantly, it reminds us of that particular duty of forgiveness: even the Knights of Malta who are true and faithful are reserved a place in the Camp.

Within the circle, a symbol of Deity and the number one, is a St. Andrew's Cross, which was discussed in detail in the 29th Degree. Camped at the intersection of the two lines that form this cross is the Grand Commander of the Rite and on the arms of the cross are the four Inspectors General who are invested with the dignity of Marshals. The accompanying fold-out illustrates the camp scene and summarizes the important symbols, mottoes and duties.

The candidate enters this darkened, but resplendent, scene for his consecration as a Master of the Royal Secret in the attire of a Knight Kadosh. He is described as a lover of knowledge and a coveter of wisdom in order to be a benefactor of men. He must affirm his interest in the ancient symbols of Masonry which represent the great truths in philosophy and religion. He declares that the law of his daily life is the exalted morality of Masonry. To understand these truths, the candidate is reminded:

***You are here to think, if you can think; to learn, if you can learn.***

The first instruction concerns the Deity and his relationship to men. We learn that the Deity created the universe by wisdom and a thought, that the universe consists of contraries and opposing forces, that God is the one light that fills all spaces and that He is man's protector. These statements are among the principal ideas in the religions of the world and come from early Hindu and Persian religions about 6000 B.C. through the religion of Islam about 600 A.D., encompassing ideas from other major religions.

As the dawn appears the special symbol of this degree becomes clearly visible. The Camp, a complex symbol, should remind us first that only doctrines, faith or knowledge which bear fruit in action are of value to man. To become a Master of the Royal Secret

is to bind ourselves tenfold more strongly to observe and keep all the obligations taken in the preceding degrees. While the candidate is conducted through the Camp, the duties and lessons associated with the degrees encamped on the nonagon and pentagon are briefly reviewed. The symbolic meaning of the images on the great standards of the 18th through 30th Degrees on the pentagon and the raven, dove and eagle of the triangle are hinted at, but left unstated the camp is a symbol which brings us face to face with images of the prophet Ezekiel and the Apocalypse to St. John: the lion, ox, man and eagle. We hear again the need for study and thought because Masonry is not only a sphinx, but a sphinx buried in the sand which the centuries have heaped around it.

Voices from the ancient past, in a re-creation of the supposed ceremonies of the Indo-Aryans and Irano-Aryans at the vernal equinox, teach us of the beneficence of the Deity. From Him come all good thoughts, good works, good deeds, strength, power, sovereignty, dominion, healing, happiness, immortality and victories. To Him we must give prayer, praise and adoration.

As the full light of day encompasses the Consistory, the candidate progresses from being a Knight Kadosh, a symbol of the practical nature of Masonry, to a Magus, or sage, the seeker of knowledge. He vows to be a Soldier of the Light. As light and truth were synonymous terms to the ancient Aryans because light makes the unreal become real, so a Soldier of the Light is a seeker of truth and knowledge. Ignorance is mental darkness which holds man in bondage like the walls of a prison or a shroud of stone. To become both priest and king, like all those who before have been entrusted with the Holy Doctrine and the Royal Secret, is to learn to exercise dominion over ourselves with wisdom. The priest is a symbol of divine wisdom, and the king, of divine sovereignty. Wisdom is attainable through knowledge, not of the sciences, but of the great truths of religion and philosophy revealed in the stars and in nature, for nature is the Book of the Deity Himself. A Soldier of Light binds himself to learn, and to teach others, the great truths. From these truths we understand what God and nature are and what we are. They lift us to the realm of intellectual independence.

In becoming a Soldier of Freedom we learn that power, like all good in the world, comes from the Deity. Power contains within itself something of the sacred and is good unless corrupted. When corrupted, it becomes an evil principle expressing itself as despotism, the reduction of the life of all to the profit of one and the invasion of one into

the life of all. It necessarily must proscribe free speech, consideration and justice. A true Soldier of Freedom, in demanding free voice and vote for the people in public affairs, will himself become free and remain master of his own voice, vote and opinion.

In man is a minute part of the divine intelligence which we call the intellect. The intellect, conscious of its origin, always instinctively turns to its origin, making man a religious being. To be a Soldier of the True Religion is to recognize the corruption of the true religion given to man. Thus, we must combat, with reason and truth, all spiritual tyranny over the souls and consciences of men. Finally, we war against all who would, with superstition, bigotry and fanaticism, prescribe what men may believe.

A Soldier of the People is one who protects the people from the unfit and incompetent who seek to gain power and become the leaders of the people by unworthy means. Since people everywhere desire a leader, they are often deceived by those unworthy and incapable of true leadership. To encourage men to be self-reliant and independent to such an extent that they will not blindly follow any leader is the duty of a loyal Soldier of the People.

A true Soldier of the Light, of Freedom, of the true Religion and of the People unites himself with others who are devoted to the same purpose as a Soldier of Scottish Rite Freemasonry. In doing so, we promise to perform faithfully and diligently all the duties of a Scottish Rite Mason, recognizing that to work is to worship. The special enemy to be fought within ourselves and others is inaction. Let us ever recognize that men, by nature, are capable of greed and selfishness and many of the faults of men are not curable. We must take men as God has made them and the world as He has made it, making the best we can of all. A Soldier of Scottish Rite Masonry is zealous and ardent in his duty and armed with persuasion, not force, to combat the laggards and apathetic who see nothing in Masonry to do. We must become sovereign over ourselves, king of our own passions, neither intoxicated by success nor depressed by defeat, always remembering not to hate error so much as not to love mankind.

As Masters of the Royal Secret we must: perform our duties to God, our country, our family, our brethren and ourselves; achieve equilibrium in our lives and attitudes, always recognizing that within all men is a minute ray of that Divine Intellect which created the universe; remember that in man is God, and that man is indestructible and immortal. Such are the great lessons of Scottish Rite Freemasonry!

To be consecrated to these great lessons is to become a sage to be welcomed among the Masters of the Royal Secret who, let not the ray of divine light within be darkened by vice, indulgence and the passions, prefer exertion over ease, self denial for the good of others over luxury, knowledge and truth over wealth, and seek the approval of their own conscience over place and honors bestowed by others; and to join the great Masonic fraternity in which we all teach, incite, encourage, defend and protect our brethren from evil ways.

## LECTURE

The Royal Secret, of which the holder of the 32nd Degree is a Prince, is no secret in the normal sense of the word; that is, it is not something to be hidden from the rest of the world. Here the word “Secret” should be understood as synonymous with the word “Mystery,” hidden only because we do not completely understand it. We are Princes of this Secret in the sense that the search for it is (or should be) a major goal in our lives. It is not a search distinct from the rest of our activities and therefore a distraction or a burden. Rather it is a search that is part of our lives. We search for it in our relationship with God, our family, our vocation, and our brethren. It is not a vague ephemeral quest but a realizable goal which can, and should, be made the activity of our lives.

### ***THIS ROYAL SECRET IS “EQUILIBRIUM”***

By the word “equilibrium” we mean the harmony or balance which all of nature demonstrates to us and which is a guide for right living. We must respect others but must also have self-respect; we must give time to our families but preserve a portion for solitude; we must live this life but prepare for another. The well-lived life is a rush of contraries: work, relaxation; joy, sadness; thought, action.

### **The Royal Secret:**

*It is the secret of the Universal Equilibrium.*

*—Of that Equilibrium in the Deity, between the Infinite Divine WISDOM and the Infinite Divine POWER, from which result the Stability of the Universe, the unchangeableness of the Divine Law, and the Principles of Truth, Justice, and Right which are a part of it; and the Supreme Obligation of the Divine Law upon all men, as superior to all other law, and forming a part of all the laws of men and nations.*

—Of that Equilibrium also, between the Infinite Divine JUSTICE and the Infinite Divine MERCY, the result of which is the Infinite Divine EQUITY, and the Moral Harmony or Beauty of the Universe. By it the endurance of created and imperfect natures in the presence of a Perfect Deity is made possible; and for Him, also, as for us, to love is better than to hate, and Forgiveness is wiser than Revenge or Punishment.

—Of that Equilibrium between NECESSITY and LIBERTY, between the action of the DIVINE Omnipotence and the Free-will of man, by which vices and base actions, and ungenerous thoughts and words are crimes and wrongs, justly punished by the law of cause and consequence, though nothing in the Universe can happen or be done contrary to the will of God; and without which co-existence of Liberty and Necessity, of Free-will in the creature and Omnipotence in the Creator, there could be no religion, nor any law of right and wrong, or merit and demerit, nor any justice in human punishments or penal laws.

—Of that Equilibrium between Good and Evil, and Light and Darkness in the world, which assures us that all is the work of the Infinite Wisdom and of an Infinite Love; and that there is no rebellious demon of Evil, or Principle of Darkness co-existent and in eternal controversy with God, or the Principle of Light and of Good; by attaining to the knowledge of which equilibrium we can, through Faith, see that the existence of Evil, Sin, Suffering, and Sorrow in the world, is consistent with the Infinite Goodness as well as with the Infinite Wisdom of the Almighty.

—Of that Equilibrium between Authority and Individual Action which constitutes Free Government, by settling on immutable foundations Liberty with Obedience to Law, Equality with Subjection to Authority, and Fraternity with Subordination to the Wisest and the Best: and of that Equilibrium between the Active People, and the Passive Stability and Permanence of the Will of the Past, expressed in constitutions of government, written or unwritten, and in the laws and customs, gray with age and sanctified by time, as precedents and authority; which is represented by the arch resting on the two columns, Jachin and Boaz, that stand at the portals of the Temple builded by Wisdom, on one of which Masonry sets the celestial Globe, symbol of the

*spiritual part of our composite nature and on the other the terrestrial Globe, symbol of the material part.*

—And, finally, of that Equilibrium, possible in ourselves, and which Masonry incessantly labors to accomplish in its Initiates, and demands of its Adepts and Princes (else unworthy of their titles), between the Spiritual and Divine and the Material and Human in man; between the Intellect, Reason, and Moral Sense on one side, and the Appetites and Passions on the other, from which result the Harmony and Beauty of a well-regulated life.

*Which possible Equilibrium proves to us that our Appetites and Senses also are Forces given unto us by God, for purposes of good, and not the fruits of the malignancy of a Devil, to be detested, mortified, and, if possible, rendered inert and dead: that they are given us to be the means by which we shall be strengthened and incited to great and good deeds, and are to be wisely used, and not abused; to be controlled and kept within due bounds by the Reason and the Moral Sense; to be made useful instruments and servants, and not permitted to become the managers and masters, using our intellect and reason as base instruments for their gratification.*

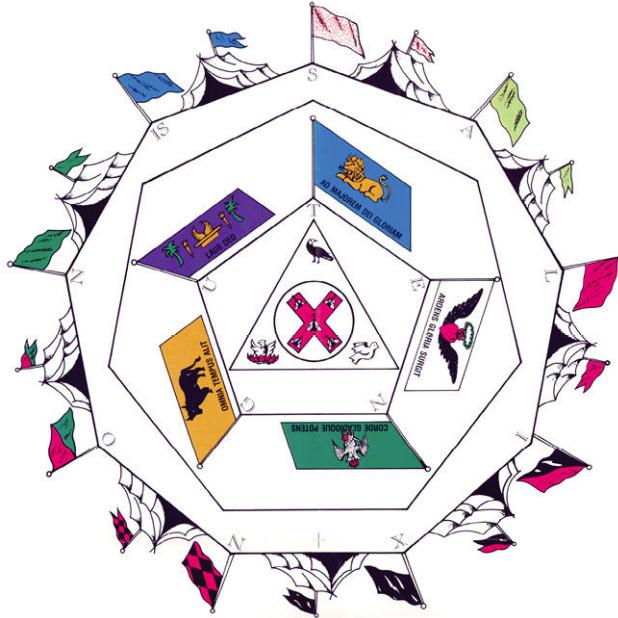
*And this Equilibrium teaches us, above all, to reverence ourselves as immortal souls, and to have respect and charity for others, who are even such as we are, partakers with us of the Divine Nature, lighted by a ray of the Divine Intelligence, struggling, like us, toward the light; capable, like us, of progress upward toward perfection, and deserving to be loved and pitied, but never to be hated nor despised; to be aided and encouraged in this life-struggle, and not to be abandoned nor left to wander in the darkness alone, still less to be trampled upon in our own efforts to ascend.*

*Such, my Brother, is the TRUE WORD of a Master Mason; such the true ROYAL SECRET, which makes possible, and shall at length make real, the HOLY EMPIRE of true Masonic Brotherhood.*

*GLORIA DEI EST CELARE VERBUM. AMEN (pp. 859–861).*

# The 32nd Degree Camp

## Camp Locations, Degrees and Important Lessons or Duties:



**NONAGON**

*Banner Letter: IS*

*Color/Design: Blue*

**1. Apprentices:** *Ignorance makes man helpless and blind.*

**2. Fellowcrafts:** *Knowledge enable men to become free.*

**3. Master Masons:** *Immortality of the Soul*

*Banner Letter: N*

*Color/Design: Green*

**4. Secret Masters:** *Practice silence, obedience and fidelity.*

**5. Perfect Masters:** *Do that which is right because it is right.*

*Banner Letter: O*

*Color/Design: Red/Green*

**6. Intimate Secretaries:** *Be zealous and act the peacemaker.*

**7. Provosts and Judges:** *Judge impartially and mercifully.*

*Banner Letter: N*

*Color/Design: Red/Black*

**8. Intendants of the Building:** *Every laboring man is our brother.*

*Banner Letter:* X

*Color/Design:* Black

**9. Elus of the Nine:** *Pledge yourself to the cause of freedom.*

**10. Elus of the Fifteen:** *Be tolerant and liberal.*

**11. Elus of the Twelve:** *Be earnest, true and reliable.*

*Banner Letter:* I

*Color/Design:* Black/Red

**12. Master Architects:** *Become a seeker of wisdom.*

**13. Masons of the Royal Arch:** *Be motivated by duty and honor.*

*Banner Letter:* L

*Color/Design:* Red

**14. Perfect Elus:** *Perfect Elus are both bound and free.*

*Banner Letter:* A

*Color/Design:* Light Green

**15. Knights of the East:** *Freedom of thought, speech and action.*

**16. Princes of Jerusalem:** *Follow the Masonic Truth.*

*Banner Letter:* S

*Color/Design:* White/Crimson

**17. Knights of the East and West:** *Seek the light of Masonic Philosophy.*

**18. Knights Rose Croix:** *Evil is reconcilable with God's beneficence.*

## HEPTAGON (NO CAMPS)

## PENTAGON

*Banner Letter:* U

*Color/Design:* Ark of the Covenant

**19. Grand Pontiffs:** *Labor for the good of those who follow you.*

**20: Masters of the Symbolic Lodge:** *Be both a leader and a teacher. Motto: Praise Be To God.*

*Banner Letter:* G

*Color/Design:* Ox (Bull)

21. **Prussian Knights:** *Have faith in the power of Right.*  
22. **Knights Royal Axe:** *Work is the mission of man. Motto: Time Gives Growth and Strength to All Things.*

*Banner Letter:* N

*Color/Design:* Eagle with Sword and Bloody Heart

23. **Chiefs of the Tabernacle:** *Faith is wiser than vain philosophy.*  
24. **Princes of the Tabernacle:** *Faith in the Deity is powerful.*  
25. **Knights of the Brazen Serpent:** *Each must re-create himself by knowledge.*  
*Motto: Strong of Heart and with the Sword.*

*Banner Letter:* E

*Color/Design:* Flaming and Winged Heart

26. **Princes of Mercy:** *All religions possess some Truth.*  
27. **Knights of the Sun:** *Virtue has been the same in all times.*  
28. **Commanders of the Temple:** *The visible manifests then invisible. Motto: Inflamed with Glory It Ascends.*

*Banner Letter:* T

*Color/Design:* Lion with Key

29. **Knights of St. Andrew:** *The great cycle of time is but change.*  
30. **Knights Kadosh:** *Great examples are the legacy of the past. Motto: To the Greater Glory of God.*

## TRIANGLE

*Banner Letter:* none

*Color/Design:* Dove, Phoenix, Raven

31. **Inspector Inquisitor:** *Justice and mercy unite in equity.*  
32. **Master of the Royal Secret, Faithful Knights of Malta:** *Achieve equilibrium in your life.*

## CIRCLE

33. **Inspectors General**

## **ST. ANDREWS CROSS**

Grand Commander and Inspectors General invested as Marshalls.

## CONCLUSION

*If you have been thus disappointed, our labor has been in vain. Whether these degrees have for you a real value depends upon your capacity to understand them, and upon the amount of study and the degree of reflection you have bestowed upon them.—ALBERT PIKE*

The future of Scottish Rite Freemasonry rests in the hands of its members. It will be what we make of it: an institution of moral leadership, educational advancement and philanthropic endeavors or merely a social club with empty titles and vain pretensions. To achieve the former requires the combined and concerted effort of a great many of us and a renewed commitment to learn and live learn the simple lessons of practical morality and the sublime teachings of religious philosophy, then live them, that our light may so shine before men that they will continue to desire our fellowship and join in our assemblies.

The seed is self-improvement and the fruit is moral progress. Each of us must become the Magister Interior, the Inward Master, for until we have mastered ourselves our influence over other men can bring no good result.

*Good men; better men.*

*We seek no more; we offer no more.*

*It is enough.*

## About the Author

Rex Hutchens makes his home in Tucson, Arizona, with his wife Cheryl and their two children.

Born in Glendale, Oregon in 1942, Brother Hutchens graduated from Mendocino High School, Mendocino, California. While in the U.S. Army, he began both his advanced education and teaching career. Upon his discharge, he traveled extensively in Europe, the Near East and the Orient. He resided in Karachi, Pakistan and Kabul, Afghanistan for several years.

Upon his return to the United States, Brother Hutchens completed a Bachelor of Arts degree in Anthropology at the University of Pittsburgh. He continued his studies at the University of Arizona in Oriental Studies, receiving an M.A. in 1972. After doing extensive research in Cuba, he completed his doctorate in 1984 with a dissertation on the Cuban Revolution. During Dr. Hutchens' residence in Arizona, he has operated his own real estate investment, management and consulting firm and taught numerous and varied courses for the University of Arizona and Pima Community College.

Brother Hutchens began his Masonic career in 1982 in Epes-Randolph Lodge #32. He joined the Southern Arizona Research Lodge to pursue his interest in Masonic research, primarily focused on the history and ritual of the degrees of the Scottish Rite.

Not satisfied with the passive activity of research as his only contribution to Masonry, he accepted appointments to the lines of various York Rite bodies. In December, 1987, his service to the York Rite was recognized by his election to the Tucson Conclave of the Red Cross of Constantine.

Though primarily interested in Scottish Rite research, Brother Hutchens has been active in degree work. He has served as an active officer in several of the Scottish Rite bodies. In 1987 he was invested with the rank and decoration of Knight Commander of the Court of Honor. In 1989 he was coroneted with the Thirty-third Degree, and in 1995 he received the Grand Cross of Honour. He is active in numerous Masonic organizations, and has served as a Grand Officer in the York Rite.

It is always a pleasure to write about a person who is very talented and innately endowed with ability, and more so, when the subject is an affable and devoted Mason who, in six years, has brought to the Fraternity a wealth of knowledge and talent in research of Masonic lore. With the help and support of his devoted wife, he has given

freely of his mental and physical efforts in the interest of Masonry, starting in the Blue Lodge and throughout the Scottish and York Rites. The community in which he resides, his family and Freemasons everywhere have been amply rewarded by his unselfish devotion to their welfare.

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# INDEX

*Entries such as “15th Degree” denote a reference to the 15th Degree in another Degree. Variants of similar words are grouped together.*

## Symbols

- 1st Degree [97](#)
- 2nd Degree [93](#)
- 3rd Degree [8](#), [14](#), [22](#), [54](#), [113](#)
- 4th Degree [7](#), [47](#), [71](#), [88](#), [96](#), [102](#)
- 5th Degree [29](#), [47](#), [71](#), [77](#), [88](#), [102](#)
- 6th Degree [47](#), [88](#), [102](#), [103](#)
- 7th Degree [47](#), [88](#), [102](#), [103](#)
- 8th Degree [47](#), [88](#), [99](#), [102](#), [103](#)
- 9th Degree [58](#), [69](#), [87](#), [88](#), [102](#), [103](#), [232](#)
- 10th Degree [69](#), [70](#), [88](#), [102](#), [103](#)
- 11th Degree [88](#), [102](#), [104](#)
- 12th Degree [88](#), [97](#), [102](#), [104](#)
- 13th Degree [88](#), [94](#), [97](#), [102](#), [104](#), [232](#)
- 14th Degree [7](#), [102](#), [104](#), [109](#), [113](#), [116](#), [141](#), [233](#)
- 15th Degree [110](#), [323](#)
- 16th Degree [4](#), [110](#), [323](#)
- 17th Degree [110](#), [161](#)
- 18th Degree [96](#), [109](#), [110](#), [235](#), [256](#), [328](#)
- 19th Degree [157](#), [195](#), [196](#)
- 20th Degree [157](#), [216](#)
- 21st Degree [15](#), [157](#)
- 22nd Degree [157](#), [214](#)
- 23rd Degree [156](#), [203](#), [238](#)
- 24th Degree [156](#), [223](#), [238](#)
- 25th Degree [156](#), [238](#)
- 26th Degree [156](#), [325](#)
- 27th Degree [157](#), [283](#)–[284](#)
- 28th Degree [156](#), [236](#), [323](#)
- 29th Degree [157](#), [327](#)
- 30th Degree [53](#), [131](#), [157](#), [283](#), [328](#)
- 31st Degree [305](#), [326](#)
- 32nd Degree [3](#), [305](#)
- 47th Problem of Euclid [169](#), [259](#)

# A

Aaron [196, 214](#)  
Abairam [54, 58, 197](#)  
Abode of the Dead [309](#)  
Abraham [237](#)  
Acacia [24, 45, 56, 93](#)  
Active Principle(s) [209](#)  
Adam [248, 257](#)  
Adam, Father [248, 251, 256, 262](#)  
Adept(s) [45, 116, 199, 333](#)  
Adolf [181](#)  
Adoniram [13, 16, 22, 45, 47, 78, 84, 86, 186](#)  
Adonis [145](#)  
Adversity [9, 144, 239, 301](#)  
Agni [233, 320, 324](#)  
Ahishar [46](#)  
Aholiab [186](#)  
Ahriman [111, 319, 321](#)  
Ahura [213](#)  
Ahura Mazda [233, 319, 320, 323, 324, 325](#)  
Ainsoph [108, 234](#)  
Alchemy(-s; -ical; -ist) [1, 29, 146, 156, 178, 247, 255, 260, 325](#)  
Aldebaran [213](#)  
Alfader [233](#)  
All-Seeing Eye [15](#)  
Alpha and Omega [159, 203, 205](#)  
Altar of Incense [196](#)  
Altar of Obligation [323](#)  
Altar of Sacrifice [196](#)  
Ambition(s) [58, 165, 289, 294, 300](#)  
Amesha Spenta(s) [319, 322, 323, 324](#)  
Ameth [71](#)  
Amun (Ra) [139, 234, 310, 311](#)  
Analogy(-ies) [15, 133, 149, 285](#)  
Ancient Mysteries [57, 99, 126, 195, 200, 204, 222, 231, 238, 255](#)  
Andrew, St. [281, 282–284, 287, 289](#)  
Angra Mainyu [319](#)  
Antares [213](#)  
Anti-Masons [301](#)

Anubis [310](#)  
Apathy(-etic) [119](#), [166](#), [330](#)  
Apocalypse [107](#), [110](#), [130](#), [164](#), [328](#). *See also* Revelation, Book of  
Apollo [103](#), [227](#)  
Apprentice, grip of the [205](#)  
Arabia(-s; -ic) [202](#), [206](#), [214](#), [221](#), [233](#)  
Archangel(s) [194](#), [248](#)  
Arch(es) [85](#), [93](#), [96](#), [113](#), [241](#), [332](#)  
Architecture, Orders of [76](#), [77](#)  
Arial [125](#)  
Aries [226](#)  
Ark of the Covenant [116](#), [186](#), [188](#), [196](#), [326](#)  
Artaxerxes (Cambyses) [123](#), [125](#)  
Arthur, King [273](#)  
Aryan(s) [233](#), [318](#), [320](#), [328](#)  
Asha [324](#)  
Asia(-tic) [227](#), [233](#), [318](#)  
Assassin(s) [8](#), [53](#), [54](#), [56–57](#), [70](#), [234](#)  
Astrology(-ical) [29](#), [85](#), [110](#), [146](#), [156](#), [218](#)  
Astronomy [85](#), [131](#), [157](#), [295](#), [296](#), [322](#)  
Atheist(s) [199](#), [297](#)  
Athelstan [282](#)  
Athene [232](#)  
Atum [309](#), [310](#)  
Atys [205](#)  
Audacity [224](#)  
Augustine, St. [218](#)  
AUM [321](#), [324](#)  
Aurora [139](#)  
Authority [18](#), [24](#), [37](#), [60](#), [61](#), [100](#), [117](#), [124](#), [197](#), [275](#), [301](#), [332](#)  
Avarice [224](#)

## B

Babel [179](#), [184](#)  
Babylon(-ia; -ian) [9](#), [95](#), [107](#), [114](#), [115](#), [116](#), [125](#), [323](#)  
Magi [255](#)  
Balance(s) [4](#), [8](#), [25](#), [44](#), [61](#), [122](#), [129](#), [282](#), [302](#), [309](#), [312](#), [323](#), [331](#)  
Baptism(-ize; -ized; -izing) [99](#), [132](#), [231](#)

Beauty(-iful) [3](#), [9](#), [12](#), [15](#), [17](#), [50](#), [62](#), [65](#), [80](#), [88](#), [143](#), [147](#), [150](#), [170](#), [191](#), [194](#), [199](#), [205](#), [226](#), [235](#), [237](#), [257](#), [265](#), [266](#), [323](#), [331](#), [333](#)

Beehive [50](#)

Ben-Dekar [71](#)

Benevolence(-ent) [32](#), [33](#), [47](#)–[49](#), [99](#), [102](#), [236](#)

Bible(-ical) [8](#), [30](#), [86](#), [100](#), [107](#), [108](#), [117](#), [123](#), [145](#), [155](#), [196](#), [203](#), [213](#), [216](#), [235](#), [238](#), [257](#), [282](#), [314](#)

Binah (Understanding) [88](#), [234](#)

Blazing Star [15](#)

Book of Nature [256](#), [261](#), [263](#)

Book of the Dead, The [308](#), [309](#), [312](#)

Book of the Sacred Law [16](#)

Book with Seven Seals [131](#)–[133](#)

Brahm [320](#)

Brahma [233](#), [320](#), [324](#)

Brahmin [63](#)

Brazen Pillars (Jachin and Boaz) [9](#)

Brazen Serpent [213](#), [219](#). *See also* Serpent (s)

Buddhas(-ists) [65](#), [233](#)

Butterfly (as a symbol of immortality) [202](#)

## C

Caesar [234](#), [302](#)

Caleb [203](#)

Cambyses (Artaxerxes) [123](#), [125](#)

Candelabra(-um) [31](#), [96](#), [98](#), [194](#), [196](#), [274](#)

Candles. *See* Lights

Capella [213](#)

Cassiel [258](#)

Catacombs [231](#)–[233](#)

Catholic [63](#), [65](#). *See also* Roman Catholic Church

Cedar(s) [30](#), [186](#), [188](#)

Ceres [213](#)

Chaldea(-ns) [99](#), [206](#)

Charity(-able) [18](#), [26](#), [40](#), [47](#)–[49](#), [65](#), [88](#), [99](#), [102](#), [131](#), [139](#), [141](#), [145](#), [148](#), [150](#), [151](#), [159](#), [161](#), [163](#), [168](#), [171](#), [174](#), [183](#), [194](#), [223](#), [228](#), [237](#)–[240](#), [250](#), [254](#), [266](#), [275](#)–[277](#), [287](#), [300](#), [312](#), [333](#)

China [53](#), [164](#)

China(-ese) [206](#), [227](#)

Christ(-ian(s); -ity) [1](#), [41](#), [65](#), [99](#), [107](#), [109](#), [112](#), [133](#), [140](#), [143](#), [145](#), [146](#), [151](#), [156](#), [161](#), [207](#), [211](#), [214](#), [230](#), [235](#), [260](#), [273](#), [282](#), [319](#)

Circle

squaring the [170](#)

Circumambulation [77](#)

Circumcision [38](#), [237](#)

Citations (Biblical)

1 Corinthians 13:1 [65](#)

1 Corinthians 13:11 [294](#)

1 Enoch 9:1 [252](#)

1 Enoch 40:6 [252](#)

1 John [234](#)

1 Kings 3: 16-28 [42](#)

1 Kings 4:6 [14](#)

1 Kings 5:6 [14](#)

1 Kings 6:7 [86](#)

1 Kings 7:40 [8](#)

1 Kings 9:11-12 [30](#)

1 Kings 12:18 [16](#)

1 Kings 14:24 [155](#)

1 Kings 15:12 [155](#)

1 Kings 22:46 [155](#)

2 Chronicles 3:14 [124](#)

2 Chronicles 8:2 [32](#)

2 Corinthians 5:1 [110](#)

2 Enoch 21:3 [252](#)

2 Enoch 24:1 [252](#)

2 Kings 23:7 [155](#)

Acts 7:22 [172](#)

Daniel 9:22 [252](#)

Deuteronomy 1:36 [203](#)

Deuteronomy 22:9 [155](#)

Deuteronomy 23:17 [155](#)

Exod. 12:48 [38](#)

Exodus 20:25 [86](#)

Exodus 26-36 [195](#)

Exodus 28:17-20 [196](#)

Ezekiel 1:10 [196](#)

Ezekiel 4:4 [235](#)

Ezra 4:24 [124](#)

Ezra 5:1-2 [124](#)

Ezra 5:3-17 [124](#)  
Ezra 6:1-5 [124](#)  
Ezra 6:6-12 [124](#)  
Ezra 6:13 [124](#)  
Genesis 5:23 [85](#)  
Genesis 5:24 [85, 95](#)  
Genesis 8:21-9:13 [237](#)  
Genesis 11 [179](#)  
Genesis 41:42 [100](#)  
Genesis 49 [161](#)  
Hebrews 4:12 [69](#)  
Isaiah 13:9 [58](#)  
Isaiah 35:1 [145](#)  
Jeremiah 50:42 [58](#)  
Job 36:14 [155](#)  
John 15:13 [151](#)  
John 18:38 [230](#)  
John 19:19 [143](#)  
Judges 3:15-28 [122](#)  
Leviticus 10:1 [204](#)  
Matt. 7:1-2 [42](#)  
Matthew 3:10-11 [132](#)  
Nehemiah 4:17-18 [114](#)  
Numbers 3:9 [196](#)  
Numbers 8:5-13 [197](#)  
Numbers 14:24 [203](#)  
Numbers 16:3 [197](#)  
Numbers 21 [219](#)  
Numbers 26:61 [204](#)  
Proverbs 26:5 [216](#)  
Psalms 24:3-4 [232](#)  
Revelation 1:14-16 [131](#)  
Revelation 2:26 [132](#)  
Revelation 2 and 3 [129, 131](#)  
Revelation 3:5 [132](#)  
Revelation 4:2-4 [113](#)  
Revelation 4:7 [196](#)  
Revelation 5:1 [131](#)  
Revelation 6:8 [26](#)

Revelation 7:4-8 [161](#)  
Revelation 12 [132](#)  
Revelation 12:9 [211](#)  
Revelation 20:2 [211](#)  
Revelation 21 [132](#)  
Civilization [47, 89, 117, 186, 295](#)  
Clemency [287](#)  
College of Artificers [187, 188](#)  
Columns or pillars  
    ancient meaning of [97](#)  
Confucius [13, 164, 174](#)  
Conscience [19, 56, 100, 134, 299, 313, 329, 330](#)  
Consequence(s) [39, 57, 142, 208, 267, 310, 319, 320, 332](#)  
Constant(-cy) [71, 101, 118, 119, 120, 125, 174, 205, 207, 231, 288, 289, 293](#)  
Constantine the Great [146, 231](#)  
Contrary(-ies) [65, 269, 313, 327, 331](#)  
Corrupt(-ed; -ing; -ion) [39, 111, 206, 207, 219, 223, 273, 299, 318, 329](#)  
Council of Kadosh, Introduction to [109](#)  
Courage [126, 131, 133, 287](#)  
Courtesy(-eous) [53, 57, 63, 122, 273](#)  
Covenant(s) [9, 38, 100, 235, 236, 237, 282](#)  
Creed(s) [63, 65, 135, 142, 145, 199, 216, 236, 240, 241, 297, 322, 324](#)  
    of Masonry [240–241](#)  
Cross, the [95, 139, 140, 146, 148, 274, 277, 281–284, 287, 325](#)  
Crusade(-s; -er; -ers) [118, 181, 187, 273, 274, 293](#)  
Crux Ansata [213](#)  
Cube [15, 21, 46, 97, 98, 109](#)  
    of agate [86, 96, 98](#)  
Cubical stone [88, 94](#)  
Cyrus [107, 114, 117, 123, 124, 125](#)

## D

Daniel, Book of [117](#)  
Dante (Alighieri) [142](#)  
Darius [107, 123, 126, 186](#)  
Darkness [12, 15, 53, 56, 82, 87, 99, 132, 134, 140, 162, 204, 209, 227, 250, 254, 286, 314, 320, 325, 332, 333](#)  
David [86, 109, 260](#)  
De Molay, Jacques [13, 283, 292, 293, 326](#)  
(Indirectly) [285](#)

Dead (Death) [8](#), [12](#), [14](#), [16](#), [22](#), [23](#), [24](#), [23](#), [30](#), [31](#), [38](#), [46](#), [49](#), [55](#), [57](#), [71](#), [78](#), [85](#), [87](#), [95](#), [100](#), [102](#), [119](#), [145](#), [155](#), [162](#), [164](#), [165](#), [180](#), [198](#), [200](#), [204](#), [207](#), [208](#), [209](#), [222](#), [223](#), [224](#), [233](#), [234](#), [234](#), [250](#), [251](#), [254](#), [272](#), [274](#), [278](#), [279](#), [285](#), [286](#), [288](#), [293](#), [297](#), [297](#), [298](#), [301](#), [302](#), [308](#), [309](#), [311](#), [326](#), [333](#)

Dead Sea [132](#)

Defend(-er; -se) [61](#), [204](#), [276](#), [284](#), [287](#), [330](#)

Deity [7](#), [12](#), [17](#), [29](#), [46](#), [49](#), [55](#), [70](#), [71](#), [78](#)–[81](#), [84](#), [93](#), [98](#), [108](#), [109](#)–[111](#), [141](#)–[148](#), [159](#), [161](#)–[165](#), [194](#), [202](#)–[208](#), [215](#)–[222](#), [228](#), [240](#), [243](#), [245](#), [247](#), [254](#), [281](#), [284](#), [285](#)–[287](#), [320](#)–[324](#), [327](#)–[333](#)

concepts of [9](#)–[10](#)

nature of [101](#), [108](#), [118](#), [147](#), [156](#)

Delta [29](#), [44](#), [93](#)

Despot(-s; -ism) [58](#), [59](#), [234](#), [297](#), [299](#), [300](#), [302](#), [329](#)

Destiny(-ies) [8](#), [13](#), [50](#), [82](#), [107](#), [165](#), [210](#), [220](#), [223](#), [236](#)

Devil(s) [141](#), [296](#), [333](#)

Diligent(-ly; -ce) [124](#), [256](#), [288](#), [329](#)

Dionysius [109](#)

Dishonest(-y) [31](#), [270](#)

Dishonor(-able) [32](#), [56](#)

Disinterested(-ness) [32](#), [34](#), [53](#), [102](#), [171](#)

Druuids [99](#)

Druse(s) [187](#), [214](#), [219](#), [220](#)

Duality(-ism; -ist) [12](#), [78](#), [129](#), [250](#), [319](#)–[321](#), [321](#)

Duamutef (son of Horus) [310](#)

Duty(-ies) [8](#), [13](#)–[15](#), [18](#), [22](#), [25](#), [33](#)–[34](#), [40](#), [46](#)–[49](#), [58](#), [60](#), [62](#), [71](#)–[73](#), [77](#), [78](#), [84](#), [88](#), [89](#), [98](#), [100](#), [102](#), [104](#), [118](#), [120](#), [126](#)–[127](#), [131](#), [141](#), [160](#)–[161](#), [163](#)–[164](#), [170](#)–[173](#), [191](#), [197](#)–[198](#), [206](#), [209](#), [220](#), [234](#), [237](#), [267](#), [273](#), [277](#), [278](#), [284](#)–[285](#), [289](#), [293](#), [298](#), [303](#), [313](#), [318](#), [327](#)–[330](#)

## E

Eagle, the [114](#), [139](#), [147](#), [151](#), [292](#)–[294](#), [317](#), [326](#), [328](#)

Edris (Arabic form of Enoch) [87](#)

Education (-al) [2](#), [46](#), [60](#), [63](#), [72](#), [227](#), [273](#), [298](#), [299](#), [337](#)

Egypt (-ian(s)) [307](#)–[309](#), [309](#), [312](#)

Egyptian Court of the Dead [309](#), [312](#)

Egypt (-ian(s)) [15](#), [46](#), [99](#), [109](#), [114](#), [129](#), [132](#), [134](#), [139](#), [147](#), [149](#), [175](#), [178](#), [198](#), [204](#), [206](#), [213](#), [219](#), [227](#), [234](#), [261](#)

Egyptians [1](#)

Enemy (-ies) [58](#), [62](#), [143](#), [156](#), [174](#), [191](#), [276](#), [278](#), [288](#), [298](#)–[299](#), [301](#)

England [1](#), [94](#), [178](#)

English [76](#), [115](#), [161](#), [238](#), [246](#), [282](#), [318](#), [320](#), [321](#)

Enlighten (-ed; -ing; -ment) [47](#)–[48](#), [50](#), [58](#), [61](#), [63](#), [72](#), [88](#), [115](#)–[116](#), [160](#), [204](#), [235](#), [249](#), [277](#), [300](#)–[301](#), [301](#)

Enoch [9](#), [85](#)–[86](#), [87](#), [95](#)

Envy [73](#)  
Epistle of John [234](#)  
Equality [79](#), [113](#), [118](#), [151](#), [275](#), [332](#)  
Equilibrium [122](#), [247](#), [251](#), [260](#), [261](#), [305](#), [330](#)–[333](#)  
Error [12](#), [15](#), [16](#)  
Error (s) [32](#), [39](#), [53](#), [66](#), [105](#), [119](#), [134](#), [141](#), [151](#), [162](#), [163](#), [208](#), [237](#), [266](#), [275](#), [276](#), [298](#), [319](#), [330](#)  
Essenes [1](#), [131](#), [132](#), [134](#)  
Esther, Apocryphal Book of [227](#)  
Eternal [162](#), [224](#), [254](#)  
Eternity [79](#), [162](#), [198](#), [206](#), [223](#), [227](#), [245](#), [251](#), [256](#), [262](#), [297](#), [314](#)  
Euclid, 47th Problem of [169](#), [259](#)  
Europe (-an) [227](#), [302](#), [318](#)  
Evil [10](#), [12](#), [41](#), [49](#)  
Evil (s) [57](#), [62](#), [91](#), [129](#), [130](#), [132](#), [141](#)–[143](#), [149](#)–[150](#), [161](#)–[164](#), [173](#), [182](#)–[183](#), [205](#), [207](#), [209](#), [222](#), [224](#), [237](#)–[240](#), [254](#), [261](#), [263](#), [269](#)–[270](#), [278](#), [292](#), [297](#), [300](#)–[303](#), [303](#), [319](#), [329](#), [330](#), [332](#)  
existence of good and [211](#), [269](#)  
origin of [211](#)  
Exist (-ed; -ence) [62](#), [73](#), [77](#), [79](#), [99](#), [104](#), [108](#), [111](#), [131](#), [142](#)–[144](#), [150](#), [159](#), [173](#), [180](#), [204](#), [205](#)–[206](#), [210](#), [228](#), [231](#), [238](#), [249](#), [251](#), [263](#), [264](#), [265](#)–[268](#), [267](#), [269](#), [273](#), [305](#), [307](#), [309](#), [311](#), [321](#), [332](#)  
Exodus [261](#)

## F

Fail (-s; -ure) [62](#), [89](#), [205](#), [238](#), [251](#), [266](#), [270](#), [299](#)  
Faith [7](#), [9](#)–[10](#), [16](#), [19](#), [50](#), [63](#)–[65](#), [64](#)–[66](#), [78](#), [81](#), [90](#), [98](#), [100](#), [102](#)  
Faith (-s; -ful) [111](#), [122](#), [125](#), [133](#), [135](#), [139](#), [141](#), [145](#), [148](#), [156](#), [161](#), [163](#), [173](#), [182](#), [199](#), [204](#), [215](#), [219](#), [231](#), [235](#)–[236](#), [239](#)–[240](#), [247](#), [248](#), [250](#)–[251](#), [253](#), [273](#)–[274](#), [289](#), [293](#), [294](#), [297](#), [299](#), [319](#), [320](#), [325](#), [325](#)–[326](#), [327](#), [332](#)  
False (-hood) [16](#), [19](#), [26](#), [53](#), [104](#), [141](#), [163](#), [219](#), [224](#), [270](#), [285](#), [288](#)  
Fanaticism [54](#), [58](#), [70](#), [102](#), [119](#), [132](#), [134](#), [298](#), [300](#), [329](#)  
Fate [13](#), [49](#), [55](#), [102](#), [117](#), [142](#), [165](#), [179](#), [197](#), [253](#), [267](#), [273](#), [275](#), [294](#), [296](#), [299](#)  
Fault (s) [32](#), [34](#), [48](#), [69](#), [99](#), [182](#), [216](#), [237](#), [313](#), [329](#)  
Fellowcraft (s) and Fellowcraft Degree [59](#), [113](#), [131](#), [205](#), [245](#)  
Fervent (-ly; -cy) [45](#), [77](#), [125](#)  
Fidelity [15](#), [16](#), [18](#), [32](#), [33](#), [71](#), [81](#), [102](#), [117](#), [125](#), [133](#), [171](#), [274](#), [277](#), [310](#)  
Five-pointed star [325](#)  
Five-pointed star [76](#), [93](#), [115](#), [202](#), [205](#), [243](#)  
Fomalhaut [213](#)  
Force (s) [7](#), [9](#), [40](#), [60](#), [72](#), [119](#), [129](#), [210](#), [213](#), [217](#)–[218](#), [228](#), [230](#), [248](#)–[250](#), [250](#), [266](#), [274](#), [277](#), [282](#), [285](#), [295](#), [319](#), [327](#), [330](#)  
Forgive (-n; -ness; -ing) [32](#)–[33](#), [48](#), [151](#), [162](#), [171](#), [174](#), [191](#), [197](#), [217](#), [222](#), [234](#), [239](#), [254](#), [319](#), [327](#)

Fortitude [73](#), [99](#), [107](#), [191](#), [200](#), [248](#), [276](#), [287](#)  
Four elements, the [146](#), [204](#), [259](#)  
France [37](#), [94](#), [179](#), [272](#), [283](#)  
Free [69](#), [72](#), [79](#), [107](#), [114](#), [115](#), [119](#), [134](#), [151](#), [180–182](#), [240](#), [250](#), [268](#), [284–285](#), [294](#), [297](#), [299](#), [329](#), [332](#)  
Freedom [58](#), [116–117](#), [117](#), [151](#), [156](#), [252](#), [277](#), [298](#), [301](#), [329](#)  
Freemasonry [16](#). *See also* Masonry (Masons)  
Freemason (-s; -ry) [1](#), [2](#). *See also* Masonry (Masons)  
Free will [263](#), [268](#), [319](#), [332](#)  
French [1](#), [55](#), [85](#), [116](#), [285](#)  
Future [51](#), [69](#), [73](#), [82](#), [89](#), [90](#), [100](#), [118](#), [130](#), [145](#), [160](#), [163–164](#), [165](#), [198](#), [206](#), [208](#), [223](#), [253](#), [254](#), [256](#), [275](#), [287](#), [288](#), [294](#), [296](#), [313](#), [318](#), [337](#)

## G

Gabriel [251](#), [252](#), [261](#)  
Garden of Eden [211](#)  
Gareb [46](#)  
Geburah (Severity) [213](#)  
Generosity (-ous) [33](#), [34](#), [53](#), [58](#), [64–65](#), [80](#), [125](#), [168](#), [171](#), [197](#), [204](#), [217](#), [238](#), [277](#), [287](#)  
Geometry [79](#), [131](#), [258](#), [259](#), [295](#), [296](#), [322](#)  
German (-y) [179](#), [180](#), [318](#)  
Gnostics [1](#)  
Gnostic (-s; -ism) [55](#), [111](#), [214](#), [239](#)  
God [9–10](#), [15–18](#), [21–24](#), [32](#), [38–40](#), [44](#), [49](#), [57](#), [62](#), [63](#), [73](#), [85](#), [87–90](#), [100–104](#), [122](#), [126](#), [130–135](#), [169–173](#), [179](#), [181–183](#), [190–192](#), [194](#), [195–196](#), [231–238](#), [260](#), [276–277](#), [289](#), [293](#), [296](#), [300–301](#), [310–312](#), [314–315](#)  
existence of [16](#)  
God, Book of (Nature is the) [251](#)  
Good [3](#), [8](#), [10](#), [12](#), [15](#), [25](#), [29](#), [33](#)  
Good (-ness) [41](#), [46–49](#), [60–61](#), [61–62](#), [74](#), [79](#), [84](#), [89](#), [100](#), [102](#), [126](#), [129–130](#), [132](#), [134](#), [142–144](#), [151](#), [156](#), [159](#), [161–165](#), [174](#), [180](#), [190](#), [194](#), [203](#), [205](#), [209](#), [222](#), [235](#), [236–239](#), [250](#), [252–253](#), [253](#), [254](#), [261](#), [265–268](#), [272](#), [277](#), [287](#), [292](#), [300](#), [303](#), [312](#), [319](#), [328–330](#), [332–334](#), [337](#)  
existence of evil and [211](#), [269](#)  
Gospel of Love [151](#)  
Govern (-ed; -ing; -ment) [19](#), [34](#), [38](#), [47](#), [49](#), [60](#), [61](#), [69](#), [72](#), [79](#), [119](#), [123](#), [165](#), [173](#), [198](#), [227](#), [288–289](#), [294](#), [296](#), [299](#), [302](#), [332](#)  
Grand Architect (Artificer) of the Universe [62](#), [84](#), [183](#), [190](#), [233](#)  
Gratitude [24](#), [151](#), [163](#), [171](#)  
Great Candelabrum [96](#), [98](#). *See also* Candelabra(-um)  
Greater Mysteries [203](#), [206](#)  
Greater Tetractys of Pythagoras [109](#), [323](#)

Greece [134](#)

Greece (-ian) [198](#), [200](#), [206](#)

Greed [273](#), [300](#), [301](#), [329](#)

Greek [12](#), [15](#), [59](#), [122](#)

Greek (s) [129](#)–[131](#), [159](#), [169](#), [178](#), [203](#), [205](#), [216](#), [220](#), [258](#), [260](#), [261](#), [282](#), [283](#), [319](#)

Greeks [1](#), [97](#), [109](#)

## H

Haggai [124](#), [125](#)

Hakemah (Wisdom) [88](#), [234](#)

Hall of Two Truths [309](#), [312](#)

Hamaliel [250](#)

Hanael [260](#)

Hapi [310](#)

Harmony [15](#), [34](#), [84](#), [119](#), [205](#), [210](#), [230](#), [236](#), [237](#), [239](#), [240](#), [247](#), [250](#), [251](#), [267](#), [296](#), [325](#), [331](#), [333](#)

Harpocrates [15](#), [178](#)

Heaven [16](#)

Heaven (-s; -ly) [21](#), [41](#), [81](#), [85](#), [95](#), [101](#), [105](#), [110](#), [142](#), [145](#), [170](#), [178](#), [179](#), [204](#), [210](#), [215](#), [218](#), [222](#), [234](#), [241](#), [286](#), [288](#), [296](#), [300](#), [302](#), [313](#), [322](#), [325](#)

Heaven(-s; -ly) [244](#), [254](#), [259](#)

Hebrew [9](#), [12](#), [38](#), [56](#), [71](#), [85](#), [87](#), [88](#), [95](#), [97](#), [100](#)

Hebrew (s) [44](#), [46](#), [50](#), [55](#), [78](#), [107](#)–[111](#), [115](#)–[118](#), [126](#), [147](#), [155](#), [157](#), [159](#), [163](#), [168](#), [196](#), [197](#), [203](#), [213](#), [214](#), [216](#), [221](#), [234](#), [238](#), [281](#), [284](#), [292](#), [293](#), [320](#), [322](#), [326](#)

Hebrew(s) [246](#), [248](#), [255](#), [257](#), [258](#), [264](#)

Hell [132](#), [142](#), [237](#)

Hermes [29](#), [175](#), [257](#), [261](#)

Hermetic (-ism), philosophy (-ers) [231](#), [234](#)

Hermetic(-ism), philosophy(-ers) [245](#), [248](#), [250](#), [252](#), [258](#), [260](#), [261](#)

Herod [107](#)

Herodotus [125](#), [320](#)

Hero (-es; -ic; -ism) [13](#), [53](#), [58](#), [69](#), [99](#), [168](#), [171](#), [191](#), [199](#), [218](#), [278](#), [289](#), [301](#)

Hero(-es; -ic; -ism) [269](#)

Hindu (s) [206](#), [233](#), [319](#)–[320](#), [324](#), [327](#)

Hindus [1](#), [77](#), [99](#), [109](#), [134](#)

Hiram, King of Tyre [22](#), [24](#), [30](#), [31](#), [32](#), [46](#), [71](#), [94](#), [188](#), [235](#)

Hiram, the Master [7](#)–[9](#), [12](#)–[14](#), [21](#)–[24](#), [23](#), [29](#)–[32](#), [38](#), [46](#), [48](#), [53](#), [55](#), [56](#), [58](#), [70](#), [78](#), [79](#), [94](#), [176](#), [179](#), [222](#), [234](#)

History [1](#), [8](#), [47](#), [48](#), [55](#), [59](#), [94](#), [107](#), [114](#), [118](#), [124](#), [126](#), [149](#), [172](#), [179](#), [215](#), [231](#), [256](#), [263](#), [266](#), [282](#), [285](#), [292](#), [293](#), [301](#)

History (-ical) [307](#), [308](#), [319](#)

Holy Bible [258](#), [314](#)

Holy Doctrine [318](#), [328](#)  
Holy Land [85](#), [274](#)  
Holy of Holies [14](#), [125](#)  
Holy Spirit [132](#), [234](#), [245](#), [319](#)  
Honest (-y; -ly) [24](#)–[25](#), [31](#), [49](#), [64](#), [65](#), [88](#), [102](#), [163](#), [234](#), [311](#)  
Honor (-s; -able; -ed) [14](#), [24](#), [30](#), [32](#), [45](#), [46](#), [60](#), [62](#), [74](#), [84](#), [88](#), [89](#), [93](#), [102](#), [104](#), [110](#), [113](#), [115](#)–[118](#), [131](#), [133](#), [163](#), [168](#), [171](#), [179](#), [191](#), [206](#), [273](#)–[278](#), [285](#), [288](#), [289](#), [297](#), [313](#), [330](#)  
Hope (-s; -ed, -ful) [5](#), [14](#)–[15](#), [24](#), [82](#), [103](#), [109](#), [115](#), [122](#), [126](#), [132](#), [139](#), [141](#)–[145](#), [145](#), [148](#)–[152](#), [161](#), [162](#)–[163](#), [163](#), [208](#), [223](#)–[224](#), [237](#), [289](#), [310](#), [315](#)  
Hope(-s; -ed, -ful) [248](#), [250](#), [253](#), [254](#), [267](#)  
Horus [15](#), [175](#), [222](#), [254](#), [310](#), [311](#)  
House of the Lord [107](#), [110](#), [114](#)  
Humble (-y; -ility) [10](#), [105](#), [151](#), [182](#)–[184](#), [217](#), [275](#), [277](#), [284](#), [287](#)  
Hyades [213](#)

## I

Idea [3](#), [4](#), [7](#), [15](#)  
Idea (s) [296](#), [324](#)–[326](#), [327](#)  
Ideal (s) [246](#), [251](#), [269](#), [273](#), [305](#), [315](#)  
Ideals [2](#), [157](#)  
Idea (s) [48](#), [77](#), [88](#), [111](#), [130](#), [136](#), [145](#), [146](#), [155](#)–[156](#), [162](#)–[164](#), [173](#), [188](#), [209](#), [210](#), [220](#), [222](#), [240](#), [264](#)  
Idle (-y; -ness) [25](#), [80](#), [91](#), [186](#), [191](#)  
Idris [221](#)  
Ignorant (-ance) [4](#), [53](#), [54](#), [55](#), [70](#), [89](#), [99](#), [102](#), [103](#), [109](#), [117](#), [119](#), [134](#), [149](#), [163](#), [191](#), [235](#), [269](#), [297](#)–[299](#), [300](#), [325](#), [328](#)  
Illuminati [1](#)  
Immortal (-ity) [24](#), [44](#), [45](#), [81](#), [93](#), [104](#), [105](#), [113](#), [115](#), [132](#), [139](#), [142](#)–[144](#), [145](#), [148](#), [149](#), [151](#), [162](#), [162](#)–[164](#), [164](#), [198](#), [200](#), [202](#), [205](#), [206](#), [208](#), [223](#), [228](#), [233](#), [237](#), [238](#), [240](#), [245](#), [248](#), [251](#), [250](#)–[252](#), [253](#), [254](#), [261](#), [266](#)–[268](#), [293](#), [305](#), [308](#), [322](#), [326](#), [328](#), [330](#), [333](#)  
Imsety (son of Horus) [310](#)  
India (-n) [204](#)–[207](#), [233](#), [318](#)–[320](#)  
Indian [100](#)  
Indian (-n) [198](#)  
Indra [233](#)  
Industry [25](#), [33](#), [45](#), [46](#), [157](#), [163](#)  
Ineffable Name of Deity [12](#), [87](#), [88](#), [94](#), [96](#), [109](#), [246](#), [247](#), [264](#)  
Infinite (-ly; -ity) [79](#), [81](#), [84](#), [119](#), [122](#), [134](#), [139](#), [143](#)–[144](#), [146](#), [166](#), [183](#), [194](#), [200](#), [211](#), [227](#), [230](#), [236](#), [237](#), [239](#), [241](#), [246](#), [250](#), [251](#), [263](#), [266](#)–[268](#), [314](#), [331](#)  
Initiate (-s; -ions)  
purpose of [223](#)

Inquisitions [2](#)  
Inquisitor (s) [307](#), [313](#), [321](#), [326](#)  
INRI (Iesvs Nazarens Rex Ivdaeorvm) [143](#)  
Institution (s) [337](#)  
Institutions [2](#), [72](#), [294](#), [303](#)  
Instruction [2](#)  
Instruct (-s; -or; -ion; -ed; -ing) [8](#), [13](#), [16](#), [23](#), [24](#), [31–32](#), [39](#), [45](#), [47](#), [54](#), [73](#), [77](#), [87](#), [95](#), [101](#), [109](#), [118](#), [126](#), [133–134](#), [141](#), [144](#), [163](#), [170–171](#), [173](#), [190](#), [195](#), [197–198](#), [203–204](#), [206–207](#), [216–219](#), [220](#), [221](#), [231–233](#), [250–253](#), [252](#), [260](#), [286](#), [296](#), [305](#), [327](#)  
Intellect (-s; -ual) [8](#), [58](#), [60](#), [89](#), [93](#), [113](#), [140](#), [141](#), [143](#), [157](#), [165](#), [174](#), [199](#), [202](#), [204](#), [205](#), [219](#), [228](#), [233–235](#), [234](#), [259](#), [263](#), [269](#), [277](#), [285](#), [294](#), [298](#), [321](#), [329](#), [330](#), [333](#)  
Intelligent (-gence; -ly) [65](#), [66](#), [72](#), [178](#), [190](#), [210](#), [228](#), [233](#), [265](#), [297](#), [329](#)  
Intolerance [10](#), [53](#), [58](#), [104](#), [119](#), [132](#), [134](#), [156](#), [161–163](#), [163](#), [186](#), [237](#), [299](#), [315](#)  
Ireland (Irish) [37](#)  
Isis [15](#), [129](#), [149](#), [213](#), [222](#), [254](#), [310–312](#)  
Islam [156](#)  
Islam (-ic) [214–215](#), [216](#), [220](#), [221](#), [222–224](#), [252](#), [254](#), [260](#), [327](#)  
Israel [9](#), [14](#), [32](#), [38](#), [70](#), [196](#)  
Israel (-ites) [107](#), [114](#), [130](#), [159](#), [187](#), [219](#)  
twelve Tribes of [161](#), [163](#), [195](#), [203](#)  
Ithamar [196](#)

## J

Jachin and Boaz [9](#), [129](#), [332](#)  
Jacob [161](#), [259](#)  
Japan (-ese) [206](#)  
Jealousy [289](#), [315](#)  
Jeremiah [57](#)  
Jerome, St. [145](#)  
Jerusalem [56](#), [107](#), [110](#), [115](#), [117](#), [122–127](#), [161](#), [186](#), [261](#)  
Jeshua [122](#)  
Jesus [13](#), [110](#), [130](#), [140](#), [151](#), [161](#), [230](#), [234](#), [237](#), [260](#), [282](#), [287](#)  
Jewish [29](#), [55](#), [108](#), [111](#), [131](#), [155](#), [194](#), [196](#), [323](#)  
Jew (s) [188](#), [235](#)  
Jews [9](#), [39](#), [65](#), [117](#), [123–124](#), [134](#)  
Joabert [84](#)  
Job [218](#)  
John the Baptist [99](#), [110](#), [131–133](#)  
John the Evangelist [110](#), [130](#), [161](#)

Joppa [55](#)  
Jordan River [100](#)  
Joseph [100](#)  
Josephus [108, 124, 194, 198](#)  
Joshua [214](#)  
Judah [203](#)  
Judaic [15, 196, 203](#)  
Judaism [7, 16, 110, 259, 260](#)  
Judea [117, 126, 198](#)  
Judge(s) [38, 39, 294, 307](#)  
Jupiter [98, 146, 194, 196, 215, 224, 251, 326](#)  
Justice [12, 15, 17, 19, 26, 37, 39, 57, 58, 59, 60, 70, 91, 93, 102, 113, 122, 126, 127, 163, 166, 168, 170, 171, 178, 181, 194, 200, 208, 219, 236, 237, 239, 247, 248, 250, 266–269, 272, 274, 277, 297, 300, 303, 305, 307, 309, 313–314, 326, 329, 331](#)

## K

Kabalah [12, 15, 16, 55, 107, 108, 111, 129, 131, 164, 246, 248, 250, 252, 259, 297](#)  
Kabalists [1](#)  
Kabalist (-s; -ic) [108, 109, 110, 157, 234, 246, 248, 250, 252, 255, 323, 324, 325](#)  
Kebehsenuef (son of Horus) [310](#)  
Kether (crown) [234](#)  
Khem [234, 311](#)  
Khir-Om [222](#). See also Hiram, the Master  
Kindness [73, 80, 90, 151, 171, 236, 289](#)  
Kindness (-es) [270](#)  
Kneph [234, 311](#)  
Knight of the Brazen Serpent (25°) [x, 53, 198, 219](#)  
Knight of the East (16°) [9](#)  
Knight of the East and West (16°) [15, 133](#)  
Knight of the Sun (27°) [x, 325](#)  
Knights Templar [283, 284, 292, 298, 301, 326](#)  
Knowledge [viii, 9, 16, 44, 46, 47, 53, 55, 58, 72, 76, 78, 79, 80, 81, 84, 85, 87, 88, 93, 99, 116, 131, 142, 156, 168, 171, 173, 176, 200, 204, 210, 214, 221, 223, 227, 232, 250, 251, 252, 254, 255, 256, 257, 265, 267, 269, 292, 297, 298, 300, 305, 317, 319, 321, 322, 327, 328, 330, 332, 339](#)  
Koran [87, 216, 218](#)  
Krishna [109](#)

## L

Labor [2](#)

Labor (-s; -ed; -er; -ing)) [10](#), [14](#), [38](#), [44](#), [45](#), [46](#), [62](#), [74](#), [82](#), [88](#), [89](#), [102](#), [103](#), [119](#), [122](#), [123](#), [125](#), [126](#), [140](#), [141](#), [144](#), [151](#), [154](#), [159](#), [163](#), [165](#), [173](#), [186](#), [190](#), [202](#), [206](#), [252](#), [253](#), [255](#), [263](#), [292](#), [300](#), [302](#), [337](#)

Law (-s; -ful) [2](#), [10](#), [13](#), [18](#), [29](#), [38](#), [39](#), [40](#), [49](#), [59](#), [60](#), [61](#), [70](#), [78](#), [84](#), [88](#), [89](#), [90](#), [93](#), [101](#), [103](#), [113](#), [119](#), [124](#), [126](#), [140](#), [142](#), [143](#), [144](#), [147](#), [152](#), [162](#), [164](#), [172](#), [174](#), [179](#), [186](#), [191](#), [200](#), [205](#), [208](#), [233](#), [238](#), [240](#), [259](#), [263](#), [266](#), [268](#), [270](#), [284](#), [287](#), [288](#), [296](#), [305](#), [310](#), [312](#), [313](#), [315](#), [327](#), [331](#), [332](#)

Laws of Nature [313](#)

Lead (-s; -er; -ship; -ing) [2](#), [14](#), [78](#), [80](#), [95](#), [100](#), [118](#), [124](#), [160](#), [161](#), [163](#), [170](#), [197](#), [255](#), [293](#), [295](#), [298](#), [303](#), [307](#), [329](#)

Learn (-s; -ed; -ing) [1](#), [12](#), [14](#), [16](#), [18](#), [24](#), [25](#), [45](#), [46](#), [47](#), [60](#), [71](#), [73](#), [78](#), [85](#), [93](#), [99](#), [107](#), [109](#), [116](#), [127](#), [143](#), [156](#), [161](#), [170](#), [171](#), [172](#), [197](#), [198](#), [204](#), [218](#), [220](#), [221](#), [224](#), [235](#), [237](#), [251](#), [255](#), [258](#), [262](#), [263](#), [269](#), [283](#), [289](#), [294](#), [305](#), [313](#), [314](#), [318](#), [323](#), [327](#), [328](#), [337](#)

Lebanon [31](#), [186–189](#), [187](#), [214](#)

Lesser Mysteries [199](#), [203](#)

Levite (s) [196](#)

Libanus [186–189](#), [187](#), [214](#)

Liberal (-ity) [34](#), [54](#), [55](#), [58](#), [131](#), [171](#), [204](#), [295](#), [297](#), [299](#), [322](#)

Liberty [54](#), [55](#), [58](#), [70](#), [94](#), [113](#), [114](#), [115](#), [116](#), [117](#), [118](#), [126](#), [147](#), [151](#), [173](#), [204](#), [247](#), [266](#), [268](#), [276](#), [282](#), [289](#), [297](#), [326](#), [331](#), [332](#)

Libra [243](#)

Life [4](#), [14](#), [21](#), [23](#), [24](#), [25](#), [33](#), [35](#), [41](#), [42](#), [44](#), [48](#), [50](#), [51](#), [65](#), [66](#), [69](#), [71](#), [73](#), [76](#), [79](#), [80](#), [82](#), [85](#), [88](#), [89](#), [90](#), [96](#), [100](#), [101](#), [104](#), [108](#), [116](#), [118](#), [119](#), [124](#), [127](#), [129](#), [132](#), [133](#), [139](#), [143](#), [147](#), [150](#), [151](#), [170](#), [190](#), [191](#), [200](#), [217](#)

Life (Live) [156](#), [160](#), [162](#), [164](#), [196](#), [198](#), [204](#), [205](#), [206](#), [207](#), [208](#), [222](#), [224](#), [233](#), [238](#), [240](#), [245](#), [247](#), [250](#), [254](#), [255](#), [256](#), [265](#), [267](#), [269](#), [272](#), [276](#), [277](#), [285](#), [287](#), [289](#), [293](#), [296](#), [297](#), [298](#), [302](#), [307](#), [309](#), [310](#), [318](#), [320](#), [321](#), [325](#), [327](#), [329](#), [331](#), [333](#), [337](#)

Light [viii](#), [3](#), [10](#), [12](#), [15](#), [16](#), [21](#), [41](#), [45](#), [53](#), [54](#), [55](#), [57](#), [70](#), [78](#), [87](#), [93](#), [96](#), [98](#), [105](#), [116](#), [122](#), [130](#), [132](#), [134](#), [139](#), [142](#), [144](#), [146](#), [150](#), [154](#), [161](#), [162](#), [168](#), [171](#), [180](#), [186](#), [195](#), [196](#), [197](#), [202](#), [204](#), [205](#), [209](#), [215](#), [216](#), [217](#), [218](#), [219](#), [222](#), [224](#), [233](#), [239](#), [240](#), [244](#), [246](#), [249](#), [254](#), [256](#), [262](#), [266](#), [270](#), [282](#), [297](#), [299](#), [300](#), [305](#), [307](#), [310](#), [312](#), [317](#), [320](#), [321](#), [322](#), [324](#), [325](#), [326](#), [327](#), [328](#), [330](#), [332](#), [333](#), [337](#)

Lights

Five candles of different colors [215](#)

Five lights [45](#)

three sets of [55](#)

four lights [284](#)

Nine Great Lights (candles) [87](#)

Nine lights (candles) [58](#), [96](#), [169](#), [170](#), [215](#)

Seven lights [96](#), [194](#), [196](#)

Seventy (70) candles [115](#), [118](#)

Three candles [215](#)

Three (great) lights [77](#)

Three lights [96](#), [216](#), [232](#), [284](#)

Twelve candles [70](#)  
Twenty-seven lights [45](#)  
Lodge of Perfection [46](#), [155](#), [305](#)  
Lodge of Secret Masters [14](#)  
Logic [16](#), [131](#), [132](#), [205](#), [221](#)  
Logic (-al) [244](#), [295](#), [298](#), [322](#)  
Logos [283](#)  
Lost Word [10](#), [141](#), [148](#)  
Love (-s; -er, -ed; -ing) [22](#), [42](#), [48](#), [50](#), [51](#), [64](#), [80](#), [89](#), [110](#), [131](#), [140](#), [144](#), [146](#), [147](#), [148](#), [150](#), [151](#), [159](#), [162](#), [164](#), [165](#), [171](#), [174](#), [176](#), [191](#), [197](#), [224](#), [234](#), [236](#), [241](#), [243](#), [245](#), [251](#), [253](#), [258](#), [266](#), [269](#), [273](#), [276](#), [282](#), [285](#), [289](#), [292](#), [300](#), [303](#), [327](#), [330](#), [331](#), [333](#)  
New Law of [140](#), [144](#), [152](#), [235](#)  
Loyal (-ty) [59](#), [60](#), [131](#), [234](#), [272](#), [275](#), [277](#), [329](#)  
Luther, Martin [145](#)

## M

Maccabees [126](#)  
Mackey, Albert G. [37](#), [56](#), [85](#), [94](#), [99](#), [110](#), [131](#), [179](#), [231](#)  
Macrocosm [245](#), [246](#)  
Magi [223](#), [250](#), [255](#), [323](#)  
Mahometan (s) [63](#), [65](#), [151](#). *See also* Mohammed  
Malkuth (Dominion) [88](#)  
Malta, Knights of [326](#)  
Ma (Maat) [309](#)  
Man (-hood; -kind; -liness; -ly), Men [1](#), [3](#), [8](#), [9](#), [10](#), [13](#), [16](#), [18](#), [19](#), [22](#), [23](#), [25](#), [32](#), [33](#), [34](#), [39](#), [41](#), [44](#), [46](#), [47](#), [50](#), [54](#), [55](#), [56](#), [57](#), [60](#), [61](#), [66](#), [70](#), [72](#), [73](#), [77](#), [79](#), [80](#), [81](#), [84](#), [85](#), [87](#), [89](#), [90](#), [93](#), [95](#), [101](#), [103](#), [104](#), [108](#), [111](#), [114](#), [117](#), [118](#), [120](#), [125](#), [126](#), [130](#), [131](#), [132](#), [134](#), [139](#), [140](#), [141](#), [142](#), [143](#), [144](#), [146](#), [147](#), [148](#), [151](#), [155](#), [156](#), [162](#), [163](#), [165](#), [166](#), [170](#), [171](#), [172](#), [173](#), [180](#), [182](#), [183](#), [186](#), [190](#), [191](#), [194](#), [197](#), [200](#), [203](#), [205](#), [207](#), [208](#), [209](#), [211](#), [214](#), [217](#), [218](#), [219](#), [221](#), [223](#), [228](#), [233](#), [234](#), [235](#), [236](#), [237](#), [239](#), [240](#), [244](#), [245](#), [248](#), [249](#), [250](#), [251](#), [252](#), [254](#), [255](#), [256](#), [258](#), [260](#), [263](#), [266](#), [268](#), [269](#), [273](#), [275](#), [277](#), [281](#), [282](#), [284](#), [285](#), [286](#), [287](#), [289](#), [292](#), [294](#), [296](#), [297](#), [298](#), [299](#), [300](#), [302](#), [303](#), [307](#), [308](#), [311](#), [312](#), [313](#), [315](#), [317](#), [319](#), [320](#), [321](#), [324](#), [325](#), [326](#), [327](#), [328](#), [329](#), [331](#), [333](#), [337](#)  
Manu [171](#)  
Mars [146](#)  
Masonic Creed [237](#). *See also* Creed of Masonry  
Masonic Trinity [230](#), [240](#)  
Masonry (Masons) [viii](#), [1](#), [2](#), [3](#), [8](#), [10](#), [12](#), [14](#), [17](#), [18](#), [19](#), [30](#), [31](#), [33](#), [34](#), [40](#), [44](#), [45](#), [46](#), [47](#), [48](#), [50](#), [53](#), [54](#), [55](#), [57](#), [58](#), [59](#), [60](#), [63](#), [65](#), [69](#), [71](#), [73](#), [76](#), [77](#), [78](#), [80](#), [81](#), [85](#), [87](#), [88](#), [89](#), [94](#), [96](#), [97](#), [99](#), [101](#), [103](#), [105](#), [109](#), [110](#), [113](#), [114](#), [115](#), [118](#), [120](#), [122](#), [124](#), [126](#), [130](#), [131](#), [133](#), [134](#), [141](#), [142](#), [144](#), [145](#), [146](#), [149](#), [155](#), [156](#), [160](#), [162](#), [163](#), [171](#), [172](#), [173](#), [175](#), [186](#), [188](#), [190](#), [191](#), [195](#), [196](#), [199](#), [203](#), [206](#), [207](#), [222](#), [228](#), [230](#), [235](#), [236](#), [239](#), [240](#), [243](#), [246](#), [249](#), [253](#), [254](#), [256](#), [257](#), [259](#), [260](#), [261](#)

[263](#), [269](#), [272](#), [274](#), [277](#), [283](#), [285](#), [286](#), [292](#), [294](#), [298](#), [301](#), [302](#), [303](#), [308](#), [317](#), [321](#), [325](#), [326](#), [327](#), [329](#), [330](#), [332](#), [337](#), [339](#)

primitive purity of [173](#)

Spirit of [163](#)

Masonry, Moral Code of [270](#)

Mercury [29](#), [98](#), [146](#), [171](#), [175](#), [194](#), [196](#), [215](#), [224](#), [251](#), [326](#)

Mercy (-iful) [12](#), [17](#), [39](#), [41](#), [55](#), [122](#), [125](#), [144](#), [159](#), [171](#), [194](#), [197](#), [222](#), [235](#), [237](#), [238](#), [239](#), [247](#), [250](#), [253](#), [307](#), [275](#), [325](#), [229](#), [326](#), [331](#)

Messiah (-s; -anic) [95](#), [109](#), [110](#), [134](#), [140](#)

Michael [251](#)

Microcosm [246](#)

Middle Ages [179](#), [260](#), [273](#), [278](#), [283](#)

Milton, John [142](#)

Mithra [146](#), [204](#), [233](#)

Mithras [53](#), [103](#), [116](#)

Mitra [320](#), [324](#)

Modest [86](#), [178](#), [182](#), [183](#), [234](#), [269](#)

Mohammed (-anism) [214](#), [216](#), [260](#). *See also* Islam, Mahometan, Moslem

Moral (-s; -ity) [viii](#), [2](#), [3](#), [4](#), [5](#), [7](#), [8](#), [9](#), [10](#), [14](#), [15](#), [17](#), [24](#), [33](#), [38](#), [39](#), [41](#), [44](#), [45](#), [47](#), [48](#), [63](#), [64](#), [73](#), [77](#), [79](#), [81](#), [88](#), [101](#), [104](#), [107](#), [108](#), [110](#), [118](#), [126](#), [129](#), [133](#), [134](#), [141](#), [142](#), [143](#), [146](#), [147](#), [148](#), [150](#), [155](#), [156](#), [157](#), [159](#), [160](#), [164](#), [172](#), [179](#), [190](#), [191](#), [199](#), [200](#), [204](#), [206](#), [208](#), [217](#), [219](#), [222](#), [228](#), [232](#), [234](#), [238](#), [243](#), [250](#), [252](#), [257](#), [263](#), [264](#), [265](#), [268](#), [269](#)

Moral (-s; -ity; -ist) [273](#), [278](#), [286](#), [288](#), [295](#), [296](#), [298](#), [300](#), [301](#), [307](#), [311](#), [312](#), [313](#), [319](#), [325](#), [327](#), [331](#), [333](#), [337](#)

Morning Star [78](#)

Moses [84](#), [114](#), [171](#), [186](#), [188](#), [195](#), [196](#), [213](#), [214](#), [219](#), [260](#), [264](#)

Moslem (s) [87](#), [235](#), [274](#)

Music of the Spheres [296](#)

Mysteries [1](#), [14](#), [37](#), [39](#), [53](#), [57](#), [58](#), [63](#), [99](#), [116](#), [126](#), [131](#), [135](#), [141](#), [143](#), [144](#), [147](#), [156](#), [172](#), [183](#), [187](#), [195](#), [195–200](#), [203](#), [204–210](#), [221](#), [222–224](#), [231–233](#), [238](#), [240](#), [257](#)

Arabian [206](#)

Chaldean [206](#)

Chinese [206](#)

Christian [231](#), [232](#), [234](#)

Egyptian [206](#)

Gothic [100](#)

Grecian [99](#), [145](#), [200](#), [206](#)

Indian [206](#)

Japanese [206](#)

Persian [206](#)

Phoenician [206](#)

Syrian [206](#)

Mystery Degrees [156, 198](#)

Mystery (-ious) [246, 276](#)

Mystic Ladder [295–298](#)

Mystic Tie [249](#)

## N

Naboth [38](#)

Nadab [204](#)

Nasruddin, Mullah [221](#)

Nathan [22](#)

Nature [89, 91, 127, 129, 139, 143, 144, 147, 155, 173, 190, 195, 200, 204, 206, 209, 213, 216, 218, 222, 238, 262](#)

of God [9, 108, 118, 144, 156, 183](#)

of God (divine nature) [219, 223, 238, 240](#)

of Man (human nature) [71, 80, 81, 89, 171, 205, 209, 220, 223, 224, 240](#)

Nature-Gods [199](#)

Nature (s) [243, 244, 245, 247, 248, 250, 251, 254, 257, 270, 285, 286, 296, 313, 315, 320, 326, 328, 331](#)

Book of [256, 261, 263](#)

of God (divine nature) [264, 333](#)

of Man (human nature) [254, 267, 268, 286, 300, 329](#)

Nebuchadnezzar [9](#)

Necessity (-ties) [13, 25, 47, 48, 50, 74, 82, 200, 222, 247, 253, 314, 315, 326, 331](#)

Nephthys [310, 311](#)

New Jerusalem [159, 160, 161](#)

New Testament [110, 130, 211, 252, 267](#)

Nicene Creed [231, 237](#)

Nine Great Truths of Masonry [238](#)

Nine-pointed star [44, 232, 321](#)

Noah [179, 237](#)

Noah ('s Ark) [186, 188](#)

North Star [78, 79](#)

Numa [171](#)

Numerology (-ically) [12](#)

Numerology (-ist (s); -ically) [45, 98, 108, 157](#)

## O

Obedience (Obedient) [12, 15, 18, 59, 60, 63, 102](#)

Obey (-dience; -dient) [163, 165, 235, 237, 238, 268, 275, 281, 284, 310, 312, 332](#)

Octagon [170](#)

Odin [227](#), [234](#)

Old Testament [100](#), [196](#), [231](#), [252](#), [261](#), [267](#)

Opress (-ed; -ion; -or) [53](#), [60](#), [61](#), [62](#), [94](#), [122](#), [126](#), [161](#), [190](#), [287](#), [302](#), [312](#)

Orion [213](#), [244](#)

Ormuzd [103](#), [111](#), [319](#)

Osiris [15](#), [103](#), [109](#), [129](#), [204](#), [213](#), [222](#), [254](#), [311](#)

Ouroboros. *See* Worm ouroboros

## P

Pan (s) [309](#), [311](#)

Passive Principle (s) [209](#), [244](#)

Patience (Patient (-ly)) [40](#), [49](#), [82](#), [102](#), [143](#), [151](#), [159](#), [161](#), [162](#), [166](#), [182](#), [190](#), [284](#), [287](#), [297](#)

Patriot (-s; -ic; -ism) [53](#), [60](#), [62](#), [168](#), [171](#), [297](#), [299](#)

Paul, St., the Apostle [110](#), [295](#)

Peace [34](#), [62](#), [126](#), [127](#), [162](#), [218](#), [241](#), [253](#), [282](#), [308](#), [312](#)

Peacemaker (s) [32](#), [34](#), [102](#), [126](#), [127](#)

Pedestal, Alabaster [86](#), [87](#), [96](#), [98](#)

Peleg [179](#)

Pelican [139](#), [146](#), [147](#), [148](#), [151](#)

Pentagram [202](#), [203](#), [205](#), [246](#), [325](#)

Perfect ashlar [97](#)

Perfect Elus [9](#)

Perfection (-s) [3](#), [9](#), [13](#), [15](#), [37](#), [78](#), [82](#), [93](#), [94](#), [96](#), [97](#), [99](#), [100](#), [105](#), [136](#), [147](#), [170](#), [198](#), [200](#), [217](#), [266](#), [269](#), [312](#), [323](#), [333](#)

path to [4](#), [170](#)

Persecute (-ed; -ion(s)) [2](#), [54](#), [58](#), [122](#), [124](#), [126](#), [135](#), [237](#), [283](#), [298](#), [301](#)

Perseus [213](#)

Persevere (-ance; -es; -ing) [10](#), [114](#), [118](#), [190](#)

Persia (-n; -ns) [53](#), [99](#), [107](#), [109](#), [110](#), [115](#), [117](#), [123](#), [125](#), [134](#), [146](#), [171](#), [205](#), [206](#), [233](#), [318](#), [320](#), [322](#), [323](#), [324](#), [327](#)

Persians [1](#)

Peter, St. [282](#), [302](#)

Peter the Great [164](#)

Pharos [54](#), [55](#), [56](#)

Philip IV of France (As Philip the Fair) [283](#), [293](#), [302](#)

Philo [111](#)

Philosoph (-y; -er; -ies; -ical) [viii](#), [xi](#), [1](#), [2](#), [3](#), [10](#), [13](#), [16](#), [45](#), [47](#), [48](#), [55](#), [77](#), [78](#), [79](#), [80](#), [94](#), [104](#), [107](#), [126](#), [132](#), [134](#), [141](#), [144](#), [146](#), [155](#), [156](#), [157](#), [162](#), [164](#), [169](#), [173](#), [174](#), [194](#), [198](#), [203](#), [205](#), [206](#), [207](#), [209](#), [210](#), [216](#), [218](#), [222](#), [223](#), [231](#), [243](#), [246](#), [248](#), [250](#), [252](#), [253](#), [254](#), [260](#), [263](#), [264](#), [269](#), [278](#), [283](#), [286](#), [294](#), [296](#), [299](#), [307](#), [312](#), [313](#)

Philosoph(-y; -er; -ies; -ical) [327](#), [328](#), [337](#)

Phoenician [21](#), [29](#), [38](#), [44](#), [47](#), [76](#), [93](#), [96](#), [122](#)

Phoenicia (-n; -ns) [134](#), [168](#), [198](#), [202](#), [205](#), [206](#), [245](#), [246](#)  
Phoenix [326](#)  
Pillar (s) [9](#), [97](#), [141](#), [148](#)–[149](#), [168](#)  
    ancient meaning of [97](#)  
Plato [13](#), [134](#), [164](#), [178](#), [209](#), [282](#)  
Pleiades [213](#)  
Pliny [289](#)  
Political lessons [45](#), [47](#), [88](#), [155](#), [156](#), [207](#)  
Politics (-ical) [2](#), [4](#), [47](#), [49](#), [60](#), [79](#), [94](#), [102](#), [104](#), [119](#), [126](#), [174](#), [223](#), [295](#), [301](#), [302](#), [327](#)  
Pompey [107](#)  
Pontius Pilate [230](#), [233](#), [234](#)  
Pope Clement V [283](#), [293](#), [302](#)  
Power [10](#), [15](#), [21](#), [39](#), [40](#), [42](#), [49](#), [59](#), [60](#), [73](#), [77](#), [80](#), [81](#), [84](#), [101](#), [103](#)  
Power (s) [111](#), [129](#), [163](#)  
Power (-s; -ful) [142](#), [143](#), [147](#), [179](#), [180](#), [194](#), [198](#), [199](#), [204](#), [205](#), [210](#)  
Power (-s; -less; -ful) [213](#), [218](#), [222](#), [227](#), [230](#), [234](#), [236](#), [243](#), [244](#), [247](#), [248](#), [254](#), [259](#), [265](#), [266](#), [268](#), [274](#), [287](#), [288](#), [292](#), [293](#), [295](#), [297](#), [298](#), [301](#), [302](#), [324](#), [328](#), [329](#), [331](#)  
Prince Ameth or Prince of Truth (11°) [69](#)  
Prince of Jerusalem (16°) [4](#)  
Prince of Jerusalem (17°) [9](#)  
Prince of Mercy (26°) [198](#)  
Protect (-s; -ing; -tion) [60](#), [71](#), [73](#), [100](#), [173](#), [180](#), [182](#), [232](#), [278](#), [284](#), [285](#), [288](#), [302](#), [329](#), [330](#)  
Protestant (-ism) [63](#), [65](#), [274](#)  
Prudence [15](#)  
Prudence (-dent) [49](#), [104](#), [171](#), [200](#)  
Prussia (-n) [274](#)  
Ptah [311](#)  
Ptolemy [126](#)  
Pyramid (-s) [61](#)  
Pyramid (s) [294](#), [295](#), [307](#)  
Pythagoras [13](#)  
Pythagoras (-ean) [134](#), [169](#), [200](#), [247](#), [258](#), [259](#), [296](#), [323](#), [324](#), [326](#)  
    Tetractys [29](#), [31](#), [97](#), [98](#), [107](#), [109](#), [129](#), [243](#), [260](#), [282](#), [307](#), [323](#)  
    Theorem [169](#), [216](#), [259](#)  
Python [227](#)

## Q

Quadrivium [322](#)

## R

Raphael [251](#)  
Raven [326](#), [328](#)  
Reason [147](#), [204](#), [247](#), [250](#)  
as a virtue [149](#), [247](#), [251](#), [266](#), [329](#), [333](#)  
divine [9](#)  
human [9](#), [141](#), [143](#), [173](#), [186](#), [198](#), [205](#), [219](#), [249](#), [288](#), [295](#), [299](#), [325](#)  
Redeemer [63](#), [148](#), [151](#), [233](#), [301](#)  
Regulus [213](#)  
Rehoboam [16](#)  
Religion [1–4](#), [10](#), [13](#), [16](#), [39–40](#)  
Religion (-s; -gious) [47](#), [50](#), [57](#), [59](#), [60](#), [62](#), [65](#), [88–90](#), [94](#), [97](#), [99](#), [104](#), [107–108](#), [122–123](#), [134–135](#), [140–144](#), [148](#), [149](#), [155](#), [156](#), [173](#), [174](#), [198–200](#), [199](#), [207–209](#), [214](#), [215](#), [222](#), [227](#), [233](#), [235–236](#), [246](#), [249–250](#), [252–253](#), [266–267](#), [273](#), [286](#), [293–294](#), [296–297](#), [299](#), [301](#), [307](#), [312](#), [315](#), [318–319](#), [324](#), [327–329](#), [332](#), [337](#)  
broader definition of [89](#)  
history of [254](#)  
Respect (-s; -able; -ed; -ing) [2](#), [55](#), [133](#), [155](#), [174](#), [209](#), [235](#), [238](#), [266](#), [288](#), [331](#), [333](#)  
Responsible (-y; -ity; -ities) [8](#), [39](#), [46](#), [66](#), [180](#), [182](#), [204](#), [233](#), [240](#), [268](#), [286](#), [319](#)  
Revelation, Book of [107](#), [110](#), [133](#), [161](#), [162](#). *See also* Apocalypse  
Revised Standard Pike Ritual [243](#)  
Right [15](#), [31](#), [37](#), [45](#)  
Righteous (-ness) [161](#)  
Righteousness [122](#)  
Right (s) [64](#), [65](#), [66](#), [71](#), [72](#), [88](#), [93](#), [102](#), [104](#), [141](#), [149](#), [151](#), [166](#), [180–183](#), [188](#), [204](#), [205](#), [209](#), [219](#), [235](#), [238](#), [265](#), [273](#), [277](#), [284](#), [299](#), [303](#), [305](#), [314](#), [322](#), [331](#)  
Rite of Perfection [37](#)  
Roman Catholic Church [160](#)  
Roman (s) [129](#), [146](#), [147](#)  
Romans [1](#), [77](#), [126](#)  
Rome (-an(s)) [188](#), [198](#), [231](#), [282](#), [288](#), [299](#)  
Rose Croix Degree (s) [244](#)  
Rose Croix Degrees [9](#), [10](#)  
Rose, the [139](#), [145–146](#), [147](#), [148](#)  
Rosicrucian (s) [246](#)  
Rosicrucians [1](#)  
Royal Arch. *See also* Arch(es)  
Ecossais (Scottish) [85](#)  
of Enoch [85](#)  
Royal Secret [178](#), [305](#), [318](#), [321](#), [325](#), [326](#), [328](#)

Sabaens [233](#)  
Sacred Word [99](#), [140](#), [141](#)  
Sage (s) [164](#), [174](#), [249](#), [250](#), [253](#), [282](#), [301](#), [318](#), [328](#), [330](#)  
St. Andrew's Cross [281](#), [282](#), [287](#), [327](#)  
Samaritan [12](#), [15](#), [44](#), [78](#)  
Samaritan (s) [123](#), [125](#), [131](#), [203](#)  
Samuel, the prophet [87](#)  
Sanctum Sanctorum [95](#)  
Sanskrit [318](#), [321](#), [322](#)  
Saros [223](#)  
Sasbatzer [117](#)  
Satan [144](#), [211](#), [320](#)  
Satolkin [46](#), [84](#), [86](#), [87](#)  
Satrap [124](#)  
Saturn [98](#), [146](#), [194](#), [196](#), [215](#), [224](#), [251](#), [326](#)  
Scandinavian gods [234](#)  
Scarab (also Scarabeus) [202](#), [213](#), [308](#)  
Science (s) [46](#), [79](#), [93](#), [143](#), [146](#), [157](#), [191](#), [204](#)–[206](#), [210](#), [245](#), [246](#), [249](#), [251](#), [286](#), [295](#), [296](#), [328](#)  
Scorpio [213](#), [222](#), [226](#), [254](#)  
Scotland [281](#), [282](#), [283](#), [287](#)  
Scottish Trinitarian ( $26^\circ$ ) [231](#)  
Seal of Solomon [78](#), [97](#), [109](#), [245](#), [264](#)  
Second Coming of Christ [130](#)  
Second Temple [9](#), [107](#), [114](#)–[119](#), [122](#), [123](#), [126](#)  
Secret (-s; -cy) [1](#), [9](#), [37](#), [86](#), [93](#), [96](#), [97](#), [100](#), [102](#), [117](#), [130](#), [131](#), [143](#), [157](#), [179](#)–[180](#), [207](#), [214](#), [224](#), [231](#), [251](#), [264](#), [296](#), [318](#), [321](#), [325](#)–[327](#), [330](#), [331](#), [333](#)  
Secret Society [207](#)  
Freemasonry is not a [1](#)  
Sephiroth [12](#), [108](#), [109](#), [129](#), [131](#), [247](#), [297](#), [324](#)  
Geburah [247](#)  
Gedulah [12](#)  
Gevurah [12](#)  
Khased [247](#)  
Tipharet [12](#)  
Sephirothic Tree of Life [297](#)  
Sephirotic Tree of Life [189](#)  
Serpent (s) [186](#), [198](#), [213](#), [214](#), [216](#), [219](#), [221](#), [222](#), [227](#), [244](#), [254](#), [309](#), [320](#)  
Seven archangels [198](#), [248](#), [322](#)  
Seven Churches [129](#), [131](#)

Seven colors of the spectrum [131](#), [198](#), [322](#)  
Seven liberal arts and sciences [131](#), [297](#), [322](#)  
Seven metals [248](#)  
Seven musical notes; secondary causes; virtues [198](#)  
Seven planets [98](#), [194](#), [198](#), [248](#)  
Seven-pointed star [324](#)  
Seven-pointed star [243](#), [248](#)  
Shakespeare, William [295](#)  
Shiva [233](#), [320](#), [324](#)  
Sinai [219](#)  
Sincere (-ly; -ity) [34](#), [63](#), [65](#), [71](#), [79](#), [102](#), [103](#), [197](#), [234](#), [301](#)  
Sincerity [25](#)  
Sirius [226](#)  
Sobriety [45](#), [46](#), [171](#)  
Society [1](#), [2](#)  
Society (-ties) [18](#), [33](#), [61](#), [88](#)–[90](#), [131](#), [147](#), [173](#), [186](#), [200](#), [207](#), [209](#), [296](#), [299](#), [312](#)  
Socrates [13](#), [171](#), [269](#), [296](#)  
Solomon [8](#), [9](#), [13](#), [16](#), [22](#), [24](#), [31](#)–[32](#), [38](#), [39](#), [46](#), [53](#), [55](#), [57](#), [70](#), [71](#), [78](#), [84](#)–[88](#), [95](#)–[97](#), [114](#), [124](#), [186](#), [188](#), [235](#), [245](#), [246](#)  
Solomon's Temple [188](#)  
Solomon's Temple [9](#), [86](#), [107](#), [179](#), [186](#), [246](#)  
Song of Songs [145](#)  
Sosiosch [109](#), [111](#)  
Soul [8](#), [16](#), [21](#), [24](#), [25](#)  
Soul (s) [40](#), [50](#), [58](#), [60](#), [69](#), [73](#), [80](#), [81](#), [102](#), [104](#), [105](#), [113](#), [132](#), [133](#), [143](#), [145](#), [148](#)–[152](#), [149](#), [151](#), [162](#), [164](#), [191](#), [198](#), [200](#), [205](#), [206](#), [208](#), [217](#)–[224](#), [228](#), [232](#)–[234](#), [238](#)–[240](#), [251](#), [254](#), [264](#), [268](#), [276](#)–[278](#), [289](#), [310](#), [311](#), [312](#), [314](#), [325](#), [333](#)  
Southern Jurisdiction [243](#)  
Southern Jurisdiction (of the Scottish Rite) [243](#)  
Spectrum [131](#)  
Spenta Mainyu [233](#), [319](#), [324](#)  
Sphinx (Sphynx) [195](#), [248](#), [328](#)  
Sphynx [157](#)  
Spirit (-s; -ual; -uality) [4](#), [7](#), [15](#), [34](#), [37](#), [42](#), [57](#), [73](#), [89](#), [95](#), [110](#), [116](#), [117](#), [127](#), [132](#), [134](#), [140](#), [147](#), [170](#), [192](#), [204](#), [205](#), [216](#), [233](#), [237](#), [239](#), [247](#), [250](#)–[253](#), [265](#)–[268](#), [273](#), [275](#), [278](#), [286](#)–[288](#), [299](#), [302](#), [320](#), [325](#), [332](#)  
of Evil [162](#)  
Steadfast (-ly; -ness) [24](#), [82](#), [176](#), [301](#), [314](#)  
Stuart dynasty [94](#)  
Study (-ing) [4](#), [17](#), [25](#), [51](#), [87](#), [133](#), [135](#), [156](#), [204](#), [220](#), [223](#), [231](#), [245](#), [251](#), [285](#), [308](#), [318](#), [328](#), [337](#)  
Sufi [220](#), [221](#)  
Superstition (s) [104](#), [113](#), [119](#), [145](#), [157](#), [163](#), [186](#), [219](#), [300](#), [325](#), [329](#)

Superstitions [2](#)

Supreme Council [2](#)

Symbolic Degrees [31](#), [59](#), [257](#)

Symbolic Lodge [15](#), [22](#)

Symbolic Lodge (s) [8](#), [54](#), [76](#), [77](#), [93](#), [95](#), [97](#), [141](#), [148](#), [148–152](#), [170](#), [172](#), [176](#), [203](#), [246](#)

Syria (-ns) [124](#), [134](#), [206](#)

Syrians [125](#)

## T

Tabernacle [110](#), [195](#), [197](#), [199](#), [203–206](#)

Tabernacle of Moses [196](#)

Table of Incense [97](#)

Table of the Bread of the Presence [97](#), [100](#)

Tattenai [124](#)

Tau cross [213](#), [221](#), [235](#)

Taurus [226](#), [243](#), [244](#)

Temperance [45](#), [46](#), [171](#), [200](#), [248](#), [276](#), [277](#)

Templars and Templar Order [56](#), [283](#), [285](#), [292](#), [298–301](#), [326](#)

Temple [8](#), [9](#), [14](#), [22](#), [32](#), [37](#), [38](#), [46](#), [59](#), [78](#), [86](#), [93](#), [107](#), [110](#), [122–127](#), [126](#), [135](#), [149](#), [161](#), [186](#), [188](#), [190](#), [264](#), [272](#), [275](#)–[278](#), [284](#), [293](#), [301](#), [315](#), [332](#)

Tephareth

Tephareth [247](#)

Tephareth (Beauty) [88](#)

Tetractys. *See* Pythagoras (-ean) Tetractys

Tetragrammaton [12](#), [84](#), [109](#), [131](#), [168](#), [246](#), [264](#), [284](#)

Teutonic or Teutonic Cross or Teutonic Knights [272](#), [274](#), [275](#), [277](#), [292](#), [307](#), [317](#)

Thammuz [205](#)

Thor [227](#), [234](#)

Thoth [310–311](#)

Timaeus [282](#)

Titus [108](#), [126](#)

Tolerate (-tion; -ant; -ance) [10](#), [53](#), [58](#), [63–65](#), [118](#), [140](#), [144](#), [149](#), [151](#), [163](#), [166](#), [168](#), [170](#), [174](#), [232](#), [235](#), [236](#)

Tree of Knowledge [116](#), [189](#)

Tree of Life [17](#), [108](#), [116](#), [129](#), [159](#), [161](#), [189](#)

Triad (s) [247](#)

Triangle [12](#), [31](#), [39](#), [70](#), [76](#), [84](#)

equilateral [21](#), [29](#), [31](#)

Triangle (-s; -ular) [44](#), [45](#), [78](#), [96](#), [98](#), [113](#), [115](#), [116](#), [122](#), [129](#), [168–171](#), [178](#), [213](#), [232](#), [245–248](#), [307](#), [321–327](#), [328](#)

equilateral [96](#), [109](#), [170](#), [230](#), [284](#)

right-angled [169](#), [322](#), [323](#)  
triple interlaced [232](#), [324](#)  
Triangular plate of gold [85](#), [86](#)  
Trimurti [233](#), [324](#)  
Trinity [21](#), [231–238](#), [239](#), [247](#), [324](#)  
Triple Covenant of Mercy [237](#)  
Triple-delta [29](#), [31](#), [109](#)  
True Word [14](#), [16](#), [85](#), [96](#), [116](#), [126](#), [142](#)  
True Word of a Mason [264](#)  
Trust [23](#), [51](#), [82](#), [125](#), [159](#), [163](#), [182](#), [266](#), [276](#)  
Truth [1](#)  
Truth, Brother [249–252](#), [262](#)  
Truth (-s; -ful; -fulness) [7](#), [12](#), [15](#), [16](#), [17](#), [29](#), [40](#), [45–47](#), [53](#), [58](#), [69](#), [71](#), [72](#), [82](#), [88](#), [93](#), [101–103](#), [104](#), [111](#), [113](#), [118](#), [125](#)–[126](#), [131](#), [134](#), [135](#), [140](#), [141](#), [144](#), [147](#), [148](#), [155](#), [157](#), [161–163](#), [166](#), [168](#), [170](#), [173](#), [181](#), [182](#), [186](#), [195](#), [199](#), [206](#), [207](#), [215](#), [216](#), [223](#), [227](#), [228](#), [231](#), [235](#), [238](#), [240](#), [248](#), [249](#), [264–265](#), [269](#), [277](#), [278](#), [282](#), [284](#), [285](#), [288](#), [289](#), [294](#), [298–300](#), [302](#), [305](#), [310](#), [317](#), [319](#), [324](#), [327–329](#)

Tsaphiel [250](#)

Twelve apostles [163](#)

Twelve Tribes of Israel [161](#), [163](#), [195](#), [203](#)

Typhon [15](#)

Tyranny (-ical; -ies; -t) [18](#), [49](#), [60](#), [102](#), [104](#), [113](#), [141](#), [142](#), [144](#), [284](#), [293](#), [298–300](#), [313](#), [327](#), [329](#)

## U

Universal (-ly; -ity) [10](#), [39](#), [41](#), [49](#), [63](#), [64](#), [99](#), [109](#), [115](#), [124](#), [141](#), [147](#), [162](#), [203](#), [205](#), [206](#), [209](#), [219](#), [222](#), [232](#), [233](#), [235](#), [239](#), [240](#), [245](#), [250](#), [254](#), [257](#), [265](#), [313](#)

Ursa Major (Big Dipper) [78](#), [79](#), [213](#), [324](#)

## V

Vedas of the Hindus [134](#)

Vedas of the Hindus (Or Vedic) [319](#), [321](#)

Vehmgericht [179](#), [180](#)

Venus [78](#), [98](#), [145](#), [146](#), [194](#), [196](#), [215](#), [224](#), [250](#), [320](#), [326](#)

Vice (s) [41](#), [57](#), [72](#), [90](#), [143](#), [147](#), [183](#), [186](#), [208](#), [216](#), [274](#), [289](#), [300](#), [301](#), [309](#), [320](#), [325](#), [330](#), [331](#)

Virgil [208](#)

Virtue (s) [9](#), [10](#), [13](#), [14](#), [15](#), [17](#), [18](#)

Virtue (-s; -ous; -ously) [21](#), [23](#), [24](#), [30](#), [32](#), [38](#), [41](#), [45](#), [46](#), [48](#), [50](#), [53](#), [57](#), [60](#), [63](#), [70](#), [72](#), [73](#), [77](#), [80](#), [81](#), [85](#), [88](#), [89](#), [93](#), [99](#), [100](#), [102](#), [104](#), [110](#), [117](#), [118](#), [119](#), [131](#), [133](#), [140](#), [141](#), [143](#), [144](#), [145](#), [148](#), [151](#), [152](#), [155](#), [156](#), [161](#), [164](#), [170](#), [171](#), [172](#), [174](#), [183](#), [191](#), [198](#), [200](#), [208](#), [210](#), [217](#), [235](#), [237](#), [239](#), [247](#), [259](#), [266](#), [269](#), [272](#), [274](#), [275](#), [277](#), [281](#), [284](#), [285](#), [287](#), [289](#), [292](#), [297](#), [300](#), [305](#), [309](#), [310](#), [313](#), [320](#), [323](#), [325](#)

Four liberty cardinal [248](#)

Three theological [248](#)

Vishnu [233, 320, 324](#)

Vohu-Mano (or Vohumano) [233, 324](#)

## W

Wisdom [viii, 3, 14, 15, 17, 21, 42, 45, 62, 70, 76, 77, 80, 81, 84, 85, 87, 88, 95, 119, 122, 135, 139, 147, 148, 151, 171, 173, 183, 188, 194, 198, 218, 227, 230, 232, 234, 236, 237, 243, 245, 247, 248, 252, 256, 269, 283, 285, 288, 305, 315, 324, 327, 328, 331, 332](#)

Word [12, 60, 108, 151, 219, 234](#)

Work [2, 4, 8, 14, 25, 31, 35, 38, 46, 47, 56, 57, 59, 63, 64, 69, 71, 74, 89, 104](#)

Workers [46](#)

Work (s) [108, 116, 120, 123, 124, 125, 127, 146, 147, 162, 164, 165, 166, 173, 182, 190, 191, 204, 209, 218, 246, 251, 277, 300, 314, 328, 329, 331](#)

Worm ouroboros [244](#)

## Y

Yahweh [12, 109](#)

Yehu-Aber [47, 56, 85, 86, 87, 99](#)

York Rite [15, 31, 55, 99, 124](#)

## Z

Zabud [22, 31, 32, 38, 70, 125](#)

Zarathustra [171, 324](#). See also Zoroaster (-trian (s))

Zeal (-ous) [32, 38, 44, 45, 65, 69, 77, 84, 87, 102, 125, 132, 159, 171, 274, 275, 277, 288, 289, 325, 330](#)

Zechariah [124](#)

Zend-Avesta of the Persians (or Vedic) [134, 319](#)

Zerubbabel [107, 114, 116, 117, 122, 124, 125, 186](#)

Zodiac [104, 159, 161, 163, 227](#)

Zodiac (-al) [243, 248](#)

Zoroaster [13, 129](#)

Zoroaster (-trian (s)) [171, 174, 227, 319, 320, 321](#)