

THE BOOK OF THE ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY:

Notes from...

THE BOOK OF THE ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY:
CONTAINING INSTRUCTIONS IN ALL THE DEGREES, FROM THE THIRD TO THE THIRTY-
THIRD, AND LAST DEGREE OF THE RITE
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FIRST SERIES: SYMBOLIC OR BLUE LODGE -- SYMBOLIC DEGREES (Ancient Craft)

Entered Apprentice
Fellow Craft, or Companion
Master Mason

In the Reception of the 32nd Degree (see below), the following description of the three Craft
Degrees is given:

"The 1st degree shows you man, such as nature has made him, with no other resources than his
physical strength. The 2nd degree teaches the necessity and holiness of labor, and consequently
of knowledge. The 3rd degree teaches us that our unavoidable destiny is death; but at the same
time, in the ceremony and in the very name of Hiram, it shadows forth the great doctrine of
another life, and the immortality of the soul."

SECOND SERIES: LODGE OF PERFECTION -- INEFFABLE DEGREES (4th - 14th)

Officers:

Thrice Potent Grand Master,
Deputy Grand Master,
Senior Grand Warden,
Junior Grand Warden,
Orator,
Treasurer,
Secretary,
Master of Ceremonies,
Hospitaller,
Captain of the Guard,
Tiler.

Festivals: Besides the two Sts. John days (June 24, December 27), Lodges of Perfection
commemorate the building of the first temple by the Grand Architect of the Universe (Tishri 15),
and remember the destruction of the temple (Ab 9).

04. SECRET MASTER

Immediately after the death of Hiram the Builder, King Solomon selected seven of the most
worthy and expert Master Masons to guard the Sanctum Sanctorum, and its "sacred furniture."
Although only one guard was on duty at a time, their number was always seven -- alluding to the
seven cardinal virtues, the seven stages of life, the sabbath (7th day), etc.

The Lodge is hung in black, strewn with white tears. The seven-branched candlestick is burning
in the East, and over the East is a large circle composed of a serpent with its tail in its mouth. In
the circle, three triangles are interlaced to form a white nine-pointed star. In the center of the star

is a Hebrew YOD, and in the nine outer triangles are the letters E, A, J, J, Y, A, O, A, H, which are the initials of the nine sacred words. The Thrice Potent represents King Solomon, and the Senior Grand Warden represents Adoniram, son of Abda, Solomon's Grand Inspector. Battery: [7]. In the Opening, "The morning star has driven away the shades of night, and the great light begins to gladden our Lodge." Secret Masters are taught the duty of SECRECY and SILENCE, and pray: "Set a watch, O Jehovah! before my mouth, and keep thou the door of my lips." Our own heart is truly the "innermost sanctuary," in which we may "prepare to receive the impress of thy Holy Name, which shall be a seal of eternal life." The apron is white and black, with a letter "Z" and an all-seeing eye. The jewel is an ivory key with the letter "Z" on the wards.

05. PERFECT MASTER

This degree, in which Lodges of Sorrow are usually held, recalls the requiem for the departed worthy brother, Hiram Abiff. King Solomon commanded Adoniram to supervise the building of Hiram's tomb or obelisk (in the west-southwest of the Temple), made of white marble, to denote his purity, and black marble, to denote his untimely death.

The Lodge is hung with green cloth from eight white columns, and a black altar is in the East, with the coffin of Hiram. The nine-pointed star is now blood-red, and the blood which was spilled in the Temple still is in the northeast.

Battery: [4], denoting life, death, virtue, and immortality. The moral of this degree is to pay due respect to the memories of deceased worthy bretheren. The apron is white and green, with a cubic stone and a Hebrew YOD. The jewel is a compass open on a segment of a circle, to an angle of sixty degrees.

06. INTIMATE SECRETARY

This degree is not chronologically related to those preceding or following, but relates to an incident which illustrates the mercy and wisdom of King Solomon. The candidate is Joabert, Lieutenant of Solomon's guards, whose execution is demanded by King Hiram of Tyre (Deputy Grand Master), because of a misunderstanding. The King of Tyre had visited the Temple unannounced and full of anger concerning a treaty, and Joabert zealously defended his Master from this supposed threat. King Solomon interceded and forgave Joabert's indiscretion, and made him the Witness (Confidential Secretary) to the final treaty agreement with the King of Tyre, in the stead of the slain Hiram Abiff.

The Lodge is hung in black, strewn with silver tears. Twenty-seven lights (divided equally between East, West, and South) are distributed.

Battery: [8-1-8-1-8-1]. The apron is white and red, with Hebrew letters YOD HEH in the center, and a small triangle containing the Hebrew letters (clockwise from top) BETH, NUN, and SHIN. The jewel is a gold triangle with the same three letters inscribed. A "sword of defence" is presented to the candidate, with which he can defend his integrity and honor as a Mason.

07. PROVOST AND JUDGE

Upon the death of Grand Master Hiram, King Solomon appointed seven Judges to mete justice among the workmen of the Temple. Tito, Prince of Herodim, was their Chief Provost and Judge, and their tribunal was held in the Middle Chamber of the Temple. This degree implores the Mason to "render justice to all, to hear patiently, remember accurately, and weigh care- fully the facts and the arguments offered."

The Lodge is draped in red, and in the East is a blue, star-studded canopy. The ebony record-box of the Judges sits under the canopy, and a triangle with the Hebrew letters YOD HEH hangs with a balance in the center of the chamber. The seven Judges should be in white robes.

Battery: [4-1]. The three great requisites of a Judge: Justice, Equity, and Impartiality, are symbolized by the triangle and balance. Divine justice is stressed, and the "earth, air, and ocean are the eternal witnesses of the acts that we have done." The Almighty reads from the "vast library" of the air, and metes out the right and just consequences of our actions. The apron is white, edged with red, with a key and five rosettes. The jewel is a golden key.

08. INTENDANT OF THE BUILDINGS, or MASTER IN ISRAEL

After the period of mourning following Hiram's death, the building of the Temple had to continue. In this degree, King Solomon appoints and installs five Superintendants to oversee the continuation of the work. Upon the recommendation of the High Priest, Sadoc, and the Governor of the House, Ahishar, the five were chosen to be: (1) Adoniram, President of the Board of Architects [Master], (2) Joabert the Phoenician, Chief Artificer in Brass [S. Warden], (3) Stolkin, Chief Carpenter [J. Warden], (4) Selec the Giblemite, Chief Stonemason [Master of Ceremonies], and (5) Gareb, Chief Worker in Silver and Gold, and Engraver [Captain of the Guard]. The Lodge is hung in red and blue as in the previous degree, with twenty- seven lights -- in three groups of nine forming a triple triangle. Over the Master is a five-pointed star, with three Hebrew YODs inside.

Battery: [5]. The number five (in addition to a five-fold circumambulation), represents the five points of fellowship which are primary tenets of Freemasonry. The charity of love -- the love of life and of God -- is emphasized as "participation of the divine nature." The apron is white, with red and green, with a balance, a five-pointed star as above, and a triangle with the Hebrew letters BETH (for Ben-khurim), YOD (for Jakinah), and ALEPH (for Achar). The jewel is a gold triangle with the same three letters.

09. MASTER ELECT OF NINE

The three degrees called "Elect" or "Elu" are 09, 10, and 11, and they are concerned with the apprehension of the assassins of Hiram Abiff. Informed by a herdsman that the traitors were hiding in a cave near the coast of Joppa, King Solomon appointed nine Masters to go and find them. One of the elected Masters, Solomon's favorite, went ahead of the rest and discovered one of the assassins asleep. Inflamed at the sight, he stabbed him in the head and heart, and severed the assassin's head, who only had time to say "Necum" ("vengeance is taken") before he died. Although Solomon ordered the execution of his favorite for taking justice into his own hands, the other eight interceded, and he was pardoned.

The Lodge is hung in black, strewn with flames (representing a cavern) suspended from eight columns. Eight lights in an octagonal pattern surround the triangular altar in the center, and one other light is half-way between the altar and the East. The lodge is styled a Chapter, and the Master of Ceremonies represents Pharos, the herdsman.

Battery: [8-1]. Master Elects of Nine are taught to be careful in their zeal, lest they exercise vengeance "for the violation of divine and human laws." This degree also teaches the "overthrow of ignorance by freedom." The apron is white, lined in black, and sprinkled with blood, with an arm holding a dagger, and a severed head held by the hair. The jewel is a dagger, hilt of gold and blade of silver.

10. MASTER ELECT OF FIFTEEN

About six months after the incidents in the previous degree, on the 15th day of Tammuz, it was learned that the remaining two assassins had fled to Gath, and had begun to work in the quarry of Ben-Dekar. King Solomon, upon hearing this, selected fifteen Masters (the original nine included) to apprehend them. After five days searching, they found and seized the traitors, who were brought back to Jerusalem, imprisoned in the tower of Achizar, and executed the following morning.

The Lodge is hung in black, sprinkled with red and white tears. Fifteen yellow candles are present: five in the East and five before each Warden, with four forming a square and one in the center.

Battery: [5-5-5]. The Illustrious Elu of the Fifteen are devoted to the cause of the oppressed, and to toleration against intolerance. The fifteen lights are lit in the Opening of this degree, after a prayer to which the Elu devote themselves "To the cause of Free Thought, Free Speech, Free Conscience!" The apron is white, with a black flap, and with three arch-shaped gates -- over each a head on a spike. The jewel is a dagger as in the previous degree.

11. SUBLIME MASTER ELECTED

This degree, also called "Sublime Elu of the Twelve," illustrates the reward conferred by King Solomon upon twelve of the fifteen Masters who brought Hiram's assassins to justice. These twelve, chosen by random ballot, are constituted the Governors over the twelve tribes of Israel,

and are given the symbolic name "Emeth," meaning "a true man -- just, fair, sincere, faithful, fearing God."

The Lodge, also called a Chapter, is decorated as in the previous degree, except that there are twelve lights -- making four equilateral triangles of three lights, in the East, West, North, and South.

Battery: [12]. This degree symbolizes the transformation from mourning for the dead into a new zeal for life, as the ideals of the name "Emeth" signify. The apron is white, lined with black, with a flaming heart in the center. The jewel is a dagger suspended from a black cordon inscribed with the words "Vincere aut Mori," the pledge "that you will rather die than betray the cause of the people, or be overcome through your own fear or fault."

12. GRAND MASTER ARCHITECT

In this degree, Adoniram, son of Abda, is appointed by King Solomon to be the chief Architect of the Temple, and sole successor and representative of the deceased master Hiram Abiff (Khuram Abai). This position was created to "assure uniformity in work, vigor in its prosecution, and to reward those more eminent in science and skill." The virtues of Wisdom are also exalted: "By means of her we shall have immortality."

The Lodge, which represents Hiram's Chamber of Designs, is hung in white, strewn with crimson flames. In the North is the North Star and the seven stars of the Great Bear. In the East, Jupiter rises as the morning star over a triangle containing the Hebrew word ADNI, and over five columns of the five architectural orders: Tuscan, Doric, Ionic, Corinthian, and Composite. The Lodge is styled a Chapter.

Battery: [5-2]. In the Opening, the six instruments of a Grand Master Architect are described, and their "lessons" are:

* The 'different compasses' teach us "that life and time constitute but a point in the centre of eternity; while the circle of God's attributes is infinity." * The 'parallel ruler' teaches us "that we should be consistent, firm, unwavering, and of that equanimity of mind and temper which befits a Mason." * The 'protractor' teaches us "that we should be upright and secure, frank in all our dealings, moderate in our professions, and exact and punctual in performance." * The 'plain scale' teaches us "that we live not only for ourselves, but for others, so as in just and proper measure to serve ourselves, our families, our friends, our neighbors, and our country." * The 'sector' teaches us "that we should multiply our good deeds, divide that which we can spare of our substance among those who need it more than we, and extract the good that is to benefit and bless us from the reverses and calamities of life." * The 'slide-rule' teaches us "that we should strive to grasp and solve the great problem presented by the Universe and involved in our existence; to know and understand the lofty truths of Philosophy, and to communicate freely of our knowledge unto others."

The apron is white, lined with blue and gold (symbolizing the Craft degrees), with a protractor, plain scale, sector, and compasses. The jewel is a gold triangle, with a Hebrew ALEPH on the obverse and the five types of columns on the reverse.

13. ROYAL ARCH OF ENOCH, or MASTER OF THE NINTH ARCH

"This degree, in fact, forms the climax of Ineffable Masonry; it is the keystone of the arch, and discovers that which is revealed in the succeeding degree of Perfection." The history begins with Enoch, sixth in descent from Adam, who was given the True Name of God in a vision. With the help of his son Methuselah, he excavated and built nine "apartments" in Canaan, "one above the other, and each roofed with an arch." Over the upper one he built a Temple, in which he hid a cube of agate, with a triangular plate of gold with the Ineffable Name engraved on it and sunk into one face of the cube.

Enoch also knew of the upcoming Deluge, and he covered his Temple with stone, closing it with a great ring of iron. He also placed two columns on a high hill: a granite one engraved with a description of the subterranean vaults, and a brass one engraved with the "rudiments of the arts and sciences." The brass column was found by Noah, but the granite column was washed away by the Flood, thus concealing the Name until God told it to Moses (who again engraved it in gold and placed it in the Ark of the Covenant).

Later, the Ark was lost in a battle with the Syrians, but the men of Israel were led to it by the roar of a lion, which had guarded it with the golden key in its mouth. The Treasurer's Key thus has the words "in arc leonis verbum inveni" ("in the lion's mouth I found the word"). Still later, Solomon planned to build his Temple on Mount Moriah. Under it's Holy of Holies, a secret vault was built which could only be accessed via eight other underground vaults. The Ark was placed in this vault, under the "ninth arch," and upon a twisted "Pillar of Beauty" made from white marble. Solomon also began to build a "Temple of Justice," and he selected the site of Enoch's original Temple. Gibulum, Joabert, and Stolkin were chosen to survey and clear the ground, but they made an interesting discovery.... [continued in next degree]

The Lodge (styled a Chapter) is hung in red and white. There are nine lights: three in the East, West, and South. All officers are in black, except Solomon (in yellow) and the King of Tyre (in purple). A separate apartment should be prepared, covered with a trap-door with an iron ring. Battery: [3-3-3]. The Opening contains lengthy prayers to the Lord, the "Sovereign Inspector and Mighty Architect of the wonders of Creation." The apron is purple, bordered with white, and with the "Enochian delta" (hexagram with inscribed Tetragrammaton) in the center. The jewel is a gold triangle with the Enochian delta on the reverse, and a scene showing two men lowering a third into the newly-discovered subterranean vault, on the obverse.

14. GRAND, ELECT, PERFECT, AND SUBLIME MASON

The ninth arch, or Sacred Vault, was used by Solomon, King Hiram, and Hiram Abiff, in which they held private conferences. After the death of Hiram Abiff, the two kings resolved not to visit the Vault, nor communicate the ineffable Name, until they found a successor. But Adoniram, Joabert, and Stolkin had discovered Enoch's cube of agate, so these three Masters were initiated into this sublime degree in the Sacred Vault, and taught the true pronunciation of the Word. Soon after the Temple was completed (in the year Anno Mundi 3000), the Babylonian captivity began, and the Temple was destroyed, but the secret Vault was not found. During the Crusades, however, a select few of the Princes of Jerusalem were initiated by some "good and virtuous Masons," allowing the secrets to be handed down until the present day.

The Lodge, cubical in shape, is hung in crimson. Three lights, in a triangle, are in the North; five lights, in a pentagon, are in the South; seven lights, in a heptagon, are in the West; and nine lights, in three triangles, are in the East. The Pillar of Beauty is in the Northeast, with the Table of Shewbread and Seven-Branched Candlestick. A "Pillar of Enoch" (rough-hewn marble pieces put together, with Enochian characters on it) is in the Southeast, with the Altar of Incense and Tablets of the Law. To the West of the main chamber is the Sacred Vault, approached by a long passage of nine arches.

Battery: [3-5-7-9]. The Ten Commandments are recited in the Reception, and are followed by lengthy prayers to the "Almighty and Sovereign Grand Architect of the Universe, thou who ridest in the heavens by the name Jah." Unity and Charity are stressed, as in the Entered Apprentice degree, and the Word is presented, the "Shem Hamphorosh" (read right-to-left) : I 10 H I 15 V H I 21 H V H I 26

which sums to 72, the number of the holy angels called "Elect," and the number of steps in Jacob's ladder. Also, the following Hebrew letters are presented: IHV - BAL - A IHV - BAL - V IHV - BAL - VM

AVM

The apron is white silk, bordered in gold, with the Ineffable Delta in the center. The jewel is a quadrant (compass open to ninety degrees) topped by a crown, and with a nine-pointed star on the obverse, and a five-pointed blazing star (with the Tetragrammaton) on the reverse. The compass is opened on a segment of a circle, inscribed with the numbers 3, 5, 7, 9. The ring contains the inscription "Virtue unites, death cannot separate." The girdle has nine colors: blue (friendship), red (zeal), and yellow (wisdom); green (hope) and purple (dignity); white (purity) and black (seriousness and modesty); stone (firmness and fidelity) and flame (ardent affection and charity). These are all interwoven with olive green (peace and brotherhood).

THIRD SERIES: COUNCIL OF PRINCES OF JERUSALEM -- HISTORICAL DEGREES (15th - 16th)

Festivals: Annual meetings of Councils are held on the 20th day of Tebet (commemorating the return to Jerusalem from Babylon), followed by the Grand Feast day on the 23rd day of Adar (commemorating the reconstruction of the Temple). Also, the Spring and Autumn Equinoxes are celebrated, "in memory of the Temple having been built twice." Princes of Jerusalem, when visiting inferior Councils or Lodges, are received under the "arch of steel."

15. KNIGHT OF THE EAST OR SWORD

After the seventy years of the Babylonian captivity, King Cyrus of Persia (after a prophetic dream) allowed the release of the 42,360 captives, and their return to Jerusalem. He also permitted the Second Temple to be built, under the direction of Zerubbabel, the Governor of Judea. Upon their journey back, however, the release of the captives was contested at the bridge over the Euphrates. Just barely making it to Jerusalem, Zerubbabel ordered that the Masons laying the Temple foundations should work "with the sword in one hand and a trowel in the other," for safety. This degree, and that succeeding it, are thus Chivalric, with the initiate serving both as a Craftsman and a Warrior, constantly on the alert in both capacities.

There are three "apartments." The first represents a Grand Lodge of Perfection, but it is demolished and desecrated, representing the sorry state found upon the return to Jerusalem. The officers here are the standard Lodge of Perfection officers, all in black robes. The second apartment represents King Cyrus' palace, and is hung in green and decorated in the "Oriental" style. The officers represent Cyrus and his knights, and wear water-green sashes, or "orders." In the third apartment, a "bridge is represented extended over a river, and a rude altar at the end" has been erected. The letters "L D P" are displayed, in the cipher called "Passing the River." Battery: [5-2]. The virtues of Chivalry are stressed, and the initiate, now a "Knight Mason," is given a water-green sash with a green rosette at the bottom (in memory of the liberator Cyrus). The apron is of crimson velvet, edged with green, with a bleeding head above two crossed swords, and a triangle (top point to the left) with three interlaced triangles inside it. The jewel is three concentric gold triangles, with two crossed swords inside them.

16. PRINCE OF JERUSALEM

While the foundation of the Second Temple was still incomplete, King Cyrus died, and the Israelites were subjected to the hatred of many tribes of Samaritans and Syrians. Eventually, Darius seized the throne of Persia, via cunning and conspiracy, but he took the side of the Jews. He commanded that the Masons should not be harassed, and he made Zerubbabel "Sovereign Prince of Jerusalem." The Temple was 46 years in construction, and Darius allowed the return of the same "precious vessels" that were taken from the First Temple.

There are four apartments. The first represents the Council of the previous degree, and symbolized the labors endeavoring to rebuild the Temple. There are nine officers here: (1) Most Equitable Sovereign Prince Grand Master (a Just Ruler), (2) Grand High Priest Deputy Grand Master (the Eternity of Duty), (3) Most Enlightened Senior Grand Warden (the Lion of Judah), (4) Most Enlightened Junior Grand Warden (the Measure of Peace), (5) Valiant Keeper of Seals (the Law), (6) Valiant Grand Treasurer (Unbounded Treasure for the Temple), (7) Grand Master of Ceremonies (Conductor of the Works), (8) Grand Master of Entrances (Guardian of Secrecy), and (9) Grand Tyler (Vengeance).

The second apartment represents the road from Jerusalem to Babylon, which Zerubbabel traveled in the second year of Darius' reign, to petition for protection. The third apartment is Darius' throne room, and is decorated similarly to that of Cyrus. The fourth apartment is Darius' banquet hall.

Battery: [1-4]. Darius poses the question "What is that which holds the most powerful sway over mortals?" The Satrap of Assyria answers "King Darius," the Satrap of Media answers "Beauty," but Zerubbabel answers "Truth." The apron is crimson, edged in gold and aurora-color, and with a square, shield, Delta (with three YOD's), balance, and a hand of justice. The jewel is a mother-of-pearl lozenge, with a hand holding a balance in equipoise; under it a sword with five stars surrounding the point. On the left is a Hebrew D, on the right is a Hebrew Z.

FOURTH SERIES: SOVEREIGN CHAPTER OF ROSE-CROIX -- PHILOSOPHICAL DEGREES (17th - 18th)

Officers: The standard officers, but prefixed by "Faithful Brother" in the 17th, and by "Most Perfect Knight" in the 18th. The Wardens are prefixed by "Zealous Brother" in the 17th, and by "Most Excellent and Perfect Knight" in the 18th. The Master is "Venerable" in the 17th (representing John the Baptist), and "Most Wise and Perfect" in the 18th (representing Tirshatha).

Festivals: Chapters must meet five times a year; Ash Wednesday, the Thursday before Easter, Good Friday, Easter Sunday, Ascension Day, and Christmas. The principal festival is Holy (or Maundy) Thursday, when the officers are elected. A Knight Rose-Croix writes his name in consonants only, and affixes a triangle topped by a cross [the G.D. 0=0 altar symbol] in red ink.

17. KNIGHTS OF THE EAST AND WEST

This degree is the first of the Modern or "Accepted" degrees, as opposed to the "Ancient" degrees preceding. "The Word is again lost, and, figuratively, the Third Temple -- in the heart of man -- is to be built and dedicated to the God of Truth." The Christian era brought the growing syncretism among the Jews and Egyptians to a head, and it was said that the writings of the Apostles were only an incomplete fraction of the full philosophical and religious teachings and mysteries to be handed down. In the year 1127, Pope Honorius II joined with Stephen, Patriarch of Jerusalem, to ordain Knights to be clothed in the white of purity, and to work to pass down these mysteries under the aegis of Masonry. There were eleven "Knights of the East and West" (commemorating both their home countries and the place of their original initiation), ordained by Armelfo Guavi Mundos, Prince and Patriarch of Jerusalem, in 1118.

The Lodge is heptagonal in shape, hung with crimson and sprinkled with stars of gold. Seven "square columns" are in each angle, with the initials of the words: Beauty, Divinity, Wisdom, Power, Honor, Glory, Force; on their capitals, and the initials of the words: Friendship, Union, Resignation, Discretion, Fidelity, Prudence, Temperance; on their bases. In the East is an altar atop seven steps, with a vacant throne, the sun and moon, and an hour-glass (clepsydra). On the altar is a silver basin with perfumed water, a chafingdish with live coals, and a large book sealed with seven seals of green wax. All twenty-four members (called a Preceptory) are clothed in white robes, with a red cross on the breast.

Battery: [6-1]. This degree is opened with prayers and hymns, and the candidate is subjected to a strict examination of his knowledge of the previous degrees of Ancient Craft Masonry. The candidate is purified and sanctified, and is received under Luther's hymn "From East to West," and Ecclesiastes XII. The seven divine virtues and seven human virtues (on the columns) are stressed, and the seven vices (Hatred, Discord, Pride, Indiscretion, Perfidy, Rashness, and Calumny) are to be avoided. The Seven Seals (from the Revelation of St. John) are broken and explained, and the candidate is symbolically represented as coming from Patmos, as a "very ancient" man. The apron is of yellow satin, with crimson and gold, and with a sword and Tetractys (of the Tetragrammaton) on it. The jewel is a heptagon of silver and gold, with crossed swords on a balance on the obverse, and a lamb on the Book of Seven Seals on the reverse. The jewel is hung from a double order -- one black (left-to-right) and one white (right-to-left), representing good versus evil. A gold coronet is also presented.

18. KNIGHT OF ROSE-CROIX, PERFECT PRINCE DE H-R-D-M, KNIGHT OF THE EAGLE AND PELICAN

"The stars have disappeared, the light of the sun and moon is obscured, and darkness has fallen upon the face of the earth."

With these words the candidate is received into the final philosophical degree. The three virtues - faith, hope, and charity - guide him through the "place of horror and gloom" to the Truth, and to the Lost Word. This Truth is not that of any one religion, because the spirit of Masonry is universal and inclusive. The "Ceremony of the Table" commemorates this in a Feast of Bread and Wine, and the Chapter usually remains at refreshment indefinitely, never closing.

The Lodge is divided into four apartments. The first is hung in black, with white tears, and is lighted by the taper of the Most Wise and the two lights on the throne. This apartment is in ruins, and the throne is surmounted by three crosses, the center one with a white rose at its center. The second apartment is labyrinthian (to the Northeast of the first) and contains descending and ascending stairs curving around. The third apartment (to the Southeast of the first) is the "Chamber of Reflection," and contains images of death: skeletons and a skull with wings. The fourth apartment is the first, rearranged, with 33 lights (on three candelabra of 11 branches, and yellow wax candles), red hangings, and a six-pointed blazing star in the East. A gold crux ansata is also in the East.

Battery: [6-1]. The Most Wise and Perfect Master represents Wisdom, the Senior Warden represents Strength, and the Junior Warden represents Beauty. The apron is of white leather or satin, bordered in red, with a skull and cross-bones, a red passion cross, and three red rosettes. The grand jewel is a gold compass open on a quarter circle. A rose-cross is between the legs of the compass, and under it is a pelican, tearing its breast to feed its seven young, on the obverse, and an eagle with wings extended, on the reverse. On the circle are the letters I.N.R.I. The Banner of the Rose-Croix is hung in the East, and it is a square of white, edged with gold, with the obverse of the jewel on it, and the words "Lux E Tenebris" above it, and "Faith, Hope, Charity" below it.

The Holy Thursday ceremony involves the "Mystic Banquet" of a white lamb, and also commemorates Passover. After the feast, the "Ceremony of Extinguishing the Lights" commences, and the seven officers in reverse order put out yellow candles on a seven-branched candlestick. The East of the Lodge contains images of darkness and decay, with a crimson rose surmounting a mountain at the center.

The Easter Sunday ceremony involves a general feast, and the seven lights are re-lit, finishing with: "The doors of the Infinite are opened to you." The East of the Lodge is now clear and bright, with a cross and white rose surrounded by a glory, and a Hebrew YOD at its center. A seven-pointed blazing star, also with a YOD, is now atop the mountain.

FIFTH SERIES: AREOPAGUS, CHAPTER OF KNIGHTS KADOSCH -- HISTORICAL AND PHILOSOPHICAL DEGREES (19th - 29th)

"The Eleven degrees of the Areopagus ... most beautifully unfold the errors and frailties of humanity, and most thoroughly instruct us how to overcome them and advance toward that most perfect state hoped for by mortality."

19. GRAND PONTIFF, or SUBLIME SCOTCH MASON

Mysteries of time are taught in this degree, under the symbolism of the Apocalypse and the New Jerusalem. The Temple was built not by one man, but by successive generations, and destroyed swiftly. Patience is stressed, along with the three virtues of the previous degrees, and that the greatest accomplishment is the creation of something which will "outlast their own day and generation." Those that exhibit this patience, equity, and purity will surely be one of the chosen 144,000 whose name is inscribed in the apocalyptic Book of Life.

The Lodge is divided into two apartments. The first, the Chapter Room, is lit from the East by the triple interlaced triangle, with a sun in the center. Behind a curtain in the East is an image of the New Jerusalem, and an empty salver is in the center of the room. The second apartment is a plain dark room, with only a single chair. The officers wear long white robes, and fillets of sky-blue satin, with twelve gold stars, around their foreheads. There is only one Warden.

Battery: [3-3-3]. The Chapter Room is first hung in black, and the sun is turned to blood. After the Reception and Prayer, the Room is hung in blue, with stars of gold, and the sun is made bright. There is no apron, but the jewel is a gold "parallelogram" (rectangle) with a Greek Alpha on one side and an Omega on the other.

20. GRAND MASTER OF ALL SYMBOLIC LODGES, or MASTER AD VITAM ("GEORGE WASHINGTON DEGREE")

"The duties, powers and privileges of a Master in opening and closing a Lodge and conducting the work are herein defined." The Master Ad Vitam (for life) must keep in mind the three requisites of a Master, Toleration, Justice, and Truth, and as Master of a Lodge, he must "dispense light and knowledge to the brethren." The proliferation of degrees and religious sectarianism is to be avoided, and Masonry must be restored to its "primitive purity." The existing degrees are, in actuality, constant lessons, and titles such as "Knight," "Prince," and "Pontiff" represent the lofty goals of morality and justice, of which the holders of such titles should be reminded.

The Lodge is hung in blue and gold, and a throne is in the East, ascended by nine steps. Over the East are the words "Fiat Lux" in a glory surrounding a triangle. A triangular altar is in the center, and the Lodge is lit by nine yellow candles (in three concentric triangles), positioned between the altar and the South.

Battery: [2-1]. The apron is yellow, bordered in blue, with three concentric point-down triangles, with the Tetragrammaton (horizontal) and "Fiat Lux" (vertical) at the center, forming a cross. Its triangular shape relates to the "fourth great light, which reminds us of the Deity and his attributes." The jewel is gold, with the same three concentric triangles.

21. [PATRIARCH] NOACHITE, or PRUSSIAN KNIGHT

This degree is based on the Order of Knights, known in Germany as the Holy Vehme, who exacted justice fiercely and morally. They inculcated humility, and constantly remembered the price of pride, exacted upon the descendants of Noah who erected the Tower of Babel. Today, this Order only claims jurisdiction among its own members, and their rule and duty is to judge others by the same rules by which they live. They meet on nights of the full moon, from the ancient custom of the worship of Isis and Ceres, and also from the original knights, who desired secrecy.

The Lodge, styled a Grand Chapter, meets in a "retired place," on the night of the full moon, which is the only light allowed. The presiding officer, the "Lieutenant Commander," faces the moonlight. The brethren are styled "Prussian Knight-Masons," and all are dressed in black. No Table Lodges are to be held in this degree.

Battery: [3]. "In the heavenly host [light of the moon] they admire the work of the Supreme Creator, and the universal laws of harmony and motion -- the first two laws that emanated from God." The apron is yellow, and contains an arm holding a sword, and a winged figure holding a key in the left hand, and the right forefinger on the lips (the "Egyptian figure of Silence"). The jewel is an point-up triangle, with an arrow, point downward, an arm holding a sword, and the motto "Fiat Justitia, Ruat Coelum."

22. KNIGHT OF THE ROYAL AXE, or PRINCE OF LIBANUS

This degree teaches that all labor is honorable, and the "toiling millions" should be respected and assisted. The Phoenicians, especially those of the city of Tsidun, are remembered as those who cut cedars on Mount Libanus (Lebanon) for Noah's ark, as well as the Ark of the Covenant and the Temples of Jerusalem. The peoples of Phoenicia, Hiram of Tyre and Hiram Abiff included, were tied to the Israelites by the fact that they shared the mysteries, and it is even said that the Etrurian and Roman Colleges of Artificers descended from them via the Hyksos.

The Lodge, styled a College, has two apartments. The first is a plain room which represents a workshop on Mount Libanus. Here, the Senior Warden, or "Master Carpenter," presides. The second apartment is hung in red, lighted by 36 lights, and is called the Council-room of the Round Table. The brethren sit at a round wooden table, and the altar in the East holds the three great lights and an axe.

Battery: [2-2-2]. The apron is white, bordered in purple, and contains a three-headed serpent and a table with instruments and plans on it. The jewel is an axe and handle of gold. On the top of the handle are the initials of Noah and Solomon. In the middle of the handle are the initials of Libanus and Tsidun. On the blade are the initials of Adoniram, Cyrus, Darius, Zerubbabel, Nehemiah, Ezra (on one side), and Shem, Kham, Yapheth, Moses, Ahaliab, Betselal (on the other).

23. CHIEF OF THE TABERNACLE (THE FOUR CHAPLAINS)

This degree, connected with the one succeeding it, is based on the perfection and purity of the Hebrew Tabernacle, or Sanctuary. "Unholy sacrilege and presumptuous interference with sacred ceremonies are forbidden and punished; and only those with hearts divested of all impurity, are commended in the performance of holy rites."

The Lodge, styled a Court, has two apartments. The first, for the Reception, is a small dark room with an altar at the center, upon which is a dim light and three skulls. In front of the altar is a skeleton. The second apartment represents an encampment of the Twelve Tribes of Israel, near Sinai. The Tribes are arranged, with standards (of specified color and device) clockwise from the East, as the following:

1 Judah crimson stripes Lion, couchant 2 Zebulon light green Ship 3 Simeon yellow Sword 4 Reuben brilliant crimson Man 5 Gad bluish green Starry field 6 Manasseh agate Vine 7 Ephraim opal Bull 8 Benjamin violet Wolf 9 Asher blue Tree 10 Dan gold-stone Eagle holding serpent 11 Naphtali bluish green Running doe 12 Issachar greenish yellow Ass, couchant

In the center of the Court is a representation of the Tabernacle of Moses, described in Exodus 26 and 36. The Master, the "Most Excellent High Priest," represents Aaron, and the two Wardens, in the West, represent Eleazar and Ithamar. The three wear white turbans, with a blue ribbon with the Hebrew inscription, QDSh L-IHVH, "Holy to the Lord!" All others are styled "Worthy Levites." Battery: [2-2-2-1]. The apron is white, bordered with red, blue, and purple ribbons. These colors, from the curtains of the Tabernacle, represent earth, fire, air, and sea, respectively, as well as the Lord's beneficence, glory, wisdom, and power. On the apron is the golden seven-branched candlestick, representing the seven planets and virtues: Sun, faith ("aspiration toward the infinite"); Moon, hope; Venus, charity; Mars, fortitude ("victory over rage and anger"); Mercury, prudence; Saturn, temperance; Jupiter (conquer-er of the Titans), justice. The jewel is a small silver censer, or ornamented cup, held by a handle in the shape of an open hand.

24. PRINCE OF THE TABERNACLE

This degree illustrates the sacerdotal duties of the High Priest, of which there are two: incessant labor for the glory of God, honor of country, and happiness of brethren; and offering up thanks and prayers to God, in lieu of actual sacrifices. The initiate must possess the lamp (reason), the cloak (liberty), and the staff (forces of nature), and each of these is threefold, making the holy number nine -- the number Hermes allotted to initiation. These correspond also with the three great lights. The four powers of the Sphynx are also inculcated, and the cube (as the symbol of nature's immutable law) is presented with the Tetragrammaton. The law of equilibrium is applied to ritual, and the initiate is urged to interpret the symbols he receives for himself. The "inner" (solar) mysteries of Osiris (Thammuz, Bel, Atys, Dionusos, Cama, Mithras) are then rehearsed. The Lodge, styled a Court, has two apartments. The first, the Vestibule, is furnished as a Master Mason's Lodge, except that the Volume of Sacred Law is a rolled parchment of Law, and the "G" in the East is replaced by a Hebrew YOD. The second apartment is the Tabernacle of the previous degree, but with a vermillion "Blazing Star" (pentagram) in the East, with an Alpha and Omega on it.

Battery: [2-2-2-1]. The apron is of white lambskin, with scarlet, green, and blue. On it is a violet myrtle tree, and a gold representation of an Arabian tent. The jewel is the Hebrew letter ALEPH, suspended from a violet ribbon.

25. KNIGHT OF THE BRAZEN SERPENT

After the death of Aaron, when the new moon occurred at the vernal equinox of the 40th year of the Wandering of Israel, the people became discouraged, and began to pray to Amun and Astarte, Osiris and Isis. But Adonai sent fiery serpents among them, and Moses was asked to pray for the people. Moses was told to build a brazen serpent, and put it on a pole, and all who looked upon it were cured of the serpents' venom.

This story is seen as an allegory for the transformation from winter to spring (and Passover), when the celestial serpent and scorpion flee "before the glittering stars of Orion." The seeming contradiction between winter and spring, death and life, evil and good, should be seen as two parts of the "universal equilibrium." The symbol of the cross, "that *one* composed of *two*," represents this principle.

The Lodge, styled a Council, is the Tabernacle of the preceding degrees, but with a cross (with a serpent coiled round it) in the East. Columns topped by serpents are next to the Master (the "Most Puissant Leader," Moses), the Senior Warden (the "Most Valiant Captain of the Host," Joshua), and the Junior Warden (the "Illustrious Chief Prince of the Tribes," Caleb). Brethren are styled "Brother Knight."

Battery: [5-3-1]. The Knight's duties are: "To purify the soul of its alloy of earthliness, that through the gate of Capricorn and the seven spheres it may at length ascend to its eternal home beyond the stars; and also to perpetuate the great truths enveloped in the symbols and allegories of ancient mysteries." The apron is white, lined in black, and with gold stars on the white side (Pleiades, Hyades, Orion, Capella) and with silver stars on the black side (Perseus, Scorpio, Bootes). Also on it is a serpent, ouroboros, surrounding a scarab, a triangle in a glory with the Tetragrammaton in its center, and the four initials of the stars Regulus, Aldebaran, Antares, and Fomalhaut. The jewel is a gold tau cross (crux ansata) with a serpent entwined around it, and the Hebrew words HLThl ("he has suffered or been wounded") and NChShThN ("the Brazen Serpent") on it. The order has two ribbons: one crimson, with the words "Osiris, Ormuzd, Osarsiph, Moses," a bull and crescent, and the Hebrew word GBVRH ("Valor"); and one white, with the words "Isis, Ceres," a dog's head and crescent, and the word AVN ("Virtue") -- contrasting active/generative energy and passive/"capacity-to-produce" energy.

26. PRINCE OF MERCY, or SCOTTISH TRINITARIAN ("ABRAHAM LINCOLN DEGREE")

To avoid persecution, early Christian Masons (under the rule of Domitian) met in the Catacombs under Rome, and performed the mysteries under cover of darkness. The "Triple Covenant" is represented by those of Noah and Abraham, as well as "that made with all the earth, that the day should come when light, truth, and happiness should be victorious over darkness, error, and misery." The candidate is named "Constans" (firm, intrepid, and persevering) and is symbolically receiving the third and last degree of the Essenian Mysteries -- that of "theogenesis" (divine generation).

The Lodge, styled a Chapter, is hung in green (representing infinite wisdom) with nine columns of red (representing supreme energy or power) and white (representing harmony). The throne in the East is covered by a canopy of green, red, and white, and above it is the triple-interlaced triangle, with two white and one black triangles, and a YOD at its center. By the triangular altar, in the center, is a white marble statue of a virgin, covered by thin white gauze.

Battery: [3-3-2-3-3-1]. The candidate is presented with the "ancient dogmas and teachings" of the Hindus, Buddhists, Mithraists, "Druids" (Norse?), Egyptians, Hebrews, and Christians, and that "in all ages the golden threads of truth have gleamed in the woof of error. Fortunate is the Mason who, by the light of wisdom, the true Masonic light, second emanation from the Deity, can discern the golden threads, God's hieroglyphs, written when time began; and read them aright, as they were read by our ancient brethren in the early ages!" The mystery of life, death, and rebirth is presented using the metaphor of seeds and plants. The apron is scarlet, bordered in white, with a green triangle (point-down) in the center. In the triangle are the initials of Force, Wisdom, and Harmony, and a flaming heart of gold with the initials I.H.S. (Jesus Hominum Salvator; or Imperium, Harmonia, Sapientia). The jewel is gold, and is the same triangle, suspended by a purple ribbon. A "tessera," or mark, is given to the candidate, and is a small fish of ivory or mother-of-pearl, with the Tetragrammaton on one side, and mystic symbols (right angles, parallel lines, etc.) on the other.

27. KNIGHT COMMANDER OF THE TEMPLE, or TEUTONIC KNIGHT OF THE HOUSE OF ST. MARY OF JERUSALEM

This degree, the first strictly chivalric degree, commemorates the siege of St. Jean d'Acre, the ancient Ptolemais, by Christian forces. The Crusaders, afflicted with harsh famine and intense heat, had to fight the infidel Saladin by day, and nurse their wounded and sick at night, under a makeshift tent made from the sails of their ships. In 1192, Pope Celestin III approved a new Hospitaller and Military Order comprised of the primarily German "Teutonic Knights," combining the statutes of the Augustinians, the Hospitallers of St. John, and the Templars. They distinguished themselves by the wearing of black crosses and white mantles, but gave up the latter to avoid conflict with the Templars. They re-located to Prussia in 1226.

The Lodge, styled a Chapter, is hung in scarlet, sprinkled with black tears. Black columns surround the Chapter in a circle, and three circles of lights above each other (comprised of six, nine, and twelve, from top to bottom) are in the East. In the center is a round table, with five olive-oil lamps in a cross, and the Commanders of the Order sit at this table. In the West are the sentences: "In many words thou shalt not avoid sin," and "Life and death are dispensed by the tongue."

Battery: [4-3-2]. A dirge is sung in the Reception, and five trophies are presented to the initiate: (1) a garland of laurel, (2) the apron, gloves, collar, sash, and jewel of the Order - the colors of which are white, red, and black, (3) the sword of a Knight, (4) the spurs of a Knight, and (5) the pallium or mantle of the Order, with the black cross. These five trophies, and the five lamps, correspond to the five excellent qualities: Humility, Temperance, Chastity, Generosity, and Honor. The apron is of scarlet lambskin, lined in black, with a Teutonic Cross (cross potent sable, charged with a smaller cross double potent or, surcharged with the escutcheon of the Empire - the two-headed black eagle) and a black key surrounded by a laurel wreath. The jewel is a gold triangle, on which the word I.R.N.I. is enamelled.

28. KNIGHT OF THE SUN, or PRINCE ADEPT (MAGUS)

This degree, which is the last philosophical degree of the A.A.S.R., derives its doctrine from Hermeticism, the Kabala, and Magism. The Absolute, i.e. that which exists through itself, is taught to be Reason, and that evil and misery are necessary discords "that unite with the concords of the universe to make one great harmony forever." The symbolism of the Temples of Thebes and Memphis, the Temple of the Sun at Nineveh, and the white dove (Zoroaster, good, Chesed) and black raven (Manes, evil, Gevurah) are all presented, and interpreted in the light of "uncreated reason," of which the primary symbol is the Sun.

The Lodge, styled a Council, is hung in natural colors, representative of the open countryside, and is illuminated by a great globe suspended in the South. In the East is the seal of the Macrocosm (the hexagram of Solomon), with the up-pointing triangle in black and the down-pointing triangle in white, and under the words "Lux e Tenebris." In the West is the seal of the Microcosm (Pentagram) in white and vermillion. In the South is a representation of the Temple of Solomon, with a man holding a lamb between the columns of Jachin and Boaz. In the North is a symbol from the Zohar, with two men's heads and arms forming a hexagram. In each corner is a triangle, white, black, and red, with the Hebrew letters YOD, HEH, and VAV on it. The altar, in the center, is "Soli Sanctissimo Sacrum," sacred to the most holy sun, and contains a pentagram along with the book of constitutions, and a censer.

The Master is styled "Father Adam," and wears a saffron robe. One Warden, styled "Brother Truth," is in the West, and wears a rose robe. Seven other officers, styled MLAKVTh (kings, envoys, angels), are stationed about the Temple, and wear flame-colored robes:

Name Planet Banner Bracelets Station

Gabriel Jupiter Crimson & silver, Eagle tin N.E. Michael Saturn Black & silver, Lion lead S.E. Auriel Mars Flame & silver, Bull steel S.W. Raphael Mercury Green & gold, Man glass & quicksilver N.W. Zarakhiel Sun Purple & gold gold E. Tsaphiel Moon White & gold silver W. Hamaliel Venus Blue & silver copper S.

The other members of the Council, of which there must be ten in all, are styled Aralim (Lion of God, or hero), and wear no robe. Of these, there must be a Herald, Expert, and Tiler.

Battery: [3-4]. The apron is white lambskin, with a vermillion pentagram. The jewel is a golden sun on the obverse, and a hemisphere, showing the northern half of the ecliptic (Taurus to Libra) and zodiac. Of the large amount of instruction in this degree, seven main points are outlined: (1) "Science is preserved by silence, and perpetuated by initiation." (2) "Make gold potable, and you will have the universal medicine," which evidences that one should appropriate truth to ones own use, and that the changes known as death are a part of life. (3) "The permanent revelation, one and universal, is written in visible nature, is explained by reason, and completed by the wise analogies of faith." (4) "There is no invisible world. There are only different degrees of perfection in the organs," and "There is no void in nature; all is peopled." (5) "Thoughts, once uttered, are immortal How could the thoughts exist, if the soul from which they emanated were to cease to be?" (6) "Nature is the primary, consistent, and certain revelation or unveiling of God. It is his utterance, word, and speech." (7) "Analogy is the last word of science, and the first of faith."

Harmony is an equilibrium; and equilibrium subsists by the analogy of contraries. The absolute unity is the supreme and last reason of things."

29. KNIGHT OF ST. ANDREW, or PATRIARCH OF THE CRUSADES

This degree, also known as the Order of Knights Ecosais, teaches equality and toleration in matters of class and religion. Hugh of Tiberias, Lord of Galilee, visits the court of Saladin, the Sultan of Egypt and Syria, and they instruct each other in their concepts of chivalry and religion. The cross of St. Andrew (cross saltire) is an emblem of suffering and humility, and the crucifixion of St. Andrew on November 30th is to be commemorated.

The Lodge, styled a Chapter, has two apartments. The first, the Chapter- room, represents Saladin's court, and is hung in green and gold. In each corner is a St. Andrew's cross. The second apartment contains a basin for washing, a table, and a sword, and the candidate must be baptised by the washing of the hands and face before entering into the Order of Knight- hood. The Master of Ceremonies represents Saladin, while the Venerable Grand Master represents Hugh. The Senior Warden is Malek Adhel (just king), the Junior Warden is Malek Modaffer (victorious king), the Senior Deacon is Malek Daher (triumphant king), and the Junior Deacon is Malek Afdel (excellent king). Behind the throne is a white banner, in the shape of a shroud, with the words "Salah-eddin, king of kings -- Salah- eddin, victor of victors -- Salah-eddin must die." Battery: [2-3-4]. Religious tolerance is the main lesson, and "Masonry is the handmaid of religion." There is no apron. The jewel has two parts: on top is a gold hexagram, made of concave-outward triangles, with a compass open to 25 degrees inside it. On the bottom is suspended a gold St. Andrew's cross ("X"), with a knight's helmet, winged serpent ouroboros, key, and a point-down triangle. In the center of the cross is a Hebrew YOD, and on its points, clockwise from bottom, the Hebrew letters N M I N.

SIXTH SERIES:

CONSISTORY OF SUBLIME PRINCES OF THE ROYAL SECRET --

CHIVALRIC DEGREES (30th - 32nd)

SUPREME COUNCIL --

OFFICIAL AND EXECUTIVE (33rd)

The Chivalric degrees bring to an end the instruction of Masonry, and rehearse the virtues, vows, and tenets of the Order. These form the Templar degrees of the A.A.S.R..

"The accomplishment of these degrees brings us to the completion of the Third Temple; and the Royal Secret is solved, as to whether we have made this world a Temple fit for the abiding-place of the Grand Arch-itect of the universe."

30. KNIGHT KADOSH, or GRAND ELECT KNIGHT

This "practical trial degree of the Knight Templar," also denoted as a Knight and Soldier of the Cross, contains some of the historical drama of the Templars. Incidents on the road to the Holy Land, as well as the execution of Jacques de Molay, are presented. Knights Kadosh ("holy," "consecrated," or "separated") are true defenders of the Temple: out-wardly armed with steel, but inwardly armed with Faith in God and Love of his fellow-man. The Lodge, styled a Chapter, is decorated with black and red columns. There are five chambers. The first, the Judges' Hall, is sombre and lit by a singular suspended triangular lamp. Five masked judges, robed in black and girded with swords, receive the candidate. Second, the Cave, or Chamber of Reflection, is "strewed with emblems of mortality," and is connected to the first by a descending flight of stairs. This chamber represents the tomb of Jacques de Molay, and contains a simple altar, cup of wine, and a gong. The remaining chambers are the Forum, the Senate Chamber, and the Road to the Holy Land. Overall, in the East is a Throne surmounted by a double-headed eagle, crowned, with a Teutonic cross and a point-down triangle containing a blazing Hebrew ADNI, and the words "Nec proditor, Nec proditor, Innocens feret." Behind the throne are two banners: one white with a

green Teutonic cross, and the words "Deus Vult;" and the other with a red cross and a double-headed eagle, and the words "Aut vincere, Aut mori." The Master is styled the Grand Commander, and is flanked by the Grand Chancellor and the Grand Architect. Battery: [6-1]. Aside of the Templar legend, much of the instruction of this degree is codified in the symbol of the "Mysterious Ladder," which has two supports and seven steps, and is kept veiled until the candidate is obligated. The supports are called O.E. ("Oheb Eloah," love of God) and O.K. ("Oheb Karobo," love of our Neighbor), and the seven steps contain the names of the sciences: astronomy, music, geometry, arithmetic, logic, rhetoric, and grammar (from the bottom up), as well as seven sets of [illegible] Hebrew words. There is no apron, but the jewel is a gold Teutonic cross, enamelled in red, with the letters J.'B.'.M.' on the obverse, and a skull transpierced by a poinard on the reverse.

31. GRAND INSPECTOR INQUISITOR COMMANDER

"The practical test of the neophyte in the degree of Knight Kadosh, is in this degree of Inquisitor Commander changed to a thorough examination under charges against Masonic law and duty before the Order of the Five Brethren." The candidate is on trial, primarily by the "one infallible, unerring Judge" of Deity, but also by the accumulated history of human lawgivers -- handed down from King Alfred the Saxon, Socrates, Confucius, Minos, Zoroaster, and Moses. If found worthy, the virtues of repentance and forgiveness are proclaimed, and the candidate is advanced.

The Lodge, styled a Supreme Tribunal, is hung in white. There are ten gilded columns, and the words "Justitia" and "Equitas" in the East, as well as the Tetractys of Pythagoras. In the West, over the Counsellors (i.e. Wardens), are the words "Lenitas" and "Misericordia," as well as the sacred word of the 18th degree in gold. The Master is styled the Most Perfect President, and is flanked by a Defender on his right and an Ad- vocate on his left.

Battery: [?]. No apron is worn in the Supreme Tribunal, but in inferior bodies, a white sheep-skin apron with a silver Teutonic cross may be worn. The jewel is a silver Teutonic cross. The jewel may be suspended from a white collar, with a gold triangle with a "31" inside it. But in inferior bodies it may be suspended from a golden chain, the links of which form the eight fundamental degrees of Masonry: The 1st, 2nd, 3rd, 4th, 14th, 16th, 18th, and 30th.

32. SUBLIME PRINCE OF THE ROYAL SECRET

This degree, originally a Christian degree of Knighthood, "consummates the Templarism of Masonry." Only "a lover of wisdom and an apostle of Liberty, Equality, and Fraternity" is eligible to partake of this exalted degree, which is military in character (as the previous degree was judicial). The Chivalric nature of Masonry is explained by the Knightly Armor of the Templar, which is buckled upon the novitiate piece by piece.

The Lodge, styled a Consistory, is hung in black, strewed with silver tears, skulls and cross-bones, and skeletons. In the East is a throne, ascended by seven steps, and draped in black satin with flame tears. An altar before the throne is also draped in black satin, with a skull and cross- bones, and the letter J above it, and the letter M below it. In front of each Warden in the West is a table, covered in crimson, with crossed swords and the letters "N-K .' M-K .' .

Also in the West is the "Camp of the Princes:" a nonagon, which encloses a heptagon, which encloses a pentagon, which encloses a triangle, which encloses a circle with a cross inside it. On the sides of the nonagon are nine Tents, each denoted by a letter, a flag and pennon, a Commanding Officer, and assigned to certain degrees of the A.A.S.R.:

Flag and Pennon Camp of... Commanding Officer

1. S White & crimson 18th, 17th Malachi 2. A Green 16th, 15th Zerubbabel 3. L Red 14th Nehemiah 4. I Black & red 13th, 12th Joabert 5. X Black 11th, 10th, 9th Paleg 6. N Red & black 8th Jehoiada 7. O Red & green 7th, 6th Aholiab 8. N Green 5th, 4th Joshua 9. I Blue 3rd, 2nd, 1st Ezra

On each of the external sides of the pentagon are five Standards, each with colored fields, devices, mottos, bearers, and assigned to certain degrees of the A.A.S.R.:

Color & Device Degrees Borne by

1. T Purple, Ark of Covenant 30th, 29th Bezaleel 2. E Blue, Gold lion with key 28th, 27th, 26th Aholiab 3. N White, Flaming heart with Black wings 25th, 24th, 23rd Mah-Shim 4. G Green, Black two-headed eagle 22nd, 21st Garimont 5. U Gold, Black ox 20th, 19th Amariah

Mottos: 1. "Laus Deo" 2. "Custos Arcani," "Ad Majorem Dei Gloriam" 3. "Ardens Gloria Surgit" 4. "Corde Gladio Potens" 5. "Omnia Tempus Alit"

Inside the triangle are encamped the Princes of the Royal Secret and Grand Inspector Inquisitor Commanders, "with such Knights of Malta as, having proved themselves true and faithful, may have been received among us." Inside the circle are the five Grand Inspectors General who serve as Lieutenant Commanders under the Most Puissant Sovereign Grand Commander.

Battery: [1-4]. The apron is white, lined in black, with a double-headed eagle and a plan of the Camp of the Princes. The jewel is a golden Teu- tonic cross, with a double-headed white and black eagle in the center.

33. SOVEREIGN GRAND INSPECTOR-GENERAL

This degree, mainly executive in character, "is conferred as an honorarium on those who for great merit and long and arduous services have deserved well of the Order." The mottos of this degree are "Deus Meumque Jus," "Unio. Toleratio. Robur.," "Ordo ab Chao," "S.A.P.I.E.N.T.I.A.," and "Ad Universi Terrarum Orbis Summi Architecti Gloriam."

The Lodge, styled a Supreme Council, is hung in purple, with skeletons and skulls and cross-bones. A magnificent throne with a purple and gold canopy is in the East, and a delta with the "ineffable characters" is beneath it. In the North is a skeleton holding the white banner of the Order (with a black double-headed eagle, and gilded in gold), and in the South is the flag of the country. The Lodge is lit by eleven lights (five in the East, three in the West, one in the North, and two in the South).

Note: The Commanding Colors of Various Series of AASR Degrees:

1st Series: Symbolic. Blue
2nd Series: Ineffable Crimson
3rd Series: Historic. Light Green on Orange
4th Series: Philosophic White sprinked with Crimson
5th Series: Historic and Philosophic. . . Purple
6th Series: Chivalric White and Black
Inspector General White

* Batteries for "Grand Honors" :

Lodge of Perfection [3,5,7,3-3-3] Council of Princes of Jerusalem [4-1] Chapter of Rose-Croix [6-1] Consistory of Sublime Princes of the Royal Secret [1-4]

* Motto of the 33rd Degree: "Deus Meumque Jus"

From the French, "Dieu et mon Droit" ("God and my Right"), which was Richard I's battle-cry at Gisors in 1198.

* Masonic Calendar:

Blue Lodge - Symbolic: Anno Lucis 4000 + AD Royal Arch - Capitulat: Anno Inventionis 530 + AD Anno Benefacio 1913 + AD Royal & Secret Masters - Cryptic: Anno Depositionis 1000 + AD Knights Templar - Chivalric: Anno Ordinis AD - 1118 A.A.S.R. Anno Mundi 3760 + AD Anno Lucis is the "Year of Light." Anno Inventionis is the "Year of Discovery," or the building of the 2nd Temple. Anno Benefacio is the "Year of Blessing" of Abraham by Melchizedek. Anno Depositionis is the "Year of Deposit," or the completion of Solomon's Temple. Anno Mundi, or the "Year of the World," is analogous to the Jewish calendar (with an extra year to be added after September).

AND this also...

THE HOUR OF THE TIME Tape No. 455: "The Astral Flame" Thursday, October 6, 1994

ANNOUNCER: Lights out on the hour! It is the hour of the time! Lights out for the curfew of your body, soul, and mind!

COOPER: You're listening to "The Hour of the Time". I'm William Cooper.

<snip intro>

COOPER: Don't go away. Tonight, as usual, will be illuminating.

[MUSIC BREAK]

Since the earliest times, man has venerated the element of fire above all others. Even the most untutored savage seems to recognize in the flame something closely resembling the volatile fire that he believes dwells within his soul. The mysterious, vibrant, radiant energy of fire was beyond his ability to analyze; yet he felt its power.

It could be debated that as man sat huddled in the cold and the darkness of the night, watching as lightening struck a tree and the tree burst into flames, that man, in his primitive form, believed that he saw the presence of God.

Indeed, it may have been this fire, in lightening form, that began the tale of the Angel of Light, flung to the earth after rebelling against God.

And man, picking up a burning branch, keeping it alive: the living fire. When it began to grow smaller and the light grow dim, he would quickly rush, and get another branch, and light it afire, and watch it until maybe he fell asleep and it went out.

And the next time he found a tree burning from a lightening strike, maybe there were two or three in the party, and maybe they took turns and kept it going. And maybe it was this fire that caused man to ignite the first spark of intelligence, and for the first time, have original thought.

For the philosophers of fire were certainly the first leaders, the first priests. They hoarded the secret from the others. And that has been their pattern on to this day. The vibrant, mysterious, radiant energy of fire was beyond his ability to comprehend; yet, he felt its power.

And knowing that the sun was the only thing in the heavens that brought warmth, it was then a very short distance to the connection that the fire came from the sun, and the sun was the symbol of the mighty force of God.

And, of course, many believed that the sun was, indeed, God.

The fact that during thunderstorms fire descended in mighty bolts from heaven, felling trees and otherwise dealing destruction, caused the primordial human being to recognize, in its fury, the anger of God.

Later, when man personified the elements and created the multitudinous pantheons--which now exist and have existed throughout history--he placed in the hand of his supreme deity the torch, the thunderbolt, or the flaming sword; and upon his head a crown, its gilded points symbolizing the flaming rays of the sun. And all crowns on all of the heads of kings and emperors and mighty sultans have been the symbols of the rays of the sun.

The mighty Zeus, who dwelt upon Mount Olympus and was the patriarch of the gods, held in his hand a bolt of lightening.

Mystics have traced sun worship back to early Limurea and fire worship to the origin of the human race. In fact, the element of fire controls, to a certain degree, both the plant and the animal kingdoms, and is the only element which can subjugate the metals.

And, indeed, without the sun there would be no life on this planet. Indeed, if we were just a little closer to the sun, there could be no life on this planet; and if we were just a little farther away from the sun, there could be no life on this planet--at least, at least not life as we know it.

Either consciously or instinctively, every living thing honors the orb of day. The sunflower always faces the solar disk. The Atlantians were sun worshippers--they say--in the legends of Atlantis. While the American Indians are remnants at least of the earlier Atlantian people--they say in The Mysteries--still regard the sun as the proxy of the supreme light-giver.

And many, many early peoples believed that the sun was a reflector rather than the source of light, reflecting the power, and the beauty, and the energy of God Himself. And it is evidenced by the fact that they often pictured the sun god as carrying on his arm a highly polished shield on which was chased the solar face. Now, this shield, ladies and gentlemen, catching the light of the Infinite One, reflected it to all parts of the universe.

During the year, the sun passes through the twelve houses of the heavens where, like Hercules, it performs twelve labors. The annual death and resurrection of the sun has been a favorite theme among unnumbered religions.

The names of nearly all the great gods and saviors have always been associated with either the element of fire, the solar light, or its correlate, the mystic and spiritual "light invisible"--what you may now call "the ether".

Jupiter, Apollo, Hermes, Mithra, Bacchus, Dionysus, Odin, Buddha, Krishna, Zoroaster, Zarathustra, Fohai, Eow, Vishnu, Shiva, Agne, Balder, Hiram Abif, Moses, Samson, Jason,

Vulcan, Uranus, Allah, Osiris, Ra, Bel, Baal, Nebo, Serapis, and King Solomon--Sol Om On--are some of the numerous deities and supermen whose symbolic attributes are derived from the manifestations of the solar power; and whose names, ladies and gentlemen, indicate their relationship to light and fire.

For Solomon--Sol-Om-On--is the name of the sun in three different languages. Most of you were not aware of that.

According to the Greek Mysteries, the gods, gazing down from Mount Olympus, repented that they had made man--and I bet you they still do--and never having given to the primitive creature an immortal spirit, they decided that no harm would be done if the quarrelling, dissenting, human ingrates, the whimpering sheeple of the world, were destroyed forever, and the place where they had been left vacant for a nobler race.

And I bet there are many who believe that today. Really. Look around you. Why should anybody come to save us? Are you sick? Or maybe you just can't see and can't hear.

Discovering the plans of the gods, Prometheus, in whose heart was a great love for struggling humanity, determined to bring to mankind the divine fire which would make the human race immortal, so that not even the gods could destroy it.

So Prometheus flew to the home of the sun god and, lighting a tiny reed with the solar fire, he carried it to the children of the earth, warning them that the fire should always be used for the glorification of the gods and the unselfish service of each other.

Prometheus, you see, was a tremendous lightning strike. And the myth, the story of Prometheus, is the metaphor that the ancients used to explain what happened because they didn't know anything about lightening, or electricity or, for that matter, much about fire itself. They burned the homes of their enemies.

You see, men were thoughtless and unkind. They took the divine fire brought them by Prometheus and used it to destroy one another.

They burned the homes of their enemies, most recently, in Switzerland; before that in Waco, Texas. I could go on and on and on.

And with the aid of heat, they tempered steel making swords and armor, and used these instruments to kill each other. They grew more selfish and more arrogant, defying the gods, but they could not be destroyed for they then possessed the sacred fire.

So the story goes.

For his disobedience, Prometheus, like Lucifer--remember, these are all metaphors for things that man could not understand--for his disobedience, Prometheus, like Lucifer, was chained and placed upon the brow of Mount Caucasus, there to remain with a vulture gnawing at his liver until a human being should master the sacred fire and become perfect.

This prophecy was fulfilled by Hercules, who climbed Mount Caucasus, broke the fetters of Prometheus, and liberated the friend of man who had been in torture for so many ages. And remember, Prometheus really represents Lucifer.

Hercules represents the initiate who, as his name implies, partakes of the glory of light.

Prometheus is the vehicle of solar energy.

The divine fire which he brought to men is a mystic essence in their own natures which they must redeem and regenerate if they would liberate their own crucified souls from the rock of their base, physical natures.

Remember what I told you?

You see, according to occult philosophy, the sun, in reality, is a three-fold orb--two parts of its nature being invisible. The globe which we see is merely the lowest phase of the solar nature and is the body of the "dimiurgis", or as the Jews call him, "Jehovah", and the Brahmins, "Shiva".

The sun, being symbolized by an equilateral triangle, the three powers of the solar disk are said to be co-equal. The three phases of the sun are called "will", "wisdom" and "action".

"Will" is related to the principle of life;

"Wisdom" to the principle of light; and

"Action", or friction, to the principle of heat.

You see, by will they believed the heavens were created and the eternal life continued in supreme existence. In other words, the creation of the universe came from an original, spontaneous thought, and by desire, swept into action; and by action, friction. In striving, the earth was formed and the physical universe molded by the lords of the fire.

The fire mist passed gradually from the molten condition into its present, more orderly, state. Thus, heaven and nature were formed.

But between these two was a great void, for God did not comprehend nature and nature did not comprehend the deity. The lack, the lack of intercourse between these two spheres of consciousness was similar to the condition of paralysis in which the consciousness realizes the condition of its body; but you see, owing to the lack of nerve connection, is incapable of governing or directing the activities of the body.

Therefore, ladies and gentlemen, they believed that between life and action there came a mediator which was called "light", or "intelligence", "Prometheus", "Lucifer"--it matters not what you call it.

Light partakes of both life and action. They believe it is the sphere of blending. And intelligence stood between heaven and earth, for through its medium man learned of the existence of his God, and God began his ministrations to the needs of men.

And while both life and action were simple substances, light was a compound, for they believed the invisible part of light was of the nature of heaven; and the visible part, of the nature of earth. So down through the ages, this light is said to have taken upon itself bodies. And although these bodies have borne witness to that light, the great spiritual truth of The Mysteries, behind the symbol of the embodied light, is that in the soul they believe of every creature within whose mind intelligence is born. There dwells a spirit which assumes the nature of this intelligence.

And they believe that every truly intelligent man and woman who is working to spread light in the world is "christ-ened" or "light-ened" by the actual labor which he or she is seeking to perform.

The fact that light, which represents intelligence, partakes of the natures of both God and the earth, is proved--they believe--by the names given to the personifications of this light; for at one time, they were called "the sons of men", and at another time, "the sons of God".

The initiate in The Mysteries was always instructed concerning the existence of three suns:

The first of which, the vehicle for God the Father, enlightened and warmed his spirit;

The second, the vehicle of God the Son, enfolded and broadened his mind;

The third, the vehicle of God the Holy Spirit, nourished and strengthened his body.

Light is not only a physical element to these people, it is also a mental and spiritual element. And in the temple, the disciple is told to revere the invisible sun even more than the visible one; for every visible thing is only an effect of the invisible or causal; the generative force, represented by an obelisk; and as God, is the cause of all causes. He dwells in the invisible world of causation, and always in the trinity, and is represented by the symbol in the Greek alphabet: "delta".

Delta.

As in Lt. Col. James "Bo Bo Grits" of Delta Force.

Apollius, when initiated into The Mysteries, beheld the sun shining at midnight; for the chambers of the temple were brilliantly illuminated, although there were no lamps of any kind.

The invisible sun is not limited by walls, nor even the surface of the earth itself, because its rays are of a higher vibratory rate than physical substance.

You see, they say its light passes unimpeded through all the planes of physical substance. And to those capable of seeing the light of these spiritual orbs, there is no darkness; for they dwell in the presence of limitless light, and at midnight, see the sun shining under their feet.

And if you believe that, I've got a bridge to sell you.

You see, they not only lie to you, they lie to themselves.

They not only deceive you, they deceive each other.

They not only manipulate you, but they manipulate all those below them who have not risen to the degree of initiation where they understand that they have been deceived in the lower rungs of the ladder and begin to see the light.

And I can assure you the light they see is not under their feet.

By means of one of the lost arts of antiquity, the priests of the temple were able to manufacture lamps which would burn for centuries without replenishment. The lamps resembled what is commonly called "the virgin lamps" or those carried by the Vestal Virgins.

They were a little smaller than a human hand, and according to available records, their wicks were made of asbestos. It has been maintained that these lamps have burned for a thousand years or more, one of them found in the tomb of Christian Rosencreutz had burned for 120 years without the supply of fuel being diminished.

Or at least, so goes the legend.

It is supposed that these lamps, which incidently burned in hermetically sealed vaults without the aid of oxygen,...

[quiet laughter]

Do you see what I mean?

.it was supposed that they were so constructed that the heat of the flame extracted from the atmosphere a substance which took the place of the original fuel as rapidly as the mysterious oil was consumed.

Hargrave Jennings collected many, many years ago numerous references concerning the times and places where these lamps have been found. And in the majority of cases, however, they went out shortly after the vaults were opened, or else were broken in some strange way so the secret was not discovered. Or maybe there just was no secret at all. And maybe those who opened the vault and said they found the lamp burning were lying. No one really knows, and no one is likely to, since there is no proof of any of this at all.

Concerning these lamps, Mr. Jennings writes, quote:

"The ancient Romans are said to have preserved lights in their sepulchres many ages by the oiliness of gold."

And here steps in the art of the Rosicrucians: alchemy.

And remember what I told you: these are all metaphors for something much deeper that mean quite a different story than what you may perceive.

This oiliness of gold resolved by hermetic methods into a liquid substance; and it is reported that at the dissolution of the monasteries in the time of Henry VIII, there was found a lamp which had then burned in a tomb about 300 years after Christ, nearly 1,200 years. And two of these subterranean lamps are to be seen in the Museum of Rarities at Leyden in Holland, the Netherlands. And one of these lamps in the papacy of Paul III was found in the Tomb of Tulia, so-named, Cicero's daughter, which had been shut up 1,550 years.

Now, Madame Blavatsky, in her tome entitled "Isis Unveiled", gives a number of formulae for the making of ever-burning lamps, and states in a footnote that she, herself, saw one made by a disciple of the hermetic arts which, she claims, had burned steadily without fuel for six years previous to the publication of her book.

It's sad, however, that upon publication of her book, those who asked to see the lamp were told that the fire had gone out. So, the ever-burning lamp was, of course, a most appropriate symbol, ladies and gentlemen, of the eternal fire in the universe.

Remember, all of these stories are metaphors.

And while chemistry has denied the possibility of manufacturing one, the fact that many have been made and seen over a period of thousands of years is a warning against dogmatizing.

Against dogmatizing.

Get the message?

In Tibet, the lama magicians have discovered a system of lighting rooms by means of a luminous ball of phosphorescent, greenish-white color, which increases in luminosity when ordered to do so by the priests. And after the departure of those in the chamber, it gradually becomes fainter until only a spark remains which burns continuously.

But since Tibet has been occupied by Communist China for so many years, there is no way to check this or determine whether or not it is true.

And after seeing the Dalai Lama at the Earth Summit in Rio de Janeiro, I wouldn't believe anything that he said.

This apparent miracle is no more difficult, according to The Mysteries, to explain than another performed by the Tibetans. You see, there is in Tibet a sacred tree--another metaphor--which sheds its bark annually, and as the old bark peels off, an inscription written in Tibetan characters is found upon the new bark underneath.

These secrets of so-called savage and primitive peoples incessantly refute the ridicule with which Caucasians almost invariably view the culture of other races.

The Druid priests in Britain, recognizing the sun as the proxy of the supreme deity, used a ray of solar light to start their altar fires. They did this by concentrating the ray upon a specially cut crystal, or aquamarine, set in the form of a brooch, or buckle, upon the front of the belt of the

arch-druid, and this brooch was called the "Liath Meisicith"--and I believe that I pronounced that sort of right.

It's spelled L-I-A-T-H. The second word: M-E-I-S-I-C-I-T-H.

And this was supposed to possess the power of drawing the divine fire of the gods down from heaven and concentrating its energies for the service of men.

And this is a prime example of how ancient man, in his misunderstanding of science and what he was really dealing with, concocted a metaphor to explain how this crystal was able to start a fire. The buckle was, as we all know of course, a burning glass, or a magnifying glass; and many of the nations of antiquity so revered the fire and light of the sun that they would not permit their altars to be lighted by any other means than the concentration of the sun's rays through a burning glass.

And in certain of the ancient temples, ladies and gentlemen, specially-arranged lenses were placed in the ceiling at various angles so that each year at the vernal equinox, the sun at high noon would send its rays through these glasses and light the altar fires which had been specially prepared for this occasion. The priest considered this process equivalent to the gods having actually lighted the fires for themselves; and the son was said to be doing the father's work at the most high.

In other legends, the most high God, represented by the sun in its highest position in the sky in honor of Hu (spelled H-U), the supreme deity of the druids, the people of Britain and Gaul celebrated an annual lighting of fires on what they termed "midsummer's day".

One of the reasons why mistletoe was sacred to the druids was because many of the priests believed that this peculiar parasitic plant fell to the earth in the form of lightning bolts.

Sound familiar?

And that wherever a tree was struck by lightning, the seed of the mistletoe was placed within its bark. And the great length of time the mistletoe remained alive after being cut from the tree had much to do with the veneration showered upon it by the Druids.

That this plant was also a powerful medium for the collection of the mysterious cosmic fire circulated through the ethers was discovered by the early priests who believed this and who valued the mistletoe because of its close connection with the mysterious astral light, which is in reality the astral body of the earth.

And concerning this, Eliphas Levy writes in his "History of Magic", and I quote:

"The Druids were priests and physicians, curing by magnetism, and charging amulets with their fluidic influence. Their universal remedies were mistletoe and serpent's eggs because these substances attract the astral light in a special manner."

[MUSIC BREAK]

The solemnity with which mistletoe was cut down--they believed--drew upon this plant the popular confidence and rendered it powerfully magnetic.

Magnetic.

The progress of magnetism--they believed--would someday reveal the absorbing properties of mistletoe. So, they understood, and believe that they still understand, the secret of those spongy growths that draw the unused virtues of plants and become surcharged with tinctures and saviors.

Mushrooms, truffles, gall on trees, and the different kinds of mistletoe are employed in The Mysteries with understanding by a medical science which will be new because it is old.

Certain plants, minerals and animals have been held sacred among all nations of the earth because of their peculiar sensitiveness to the claimed astral fire.

The cat, sacred to the city of Bubastis in Egypt, is an example of a peculiarly magnetized animal. You see, anyone stroking the fur of a domestic cat in a dark room can see the electrical emanations in the form of green, phosphorescent light, and this must have surely titillated the ancient priests. And in the temples of Bast, sacred to the cat goddess, three-colored cats were viewed with unusual veneration, as was any member of the feline family whose two eyes were of different colors.

Lodestone and radium in the mineral kingdom, and various parasitic growths in the plant kingdom are strangely susceptible to the cosmic fire which today we know as phosphorescence.

The magicians of the Middle Ages surrounded themselves with certain animals, such as bats, cats, snakes, and monkeys, because they were able to borrow the power of the astral light from these creatures and appropriate it to their own uses.

For this same reason, the Egyptians, and certain of the Greeks, kept cats in the temples, and serpents were always in evidence at the Oracle of Delphi.

The auric body of a snake, they say, is one of the most remarkable sights that the clairvoyant will ever see, and the secrets concealed within its aura demonstrate why the serpent is the symbol of wisdom among so many nations.

And of course, in The Mysteries, as the snake sheds its skin, it is the symbol of death and rebirth, or resurrection.

That Christianity has preserved, in part at least, the primitive fire worship of antiquity is evident in many of its symbols and rituals.

The incense burner so often used in Christian churches is a pagan symbol relating to the regeneration of the human soul and was in use long before Christianity even came along.

The incense within the burner, made from the extracted essences of various plants, represents the life forces within the body of man.

The flaming spark burning in the midst of the incense is emblematic of the spiritual germ concealed in the midst of the material organism of man.

You see, the spiritual spark in The Mysteries is an infinitesimal part of what they call "the divine flame", or the great fire of the universe, from whose flaming heart the altar fires of all his creatures have been lighted.

The spark of life gradually consumes the incense. So the spiritual nature of man, through the processes of regeneration, gradually consumes all the gross elements of the body, transmuting them into soul power, symbolized by the smoke. And as a person ages, he therefore grows wiser.

That was their explanation for the wisdom of the old and the deterioration of the body; for as the person ages, the gross elements are burned by the life flame which transmutes them into soul power. Therefore, the body diminishes and the wisdom is increased.

Simple, huh?

So what's all this research into geriatrics?

Although smoke is actually a dense and physical substance, yet light enough to rise in clouds, they believed the soul was actually a physical element. They believed that through purification and the fire of aspiration it has taken upon itself the nature of intangible atmosphere. Though composed of the substance of earth, it becomes light enough to rise as a fragrant odor into the presence of deity.

Well, some authorities have held that the form of the cross was derived from an ancient Egyptian instrument called the "nilometer" used for measuring the inundations of the Nile. Others hold the opinion that the symbol had its origin in the two crossed sticks used by primitive peoples to generate fire by friction.

In the history of Freemasonry, written by Mackey, 33rd degree Freemason, and this particular edition printed in 1898, there is only one cross listed in the entire seven volumes and it is the swastika.

The use of the bell towers and campaniles in the construction of the cathedrals of medieval Christianity, also the more familiar conventionalized church steeple, may be traced back to the fire obelisks of Egypt which were placed in front of the temples to the superior deities representing the generative force, or the rays of the sun, the male principle.

All pyramids are symbols of fire, while the heart used on valentines is merely an inverted candle flame and is not in the shape of the human heart and never has been.

The maypole had its origin in similar antiquity where it is both a phallic symbol and an emblem of the cosmic fire, the generative force. And the dancing of the maidens around the maypole was, ladies and gentlemen, supposed to bring increased fertility to the land, for the maypole again, in case you've forgotten the last few sentences, represented nothing less than the phallus.

The prevailing custom of having churches face the east is, of course, further evidence of the survival of sun worship and in the Masonic Lodge, the master sits in the east of the lodge.

Practically the only branch of the human race that does not observe this rule is the Arabic. The Muhammadins face their mosques toward Mecca, but still have their appointed hours of prayer governed by the sun.

The rose windows and ivy covered walls are survivals of pagandom; for ivy was sacred to Bacchus because of the shape of its leaf. And this plant was always allowed to trail over the walls of the temple sacred to the Greek

solar deity. And all over Europe you will see the cathedrals covered with ivy.

And the golden ornaments upon the altars of Christian churches should remind the philosophical observer that gold is the sacred metal of the sun; because, according to alchemists, the sun ray itself crystallized in the earth thus forming this precious metal which, incidentally folks, is still being made.

And if you visit a Jewish synagogue, the most elaborate synagogues will usually contain a huge golden symbol of the sun.

The candles so often seen adorning the altars, and most frequently appearing in an uneven number, are a reminder that the uneven numbers are sacred to the sun.

When three candles are used, for instance, they symbolize the three aspects of the sun: sunrise, noon and sunset, and are thus emblematic of the trinity.

When seven are used, they represent the planetary angels called by the Jews "Elohim" whose numerical and cabalistic values are also seven.

And when the even numbers 12 or 24 appear, they represent the signs of the Zodiac and the spirits of the hour of the day, called by the ancient Persians "the izids".

And when only one light is shown, it is the emblem of the supreme, invisible Father, who is one.

And the little red lamp ever burning over an altar is an offering to the demiurgis, Jehovah, the Lord Builder of Forms.

So, what oil is to the flame, ladies and gentlemen, blood is to the spirit of man. Therefore, oil is often used in anointing for it is a fluid sacred to the solar power.

Because oil contains the life of the sun, it is used in large quantities in far northern lands where it is necessary to generate an abundance of body heat. Hence the proclivity of the Eskimos for eating tallow candles and whale oil. You see, it has stored energy from the sun.

Now, they say, that the actual word "christ" is itself sufficient proof that fire and the worship of fire are the two most essential elements of the Christian faith, for the rays of light pouring from the sun were viewed by the ancients and--check this if you don't believe it, for it's true--were viewed by the ancients as the blood of the celestial lamb which at the vernal equinox died for the sin of the world and redeemed all humanity through its blood or rays.

And then the world sank into winter.

The Mystery Schools of ancient Egypt taught that the blood was the vehicle of the consciousness. The spirit of man travelled through the bloodstream and therefore was not actually located in any one part of the compound organism.

You see, they did not know.

They believed that it moved through the body with the rapidity of thought so that consciousness of self, cognition of externals, and the sense of perception could be localized in any part of the body by the exercise of the will power.

The initiates viewed the blood as a mysterious liquid, somewhat gaseous in nature, which served as a medium for manifesting the fire of man's spiritual nature. This fire, coursing through the system, animated and vitalized all parts of the form, thus keeping the spiritual nature in touch with all of its physical extremities.

And at one point in history, since life was formed in the womb--and they believed that it was formed from a clot of blood--and the baby was imbued with intelligence, at one point in history it was fashionable for those who could afford it to drink the menstrual blood of virgins, believing that this would make them wise.

The mystics looked upon the liver as the source of the heat and power in the blood; hence, the liver is significant that the spear of the centurion should pierce the liver of Christ, and the vulture should be placed over the liver of Prometheus to torment him throughout the ages.

I hope you're making connections, ladies and gentlemen.

In this modern world, with the education available to every man and woman upon this planet, why are we still bowing down to ancient, ignorant metaphors, created by priests in the dark, dim halls of history to control the common man and govern him with these stories and myths?

Many of the things that I have revealed to you, you still celebrate, and you still perform ceremonies around these misconceptions.

And, of course, through the ages, the priests slowly adopt the science that proves the metaphors and the myths to be wrong, and they change the dogma of the church.

For instance, Galileo Galilei, who turned the church upon its ear when he said the earth revolves around the sun, and the sun revolves around some central core in the universe. Because the church had always said--not understanding anything about the universe, and observing the heavens appearing to revolve around the earth--that the earth was the center of the universe and everything revolved around it, not realizing that it was the earth itself that was turning.

Yet the church held that the Pope was infallible and the Pope had decreed that the earth was the center of the universe, and the universe rotated around the earth.

And the church still maintains today that the Pope is infallible. How can this be?

When is man going to grow up?

Why do we need priests and governors?

Why? Because at the present time and throughout the history of the earth we have been stupid, ignorant and, for the most part, apathetic. And remember in The Mysteries:

"A nation or world of people who will not use their intelligence are no better than animals who do not have intelligence and thus are beasts of burden and steaks on the table by choice and consent."

It makes you think, doesn't it?

Occultism teaches that it is the presence of the liver which distinguishes the animal from the plant, and that certain small creatures, having power of motion but no liver, are actually plants and spiritual consciousness.

They say that the liver is under the control of the planet Mars which is the dynamo of this solar system, and which sends a red animating ray to all the evolving creatures within the solar scheme.

The philosophers taught that the planet Mars, under the control of its regent Simael, was the transmuted sin-body of the solar logos, which originally had been the dweller on the threshold of the divine creature, whose energies are now distributed through the fire of the sun.

Simael, incidently, was the fiery father of Cain through whom a part of humanity has received the flame of aspiration and is thus separate from the sons of Seth, whom they say was fathered by Jehovah.

Isn't this strange?

That you were told these things in church, you read these things in the Bible, they are taught these things in The Mysteries, yet there is no way for anyone on this earth today to know any of these things.

And if you'll read your Bible in Genesis, you will find that before Eve was ever created, God made man and woman. There were men and women on this earth, according to Genesis, according to those of you who say the Bible is infallible, and if you believe that, you must believe, because it says it, that God created man in his image, man and woman, created he them, and He did this before--before--the people that you've been taught came first.

Yet, you know, you have a tendency to read the Bible and make it fit whatever you want to believe rather than believe what it says, and what I'm telling you is in that dim chapter of history nobody knows, nobody knew, and nobody's ever going to know.

And there are battles raging on this earth today because there are people who believe that Cain was sired through a tryst with Eve by Satan; and that Abel, sired by Adam and Eve, killed by Cain; and then another son, Seth, made war against the sons of Cain. They're still fighting this battle today. Today, folks.

Metaphors and myths and stories made up by priests in ancient times to preserve the security of their tribes, to explain away that which could not be explained. And I'm not saying that it's bad to believe it. That's up to you. I'm just trying to impart a little intelligence here and there and a little common sense, as my grandmother would say.

f Jehovah is God, and if you believe as I have been told by many Christians, that all things were planned from the beginning by God, then you have to believe that God created Satan and Lucifer. And if God created Satan and Lucifer, God is a tool--or I should say, Satan and Lucifer are tools of God, created for a reason. So how could they be evil?

I'm not saying that they are or they're not. I'm just trying to generate a little logic here. I'm trying to make you think.

Think about this tonight, ladies and gentlemen. If that is true, that all things were created by God, and that all things were set in motion from the beginning, what does that mean to all of us, and why do we believe all of these silly things that make it all mean even sillier things?

What has happened to us?

Good night.

And yes, I believe in God, and God bless you all.

[CLOSING MUSIC]

[Music fades out.]

[END OF EPISODE]

Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, or simply *Morals and Dogma*, is a book of esoteric philosophy published by the Supreme Council, Thirty Third Degree, of the Scottish Rite, Southern Jurisdiction of the United States. It was compiled by Albert Pike, was first published in 1871 and was regularly reprinted thereafter until 1969. An upgraded official reprint was released in 2011, with the benefit of annotations by Arturo de Hoyos, the Scottish Rite's Grand Archivist.

The Ancient and Accepted Scottish Rite of Freemasonry - Instructions to All the Degrees. Scotch Rite Masonry Illustrated 1 the Complete Ritual of the Ancient and Accepted Scottish Rite Profusely Illustrated (1905) Bw. Loth J T - The AASR Illustrations of the Emblems of the Thirty-three Degrees 1875. Part One - The Entered Apprentice Degree. Ainclei~t and accepted scottish rite. THE following pages are not intended to give a full.Â The antiquity of Freemasonry and its ancient history are evidently involved in fable, and the few authentic historians whose works are extant, have thrown but. little light upon the subject. The opinions of those who have written on Freemasonry have differed with regard to its origin as an organized institution. Every professed "Thelemite" should be forced to read this book, as Crowley was a Master Mason, 33rd Degree Scottish Rite Head of England's Grand Lodge for some time and Albert Pike is full of the type of Kaballah and Mystical History that Crowley Loved. Deeply facinating a "magickal book" besides being a "book about Magick..."Â Long before entering the craft, I've felt drawn to freemasonry and open study of all things spiritual. This book certainly expanded my capacity to think and helped to solidify a deep desire to square my actions. I'm sure another study of this text as I approach higher degrees of masonry will open my understanding to new levels not conceived prior to that moment in time.

This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks, notations, marginalia and flawed pages. Because we believe this work is culturally important, we have made it available as part of our commitment for protecting, preserving, and promoting the world's literature in affordable, high quality, modern editions that are true to the original work. Read moreRead less. click to open popover. I was looking for a book that came close in comparison to, the Scottish Rite Ritual Monitor and Guide (2nd Edition) by Arturo de Hoyos.. this book by Charles T McClenachan does just that.. I did recommend to all of my classmates.. Thanks again..

Morals and Dogma 1871 A.D. Albert Pike of the Very Recent Scottish Rite Rituals. I am thankful for this digital method of making concise a topic of this book according to as it is written. ~ Please do a search for "Dogma". On a page numbered 12, is the foundation and basis of why the Vati Race is inferior to the stolen wisdoms it copies and claims leadership over. Albert Pike on a 12th page, is convinced that which believe in "œmemory and instinct" are inferior, to the "lucre" of those who will sell themselves for a price, to the conclusive goal of attaining temporary

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Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, or simply *Morals and Dogma*, is a book of esoteric philosophy published by the Supreme Council, Thirty Third Degree, of the Scottish Rite, Southern Jurisdiction of the United States. It was compiled by Albert Pike, was first published in 1871 and was regularly reprinted thereafter until 1969. An upgraded official reprint was released in 2011, with the benefit of annotations by Arturo de Hoyos, the Scottish Rite's Grand Archivist *The Book of the Ancient and Accepted Scottish Rite of Freemasonry: Containing Instructions on All the Degrees from the Third to the Thirty-third, and Last Degree of the Rite; Together with Ceremonies of Inauguration, Institution, Installation, Grand Visitations, Refections, Lodges of Sorrow, Adoption, Constitutions, General Regulations, Calendar, Etc.* "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates..." 1584-2008 tarihleri aras±nda, 594 kitapta geÅŸiyor. *The History of Freemasonry, Its Legends and Traditions, Its Chronological History* *The History of the Symbolism of Freemasonry, the Ancient and Accepted Scottish Rite, and the Royal Order of Scotland* by Albert Gallatin Mackey. Vol. 5. *The Freemasons' Monthly Magazine*, 1853 by Charles Whitlock Moore.