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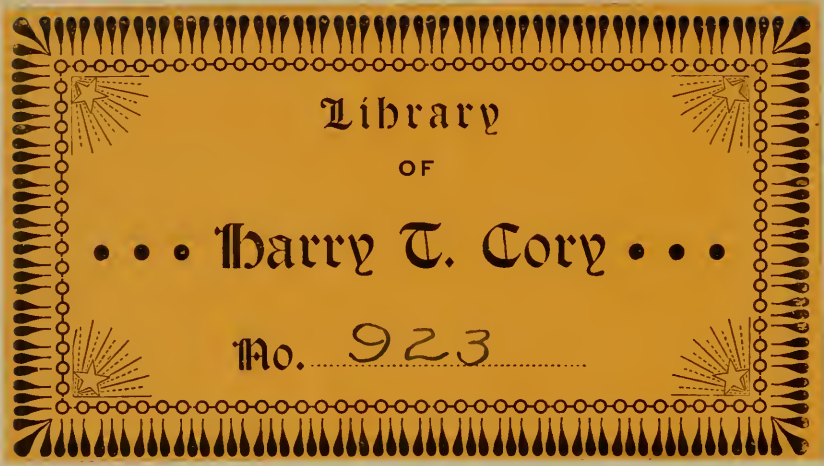
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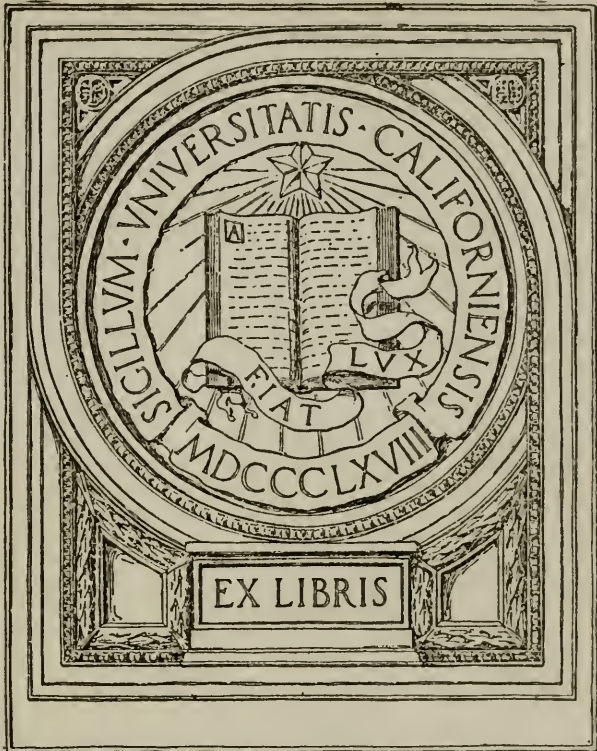
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Kadosh and Hierodom.

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## THE WORDS KADOSH AND HIERODOM.

THE Hebrew words קדוש, קדש and קדוש, *Kadūsh* and *Kadish*, meant Holy, Pure, Clean. Yehuah, the Angels, and pious men were called קדושים, *Kadūshim*, in the plural. Gesenius reads it *Kōdaschim*.

With the definite article ה, prefixed, קדוש meant the Holy Place or Sanctuary; and קדש הקדשים, *Kadūsh h' Kadushim*, meant the Holy of Holies, that is the Most Holy place.

היכל, *Haikal*, means a fine house, a palace or Temple. היכל קדש, *Haikal Kadūsh*, the Holy House or Temple.

There is no proof that the Templars who survived the destruction of the Order, were reorganized anywhere as *Kadosh*. In fact the Degree of that name cannot be traced back to the beginning of the 18th century. But when it was made, it assumed to be a revival of the Order of the Temple, and to conceal this pretension from those to whom it would have been odious if it had appropriated the name of the old Order, it took the name of *Kadosh*, as indicating its claim to be the successor of that Order.

There is no real foundation, indeed, for the pretence that the Templars ever connected themselves with Freemasonry, which itself had no existence until, at the earliest, the latter part of the 17th century. The Modern Orders called Templar, in France, Great Britain, and America, have not the least claim to be considered the successors or continuations of the ancient Order. And the *Kadosh* was, at first, probably a Hermetic Degree.

It is said that when the Order of the Temple disappeared as an organization, the Knights in Scotland were received into the bosom of the Order of Saint Andrew of Scotland; and that the Rite in Freemasonry of which the Knighthood of the Temple afterward became a Degree, added the word "Scottish" to its designation, to indicate that the Order of the Temple was thus perpetuated by its union with Masonry and the Scottish Order of Knighthood; and for the same reason Saint John of Scotland was adopted as the Patron Saint of the Rite. In the Grand Constitutions of 1786, the 29th Degree is called "Sovereign Ecossais of Saint Andrew."

There is no doubt, notwithstanding the account given of the 'revival' of Freemasonry in England, that it had its origin in Scotland, some time earlier; and soon after it came to be in vogue in France. Degrees, which together were called Red Masonry, appeared there, some of which were called Ecossais. One of the oldest was the Maitre Ecossais, Scottish Master. This name Ecossais was given to the Degrees, because they were invented by Scottish refugees, partizans of the House of Stuart.

The Rite of Perfection was also sometimes called the Rite of Heredom, Herodom, or Heroden, said to be a mountain in Scotland. One form of the 18th Degree was entitled 'Rose Croix de Heredom, Herodom, or Heroden.' As every one knows, there is no such mountain in Scotland; and it is therefore evident that the word had some concealed meaning.

Hierodom (*Ἱεροδομ*) from the Greek *ιερός*, holy, and *δόμος*, house, has been substituted for it conjecturally, upon the theory that the Templars established the Degree of Rose Croix of Heredom, now a Degree of the Royal Order of Scotland, which Order is claimed to have been established by Robert Bruce, after the battle of Bannockburn; and that they used the word, slightly and purposely changed to Heredom, Herodom, and Heroden, as meaning the Holy House of the Temple.

What seems to be certain as to the Kadosh Degree is, that about the year 1766, the Jesuits and other soldiery of

the Roman Church had discovered that the Kadosh were the Templars in disguise. The Governments of all Catholic countries were warned of it; and the Degree of Kadosh was proscribed, prohibited to be worked, reduced to the mere taking of an obligation between the hands of an officer, and called the Knight of the Black and White Eagle.

But what is meant by saying that Heredom was a mountain? Is it, simply, that the Temple was built on the hill or Mount Moriah (הַר הַמְּוֹרִיָּה, *Hūr k' Mūriah*)? Or, as is often the case in Masonry, is the word a symbol that has more than one meaning?

הוֹר or הָר, *hūr* or *hōr*; is, in Hebrew, a Mountain. We find in Isaiah (ii. 2, 3) these sentences:

“But in the last days it will be that the Mountain of the House of IHUH [הַר בֵּית יְהוָה, *Hur bith IHUH*], shall be established [נִבְיִן, *nakin*], on the summit of the Mountains [בְּרֹאשׁ הַהָרִים, *ʿv ras k' hōrim*], and it shall be exalted above the hills; and the people shall flow into it.

“And many nations shall come and say, Come and let us go up to the Mountain of IHUH [אֶל הַר יְהוָה, *al hūr Ihuh*], and to the House of Alohi of Yâcōb [וְאֶל בֵּית אֱלֹהֵי יַעֲקֹב, *u al bith Alohi Yâcōb*], and He will teach us of His ways, and we will walk in His paths, for the Law shall go forth from Tsiūn, and the word of IHUH from Yarosalam.”

דָּם or דוֹם, *dōm*, means *Blood*, and דְּמִיָּה or דְּמִי, *domah* or *domi*, *Silence*. הוֹרֵי-דָם, *Horidom*, therefore, means the Mountain or Mountains of Blood, and of Silence. If it should be considered that this is merely an accidental coincidence, as probably it is, it may at least serve to chasten the zeal of those who deduce the most fanciful and far-fetched conclusions from etymological resemblances, even when these are really only apparent.

What we do *not* doubt is, that *Heredom* is called a Mountain, by way of an additional clue to the Secret intended to be concealed in the word; and to make it known to those entitled to know, that the Knights of the Rosy Cross of *Hierodom* were also of the Holy House of the *Temple* at

Ἱερουσαλήμ. It is barely possible that the word had an allusion to the Mountain of Blood, where Jesus of Nazareth died upon the Cross.

In the same prophetic writings (*ch.* iv., *v.* 3), we read: "And it shall be that whoso is left in Tsiūn and remains in Yarosalam, shall be called קדוש, Kadosh—every one inscribed as living at Yarosalam."

So Zachariah [*Zakar-IH*] viii. 3: "Thus saith IHUH, I am returned unto Tsiūn, and will dwell in the midst of Yarosalam; and Yarosalam shall be called עיר האמת, *Āir h' Ameth*, a City of Truth), and the Mountain of IHUH Tsabaoth, The Holy Mountain (הר הקדוש, *Hōr h' Kadosh*)." *h*

These, and other passages in Haggai and Zachariah show the connection between the Holy House of the Temple and the Mountain of the Lord, and perhaps indicate the true meanings of the two words.

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The Templar Dogma.





## THE TEMPLAR DOGMA.

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THE Ishmaelians, or the Society whose name was corrupted, in the Crusades, into 'Assassins,' were a Mohammedan Sect, a military and religious association, like the Templars and Teutonic Knights, having its members scattered over different countries. It is supposed to have been founded about the year 1090, and continued for seven or eight generations. The Chief was called "Sheikh al Jebal," the Chief or Captain of the Mountain. The word Jebal is the Hebrew גִּבְלָא, Gebal or Gabūl, the city of Gebalim, or Byblos.

The word Assassins was perhaps a corruption of כַּשְׁדִּים, *Kasadim* [בֵּית כַּשְׁדִּים, Beth Kasadim, Isaiah xlvii. 1], the Chaldæans or inhabitants of Babylon; afterward meaning Astrologers, Magi. Among the Jews, in the time of the Maccabees, and probably from the time of Solomon, "the Khasideans," as is said by a learned writer, "were a religious fraternity, or an Order of the Knights of the Temple of Jerusalem, who bound themselves to adorn the porches of that structure, and to preserve it from injury and decay. It was composed of the greatest men of Israel, who were distinguished by their charitable and peaceable dispositions, and their ardent zeal for the purity and preservation of the Temple."

In many striking particulars the Assassins and Templars so much resembled each other, that they might be mistaken for branches of the same Order. Each had a secret doctrine or mystery, guarded with the most anxious care, and by the

most sacred oaths. This secret was probably the same in the two Societies.

The Chief of the Association resided in the lofty and inaccessible forests of Lebanon, where the descendants of his followers are now known by the name of Druses, who still retain the ancient learning, and practice the ancient ceremonies.

It is a certain fact that the Templars at one time entered into an agreement with the Assassins or Ishmaelites, by which they were to exchange with them the city of Damascus for that of Tyre. The attempt failed; but it proved the points of identity between them.

There is no doubt that there was something in common between these Mohammedan Sectarians and the Templars; and this must have been a Secret or Holy Doctrine—the same for which the Templars were persecuted and destroyed.

The Templars adopted for their emblem or distinctive badge or symbol, a very peculiar cross, the same as that worn by the Manichæans, and the emblem of the Indian Buddhists. It is red, mounted on a Calvary, and an emblem of the Tree of Life.

The eight-pointed red cross proves the Templars to have had something in common with the oriental philosophical Sects of Buddhists and Manichæans. The latter had a book, called the Treasure, or the Book of Perfection. What is the "Royal Secret," and why are the Princes of it "the faithful guardians of the Sacred Treasure"? Why, also, was the Beauseant half white and half black, unless it was a philosophical and religious symbol? We know that the disciples of Manes held the doctrine of the two Principles, of good and evil, in this respect adopting the dogma of Zoroaster; while, at the same time, as we learn from Saint Augustine, who once belonged to the Sect, they were Trinitarians, believing in the Tri-une Father, Son, and Holy Spirit. The Master of the Royal Secret understands all this.

There is evidence enough that the Templars possessed the

Kabalistic and Gnostic doctrines. It is not even yet known what the idol Baphomet or Bahumid was, which they are said to have worshipped. It was of course some symbol of the anti-papal dogma. No one knows the *real* meaning of the Cross bearing upon it the Rose, of the Ladder of the Kadosh or of the Camp of the 32d Degree, as no one knows the real meaning of the Columns Yakin and Bâz.

The Templars in England formerly held their Chapters in the crypts of the Churches and Cathedrals, though the Gnostic emblems are not found in those Churches alone with which the Templars were connected. The Templar Churches were round like that of the Holy Sepulchre at Jerusalem, like the House of Solomon or Academy of Instruction built at Cairo about the end of the 11th century. There are now only four of these round Churches in England. Each was, no doubt, an emblem of the universe. Each Chapter consisted of twelve elect, perfect or initiated Past Masters, after the twelve signs, and of seventy-two Initiated, after the Dodecans, the symbols of the Universe. It will not be overlooked by the sages who think, that the Sem-ham-phorash contains seventy-two names of Deity, and that the Hebrew Sanhedrim consisted of seventy-two persons.

“By Wisdom” [HAKEMAH], it is said in the Proverbs [iii. 19], “יְהוָה has founded [יֶסֶד, *yesod*], the Earth; by Understanding [תְּבוּנָה, TABUNAH], He hath established [כֹּוֹנֵן, *kunan*] the Heavens.” So it was Salomoh, the personification of Wisdom, who built the Temple, all the timbers and other materials being previously prepared, and no tool of metal being used in its erection. As Wisdom, revealed as the Logos, the Creative Word, was the Grand Architect of the Universe, Salomoh the Wise was the Grand Architect of the Microcosm of the Temple.

In the Kabbalah, the Divine Idea of the Universe assumes the human form. This is “the Word that was made flesh, and dwelt among us.” It is the Macroprosopos, the Adam Kadmon. The ten Divine Sephiroth form this ideal of Humanity. That is to say, it was the ancient doctrine that

God *did* make man after His own image. At first, Adam [h'Adom] was alone, incapable of reproduction. The female is not created for him out of nothing, but he himself divides and becomes male and female. But also he is made after the image of God, in this, that he, himself, of whom the body is but the envelope and instrument, is a spirit with the power of *thinking*, and of manifesting himself in words and acts that are but the utterance of the Thought. We know God, only as we know ourselves and the very selves or souls of other men.

In brief, the Kabalistic dogma taught, what it borrowed from the Magi, that man was, in his spiritual and intellectual part, divine. From God all souls emanate, and to Him all return. There is the great question that more than all others concerns humanity; and which enters into the consideration of all other questions, even into that of all social and political ones. If the idea that man is in part divine, be but a dream and illusion of inordinate human vanity, man is one of the animals, to be governed as an animal, led, managed, persuaded, compelled as an animal, by appeal to his animal and brutal or selfish instincts. He is wholly the beast of prey that war makes him, when an invader licenses his marauders and murderers to ravage a land inhabited by those of their own color, language, blood, and kin. He is wholly the bird of prey, the hawk, the fishing-eagle and the vulture; or the ape, savage and malicious; or the swine, greedy and rapacious; or the panther, treacherous, cowardly, and cruel; or at best, the man of the world and of business, cold, selfish, artificial, cruel, heartless, or unsympathizing, greedy, and exacting.

The contradictions in human nature are only explainable by the hypothesis of the continually alternating preponderance of the Divine and the human in man. If the Divine is not held to intermingle with the human, the instincts, self-interest, and the hard cold reason of mere intellect are properly all to which governments should appeal, and of which the statesman should seek to avail himself; religion, denaturalized, sinks into a lower atmosphere and grovels on

the earth, and the chief encouragements and incentives to virtue, heroism, endurance, and the nobility of forgiveness disappear. Man becomes a dethroned king, and the splendor of the divine no longer irradiates his home or gilds with glory the common actions and toils of life. At once we become disinherited children, for whom there is no longer any kingdom of Heaven.

Philosophy has never yet succeeded, nor ever will succeed in establishing in lieu of this doctrine of Zarathustra, any other doctrine that does not or will not lead to Atheism, and at last end in it. There is no middle ground between it and Atheism.

Born in Palestine, and defending the Cross for two centuries in Syria, the Order of the Temple was reared, as it were, and grew to manhood in the cradle, not only of the ancient oriental faiths, but of Christianity itself. Around it breathed the influences of the Hindu and Egyptian philosophy, naturalized in Asia Minor by Pythagoras; of the Persian creed, studied by the Hebrews while captives, and intermingled with the mystical enigmas of the Kabalah; of the Grecian and Alexandrian Platonism; of Gnosticism and the doctrines of Manes; and above all of the teachings of Saint John, whose followers never admitted the spiritual supremacy of Rome, and dissented from many of her doctrines.

The same anti-papal spirit, growing out of the natural repugnance of men of intellect to the yoke of a spiritual despotism that made Reason and Free Thought crimes, and which was hidden under the grotesque mask of Rabelais, behind the jargon of the Alchemical and Hermetic philosophy, in the Roman de la Rose, and in the splendid verse of Dante, ruled in the inner circle of the Order of the Temple, carefully concealed; and therefore the Order was destroyed.

The Scottish Masonry makes no war on Catholicism as a Religion. It resists only its claim of right, never abandoned, and in the last quarter of the 19th century re-asserted, to resort to force to compel men to believe what its infallibility decides to be truth in matters incomprehensible. It

sees the Inquisitor's features behind the mask, and has learned in Brazil and elsewhere what Jesuitism and Ultramontanism are. The claws of the tiger are there still, and always will be, though sheathed in velvet. No Bull of excommunication of Freemasons has ever been revoked. It is a war *à outrance* between Light and Darkness.

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The De Yside et Osiride

OF

PLUTARCH.





## THE DE ISIDE ET OSIRIDE.

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*The Glory of God is to Conceal the Word : and Wisdom is with those who keep Secrets.*

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PLUTARCHOS, author of the treatise *De Iside et Osiride*, as it is usually called, it being in Greek, and its title *Περί Ἰσιδος καὶ Ὀσίριδος*, was born, it is supposed, A.D. 46. He was the Preceptor of Trajan, afterward Emperor, A.D. 76, and Governor of Illyricum under Trajan, A.D. 105. Iamblichos flourished two hundred and fifty years later, about 300–320 A.D., in the time of Constantine the Great.

Pythagoras flourished six hundred years and more before Plutarch, and eight hundred and seven before Iamblichos, about 550 years B.C. Cyrus conquered Babylonia 538 B.C. ; and Plato was born 429 B.C.

It may be at once said, that when Plutarch wrote, nothing was known of the ancient history of Egypt, or of the ancient doctrines or Deities of the Egyptians, with any degree of accuracy ; and that what has been written as to the celebration of Mysteries in Ancient Egypt, as well as elsewhere, is for the most part sheer fiction.

So, too, it may be at once said, that in the time even of Plutarch, the explanations which Pythagoras possessed, and except from a few concealed, of the Symbols which he used, had been utterly lost. Nothing was known to the writers of the time of Trajan, of the sacred books or doctrines of the

Indo-Aryans or the Irano-Aryans, or of the Sanskrit or Zend languages, both long before dead.

BRYANT says, in his "Analysis of Antient Mythology" (i. 180): "The Isis and Osiris of PLUTARCH may be admitted with proper circumspection. It may be said that the whole is still an enigma: and I must confess that it is: but we receive it more copiously exemplified, and more clearly defined; and it must necessarily be more genuine, by being nearer the fountain-head; so that by comparing, and adjusting the various parts, we are more likely to arrive at a solution of the hidden purport."

One who carefully studies this enigma, this work of PLUTARCH, *De Iside et Osiride*, will be struck with many glimpses which it intentionally, and yet in appearance accidentally gives us of the inner secrets of the ancient mysteries; and with the light which it throws upon the obscurest parts of Masonry. It is as though the wind lifted a corner of the impenetrable veil, at intervals, and only for a moment, with which the art and jealousy of the old Hierophants have carefully hidden from the eyes of all of us the esoteric meaning of the Words and Symbols of the Royal and Sacerdotal art.

According to Iamblichos, PYTHAGORAS declared that it was in the Mysteries of Orpheus, celebrated in Thrace, he had learned the unity of the First and Final Cause; or, to make use of his symbolic expressions, he had learned that "the Eternal Substance of Number was the Intelligent Principle of the Universe, of the Heavens, of the earth, and of mixed beings."—*Life of Pythagoras*, sec. 146.

The Mysteries were in fact not established to *teach* the unity of a God, and the doctrines of Creation, Providence, and a life to come; but to *transmit* those great truths, which had been recognized in all times, and had been uttered in the most ancient spoken words.—*Court de Gebelin*, iv. 317.

Stobæus has preserved in his dictionary a passage from an ancient author, which paints in a very vivid manner the startling spectacle of the Initiations.

"The Soul," says this author, "experiences at death the

same emotions as it feels during initiation; and even the terms respond to each other as the realities do: *To die*, and *to be initiated* being expressed by words almost the same," [*Teleutan* and *Teleisthai*, both derived from *tel*, end. *Death* is the *end* of animal life; *Initiation* is the *end* of profane life, the death of vice.] "At first, there is nothing but errors and uncertainties, laborious journeys, toilsome and terrific circuits through the thick darkness of night. Arrived at the confines of death and initiation, everything presents itself under a terrible aspect; all is horror, trepidation, dread, alarm. But when these terrifying objects have passed, a miraculous and divine light strikes the eyes, brilliant plains and meadows enameled with flowers are everywhere discovered, and hymns and musical choruses enchant the ears. The sublime doctrines of *The Holy Science* are the subject of conversation. Sacred and awe-inspiring visions wrap the senses in admiration. Initiated and made *perfect*, one is afterward *free*, is no longer subjected to any restraint. Crowned and triumphant, one walks through the regions of the Blessed, converses with holy and virtuous men, and the Sacred Mysteries are celebrated to the utmost of his desire." Such was what was then called PALINGENESIS, *Regeneration, the New Birth*.—*Court de Gebelin*, iv. 321.

Eusebius and Clement of Alexandria give a fragment of one of those Hymns that were sung at the opening of the Mysteries, and which gives a grand idea of them.

"I am about," said the Hierophant, "I am about to make known a secret to the Initiates. Let the entrances to these places be closed against the Profane! O, Musæus! thou who didst descend from the brilliant Selēnē, hear my words! I will announce to thee important truths. Permit not prejudices and prepossessions to deprive thee of the happiness which thou desirest to find in the knowledge of the mysterious truths. Consider Divine Nature; incessantly contemplate her; keep thy mind and heart ever right; and advancing along a safe path, admire the Master of the Universe! HE is ONE, Self-Existent; to him all Beings owe their being. He acts in all things and everywhere. Invisible

to the eyes of mortals, He Himself sees all things.”—*Court de Gebelin*, iv. 323.

“Initiated, and made *Perfect*, one is afterward *Free*.” Hence it is that in the Ancient and Accepted Rite, we call ourselves “*Perfect Freemasons* ;” that we see the Dead raised ; and undergo those tests and trials that are the symbols of those by means of which, according to the ancient faith, the soul was made fit to ascend through the seven spheres to its primal home.

Of this initiation PLUTARCH enigmatically writes ; and it will perhaps not be unprofitable to occupy a little while in endeavoring to extract the meaning of his mystic utterances. The Sphynx, silent and mysterious, was the apt symbol of the old Hierophant ; and Plutarch was one of the Initiated.

“To desire and covet after Truth, those Truths, more especially, which respect the Divine Nature, is to aspire to be partakers of that Nature itself, and to profess that all our studies and inquiries are devoted to the acquisition of holiness ; an employment surely more truly religious than any external purifications or mere service of the temple can be. . . . ISIS, according to the Greek interpretation of the word, signifies *Knowledge* ; as the name of her professed adversary *Tūpho* means *Insolence* and *Pride* ; a name therefore extremely well adapted to one, who full of ignorance and error, tears in pieces and conceals that HOLY DOCTRINE, which the goddess collects, compiles, and delivers to those who aspire after the most perfect participation of the Divine Nature ; a *Doctrine* which, by commanding a steady perseverance in one uniform and temperate course of life, and an abstinence from particular kinds of food, as well as from all indulgence in venery, restrains the intemperate and voluptuous part within bounds, and at the same time habituates her votaries to undergo those austere and rigid ceremonies which their religion obliges them to observe. The end of all which is, that by these means they may be the better prepared for the attainment of the *Knowledge of the First and Supreme Mind*, whom the Goddess exhorts them to search after, as dwelling near and constantly residing

with her. For this reason, her Temple, in the same language, is called ISEION; *alluding to that knowledge of the Eternal and Self-existent Being, which may be there obtained, IF IT BE PROPERLY APPROACHED, with due purity and sanctity of manners.*—*Plutarch, de Is. et Os., 2.*

“Isis . . . being none other, as it is said, than *Wisdom* pointing out the knowledge of divine truths to her votaries, the true *Hierophoroi* and *Hierostoloi*. Now, by the former of these are meant, *such who carry about them locked up in their souls as in a chest, the sacred doctrine concerning the Gods, purified from all such superfluities as superstition may have annexed to it; whilst the holy habit, with which the latter of them adorn the Statues of the Deities, partly of a dark and gloomy, and partly of a more bright and shining color, seems aptly enough to represent the notions which this doctrine teaches us to entertain of the Divine Nature itself, partly clear and partly obscure.* And forasmuch as the devotees of Isis after their decease are wrapped up in these sacred vestments, is not this intended to signify, *that this HOLY DOCTRINE still abides with them, and that this alone accompanies them in another life? . . . He alone is a true servant or follower of this Goddess, who after he has heard, and been made acquainted in a proper manner with the history of the actions of these Gods, searches into the hidden truths which lie concealed under them, and examines the whole by the dictates of Reason and Philosophy.*”—*Id., 3.*

To desire and covet after Truth, and especially after those truths that respect the Divine Nature; this is the object of Masonry; which is, as we learn at our initiation into the first degree of the lesser or popular mysteries, a *Search after Light*; after LIGHT, which, we are soon taught to understand, is *Truth*, ‘a Divine attribute and the basis of every virtue.’ In search of this Truth, which is light, that is, the very substance of the Omnipresent God, the אור, the AOR, or *Essence of Light*, the pure *Ether* of which the material or physical light is but the out-shining and manifestation—in search of this, we CONTINUALLY *advance toward the East*; as PYTHAGORAS and many other of the early sages repaired to

the Great Orient in search of philosophical Truth; of that knowledge of the Divine Nature, to aspire to which “is to aspire to be partakers of that Nature itself.” In the highest degrees we profess to be, and we hope we are, in *the Grand Orient*, the very home and shrine of all the Truth in regard to the Divine Nature, of which man can be in possession.

As with the Ancient *Hierophoroi*, “who carried about them locked up in their souls, as in a chest,”—as in *the Ark of the Covenant*, hidden in the Soul’s depths, *beneath the nine arches*, “THE SACRED DOCTRINE,” the *ἱερός λόγος*, concerning the Gods, so with true Masons, all their studies and inquiries are devoted to the acquisition of *Holiness*, “an employment more truly religious than any external purifications or mere service of the Temple can be.” *Holiness*, alluded to in lower degrees, where the *Sanctum Sanctorum*, or Holy of Holies, is spoken of [בֵּית־קֹדֶשׁ הַקְּדוֹשִׁים, *Bith Kadosh li’ Kadoshim*], of the Temple built by Solomon, is that to which the 30th Degree of the Ancient and Accepted Rite is peculiarly devoted.

The especial characteristics, Plutarch says, of the goddess Isis, are *Wisdom* and *Philosophy*. Her name in the Greek, derived from *ἴσκαω* or *εἶδω*, or *ἴσημι*, *scio*, *video*, I see or know, means *knowledge*, *Wisdom*, the second Sefirah of the Hebrews, the *הַכְּמָה*, *Hakemah* or *Chochmah*, of the Kabbalah.

The object of Masons, like that of the aspirants ‘after the most perfect participation of the Divine Nature,’ to whom Isis delivers the *ἱερόν λόγον*, the HOLY DOCTRINE, is, “that by these means they may be the better prepared for the attainment of the knowledge [*γνώσις*, *Gnōsis*] of the First, the Lordly, the cognizable by the Intellect only” [*ἡ πρώτη και κυρία και νοητή*] the knowledge and cognizance of *The Being*, [*τοῦ ὄντος*] that is, of the Very Deity, Ahura Mazda.

ISIS [*Initiation*] is *Dikaiosūnē*, also; *Righteousness* or *Justice*; and *Wisdom*, *Sophia*, *Hakemah*, “pointing out the knowledge of divine things to her votaries.” She is the daughter of HERMES [KHURM, HIRAM, or HURAM], or of PROMETHEUS; of whom the former is said to have communicated to men the knowledge of Grammar [or Letters], and Music;

and the latter to have given them the inestimable boon of Fire [Light, or Truth], or, as Plutarch says, of Wisdom and Foresight [Pronoia, *Prudence*].

The clothing of the images of the Gods, part black, and part white, symbolical of the Duality of the Divine Nature, is imitated in the clothing of the Kadosh, white bordered with black, and the hilt of his dagger, half ivory, half ebony. In this mystery of Good and Evil we find the Beneficent Mind or Divine Wisdom, and the Malign Mind, its opposite and antagonist, of the creed of Zarathustra; and the investiture of the Isiaes after their death in these two colors, is a symbol showing that this LOGOS [*Word or Doctrine*], “still abides with them, and that it alone accompanies them in another life.” This “*True and ineffable Word*” of the Perfect Elu, the meaning of which is the Royal Secret, is that by means of which the Adepts were enabled to travel into far countries and there to receive the wages of a Master.

And he alone is a *Master* Mason, or true Follower of Isis, “who searches into the hidden truths that lie concealed” under the common-place interpretations of the legend and symbols of the third degree, “and examines the whole by the dictates of Reason and Philosophy.”

“Nor, indeed, ought such an examination to be looked upon as unnecessary, whilst so many persons are ignorant of the true reason even of the most ordinary rites observed by the Egyptian Priests. . . . Some, indeed, there are, *who never trouble themselves to think at all about these matters; whilst others rest satisfied with the most superficial accounts of them.*”—*Id.*, 4.

As most Masons do with what are called the *explanations* of the ceremonies and symbols of Masonry; as, for example, with those of the candidate being “neither barefoot nor shod;” of his being deprived “of all metallic substances;” of the female at the broken column, with “Time combing out the ringlets of her hair;” of “chalk, charcoal, and clay;” of one and then both points of the *compasses* being raised above the *square*; of the reason for investiture with the

“cable-tow;” and many other of our ceremonies and symbols.

“When we are told by *Hesiod*, ‘not to pare our nails, whilst we are present at the festivals of the Gods,’ we ought so to understand him, as if he designed thereby to inculcate that purity *with which we ought to come prepared, before we enter upon any religious duty*, that we have not to make ourselves clean, whilst we ought to be occupied in attending to the solemnity itself.”—*Id.*, 4.

Q. “Where were you first prepared to be a Mason?”

A. “In my heart.”——

—— And the naked foot, knee, and breast, make personal cleanliness, the symbol, most natural and obvious, of purity of the Soul, indispensable.

“The religious rites and ceremonies of the Egyptians were never instituted upon irrational grounds, never built upon mere fable and superstition, but founded with a view to promote the morality and happiness of those who were to observe them; or at least to preserve the memory of some valuable piece of history, or to represent to us some of the *phenomena of nature*.”—*Id.*, 8.

“The kings of Egypt were always taken from amongst either the Soldiery or the Priests. . . . If the choice fell upon a Soldier, he was immediately initiated into the Order of Priests, and by them instructed in their abstruse and hidden philosophy—a philosophy for the most part *enwrapped in myths and parables, and exhibiting only dark hints and obscure resemblances of the Truth*. And thus much even the Priests themselves hint to us in many instances, particularly in those Sphynxes which they seem designedly to have placed before their Temples, as types of the enigmatical nature of their Theology. To this purpose likewise is that inscription which they have engraved upon the base of the statue of Minerva [*Athēnē*] (whom also they call *Isis*) at Saïs; ‘*I am all that has become, that Is, and shall be; and no mortal has ever discovered what my veil conceals.*’ In like manner the word *Amoun* [or, in Greek, *Ammōn*], which is generally regarded as the proper name of the Egyptian Jupiter, is inter-



preted by Manetho the Sebennite, to signify *the hidden*, and *concealment* . . . their invoking *Amoun* is the same thing as calling on the Supreme Being, whom they suppose invisible and concealed in the universal Nature, to appear and manifest Himself to them. So cautious and reserved was the Egyptian Wisdom in those things that appertain to religion.”—*Id.*, 9.

It is or seems to be the general notion, that the symbols of Masonry are used and were appropriated or invented as *explanations*; as a sort of picture-writing, intended to render *easy* the acquisition of knowledge. Hence the absurd, superficial and common-place interpretations of them, that make one wonder why they should have been used to express such trite, tame and ordinary truths or lessons.

But the real fact is, that they were used to *conceal* the truth; as a means, not of teaching it to, but of *hiding it from*, the vulgar. It was never meant that they should be *easily* interpreted. Like the symbols of the Egyptian Hierophants, every one is a Sphinx (half buried in the sand, moreover,) that only an Œdipus can interpret. The consequence is, that the ordinary interpretations of our symbols and ceremonies are simply absurd.

“None of the Grecian Philosophers seem to have paid a more especial regard to the method of philosophizing of the Priests, than Pythagoras, who has particularly imitated their mysterious and symbolical manner [*τό συμβολικόν καὶ μυστηριώδες*], in his own writings, and like them conveyed his doctrines to the world in enigmas. For many of the Pythagoric precepts come nothing short of the hieroglyphical representations themselves. . . .

“It is my opinion, that when the Pythagoreans appropriate the names of several of the gods to particular numbers, as that of *Apollo* to the *Unit*, of *Diana* to the *Duad*, of *Minerva* to *Seven*, and of *Neptune* to *the first cube* (8), in this they allude to something which the Founder of their Sect saw in the Egyptian Temples, to some ceremonies performed in them, or to some symbols there exhibited.”—*Id.*, 10.

Plutarch supposed that Pythagoras brought his Symbols

from Egypt, and concealed in them the religious and mystical notions of the Egyptians. But they are not Egyptian Symbols, nor can they be interpreted by the Egyptian doctrines. They came from the Median Magi.

The Sun and the Moon are two lights of the Lodge. *Why* they are so, Masons are not now told. They learn, indeed, that these are associated with the Master of the Lodge, another of its Lights, and that the latter is one of the three because it is his business to dispense light there, as the Sun gives light by day and the Moon by night.

The Sun has always been the Symbol of the Generative power. In the Khordah-Avesta, a work of a later age than that of Zarathustra, but much earlier than the Conquest of Babylonia by the Medes and Persians, MÂONH, in modern Persian, MÂH, the Moon, is female, and is praised in the Mâh-Yasht as the producer of cattle, and of vegetation, as bringing greenness, fruits and health. She was the Symbol of the productive Capacity of Nature. In Egypt, the Sun and Moon represented Osiris and Isis.

“*A Heart placed in the midst of a flaming censer* is made use of by the Egyptians to characterize the Heavens; which by reason of their being eternal, never are consumed or wax old. . . . For can it be imagined that it is the *dog* himself that is thus revered by them under the name of Hermes? They are the qualities of this animal, his constant vigilance, and his acumen in distinguishing his friends from his foes, which have rendered him, as Plato expresses it, a fit emblem of that God who is the more immediate patron of Reason. . . .

“If you, therefore, in this manner, O *Clea*, hear and entertain the story of these Gods, from those who know how to explain it consistently with religion and philosophy, if you will steadfastly continue in the performance of all those Holy Rites which the laws require of you, and are moreover fully persuaded that to possess correct opinions in regard to the Gods is more acceptable to them than any sacrifice or mere external act of worship can be, you will thereby be exempt from any danger of falling into Superstition; an evil no less to be avoided than Atheism itself.”—*Id.*, 11.

So if a Mason hears and entertains the myth ( $\delta\ \mu\tilde{\upsilon}\theta\omicron\varsigma$ ) of the third degree, from those who know how to expound it in accordance with piety and philosophy; and if he at all times observes all the Holy Rites that are prescribed, and seeks, by forming true ideas of the Divine Nature, to find for himself "The True Word," his progress in Masonry will indeed be an advance toward The Light. The blazing or flaming heart, in the emblazonry of the 32d degree, is an apt emblem of incombustibility, and therefore of immortality.

Isis, "after much pains and difficulty, by means of some *dogs* that conducted her to the place where it was," found *Anubis*, her sister's child, and bred it up. In the ninth degree, a dog is the means of discovering the hiding place of the chief of the assassins.

"There are other circumstances in the Egyptian ritual, which hint to us the reality upon which this history is grounded, such as their cleaving the trunk of a tree, their wrapping it up in linen, which they tear to pieces for that purpose, and the libations of oil which they afterward pour upon it; but these I do not insist upon, *because they are intermixed with such of their mysteries as may not be revealed.*"—*Id.*, 21.

"The like may be affirmed also *of those other things which are so carefully concealed from the vulgar under the cover of mysteries and initiations.*"—*Id.*, 25.

"It is from these things [the senseless and inanimate], that we learn the true nature of the Gods, that they are not different amongst different people, that they are not some of them peculiar to the Greeks, and others to the Barbarians, some of them northern and others southern Deities; but that as the sun and moon, and the heavens and the earth and the sea, though common to all mankind, have different names given them by different people; so may the same likewise be affirmed of that One Supreme Reason who framed this world, and of that One Providence which governs and watches over the whole, and of those subordinate ministering Powers that are set over the Universe; that they are the very same everywhere, though the honors which are paid

them, as well as the appellations given them, are different in different places according to the laws of each country; as are likewise those symbols, *under which the Mystics endeavor to lead their votaries to the knowledge of Divine Truths*; and though some of these are more clear and explicit than others, *yet are they not any of them without hazard*; for whilst some persons, by wholly mistaking their meaning and application, have plunged into Superstition, others, to avoid so fatal a quagmire, have unawares dashed themselves against the rock of Atheism.”—*Id.*, 67.

“SARAPIS is none other than that common name by which all those are called *who have thus changed their nature*,” [as Osiris did when translated from the order of Genii to that of Gods]; “*as is well known by those who are initiated into the Mysteries of Osiris*.”—*Id.*, 28.

“Time begets all things out of itself, bearing them with itself, as it were in a womb; *but this is one of those secret doctrines which are more fully made known to those who are initiated into the worship of Anubis*.”—*Id.*, 34.

“Nor is it Osiris’s dead body only, but those likewise of the other Gods, as many of them as had a beginning and consequently were corruptible, which, *the Priests tell us, were after their deaths deposited with them, and carefully preserved, whilst their souls were translated to Heaven, there to shine forth in so many stars*. Thus, in particular, was the Soul of Isis translated into what the Greeks call the *dog-star* and the Egyptians, *Sothis*, Orus’s into Orion, and Typhon’s into the Bear.”—*Id.*, 21.

“Isis herself, some say, in memory of the great contests and difficulties which she had undergone, and of the wanderings whereunto she had been exposed, unwilling likewise that so much courage and resolution as upon this occasion had been displayed, should be lost in perpetual silence, *appointed certain Rites and Mysteries, which were to be as images, representations, or imitations rather of what was then done and suffered*; with this further view likewise, that the commemoration of these events might serve as incitements to piety, and as a proper consolation to all those, whether

men or women, who might at any time after be in like circumstances of distress.”—*Id.*, 34.

“So again, the histories upon which the most solemn feasts of Bacchus, the *Titania* and *Nuktelia* are founded, do they not exactly correspond with what we are told of the cutting in pieces of Osiris, of his rising again, and of his new life? nor does what relates to his *burial* in any way contradict this notion.”—*Id.*, 35.

“The word *Amoun* is interpreted by Manetho the Sebennite to signify *concealment*, or something which is *hidden*. Hecataeus of Abdera indeed tells us, that the Egyptians make use of this term when they call out to one another; and if so, then their invoking *Amoun* is the same thing as calling upon the Supreme Being (*whom they suppose hidden and concealed in the Universal Nature*) to appear and manifest itself to them.”—*Id.*, 9.

\* \* \* \* \*

“They further add that Isis and Osiris, having a mutual affection, enjoyed each other in their mother’s womb, before they were born, and that from this commerce sprang *Aroueris*, whom the Egyptians likewise call the elder *Orus* and the Greeks *Apollo*.”—*Id.*, 12.

“The Egyptians are wont to give Orus the name of *Kaimis*, by which word they mean ‘Something which may be seen’; for this world is perceptible to the senses, and visible.”—*Id.*, 56.

Plutarch was like a man walking in the dark. The “Something which may be seen” is that which is *manifested* or revealed, *i. e.*, the Divine Wisdom, Isis, manifesting itself as the Divine Word or Utterance, in Humanity,—Vohumanô.

Isis, he says, was also called MUTH (mother), ATHYRI (that in which Osiris *is*); and METHUER, Plenitude and Excellence.—*Id.*, 56.

She is to be considered, he says, as one who always participates of the Supreme God and is ever in conjunction with

Him. That is, she is the Divine Wisdom, immanent in the Deity; the Deity in so far as he is Wisdom.—*Id.*, 53.

The delineations, forms and Emanations (out-flowings, manifestations, revealings) of the Deity are diffused, he says, throughout the Heavenly bodies. All these, the Vedic Poets said, are the self-manifestations of Indra, the Light.—*Id.*, 59.

Plato asserts, he says, that the old name by which the Ancients expressed the essence of things, was derived from a word of the same import with this of Isis: and then, to hide what he means, “that knowledge, wisdom, understanding, the chief-good, and even virtue itself had their names, in the Greek language, originally taken from this same, or a root of similar signification.”—*Id.*, 60.

“Osiris is supposed to be that common reason, which pervades the superior and inferior regions of the universe,—the universal reason, called by them Anubis, and sometimes likewise Hermanubis.”—*Id.*, 61.

“Isis is frequently called by them *Athena*, signifying in their language, ‘I proceeded from myself.’”—*Id.*, 62.

“The mind and reason of the Supreme God, which in its own nature is invisible to us, and dwelling in obscurity [hidden], by putting itself into motion proceeds to the production of other beings.”—*Id.*, 62.

“Whatever beings are endued with life, with the faculty of seeing, that have a principle of voluntary motion in them, and that are able to distinguish what belongs to, and is proper for them, and what not, all these are to be regarded as the effluxes, as it were, or as so many portions taken off from that Supreme Providential Wisdom, that governs the universe.”—*Id.*, 77.

It is evident, from these extracts, that the principal purpose of the Mysteries was to teach the Initiates “*the Secret or Holy Doctrine*,” the Theology and Philosophy, which the Priests concealed from the vulgar, as beyond and above their comprehension. Plutarch, it is equally evident, was, like Herodotus, an Initiate; and could therefore give only glimpses of the truth, and hints understandable by the Initiates alone. To much of what he thus disclosed to them

only, the key is now lost, but somewhat the well-informed and studious Mason can still understand.

French writers say that the antiquarian, ELIAS ASHMOLE, digested and arranged the myth and ceremonial of the Blue degrees. And if we found in Plutarch, or in any other work treating of the Ancient Mysteries, much that is literally reproduced in Masonry, it would be permissible to conclude that the coincidences exist, not because Masonry and those Mysteries are one, or parent and child, but because the modern compiler of Masonry borrowed these from the old ceremonial, in order to give his work the air and aspect of a venerable antiquity.

It is much more satisfactory evidence of identity, when the coincidences are not thus perfect, and when Masonry only draws aside a corner of the curtain that hides, and for many centuries has hidden, those grey and venerable mysteries; for else we should have to ignore and deny the wasting influences of time, and that the memory of ancient things fades away and becomes indistinct.

As in the long succession of generations words in the same language change, and one letter displaces another, until words no longer appear the same; as inflections vary, and particles appear or vanish and are disused, and yet the grammatical forms abundantly prove the identity of the ancient and modern tongues, when in the mere words one seems an alien to the other; so in Masonry, when all the details of the ceremonial have been changed, and even the symbols are no longer in important respects the same, and their present interpretations were never even dreamed of by the ancient Sages, still its identity with the ancient Mysteries is amply proven by the most satisfactory of all evidence, identity of objects, identity of doctrine, and substantial identity of its Myth and that of the Egyptian, Phœnician, Samothracian and Grecian Mysteries.

Plutarch teaches us what that object was. Like that of Masonry, it was Holiness, and purity of life and conversation, and the attainment of religious and philosophical Truth. So, too, he teaches us that the *Hieros Logos*, the Holy or

Sacred Word or Doctrine was the true knowledge of the Nature of the Deity, hidden in myths and parables and symbols, and that of the immortality of the Soul. The Myth was, in substance, (for the name of the Hero of the legend, and the details of the allegory varied in different countries, and are all unimportant and not of the essence of the Myth), the temporary death of the Personification of the Principle of Good and of Generation, slain by the Evil Principle, and rising again after a brief sojourn in the realms of darkness, to a new life. This was dramatically represented in the Mysteries; and in all of them the Candidate was made to represent the murdered Hero, and so was symbolically *born again*. In Egypt it was *Typhon* or *Set*, who slew *Osiris*; in Syria, *Atys* was slain, and in Phœnicia, *Tammuz* or *Adonis*.

Those from whom our ceremonial comes replaced these by *Hiram*, *Hurūm*, or *Khurūm*, a Phœnician artisan who worked upon the Temple built by the legendary Hebrew King, שלמה, *Salamah* or *Shelomeh*, [Peace, Prosperity, Reward, Perfection]. As usual, the name of the Hero is used to *conceal* and *hide* from the vulgar, but reveal to the Initiate the meaning and doctrine of the initiation.

The name of this Artisan, or as we are in the habit of styling him, Architect, is given differently in different places in the Hebrew books, thus:

In 2 Chronicles, ii. 12, we have חורם אבי, *Khurm Abi*. In 2 Sam. v. 11, and 1 Kings, v. 16, חירם, *Khirm*.

In 2 Chron. iv. 11, חורם and חירם, *Khurm* and *Khirm*. In 1 Kings vii. 40, חירום, *Khirom* or *Khirim*.

In 2 Chron. iv. 16, חורם אביו, *Khurm Abiu*, *Abiv* or *Abif*.

Gesenius renders חורם, *Khurm*, *Khorm*, *Khoram*, *Huram*, or *Hūrūm*, by *Nobilis*, *Ingenuus*; from חר.

Selig Newman renders חר [בן חרים], *Ben Khorim*, a *Freeman*, a *Nobleman*; supposed to be so called from the white robes they used to wear.

חור, *Khur*, means *white*, *noble*, an *aperture* through which the white light appears, *the opening of a window*, *a cavern*, *the socket of the eye*. חר, *Khr*, the root, means *free*, *freeborn*;



קְרִי, *Khri*, also means *white*, and an *opening*, or the people who dwell in caves. קְרִיִם and קְרִישׁ, *Khirs* or *Khiris*, means the Sun—Job ix. 7, and Judg. viii. 13; the *Orb* of the Sun, properly—Judg. xiv. 18, Is. xix. 18. קְרִישׁ, *Khiris*, also means an artificer, generally a smith, or worker in iron.

קְרִים, *Khirm*, means consecrated or devoted—either to God or destruction.

The Persic word KHUR is the literal name of the *Sun*. From *Khur*, the Sun, comes *Chora*, a name of lower Egypt. Bryant says [Mythology, i. 48], ‘The Sun was likewise named KUR, *Kûρος*. *Kûρον γάρ καλεῖν Πέρσας τὸν Ἡλιόν* : *Plutarch in Artaxerxe*, 1012. Many places were sacred to this Deity, and called *Kura*, *Kuria*, *Kuropolis*, *Kurēnē*, *Kureschata*, *Kuresta*, *Kurestika Regio*.’

In the Veda, the Sun is Sûra and Sûrya, Hari and Harit; in Zend Hvare Khshaeta, in modern Persian Khorshid.

In Egypt we find this Trinity; AMUN-RA, the Creator, OSIRIS-RA the Giver of Fruits, and HOR-US-RA, the Giver of Light; the Summer, Autumn, and Spring Sun. [So *The Children of the Widow* (Isis), (so called because each in initiation had represented her Son, Hor-us), Devotees of *Huram*, *Khurum*, *Hor-Ra*, are ever advancing and journeying in search of *Light*; and the *Sun* appears on the ceilings of all their Temples, and is one of their three great Lights.]

Uhlemann says, “On account of the different effects of the Sun in the three Egyptian seasons of the year,” [they had three only, instead of four, *the three gates of the Temple*], “this Deity appears in three forms, as Amun-Ra, Osiris-Ra, and Horus-Ra.”—*Handbuch*, part 2, p. 168.

In a papyrus published by Champollion, Aroeris, the Younger Hor-us, is styled “HAROERI, *Lord of the Solar Spirits, the beneficent Eye of the Sun* :” in which sense he bears some analogy to Apollo, who according to Plato, received his name from the emission of the rays of Light. Hor-Apollo says, “The Egyptians put *Lions* under the throne of *Horus*, this being their name for the Sun.”

Other meanings connect themselves with this of the Sun,

and illustrate and yet conceal the meaning of the ancient legend. Thus, analyzing the name **חִירָאִם**, *Khiram*, we have **חִי**, *Khi*, *living*; *Life*.—*Lev.* xxv. 36. **רָאִם**, *Ram*, *was*, or prophetically, *shall be, raised, elevated, lifted up*. **רוֹם**, *Rom*, *was raised, elevated, lifted up, raised himself*.—*Lee. Heb. Dict.*; *Selig Newman, Dict.*; *Gen.* vii. 17; *Ps.* xlvi. 10 or 11.

Thus **חִי יְהוּה**, *Khi IHOH*, as *IHOH liveth*; **חִי אֵל**, *Khi AL*, as *AL liveth*.

And **רָאִם**, *Ram*, the same as **רוֹם**, **אָרַם**, **הָרַם**, *Rom*, *Aram*, and *HRM*, *was lofty*: whence *Aram*, for *Syria*, or *Aramæa*, as *Highland*.

So that *Khiram* may be taken to mean, “*WAS RAISED UP, LIVING, OR TO LIFE.*”

In Arabic, *HIRM* was an *Ox*, the symbol in *Egypt* of *Osiris*, or of the *Sun* in *Taurus*, at the *Vernal Equinox*.

**חִירָה**, *KHIRAH*, meant ‘*nobility, a noble family.*’

According to *Menander*, *HIRAM* first celebrated the resurrection of *Hercules* in the month *Peritius* (*Berith*); [*Movers* 385; *Josephus, Antiq.*, vii. 5, 3]; and *Movers* says [386], that on the 2d of *Peritius*, the 25th of *December* in the *Roman calendar*, the festival *Natalis Solis Invicti*, corresponding to the *Hercules Tyrius Invictus*, was celebrated; and that *HIRAM OF TYRE* first performed this ceremony.

**אָבִי**, *ABI*, not only means *father*, but *Progenitor*; *Abi yosheb ahel*, the first that made use of tents—*Gen.* iv. 20; *Abi kal tepesh kanor*, the first of all such as handled the harp—*Gen.* iv. 21.

The letter **וּ**, *Vav*, affixed to **אָבִי**, and so making **אָבִיו**, *ABIV* or *ABIU*, means “*His*,” and the word thus compounded, “*His Father* ;” in *2 Chron.* iv. 16.

*Plutarch* says [*De Is. et Os.*, § 35]: “The *Thyades*, or *Priestesses* of *Bacchus* with their hymns endeavor to raise their God, whom they at that time distinguished by the name of *Winnower*, *Διυρίτης* ;” in *Hebrew* **רִחֶת**, *rukhet* (from the root **רוּחַ**, *rukh*, (or, reversed, *khur*,) *Breath, Spirit*), *vannus*, a *winnowing fan*; in which, so reversed, the name of the *Sun* appears again.

Besides the general identity of the legend, there are not wanting in Plutarch coincidences between the Ancient and the Modern Rituals, even in the details.

“When the Egyptians sacrifice to the *Sun*, they strictly enjoin all those who approach to worship the God, *neither to wear any gold about them, nor, etc.*”—*De Is. et Os.*, § 30.

“The seal of the Sphragistæ, an order of Priests peculiarly set apart. . . . Their impress, according to Castor, is “*a man upon his knees, with his hands tied behind him, and a sword pointed at his throat.*”—*De Is. et Os.*, § 31.

When the ark or chest containing the body of Osiris had been carried by the waves of the sea to the coast of Byblos, [a city of the Phœnicians, between Tripoli and Berytus, not far from the sea, on a lofty site, called in Hebrew, גִּבְלִי, *Gebal*, the residence of our *Giblemites*, in Greek *Byblos* or *Biblos*,] it there gently lodged in the branches of a bush of *Tamarisk* [*Erica*], which in a short time had shot up into a large and beautiful tree, growing round the chest and enclosing it on every side. The King of Byblos, astonished at its unusual size, had it cut down, and made that part of the trunk in which the chest was enclosed, a pillar to support the roof of his house—[*De Is. et Os.*, § 15]. The real sepulchre of Osiris is also said to be in the little island which the Nile makes at Philæ, where his tomb “is overshadowed with the branches of a *tamarisk tree*, whose bigness exceeds that of an olive.”—*Id.*, § 21.

In the sacred dirge or lamentation which the Priests made over Osiris, they “bewailed him who was born on the *right* side of the world, and who perished on the *left.*” Perhaps the alternation of right and left in the first two degrees of Masonry, has a concealed allusion to this; and there is perhaps, in “the rough sands of the sea,” an allusion to the fact, that the Egyptian Priests “expressed an abhorrence, both toward the *Sea*, as well as *Salt*; calling this latter *Typhon’s foam*, and amongst their other prohibitions, forbidding it to be ever laid upon their tables.”—*De Is. et Os.*, § 32.

Perhaps there is no symbol in Masonry for whose pres-

ence among our emblems it has been found so difficult to account, and which has been so persistently let alone, as the 47th Problem of Euclid, which figures in all our Monitors, as much out of place as an Etruscan cornice-stone in a Roman hovel. We know its meaning now, but Plutarch did not, nor did Iamblichus. It had been lost long before they lived. Pythagoras had too carefully concealed it; and these later writers looked in the wrong direction for it. Plutarch's explanation, altogether wrong, is as follows.

“Now universal Nature, in its utmost and most perfect extent, may be considered as made up of these three things, of *Intelligence*, of *Matter*, and of that which is the *result* of both these, in the Greek language called *Kosmos*, a word which equally signifies, either *Beauty* and *Order*, or the *World* itself. The first of these is the same with what Plato is wont to call the *Idea*, the *Exemplar* and the *Father*; to the second of them he has given the name of the *Mother*, the *Nurse* and the *place and receptacle of generation*; and to the latter of them that of the *offspring* and the *production*.”

“So again, with regard to the Egyptians, there is good reason to conclude, that they were wont to liken the Universal Nature to what they called the most beautiful and perfect Triangle; the same as does Plato himself, in that nuptial diagram, as it is termed, which he has introduced into his Commonwealth. Now in this Triangle, which is rectangular, the perpendicular side is imagined equal to *three*, the base to *four*, and the hypotenuse which is equal [whose *square* is equal] to the [squares of the] other two containing sides, to *five*. [ $3 \times 3 = 9$ ,  $4 \times 4 = 16$ ,  $5 \times 5 = 25$ ,  $9 + 16 = 25$ ; which is the 47th Proposition of Euclid.] In this scheme, therefore, we must suppose, that the *perpendicular* is designed by them to represent the masculine Nature, the *base* the feminine, and that the *hypotenuse* is to be looked upon as the offspring of both; and accordingly the first of them will aptly enough represent *Osiris* or the Prime Cause; the second, *Isis*, or the receptive Power; the last *Orus* or the common effect of the other two. For 3 is the first number which is composed of both *even* and *odd*; and 4 is a square

whose side is equal to the first even number 2 ; but 5, being generated, as it were, out of both the preceding numbers, 2 and 3 may be said to have an equal relation to both of them as to its common parents.”—*Id.*, § 56.

Plutarch considers Isis to be “the feminine part of Nature, or that *property* of Nature which renders her a fit subject for the production of all other beings ; for which reason it is that Plato calls her the *Nurse* and All-Receiver, and that she is vulgarly termed *Myrionymus*, or the myriad-named Goddess ; denoting hereby that capacity, with which she is endued, of receiving and being converted into all manner of forms and species, which it shall please the Supreme Reason to impress upon her.”—*De Is. et Os.*, § 53.

The Temple of Solomon, like every Lodge, is a Symbol of Isis or Universal Nature ; and the works of the Supreme Reason are symbolized by the labors of Khirūm upon the Temple, and the columns, vessels and fabrics that he produced.

“The Soul of Osiris,” we are told, “is eternal and incorruptible, though his body is often torn to pieces and hidden by Typhon, and as often searched after, found again, and joined together by the wandering Isis. For that Being *of whose essence it is to exist*” [𐤀𐤓𐤓𐤓], “to be Intelligent, and to be Good, is so far from being corruptible, that He is not obnoxious to the least degree of mutability ; though, at the same time, those images, those delineations, forms and likenesses, which the material and passive part of Nature hath taken off, as it were, from him, and received upon herself, those, it must be owned, like the impressions of a seal upon wax, are not permanent and everlasting, but liable to the attacks of that unruly and turbulent Power, who was driven hither from above, and who makes constant war upon Orus, or that visible image of the Intellectual world which was born of Isis.”—*De Is. et Os.*, § 54.

“They further add,” says Plutarch, “that Isis and Osiris, having a mutual affection, enjoyed each other in their mother’s womb before they were born ; and that from this commerce sprang *Aröeris*, whom the Egyptians likewise call

the Elder *Orus*, and the Greeks *Apollo*.”—[*De Is. et Os.*, § 12.] As in the Kabalah, in כֶּתֶר, KETHER [the first Sephirah, the *Will* of Deity, yet *unexpressed*, yet unmanifested outwardly], are as in a matrix, HAKEMAH and BINAH, the Divine WISDOM in the Deity, and the same acting as the Human UNDERSTANDING, the second and third Sephiroth; and therein, while they are as yet unemanated, the former begets and the latter produces, DAATH, or Intellection, the *Thinking* of men, yet unuttered in Thought; and wherein are included, again as in a matrix and unevolved, GEBURAH and GEDULAH, or KHASED, *Justice* and *Mercy*, which, therein uniting, as it were sexually, produce *Beauty* or *Harmony*, TIPHARETH, the sixth Sephirah. In this again are included, and out of it flow forth NETSACH, or *Success, Victory*, and HÜD, *Glory*, the seventh and eighth Sephiroth; from which proceeds *Stability* or *Permanency*, *Immutability* in the designs of Deity, the ninth Sephirah; and from that results Imperial DOMINION and SUPREME CONTROL, MALAKOTH, the tenth Sephirah, of the Deity, over all that is, Evil as well as Good.

Among the Egyptians, the Sun was particularly consecrated to Osiris, and the *Lion* was worshipped by them, and the doors of their temples ornamented with the gaping jaws of this animal; because the Nile first began to flow whilst the Sun was in the constellation Leo.—[*De Is. et Os.*, § 38.] We may, perhaps, find in this a hint to serve as a key to the meaning of “the strong grip of the Lion’s paw.”

It is said that when Pythagoras discovered the 47th Theorem of Euclid, he sacrificed a *hecatomb* for joy. Α ἑκατόμβη was strictly an offering of a hundred oxen; but even in Homer it had lost its etymological signification, and signified only a great public sacrifice. We find in the *Iliad* mention made of a hecatomb of *twelve* oxen, and of hecatombs of sheep.

This theorem is, that in every right-angled triangle, the sum of the squares of the lengths of the base and perpendicular is equal to the square of the length of the hypotenuse.

As a mere mathematical theorem or proposition, this is of

no especial importance, and has no special significance. Its principal *practical* use is, that if one erects a perpendicular line upon a base line, making one three measures and the other four, he will have one at an exact right angle with the other, if he connects the ends by a line of five measures. As a theorem it has no philosophical or religious value. To give it such a value, it must be in some manner a symbol. Pythagoras could not have so greatly exulted at discovering, if he did discover, this mere mathematical theorem, however valuable the knowledge of such theorems then may have been. There were fifty others equally as valuable.

He must have discovered in it and in the figure and numbers representing it, a new symbol, unknown or unnoticed before, of some ancient and valuable truth or doctrine. To be able to add another symbol to those already known and used by the Sages who possessed the truth or doctrine, *was* worth a public sacrifice.

Plutarch, supposing that Pythagoras brought his doctrine and its symbols from Egypt, wrote the whole treatise *Peri Isidos kai Osiridos* on that theory. He says that the base, of 3 measures, meant Isis, and the perpendicular, of 4, OSIRIS. But why these numbers should represent them, it was not in his power to explain, otherwise than by saying that the hypotenuse represented Horus, their issue, and if it measures 5, the other sides must measure 3 and 4.

Why should Horus, the issue, measure 5, excelling by so much his father, Osiris? Certainly, he gives no reason for this, and there could be none. The *religious* explanation, according to Plutarch's interpretation, would be, Horus is equal to the squares of Osiris and Isis, added together. According to his explanation, the symbol taught no doctrine whatever, and was not in any sense mysterious. Other and much more apt symbols would represent Father, Mother, and Child or Issue.

Plutarch, like Iamblichos, was utterly ignorant of the meaning of what Pythagoras taught as to numbers. None of the scholars now know what he meant; and they never will, while they look to Egypt or to books written long after

his death for the explanation. He did *not* mean that the Deity created by the instrumentality of abstract numbers.

But this figure *was* connected with his theories as to numbers, and in fact, its whole meaning consists in the numbers 3, 4 and 5, which the sides of the triangle represent and measure.

The Masters of the Royal Secret *know* what the symbol and its numbers did mean, to Pythagoras, and do not wonder that he was overjoyed to add it to the existing symbols, which, to those whom he taught to read them, expressed the Holy Doctrine. SANCTA SANCTIS.

No doubt the *doctrine* taught in the Mysteries, was that of Pythagoras, and that of which the legends of Osiris and Isis, Adonis and the Boar, Khirūm and his assassins were the symbols. "It is impossible," Plutarch thinks, "that any *one* cause whatever, be it bad or even good (for God cannot be the author of any evil), should be the common Principle of all things."

"For," he says, "the harmony of the world, like that of a harp (to use the expression of Heraclitus), is made up of discords, and consists in a mixture of good and evil; or, as Euripides has it, 'Good and Evil cannot be separated from each other,' though they are so tempered as that beauty and order are the result. From hence, therefore, arose that very ancient opinion which has been handed down from the Theologists and Legislators to the Poets and Philosophers; an opinion which, though its first author is unknown, has nevertheless gained so firm and established a credit everywhere, as not only to be commonly talked of by both Greeks and Barbarians, *but to be even taught by them in their mysteries* and in their sacrifices: namely, that the world is neither wholly left to its own motions, without some Mind, some Superior Reason to guide and govern it; nor that it is *one* such Mind only or Reason, that, as it were with a helm or bridle, steers and directs the whole; but, as there are many things wherein the Good and Evil are equally blended together, or, rather, indeed, as nature produces nothing here below without such mixture, and as it cannot be supposed



that one and the same Being is the dispenser of these contrarieties, distributing, as it were from two different vessels, the several distinct portions of Good and Evil—for this reason, I say, was first introduced the opinion, that this mixture which is observed in human life, this inequality and variety which are discerned in the universe, and all those changes which we see in it, at least in these sublunary regions, are owing to two contrary Principles, to two quite different and distinct Powers. . . . For, if nothing can come into being without cause, and if that which is perfectly Good cannot be the cause of Evil, then must there needs be a distinct Principle in Nature, as well for the production of Evil as of that which is Good.”—*De Is. et Os.*, § 45.

Plutarch proceeds to say that some philosophers term these two Principles two Gods; while others call the Good one, only, God, and the evil one *Demon*; like Ζωρόαστρος ὁ Μαγός, the Magos Zoroastris, “who is reported to have lived five thousand years before the Trojan War.” “He called the Good Principle Ὁρομάζη (Hörömazē), and the Evil One Ἀρειμάνιος (Areimanios), adding, moreover, that as of all sensible Beings, the former bore the greatest resemblance to *Light*, so the latter was most like *darkness*.”—*De Is. et Os.*, § 46.

The Magian Philosophers, he says, tell us, “that ORMUZD sprang originally from the purest Light, and AHRIMAN from the most profound darkness. The former created six Gods, and the latter created six, of different natures and operations, to oppose them. Then the former adorned the Heaven with Stars, placing the Sun in front of all the rest; and then each created twenty-four other Gods, which intermingling, Evil and Good became blended. For four terms of 3,000 years each, these Gods are to contend with varied success, each alternately victorious and depressed; at the end of which time Ahriman is to be destroyed, and mankind for the future to live in perfect happiness.”—*De Is. et Os.*, § 47.

The doctrine of the Magi, in his day, was what it is now, a total misapprehension of the original Irano-Aryan creed. Anra-Mainyus, the Malign Mind, was not the antagonist of

Ahura Mazda, who had no rival, but was the Creator, Supreme over all. This Evil Mind was the negative, and so the opponent, not of the Supreme Deity Himself, the Divine Light and Splendor, but of the Divine Wisdom immanent in him, Çpěnta-Mainyu, the Beneficent Mind or Intellect. Ahura-Mazda was not the offspring of ZĚRVĀNA AKARANA, the Infinite Time, but was said to have created *in* the Infinite Time the words spoken by him.

The Chaldæans also had beneficent and evil Planetary Gods; the Greeks had two Jupiters, the Olympian and Pluto, and made *Harmonia* to be the offspring of Mars and Venus. Heraclitus said that *Discord* would never exceed the proper bounds allotted to it; for should this ever happen to be the case, *the Fates, avengers of what is right, would find it out.*" The Pythagoreans had a great number of terms, which they made use of to express the contrary natures of these two Principles; calling the Good One, "The Unit, the Definite, the Fixed, the Straight, the Odd, the Square, the Equal, the Right, and the Light or Lucid;" and the Evil One, "the Duad, the Indefinite, the Mobile, the Crooked, the Even, the Oblong, the Unequal, the Left [Sinister], and the Dark." Anaxagoras calls the one *Intelligence*, and the other *Infinity*.—*De Is. et Os.*, § 48.

"By OSIRIS we are to understand those faculties of the Universal Soul, such as Intelligence and Reason, which are, as it were, the Supreme Lords and Directors of all that is Good. . . . On the contrary, those Powers of the Universal Soul, which are subject to the influence of passions, the boisterous, the irrational and the unruly part of it, may be called TYPHON."—*Id.*, § 49.

"When the Supreme Reason composed this Universe, He made one harmonious system, even out of the most discordant principles, and did not utterly destroy, though He greatly maimed the Power of the Evil Being."—*Id.*, § 55.

We thus see, and by many other passages, that notwithstanding what PLUTARCH says elsewhere in regard to the two Principles, he had learned the True Doctrine in regard to the real nature of the Deity, and believed in the ONE,

Single, Simple, Supreme GOD; and that, in what he said as to the Two Principles, he meant to hint at the great doctrine, taught in the Mysteries, that Evil is a *necessary* concomitant of Good; that discords as well as concords concur to produce harmony; that Evil is the *occasion* and *cause* of Good; that contraries sympathize, and opposites harmonize; that the universe is a system of *equilibria*, in which Truth is only evolved by collision and discussion; and the seemingly *inconsistent* are the *most* consistent of all things. What *more* inconsistent, to our minds, than *infinite* justice and *infinite* mercy? They seem two parallel lines, that will never even approach each other; if not two, infinitely diverging. But Geburah and Gedulah meet in The Infinite, and harmonize, *and are essentially one*; and from them flow forth Perfect Harmony in all the Universe, the Success and Glory of God, the Stability of His plans, and the absolute undivided Empire which Evil does *not* share with Him, over the Universe.

“Upon the whole, however, Osiris, or the Good Principle, has the superiority.”—*De Is. et Os.*, § 59.

“Osiris likewise is a compounded name, being derived from *Osion* and *Hieron*; for, as he is supposed to be that common REASON which pervades both the Superior and Inferior regions of the Universe; by the latter of these terms the ancients would denote him in his celestial capacity, as by the former of them they would express his terrestrial and infernal influence.”—*Id.*, § 61.

He significantly tells us that “those who have not learned to make use of *words* in their true sense, will be apt to mistake, likewise, in things themselves.”—*Id.*, § 71.

“The Divine Reason,” he tells us, “stands not in speech; but

Marching through still and silent paths  
Administers the world with Justice.”

“The Mind and Reason of the Supreme God, which in its own nature is invisible to us, and dwelling in obscurity, by putting itself in motion proceeds to the production of other

beings. . . . That one Supreme Reason, who framed this world, and that one Providence that governs and watches over the whole. . . . That God who orders and directs all things. . . . Whatever Beings are endowed with life, with the faculty of seeing, that have in them a principle of voluntary motion, and that are able to distinguish what belongs to and what is proper for them, and what not, all these are to be regarded as the outflowings" [emanations, effluxes], "as it were, or as so many portions taken off from that Supreme Providential Wisdom, that governs the Universe. . . . As Osiris is a First Principle, prior to all other Beings, and purely intelligent, he must ever remain unmixed and undefiled . . . that First simple and immaterial Being, *whom truly to know, and to be able to approach with purity*, is, according to both Plato and Aristotle, the highest pitch of Perfection which Philosophy can arrive at."—*De Is. et Os.*, §§ 75, 62, 67, 77, 78.

And Plutarch thus hints at the *Work* of the Initiates, and at the results and benefits of the *palingenesis*, the *being born again*, of initiation :

"The souls and minds of men are looked upon as the matter" [the *Materia*, the rough Ashlar or marble in the quarry or block], "of Knowledge and Virtue; and as such are delivered up to *Reason* to be *polished* and *modeled* by it into their due form and shape; thus some philosophers have even called the Mind the place of our ideas, and the *workshop*" [the usual and favorite name, *atelier*, of our French Brethren, for their Lodges], "as it were, wherein all our notions are engraved [or impressed], and formed."—*De Is. et Os.*, § 58.

"There is nothing by which a man approaches nearer the Divinity than by right *Reason*, especially when it is employed in religious matters; nor anything which is of greater moment to his happiness; wherefore it is, that every one *who intends to consult the oracle*, is strictly charged upon the spot, that he take care 'to have pious thoughts in his heart, and seemly and decent words in his mouth.'"—*Id.*, § 68.

"As, therefore, the souls of men are not able to partici-

pate of that Divine Nature, whilst they are thus encompassed about with bodies and passions, any further than by those obscure glimmerings, which they may be able to attain unto, as it were in a confused dream, through means of philosophy—so, when they are freed from these impediments, and remove into those *purer* and *unseen* regions, which are neither discernible by our present senses nor liable to accidents of any kind, it is then that this God OSIRIS becomes their Leader and their King; upon him they wholly depend, still beholding without satiety, and still ardently longing after that Beauty, which it is not possible for man to express or conceive.”—*Id.*, § 79.

It is but a little while since the first attempt was made to discover the true meaning of the Ceremonies and Symbols of Blue Masonry. No one had, until then, looked in the right direction for these meanings. The Symbols were Sphynxes, whose real meaning no one knew. Perhaps we have not yet learned the meaning of all. The field of study is wide and large, and there are few to work in it.

We know now the real meaning of the Compasses and Square upon the Altar: the two points under the Square at initiation, then one, then both, above it.

We know the true meaning of the three grips, by the last of which the body was raised.

We know the meaning of the three blows inflicted on Khūrūm, at the three gates, and of the implements used.

We know the whole meaning of the Mystic Numbers, the Holy Doctrine, and the Royal Secret.

We know the meaning of the Eagle, Intellect; of the Man, Thought; of the Ox, Strength; of the Lion, Sovereignty, on the Standards of the four principal tribes of Israël.

But much remains to be discovered yet, and will in time become known.

Take the two columns at the Porch of the Temple! Hear these sentences, which we borrow for the occasion, and decide whether they refer to those columns—the *Active FORCE* or *ENERGY*, and the *Passive STABILITY* or *PERMANENCE*?

“The first Sages who sought for the cause of causes, saw Good and Evil in the world ; they observed the Shadow and the Light ; they compared Winter with Spring, Old Age with Youth, Life with Death, and said : ‘The First Cause is Beneficent *and* Cruel ; It *gives life* and *destroys*.’

“Are there then *two* contrary Principles, a Good and an Evil ?” cried the disciples of MANES.

“No ! The two Principles of the Universal Equilibrium are *not* contrary to each other, though in *apparent* opposition ; FOR IT IS A SINGLE WISDOM THAT OPPOSES THE ONE TO THE OTHER.”

“The GOOD is on the *right* ; the EVIL on the *left* ; but THE SUPREME GOOD *is above both*, and makes the Evil subserve the triumph of the Good, and the Good serve for the reparation of the Evil.”

Surely the subject of Masonic Symbolism is not yet exhausted.

God, Pythagoras said, is the living and absolute Truth clothed in Light : the Word is Number manifested by Form : God is the supreme Music, of which Nature is the Harmony.

There is, he said, a triple Word, for the hierarchical order always manifests itself by three. There are the word simple, the word hieroglyphical, and the word symbolic ; in other terms, the word that expresses, the word that conceals, and the word that signifies : all hieratic intelligence is in the perfect knowledge of these three degrees.

Let the Student of Masonic Symbolism ponder on these sayings.

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Of Ineffable Words.

H. T. Cory





## OF INEFFABLE WORDS.

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It long since became very evident to us that Masons were like the Arabs who build their huts in part with fragments of the walls of Nimroud and the casings of the Pyramids; that the true secrets and Kabalistic meanings of Masonry are unknown to *itself*, having been concealed under so many veils as to have become in part undiscoverable; and that the ordinary explanations of its symbols have merely been adopted to mislead the multitude of the initiates, the knowledge of the esoteric meaning having been confined to a few, who long since died, leaving no successors.

There are perhaps few *thinking* Masons to whom it has not seemed strange that the TRUE WORD, promised to every Master Mason, is not given to every one, but only a substitute, of no particular sanctity or significance; not an approximation to the lost Word, but a mere trivial ordinary Pass Word, not even alluding to the Deity.

The WORD is the Great Symbol of the true Masonry, as the WORDS that have come down to us from the ancient Aryans and Hebrews were their great religious symbols. We know that one of these Words embodied a theosophic creed. We suspect that the other, also composed of initials of words, in like manner embodied a creed; but no one has succeeded in discovering its real meaning.

Before the Symbolic Masons lost the Word, it had for them no other significance than it had and has for those who daily repeat it in reading or hear it pronounced. Nor does it seem that any one ever inquired what was meant by the manner in which it was said to have been lost.

So it is that symbols which once had an intelligible language for the wise become idols; and Religion degenerates into Fetichism.

The Royal Arch degree, as it exists in America, is no part of Ancient Masonry; nor was that degree ever, in its

present shape, a part of the Master's degree. It is impossible that anything that refers to the rebuilding of the Temple could originally have belonged to a degree of which the Master KHIRUM is the Hero, and which is claimed to have been worked when the first Temple was being built.

It is true, that what is generally understood to be the WORD of a Master Mason was at one time given in the Master's degree ; but not as found amid or under the ruins at the rebuilding of the Temple.

Neither is it possible that one should not be struck with the fact that not even that which is generally accepted as the True Ineffable Word, is communicated in the Royal Arch degree. That ordinarily given is of continual recurrence in the Vulgate, and hourly pronounced without scruple by all Christians. That used instead of it in some jurisdictions is a Word of the Ancient and Accepted Scottish Rite, with a final *m* changed into *n*, by some careless copyist ; in which shape, being no word known to any language, it is 'explained' as resolvable into three words, one Hebrew, a name of God, mispronounced ; one, the name of an obscene Assyrian and Phœnician Deity ; and one the Hebrew name of detestation of an Egyptian City, which never was the name of the Deity in any tongue.

With this the attempt to give the TRUE WORD ceases, except in the Ancient and Accepted Rite. But it is to be noted that, as a hint or clue to some hidden secret, the substitute for the Master's Word, and the Royal Arch Word of which we have spoken last, are each of three syllables.

What is most worth knowing in Masonry is never very openly taught. The symbols are displayed, but they are mute. It is by hints only, and those the least noticeable and apparently insignificant, that the Initiate is put upon the track of the hidden secret. A word seemingly used at random, and as it were by chance, long escapes notice, and at last attracts the attention of some inquiring mind, and gives the clue that leads to new discoveries. Many of these, by the manipulations of *improvers* of the work, men of audacious mediocrity, such as Preston and Webb, have disap-

peared forever, and meaningless trivialities have taken their places. Some remain, proofs of the great antiquity of Masonry much more convincing than all the babble of those whose business is to invent and pervert and not to discover. Masonry, tortured out of shape by these interpreters, no longer has a SECRET and HOLY DOCTRINE, is no longer the SANCTUM REGNUM or HOLY EMPIRE.

It was never intended that the mass of Masons should know the meaning of the Blue degrees, and no pains were spared to *conceal* that meaning. The commentators *pretend* to do what they *cannot* do and have no *right* to do. They deceive and delude those who read their works; and their only excuse is that they are blind leaders of the blind.

The most prominent circumstance noticeable in the Blue degrees is the continual recurrence of the number *three*. Masonry surrounds the Initiate, in these degrees, with her mysterious and multiplied Triads; and not content with silence as to their recondite meaning, permits the utterance of false interpretations, which serve the double purpose of *misleading* the ignorant, the idle and the indolent, whom it is desirable to lead astray, and of *indirectly* indicating to the wise and the studious the true way leading toward the Light. For always that which guides the wise misleads the foolish; to conceal the Truth from the latter is to cause them to mistake Falsehood for it; but to hide it from the former is to spur and arouse them to greater exertion, until they track it to, and seize it in, its hiding-places.

There are, among other Triads, three raps, three circuits, three degrees, three greater and three lesser lights, three columns and three officers of the Lodge, three gates of the Temple, three jewels movable, and three immovable, three assassins—everywhere the sacred number THREE. This, and FIVE, SEVEN, as composed of FOUR and THREE, and THREE times THREE, are the Sacred Numbers of Masonry, as they were of the Aryan Sacrifices and of Pythagoras.

It is the TRIANGLE, the DELTA, with its three equal sides, that is the Masonic symbol, as it was the Indian symbol, of Deity, accepted as such in the ante-historic times, in the

cradle of the human race in Northern Asia, before any of the great currents of emigration to Northern Europe, Greece, Rome, India, or Media streamed forth from that earliest home of the ruling race of mankind. The symbol of creative unity, the letter YOD, corrupted into a G, hangs in the East. The Master's Square is but two of the sides of a right-angled triangle, one arm of it measuring 3 and the other 4. The figure of the 47th problem of Euclid, a veritable Sphinx, occupies unexplained its place on the Mason's Tracing-board. The Master works with the white chalk, the black charcoal, and the crucible of clay. The Sun, the Moon, and the Master of Light and Life, represented by the Triangle of light at the altar, are the great lights of the Lodge.

The Triads of Masonry are identical in meaning with those of the Mysteries, of Hermeticism and of Alchemy, all of which are found in the Kabalah. The non-material part of man, according to the Kabalah, is three-fold, composed of Vitality or the Soul of Life, Spirit and Mind—*Psyche*, *Spiritus* and *Mens*, or *Nepesch*, *Ruach* and *Neschamah*. To the Hermetic Philosophers and the Alchemists, man was composed of Spirit, Soul and Body; as Deity to Orthodox Christians is the Father, the Son and the Holy Spirit; and to the Kabalists the first three Sephiroth are Kether, Hakemah and Binah.

PHILO, the learned and philosophic Alexandrian Jew, teaches the doctrine of the tri-une nature of the Deity, and at the same time says that it is a secret or mystery, not, in all its parts, to be revealed to the vulgar.

To the Hindu Sages, also, the Deity was three in one: Brahma, Vishnu and Çiva, or the Creating, Preserving and Destroying Potencies. The Spirit, Soul and Body of man corresponded, for the Alchemists, to the three parts that compose the created Universe, the Spirit, the Plastic Mediator and Matter; and they represent each of these Triads by Sulphur, Mercury and Salt. Male, Female and Issue; or Father, Mother and Child—these compose a Divine Trinity, everywhere reproduced. The doctrine of Taou Tsze, the Chinese philosopher, thus formulates it: "Taou or Reason

produced *One*; *One* produced *Two*; *Two* produced *Three*; and *Three* produced all things."

Isis, the Egyptian Goddess, personification in Apuleius of Universal Nature, was represented with three faces; and in the great cavern of Elephanta, in India, the traveler sees, with awe and astonishment, a magnificent bust carved out of the solid rock, composed of three heads united to one body, and adorned with the oldest symbols of the Indian theology, "A Triad of Deity," say the apocryphal Oracles of the Bactrian Sage, Zarathustra, "shines forth throughout the universe, of which a Monad is the head." Lycophron calls Buddha, three-headed; and in Egypt he was Hermes Trismegistos. Osiris, Isis and Har-oori were the Trinity of Egypt.

Many ancient names of the Deity consisted of three letters, as IHU, BAL, AMN, ATM, TUM, YAV, MLK, SDI. In the Tetragrammaton, one of the three is duplicated; and of these three, the Kabalah represents י as male and ם as female.

These three—first, the Father, Generator or Source; second, the Son, Logos or Word; and third, the Spirit of the World, were a Trinity of the Oriental philosophy, differing only in name from that of Plato and Philo. Not a single Triad only, nor the same Triad everywhere, was deemed to constitute the Deity. The Will, the Divine Wisdom, and the Utterance of the Divine Wisdom in Humanity, were the first Triad of the Kabalah. Next came the Divine Justice or Severity, and Mercy or Benignity, in equilibrium, and their result, Beauty or Harmony. The Kabalist, Rabbi Schimeon Ben Yochai, says, "Come and see the Mystery of the word ELOHIM! There are three degrees, and each degree distinct and separate, and by itself alone; and yet, notwithstanding, they are all One, and united together in unity, and not to be distinguished or severed from each other."

What the Irano-Aryan Trinity was, the Master of the Secret knows. The Indian Trinity is expressed by Kṛishṇa, seated on a lotus, and with three eyes, through each of which the Deity looks forth. Ahura Mazda, in the Bundehesch, says, "My Name is the Principle and the Centre of all

things. My name is 'He who Is, who Is ALL, and who preserves all.'" In Egypt, besides the Trinity of Osiris, Isis and Har-oeri, the Father, Mother and Child, symbolized by the Sun, Moon and Planet Mercury, there was another, like those of India and Persia, composed of Osiris, Typhon the Principle of Evil, and Horus; the latter, like the Sosiosch of the Persians, and Iswara, being the Mediator, Redeemer and Saviour. "The Paternal Monad," the apocryphal Zarathustra said, "amplifies itself, and generates a duality; the second mind, so generated, sits by the side of the Monad, and shining forth with intellectual beams, governs all things. Men commonly take it for the first. Next after these the spirit abides, ensouling all things."

By the Ternary we ever return to Unity; and the Human is ever interlaced with the Divine; the Triangles of the visible and invisible worlds are always interlaced. Of the three interlaced Triangles of the Highest Masonry, one is white, one blue, and one red.

The same symbolism runs through all nature. The Light, the Rain or Mist, and the Rainbow; Heat, Water, and Vapor, or steam containing both, were familiar to the ancients. Modern Science has only made the analogies more striking. Oxygen, which sustains life, and Nitrogen, which destroys it, combine and form the atmosphere. Oxygen and Hydrogen, burned, produce water; Oxygen, and metals until lately unknown, combine to produce substances long supposed to be simple, as potash, soda, and alumina. An acid and soda, combining, produce salt. In the vegetable kingdom we find the same process of generation as in the animal kingdom.

The first Aryan Trinity was Fire, Light and Heat. It was really a Tri-unity, one, containing two, and being thus three. Generator, Producer, Issue; or Father, Mother, Child, are a Triad, not a Trinity. The Father or Author, Wisdom, and the Word, *i. e.* Divine Wisdom revealed and manifested limitedly, are a Trinity; but Osiris, Isis, Horus were merely a Triad.

The Jews have for centuries neither written nor spoken the name Yehuah [the Tetragrammaton], except on the most

solemn occasions; and they carried their scruples so far as to continue the name upon the golden plate on the forehead of the High-Priest, in the ancient letter of the Samaritans, in which the Pentateuch was written before the time of Ezra, by whom, *it is said*, its books were translated into the Chaldaic; and Jerome testifies that in his time Bibles were commonly met with, having the name of Yehuah in this old letter. The Samaritan pronunciation of the Word by the modern Samaritans is *Yehuch*.

Higgins says, in his *Anacalypsis*, that the Tetragrammaton could not have been that Sacred Word, the *real* Sacred Word, which could not be spoken; and he thinks that it was represented to be so, to the people at large, to mislead them, and evade their inquiries. We had long been perplexed in regard to this word of four letters, which does not seem to be pointed to by any of the symbols, all of which that have any reference at all, open or concealed, to *The Incommunicable NAME*, indicate that it is *tri*-literal, symbolic of the *trinity* of the Deity.

Higgins says, "The Jews could not be taught the Decalogue, nor could they read the Bible in the Synagogue, without violating the very law they were learning, or which Moses was repeating to them, if the Secret Word were יהוה. When Moses asks the Elohim of Israel by what name he shall describe Him to the Hebrews, he is told that he is to describe Him by this supposed forbidden Name."

How could Moses say to them, "יהוה hath sent me unto you," without correctly pronouncing that name? He was surely not to say that ADONAI sent him. The ancient Hebrew books nowhere prohibit the speaking or pronouncing of the true name. The commandment is only that it shall not "be taken in vain;" "thou shalt not take the name of יהוה thy Alohim in vain"—*i. e.*, speak it unnecessarily or irreverently. The Hebrews *write* the Word, placing under it the Masoretic points belonging to ADONAI, and pronounce that word instead of it, wherever it occurs; so that, although the Deity directs that He shall be called יהוה, the very people who were ordered so to call Him, designate Him by the

name of a Phœnician God instead; and we call him JEHOVAH, a word of three syllables and seven letters, a name almost as different from the true one as ADONAI is.

The Deity is represented, in the English translation of the old Testament, as saying to Moses, in Exodus, that He was not known to Abraham, Isaac and Jacob by His name יהוה, but only by His name AL SHADAI. But the text must be in some manner corrupted or mis-translated.

For, when יהוה appeared to Abraham, in Canaan, and promised to give the country to his descendants, he built an altar to יהוה between Bith-Al and Ai, and there “proclaimed the name of יהוה.” [Gen. XII. 8.]

“And Abraham planted a tamarisk grove in Bar-Saba, and there proclaimed the name of יהוה Al Aolam.” And after he had sacrificed a ram instead of his son, a Malak of יהוה called to him from Heaven, and said, “By myself have I sworn, saith יהוה.” [Gen. XXI. 33, XXII. 16.]

And the angels said to Lot, “the cry about them hath become so great before יהוה, that יהוה hath sent us to destroy it.” And Lot said, “יהוה will destroy this city.” [Gen. XIX. 13, 14.]

“So Abraham said to his servant, יהוה Alohi h'Shemim spoke to me,” etc. [Gen. xxiv. 7;] and the servant prayed to “יהוה Alohi Adonai Abraham,” [id. 12,] and said, “Blessed be יהוה Alohi Adonai Abraham,” [id. 27;] and repeatedly used the name יהוה afterward, [id. 35, 40, 42, 48, 56;] as Laban did [id. 31, 50, 51]. Abimelech said to Isaac, “יהוה was with thee: . . . thou art now the blessed of יהוה” [xxvi. 28, 29].

Isaac said, “יהוה hath made room for us;” and, building an altar, he proclaimed the name of יהוה, [xxvi. 22, 25]. So he said to Esau, “Bring me venison, that I may bless thee before יהוה,” [xxvii. 7;] and Jacob said to him, “יהוה Alohik caused me to light upon it.” “The smell of a field,” Isaac said, “which יהוה hath blessed” [id. 20, 27].

So יהוה stood above the ladder which Jacob saw in his dream, and said, “I am יהוה Alohi Abraham Abik and the Alohi of Isaac;” and Jacob awakening, said, “Verily, יהוה



is in this place," [XXVIII. 13, 16.] Again, he said, "אֱלֹהִים will be my Alohim," [*id.* 21.] Leah said, "אֱלֹהִים has looked upon my affliction" . . . "אֱלֹהִים hath heard that I was hated" . . . "this time I will praise אֱלֹהִים," [XXIX. 32, 33, 35.] Laban said to Jacob, "I perceive that אֱלֹהִים hath blessed me for thy sake;" and Jacob said to him, "אֱלֹהִים hath blessed thee since my coming" [XXX. 27, 30].

It is evident, therefore, that the name was *well* known to the old patriarchs and in common use. Noah said, "Blessed be אֱלֹהִים the Alohi of Shem," [IX. 26;] and it was in the time of Anos, or Anūsh, son of Sat, we are told, that men began to call God אֱלֹהִים [IV. 26].

If it were true that there are no vowels in the Hebrew alphabet, as the common idle notion is, then the word אֱלֹהִים would consist of more than four letters, when spoken, the vowels being then necessarily supplied.

But there *are* vowels in the Hebrew alphabet, and the Tetragrammaton is not properly represented in our language by more than four letters; and these, far from being consonants, are all vowels, I'EU'E, each E being aspirated.

There are here only three *letters*; but there are two *syllables*, *Hua* and *Hia*, or, by the usual elision of the final *a*, of each, *Hu-Hi*. This means *He-She* or *Male-Female*, and does not represent the Very Deity, but the Deity manifested and acting as Generator and Producer; Osiris and Isis, the Sun and Moon.

It is very certain that this meaning, if really such, as Lanzi thinks it, was a secret one; for no hint of it is given in any of the ancient Hebrew writings, except by the statement in Genesis that God created man male and female, after His own image. But the Kabbalah continually represents the *manifested* and *creating* Deity as bisexual, and expressly says that אֱלֹהִים is the name of the Deity as manifested, only—of a single act of Divine Thought, as it were, one of an infinity of units; and that the Very Deity has *no* name.

The duplication of the א, in the name, is also due, perhaps, to the same policy of concealing from and misleading

the people. The original name was undoubtedly יהוה, IEU. We find this, as well as ה by itself, and יה, I and IE, used to signify the Deity.

Kircher says that the first three letters of the name were absolutely applied by the Jews to denote the three superior Sephiroth; and Buxtorf says that the *Yod* characterizes the *Future*, the first *Hē* the *Present*, and the *Vav* the *Past*. Thus the word, in its symbolic applications, is only tri-literal. Parkhurst says, that this Divine Name, “יהוה, I’EU’E, was well known to the heathen there can be no doubt. Diodorus Siculus, lib. 1, speaking of those who attributed the framing of their laws to the Gods, says, *Παρά τοῖς Ἰουδαίοις Μωσῆν ἱστοροῦσι τὸν ΙΑΩ ἐπικαλούμενον Θεόν.* ‘Among the Jews they report that Moses did this to the God called ΙΑΩ.’ Varro, cited by Saint Augustine, says, *Deum Judeorum esse Jovem*, that Jove was the God of the Jews; and from יהוה the Etruscans seem plainly to have had their Yuve or Yove, and the Romans their Jovis and Jovis-Pater, that is, Father Jove, afterward corrupted into Jupiter. And that the idolators of several nations, Phœnicians, Greeks, Etruscans, Latins, and Romans, gave the incommunicable name יהוה, with some dialectical variation, to their false Gods, may be seen, etc.”


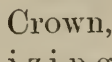

The “Incommunicable Name” thus seems to have been widely communicated. Nor does it seem probable that any Hebrew word whose letters were commonly known and written, should not have had as certain and fixed a pronunciation as any other word. How could the Word which God gave to Moses in the Burning Bush, a Name, too, by which He *had* been known to the Chaldæan Abraham, a word used in the Decalogue, and which was so *well* known that the common people were forbidden to take it in *vain*, *i. e.*, to use it *idly* and *irreverently*—a word constantly recurring in the Psalms written to be sung—how could this Word be *lost*, in the time of Solomon, the son of the writer of many of the Psalms? If the Jews had really no name for their God, except false ones, (and a name which they did not know how to pronounce, and could only express by repeating its

letters, was no name at all to them ; ) if they must needs call God ADONAI, a Phœnician name, or ALOHIM, a plural word, what wonder they worshiped Baal ?

Moreover, the tale that the word was only pronounced once a year, by the High-Priest in the Temple, while a noise of trumpets prevented the people outside from hearing what was whispered within, is evidently absurd if taken literally, and therefore must be allegorical. It was the secret *meaning* of the word, or the secret *purpose* of concealment for which it was used, that was then and so communicated. The priests well enough knew that the Very Deity did not talk to Moses with a human voice, or show Himself in human shape. I'EU'E was but the *manifested* Deity ; and the Deity visible would be but a single ray of the Infinite Light.

I do not find anything whatever in the first three degrees that gives any indication whatever that I'EU'E was the True Word of a Master Mason. It seems to me, on the contrary, that everything calls for a tri-literal name. The 47th problem is sufficiently expressive as to this.

In the Bhagavadgîtâ, a Brahmanic work, the Deity, in the form of Kṛishṇa, says to Arjuna, "I am the Creator of all things, and all things proceed [*flow forth*] from me." . . . "I am the beginning, the middle and the end of all things. I am time ; I am all-embracing Death, and I am the Resurrection ; I am the mystic figure OM ; I am generation and dissolution." Arjuna styles him "all in all, infinite in power and glory."

It was the custom of the Hebrews to describe I'EU'E by three Yods and a cross, in a circle, thus :  The three Yods were also disposed in the form of a  Crown, thus : , to signify the same ; thus symbol-izing KETHER, (CORONA or the CROWN), HAKEMAH and BINAH, the first three Emanations and Superior Triad of the Sephiroth.

"I am Alpha and Omega," the Deity is made to say, in the Kabalistic Apocalypse, "the Beginning and the Ending, saith the Lord, who IS and WAS and WILL BE, the Omnipotent." We habitually hear and read such sentences,

and they have as little meaning for us as the monotonous murmuring song of a sea-shell. "I am A and big O," [in the Greek, O-mega means Big O]; or, in the Hebrew, A and T; the first and the last letters of the alphabet. "I am the Beginning and the Ending." What do these phrases mean? In Alpha and Omega we find the mysterious tri-literal word. *IAO*, in the Greek is the equivalent of איה and AUM; but A and M are not the first and last letters of the alphabet, nor are א and מ or י. The declaration, "I am the Beginning and the Ending," is equivalent to an annunciation of the ancient Indian and Kabalistic dogma, that God is the *Source*, from which flows or emanates all that becomes, and to which, in the end, all returns; and a clue to the meaning of the incommunicable Word may be found in the Kabalistic signification of א as the male, or the Divine Creative or Generative Energy, and of מ as the female, or the Productive Capacity.

AUM or OM is emphatically called, by the Brahmans, the monosyllable. "I AM," says Kṛishṇa, in the Bhagavadgītā, "of things transient, the Beginning, the Middle, and the End; I AM the monosyllable among words."

The word AHU [AUM or OM], says Weber, in his *Indian Studies*, indicates both the *World* and its *Creator*, merely as *Existence*.

"This word," says the *Rāmāyana*, "represents the Being of Beings, one Substance in three forms; without mode, without quality, without passion; Immense, Incomprehensible, Infinite, Indivisible, Immutable, Incorporeal, Irresistible." That is, the Source from which all Existence emanates; the Absolute, of which nothing can be predicated, except that it IS; Unity developed in Trinity, and in nowise acted upon or affected by anything distinct from or out of itself.

This Word was only permitted to be pronounced by the letters; for its pronunciation as one word was said to make earth tremble, and even the angels of Heaven to quake for fear. It was not the word that contained the secret meaning; but the separate letters of the word; as is the case

with the Hebrew word *AGLA*, which is the initials of four words that compose a phrase; and with *אֵלֵינוּ*, composed of the initials of the names of the four "*Worlds*," *Atsiluth*, *Briah*, *Yetsirah*, *Asiah*.

Etymological resemblances between words are sure to mislead, if too much depended upon; and the Hindu *Om*-kara, or Sacred Monosyllable, has been found by Godfrey Higgins and others in a great many places, in the syllables *om* and *um*, where this certainly was not the word *A-U-M*. Before we discovered its origin and meaning, we collected a great number of words in which the syllable *om* is found. Where there can be no certainty of etymological identity, resemblances amount to nothing; and, moreover, the old works which treat of names of the Ancient Deities are full of errors.

*OM* is termed by Dara Shekoh the Seal by which Secrets or Mysteries are revealed; and in the Oracles ascribed to Zarathustra is a passage which pronounces the Sacred Names used in the Mysteries to be Ineffable, and not to be changed, because revealed by God himself. The mystic syllable *AUM*, as the Bhuddist Triad, is thus interpreted: *A*, the *Vija Mantra*, the Seminal Hymn, of the male Buddha or Generative Power; *U*, the same of the female Dharma or *Adhi-Prajñâ*, the Supreme Intelligence, the type of productive power; *M*, the same of *Saṅga*, the Union of the Essences of both. But all this is merely fanciful, and as worthless as the common explanations of Masonic Symbols.

None of the many volumes written upon the Sacred Monosyllable by the Brahmans give any reliable account of the origin of the Word, or whence the letters composing it were derived. It was quite as much a mystery in the most ancient times of which we have any record as it is now,—to them.

The Hebrew letter *Yūd* is י; the Phœnician *Ŷ* and *Ṣ*; the Samaritan י. *M*, Phœnician, is 𐤌; Samaritan, מ. The *Yud* represents a Triad. In the *Kabalah* it is styled a *Point*, that cannot be effigured or cognizance had of it. This point was said to represent the Divine Generative Potency, and Creative Wisdom, *Hakemah*. It is constantly

characterized as male, and as the Creative Agent, employed by the Deity to immit light into the circle wherein the Universe was to be created.

“God, about to create,” say the *Theses Cabalisticæ*, “the worlds, drew back His presence on all sides from one point.”

“Whence the space, which is called the Primal Æther [AUIR KADMON].”

“In this remained the Vestiges of the Divine Light.”

“Which also are styled the Primal Æther [AUIR KADMAH].”

“And Highest Splendor [TEHIRU AILAH].”

“Obedient to the nod of Deity, the final Yūd of the Name descended.

“And into the Primal Æther immitted a somewhat grosser light.”

יָ, *He* or *Ha*, is the symbol of Binah, the Female, the Divine Mind as the Human Intellect, that gives birth to the Thought or Idea, to the Universe that is afterward to become, but which is first *in* the Deity as a Unit and single idea, not yet developed in time and by succession.

YŪD, the *Siphra de Zeniutha* says, is the *Father*, and HETH the *Mother*, and VAV is the Idea of the Universe, invested with form or individuality, *within* the Divine Intellect. It is the *formed* Idea, the Unity to be afterward developed in manifoldness. Yūd, the *Idra Suta* says, is the beginning and end of all things; all things are contained in it; and therefore it is styled “Generator of all things.”

This Yūd, which, transformed into the English letter G, hangs above the Master in the East of the Lodge, was termed the WORD and the VOICE, as well as the REASON and WISDOM. The adjuration, ascribed by some to Orpheus and by others to Hermes, contained this sentence: “I adjure thee, the Voice of the Father, which He first spake, when He established the Universe by His Wisdom; the Voice of the Father, which He first uttered, His Only-begotten Word.” “Wisdom,” says the *Book of Ecclesiastes*, “was created before all things, and the Understanding of Prudence [Binah], from evermore.” Again it says, “The Word of the Most High God is the Source of Wisdom.” “By Wisdom,”

says the *Book of Genesis*, as correctly rendered by the Jerusalem Targum, Maimonides and St. Augustine, "the Alohim formed the heavenly bodies and the earth." This is often repeated in the Psalms and later writings.

The coincidences of the Kabalistic, Alexandrian and Indian and Persian philosophies will be evident from the following accurate and clear statement of the common tenets in which they agreed :

"All things are derived by emanation" (raying or flowing forth), "from one Principle. This Principle is Deity. He can only be known by His manifestations, as only we know the human soul. But He is Infinite. This Universe is finite, one only of the utterances, actual or possible, of the Divine Thought. Therefore we can neither know nor conceive of Himself, but only of so much of His Power, Wisdom, and Beneficence as is manifested. Yet it is He who creates, and we know Him *as Creator*, by His creation and creatures. From Him a substantial Power *immediately* proceeds, which is an image of Him, or rather Himself, manifested by limitation, as one Thought manifests a Soul. This 'Second Mind' is the Source of all Emanations. They are originally included in it. It not only includes them, but *is* them, the ONE, to become the manifold. By the Emanative Energy, this second Principle sends forth these other Natures. They are more or less perfect, according to their degrees of distance, and the scale of Emanation, from the first Source of Existence, and they constitute different worlds or orders of being, all united to the Eternal Power from which they proceed. The Emanations or Sephiroth are so many rivers, in the sea that flows forth from the wholly unknown and hidden Infinite Source or Fountain. They are the Deity, so flowing forth. The 'Worlds' are four : of *Emanation*, in which the Universe, Spiritual and Material, IS, in the Second Mind, or Creative Energy ; of *Creation*, in which the Universe exists as a Thought yet formless, generated by the Logos ; of *Formation*, in which, in the one thought, are presented all individuality and succession, definite and distinct, yet the whole constituting but one Divine Idea ; and of *Fabrication*,

in which this Idea, embodied in form, is expressed in matter.



















“Matter is only the most remote manifestation of the emanative energy of the Deity. The material world receives its form from the immediate agency of Powers far beneath the first Source of Being. Evil is the *necessary* effect of the imperfection of the lower spirits and of matter. The shadow is as necessary as the Light. The Perfect is God alone. Human souls are distant Emanations from Deity, and after they are liberated from their material vehicles, will return through various stages of purification to their source.”

This is not the *public* Romish Orthodoxy, or perhaps any other orthodoxy; because certain persons two hundred years since, used the word ‘*create*,’ in mistranslating an Oriental book, as the equivalent of a Hebrew word that meant to *form, fashion or fabricate*, and which was used, in the passage misrendered, in relation to a supposed chaos, already existing. But it will certainly be difficult to prove, by any *direct* language of the Scriptures, that God *created* the Universe, and all Souls of men as well as worlds of matter, out of nothing. On the contrary, the Emanation doctrine, that from Him all things proceed, and to Him all things return, is the dogma of the Holy writings. God is there declared to be ‘all in all.’ ‘He that dwelleth in love dwelleth in God, and God dwelleth in him.’ ‘In Him we live, move and have our being; as certain of your own poets have said, for we are his offspring.’ . . . ‘For *of* Him, and *through* Him, and *to* Him are all things.’

Paul, in his first letter to the Christians of Corinth, distinctly declares the symbolic and mystical nature of his teachings. Christ, he declares, was the Power and the Wisdom of God [Asha Vahista and Vohumanô, of the Mazdaçanian creed]. “I utter Wisdom;” he says “among the Perfect; not worldly wisdom, nor that of the Rulers of the World who come to nought; but the Divine Wisdom, mysteriously hidden, which God before the ages pre-ordained for our glory, and which none of the Chiefs of this world



have known. . . . God hath unveiled these things through the Spirit; for the Spirit attains to the cognizance of all things, even of the nature of God. . . . We have received the Spirit that emanates from God, thereby to know what the Deity freely communicates to us.”

We have already given two of the modes by which the Hebrews expressed the Divine TRINITY, and disclosed to the Initiates that the Ineffable Name, the Great Sacred Word of the Mysteries, was tri-literal. They adopted, also the letter Schin, , as the Chinese did the Y, and the Indo-Scythians the trident, a mysterious emblem to make known the same. It is worthy of note that the Hebrew , *Yod*, or I, was, in the Sanscrit alphabet of the fifth century before Christ, , in that of the third, ; in that of the second century after Christ, ; in that of the fifth, , and in that of the ninth, . In the fifth century before Christ, AM was, in the Sanscrit, , and however the character for these letters afterward changed, the single dot accompanied every one. In the Phœnician, the Yod always offered the triple form, as for example, , , ; so also did the Mem, as, , ; and what Oliver calls the Kametz, under the three Yods in a circle, is really the old Phœnician Schin, , the Hebrew form of which, , like the Phœnician forms , , , was a symbol of the triune God and the tri-literal Name. The Equilateral Triangle, with a Yūd in the centre, was a still more ancient and emphatic symbol of the same; all pointing to a word of *three* letters only, as the NAME Incommunicable except to the Initiates. This too, is *part* of the concealed meaning of the 47th Problem; and the three officers of the Lodge—its columnar supports as Wisdom, Power, and Harmony—expressly indicate, to him who knows how to read the symbols of the Sages, that the Deity is a Trinity, and His Name *tri*-literal.

Of course, the Symbols of the Wise became everywhere the Idols of the Vulgus, the people. To these, the philosophic Trinities became three distinct individuals, each a God to be worshipped; and the Aryan Monotheism degenerated in all the countries peopled by the Aryans, into

Polytheism and a gross idolatry. Ignorance can have no true Theosophy ; and must always find something below God and like man to dread and worship.

The Monad, or the Unity of the Divine Essence, of which, *Itself*, nothing can be known—the Duad, of Divine Light and Divine Wisdom—and the Triad of these and the Utterance, Manifestation in Humanity, WORD, LOGOS, constituted all of Deity, according to the ancient Idea, and was expressed by the Delta or Triangle. The fourth letter, when added, expressed and symbolized the Thought, uttered as their Universe. This was the second  $\overline{\gamma}$  of the Tetragrammaton ; and the whole word of Four letters expressed God as Manifested Existence, all that Was, Is, or Will be, the Universe is God—*i. e.*, His uttered Thought, which is, to us, the ALL of God, because it is all of Him that is or can be known to us.

Everywhere, also, the Son and the Father were the same. “The Father is in me, and I am in Him,” said the Saviour. Each Kabalistic Sephirah included all that followed it, depended from it, or flowed from it. The Divine Wisdom and the Divine Will were the same. The Father and the Son are one, Source and Outflowing. Eve was taken from the side of Adam, to produce the Trinity of Cain, Abel, and Seth, as Noah was father of the like Trinity of Schem, Ham, and Yapat. The Deity did not will to create, then form within Himself the idea of the Universe infolding itself in time, and then create according to that pre-formed idea. To will, to plan, to create were one and the same thing. The Universe is the utterance of a single thought, among an infinite possible number. It is the whole human Soul, as it is the whole Divine Soul, that thinks a Thought ; but this Thought is not the whole of that Soul, nor does it make that wholly known to us. We know the Soul only so far as it is manifested by the thought, and as Reason, and Analogy, using this thought as a means, make it further known to us. It is like a single ray of light from the Sun, which discloses to us much more than itself.

Often there is more hidden in the ancient names of Deity than we imagine. Har-oeri, Son of Osiris or Usiris and of

Isis, Sister and Wife of Usiris, was, equally with his father, symbolized by the Sun; and Isis interchanged attributes with Usiris, the Moon being often treated as masculine, and the Sun as feminine. It is at least a singular coincidence, that  $\text{יְהוֹרִי}$  may be read ISIS-HORUS and USIRIS-HORUS; and that  $\text{יְהוֹרִי}$ , transposed (U or O, H, I), reads OSIRIS, HORUS, ISIS.

Hermes was not an Egyptian, but a Grecian name. It is not found on the Egyptian monuments. *Ἑρμῆς*, the Latin *Mercurius*, was the son of Zeus, (the oblique cases of *Ζεύς* being *Διός*, *Διῖ*, *Δία*) identical with Dyu, Div, Sansk., 'Sky,' and Maia, Sansk. *Māya*, i. e. Man + ya, 'Intellect, Wisdom.' Mercury was the God of Eloquence; the Egyptian Hermes was the inventor of letters, the Divine Word as teacher of men.

It is somewhat noteworthy that the Name of the first person of the Hindu Trimûrtti, *Brahman*, nom. sing. *Brahmâ*, forms, by transposition, *Abrahm*. The Patriarch, at first called *Abrm* [ $\text{אַבְרָם}$ ], was afterward called *Abrahm* [ $\text{אַבְרָהָם}$ ], the reason given for the change being that he was appointed by God to be  $\text{אַבְרָהָמוֹן גּוֹיִם}$ , *Ab-hamun gavim*, 'the Father of many Nations or Peoples.' And the name of his wife, before it also was changed, was  $\text{שְׂרִי}$ , Sri, which is also the name of the consort of Vishṇu, Çrî.

The Hebrew People were not only of the same race with the Phœnicians, Chaldæans, and Canaanites; but they spoke the same language. The characters on the Moabite Stone and the inscription found at Marseilles are Phœnician, and the language identical with the Hebrew. Jerusalem, like Troy, was built on the ruins of two or three older cities. The Phœnician King, Khairûm or Khîrûm, was the friend and ally of David and Salamah. The grandmother of Salamah (Solomon) was a Moabite woman.

There were close alliances and intermarriages between the royal houses of Israel and Egypt. Moses married the daughter of an Egyptian Priest. Malaki-Tsadûc, a Canaanitish Priest-King, was a Priest of the same God as Abraham; he was the Malak Salam, King of Salam, and Kohan l'Al Aliûn, 'Priest of Al Aliûn,' whom Abraham in replying to

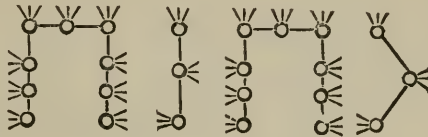
him called יהוה אל עליון, *Ihuh Al Aliun*. We find also that Abram and his wife when they first went into Egypt, understood and spoke the language of the Mitzraim, as they did that of the Canaanites, though themselves natives of Aur-Kasidim, a City of Mesopotamia. Khurāsh or Cyrus, the Median monarch, restored the Temple, and was termed MASAYAH (*anointed, consecrated*), by the Hebrew Prophets. Daniel was educated among the Magi; and of course the Sacred Knowledge and the Zarathustrian creed were known to the wiser of the Hebrews. There is reason to believe that the Sacred Monosyllable was known all over the East; and it may have been given to the Eleusinian initiates, by some form of words, *said* to have been Konx Om Pax; but the guess that this was Kanska Om Paksha is not a happy one, for the phrase means nothing.

The Ineffable Name, the Kabalists said, is not the Name of the VERY Deity, AINSOPH, the MOST HIDDEN; but only of Him Manifested and Self-limited as Creator or Source of the Universe. BRAHMA was the source of Brahmā, Vishṇu, and Śiva. Above Osiris, Isis, and Har-oeri was AMN. To the Chaldæans, as to all the rest, there was One Single Principle of all things; and He was wholly beneficent. "All things," the Magian Oracles said, "are the offspring of One Fire;" and it was as a flame that God appeared to Moses in the Burning Bush. "God," Pythagoras learned of the Magi, "in His body resembles Light; In His Spirit, Truth." God, the Kabalists said, is that Substance or Essence, of which Light is the manifestation. It is quite evident that a Secret Doctrine was taught in the inner Sanctuary of the Hebrew Priesthood; since the sacred books do not declare the immortality of the Soul or the doctrine of a future life; nor were the people taught a true and philosophical monotheism. They learned both at Babylon.

Mesopotamia and Palestine, if Antiquity could tell it to us, had a history during ages upon ages prior to what we call the historical period. There was much more and more intimate communication among the people of the Oriental Countries than any books tell us of; and the march of Cyrus into

Babylonia was not the first invasion of that fertile land by the streams of Aryan emigration. The Secret Doctrine was substantially the same everywhere; and the Secret Word was the Symbol of the Secret Doctrine; and if any such Word was known to the Sages of the different Nations, it could not have been a Hebrew word; for the Hebrews were, compared to the great Nations, only a Tribe of little importance.

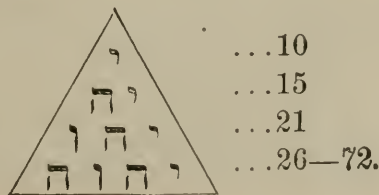
To this Sacred and Secret Doctrine there were constant allusions in the varied use of the peculiarly sacred number *three*. The Trinitarian philosophy of Philo was not heterodoxy. The very mode in which the Tetragrammaton was mystically written,



was meant unmistakably to indicate that the real word was tri-literal. It expressed the mystical numbers 3, the square of 3 (9); the cube of 3 (27); and 72, the mystical number of the "Word Expanded," שם המפורש, *Sem Hamphoresh*, containing seventy-two names of Deity, and which was engraved, the Talmudists say, in the Sanctuary of the Living God, on a cubical stone, guarded by two lions of God. Its holy letters explain the potencies of the Incommunicable Name.

The *Sem Hamphoresh*, or *H'Mephoresh*, or Great Name of God, is composed of seventy-two words, each of which is composed of three signs or letters. Thence, it is said, is derived the knowledge of seventy-two attributes of God, and of seventy-two angels who surround His throne.

The number 72 is first obtained by means of the Tetractys formed of the ordinary name, adding together the numerical value of its letters:



This great or *Expanded* name is derived from the 19th, 20th, and 21st verses of the xivth Chapter of *Exodus*, each of which, in the Hebrew text, consists of seventy-two letters. These three verses are written separately, in three distinct lines; then the 1st letter of the 19th verse, the last of the 20th, and the 1st of the 21st being taken, the three designate the attribute of God; and by continuing this process until all the letters are exhausted, seventy-two attributes are obtained, affixing to each of which one of the Divine names,  $\text{יהוה}$  or  $\text{אל}$ , seventy-two names of angels are obtained, each of three syllables, and each containing the name of God.

Each of these verses is deemed to have a mystical meaning. The first and second speak of the Malak Alohim (Messenger of Alohim), the pillar of *Fire*, and the Malak Alohim, pillar of *Cloud* (or darkness), that guided the People of Israel. The third speaks of the strong East Wind that forced back the waters of the Red Sea; and thus the three verses represent God as using the three Elements, Fire, Water (as Cloud or Vapor), and Air, as His Malakhim or Messengers.

The Book *Raziel* says, "The Great Name of God, in seventy-two names, is composed of the 19th, 20th, and 21st verses of the xivth Chapter of *Exodus*, always in the sense in which are understood BEGINNING, MIDDLE and END—three letters to each name. These are the powers of the Supreme Attribute; and by means of them the Sages understand every mystery—that of the celestial and terrestrial world . . . of the Camp of Israel and the Camp of Egypt, of Light and Darkness, Day and Night." The Fire and the Cloud were afterward represented by the columns YAKIN and BÂZ, that stood at the entrance into the Temple; one of which, some say, was black and the other white, but this, I think, is an assertion without any foundation.

We need not look for the secret meanings of Masonry in direct statements of doctrine, nor in dissertations elaborately expounding the symbols. We shall find them in the penetralia of the labyrinth, revealed to us only by hints, and

these hints hidden under many veils. Often only a single hint is vouchsafed. If two or three indicia concur, the meaning is established beyond a peradventure. The whole is a writing by short-hand, a species of hieroglyphics where single characters represent things.

We are continually led astray in looking to Egypt for explanations of Hebrew and Masonic Words, Rites, and Symbols. We ought to look chiefly in another direction. There was little in common between the Egyptians and the Hebrews. The Egyptians were as much aliens to the Aryan and Semitic races, as the Chinese. Nothing among the Hebrews resembled the Egyptian hieroglyphics. Hardly half a dozen Egyptian words occur in the old Hebrew books, and the meaning of these is only guessed at. The Hebrew is really a dialect of the much more affluent Arabic. The Jews were long a pastoral and nomadic race, living in tents in their land of deserts, hills, and oases, where everything still remains unchanged. The Tabernacle was an Arab tent; and the prototypes of the Temple and the Kerobim are to be looked for in the Assyrian and Phœnician cities. It was even necessary to resort to Phœnicia for Architects, Masons, and Artificers. The Hebrew retained the Chaldæan and Phœnician and Arabian names of God, Al and Adon; but not the Egyptian Atūm or Amūn.

It is quite certain that the oldest Hebrew writings have meanings that are yet to be discovered. No Hebrew has known for three thousand years or more, what the Alohim were; nor why the word governs a verb in the singular. Yehuah is styled the Alohi of the people of Israel. He directed Moses (משֶׁה, Masah) to call him Ahayah (אֱהָיָה) in speaking of him to Pharaoh, but to his own People יְהוָה; and for three thousand years no Hebrew has known what either word meant. The sexual character ascribed to Yūd and He is a modern conceit; and the writer of the Letter to the Hebrew Christians has told us that even the history of Abraham, Hagar, and Yesmael is allegorical.

The truth is that Masonry inherits nothing of its doctrine or symbolism from the Hebrews; for, although it is the

fashion to talk about the Symbolism of the first and second Temples, there is really no symbolic meaning to either ; and the multitude of triads in the Lodge, with the absence of the number 4, except as part of 7, shows that the Sacred Word, the Divine Name, was not  $\text{יהוה}$ , unless  $\text{י}$ ,  $\text{ה}$ ,  $\text{ו}$  were the initials of words now unknown, that concealed a doctrine known only to the Priests. All the Kabalistic notions about these letters, are sheer nonsense ; and what there is of sense and philosophy in the Kabalah was borrowed from the Magian creed during the Captivity at Babylon and afterward. Until then, the doctrine of the immortality or future existence of the Soul was as utterly unknown to them as it was to their kinsmen, often their masters, the Philistines ; and therefore they could have had no secret doctrine, and consequently no symbol. We do not find in their earlier books even a trace of the great truth that there is in the human anything of the Divine.

The Kabalah discloses nothing as to the ancient faith. The Sohar was certainly not written long before our era ; probably long afterward ; but it does shed light upon the general oriental doctrine.

The MANAVA-DHARMA-ÇĀSTRA, ‘the Book treating of Duty of Manu,’ commonly known as the Laws or Institutes of Manu, says (No. 5), “This was darkness, unperceivable, without any distinctive attribute ; neither to be discovered by the reason nor to be revealed, it seemed to be completely asleep.”

(No. 6.) “Then the great Power Self-existing, Himself beyond the reach of the external Senses, making perceivable this world, with the five elements and the other principles, resplendent with the purest light, appeared and dissipated the obscurity.”

(No. 7.) “He whom the Intellect alone can perceive, Who eludes the organs of Sense, Who is without visible parts, eternal, the Soul of all beings, Whom no one can comprise, displayed His own splendor.”

(No. 8.) “Having resolved, in His thought, to make emanate from His Substance the different creatures, He



produced at first the waters, in which He deposited a germ."

The Îça Upanishad says :

“Whatever exists of this great universe  
Is all to be regarded as enveloped  
By the great Lord, as if wrapped in a vesture.  
There is one only Being who exists  
Unmoved, yet moving. . . .  
Whoever sees  
All living creatures as in Him, and Him,  
The Universal Spirit, as in all,  
Henceforth regards no creature with contempt.”

In the Bhagavad-Gitâ, Kṛishṇa says, “All this universe has been created by me, embodied as the undeveloped Principle. All things exist in me, and in me do not yet exist. . . . I cause this entire system of existing things to emanate in succession, without any power of their own, by the power of the material Essence. . . . The Seven Maharshis, and the four Ancients, and the Manus, partaking of my being, were born by my mind, and from them these inhabitants of the world are sprung.”

And Arjuna says to him, “Thou art the Supreme Universal Spirit, the Supreme dwelling:” i. e., that in or within which all the universe exists.

In other words, the Universe, afterward brought into being and made visible and active in space and time, had always previously existed, in developed and defined idea, in the Divine Mind. The Kabalistic theory is the same. This existence in the Divine Mind was real and actual, the very universe there then, which was afterward uttered as the material expression of the Divine Thought. So, to illustrate, the statue hid in the rude block of marble existed in the mind of Phidias, before his will, of which his hands were but the servants, made the idea manifest in form and matter; but the Divine Idea *is* the Universe, though as yet unmanifested, because the Deity does not *embody* it

in matter, but utters it materially by His mere will—His Thought, thus become a visible Word.

This doctrine, of the Deity generating and producing Thought within Himself, and uttering that Thought as the Universe, by means of the Creative Word or Logos or Reason, containing in itself all Spirits and Worlds, was for a long time not committed to writing, but intrusted to tradition only.

It was the antagonist or opposite of the doctrine that the Universe was *made* or *created* out of nothing, by the Divine Power, and so was foreign to and did not flow from the Deity; and still more to that Materialistic Creed which held that matter was also eternal, co-existent with God, the female or productive passivity; and that He only acted upon it and fashioned it into the Universe, or generated the Universe from it, as the Sun, in the spring, with his light and heat, impregnates the earth and causes it to produce.

The notion that the Universe was produced by divine generation is not found in the ancient Aryan compositions. In them the Divine Trinity is, The Very Deity, the Divine Wisdom in Him, and its Utterance, Intellect in Humanity. It creates good Thoughts and good Words only. All the later notions about creation by generation, came from misunderstood texts and expressions of the Veda. The three female Emanations of the Gâthâs of Zarathustra were only so because they were Divine Potencies using Matter as their instrument, by and through which to work. No notion of their impregnation was entertained. The notion of impregnation of female by male in the Deity grew up at a much later day; and after it that of the Word impregnating matter, from its impregnation by Light and Heat.

The union of the symbols of the Male and Female Principles, signified the union of the Generative Energy and the Conceptive and Productive Capacity in the Deity Himself. Everywhere the self-action of the Deity was compared to generation. But those who held that the Deity only acted upon co-existent and independently existent matter, made

the Conceptive Capacity, the fruitfulness, to reside in the matter itself. The WORD, to them, was but the operative and fabricating or fashioning potency of the Deity. In matter inhered the sexual impulse, as it were, the inclination and desire to conceive, known as *"Ἐρωσ"*, and symbolized by the Dove.

The first Kabalistic Triad consists of KETHER or CATAR, literally, 'The Crown, Diadem or Circle,' 'The Will of God, because it wills to be manifested and become known,' which is masculine; HAKEMAH, 'Wisdom' or 'Intellect,' which is also masculine; and BINAH, the Human Understanding, the Divine Wisdom manifesting and uttering itself in Man and the Universe; which is feminine. The product, Dâth, 'Thinking,' is masculine.

The spark which the flint strikes from the steel, is a particle of the Universal Light, severed from it, is the Universal Light, manifesting itself in the Spark, and, as a Spark, having for a brief instant a life and individuality. Even so, the Ancients thought, each human intellect is a ray or spark of the Divine Intellect, of 'the Light that is the life of men.'

Thought is *born* of, or flows or rays out from, the human mind; but when we reflect, it does not seem to spring up there spontaneously. A Something, a Force or Energy, seems, from without us, or within us, to act upon the mind and provoke it to produce the Thought; and this thought often seems to come into our mind from abroad. The capacity to think, belonging to the organs, spiritual or material, whose province it is to produce Thought, may exist without being exercised. The Divine Will moves to action the intellectual Energy, *is* itself the intellectual Energy, which excites and arouses the capacity to think, or the organs that produce Thought.

It is curious that, as Kether and Hakemah are male, and Binah female, so in the Aryan tongue, from *man*, 'to think,' came *manas*, neut., 'Mind, Intellect;' *Manîshâ*, 'thinking' or 'thought,' fem., and *mati*, i. e., *man + ti*, 'thought, product of thought,' also feminine. In the original Trinity, of

three in one, Fire, Light and Heat, each personification is male; Agni, Indra, Vishnu: but Ushas, the Dawn, is female; while Mitra, the Morning-Star, is male again.

In the Zarathustrian Creed, the Divine Wisdom Unmanifested, Spenta-Mainyu, the white, pure, holy, beneficent Mind, was male; and male also when uttered, manifested as the Human Intellect, Vohu-manô.

This Wisdom uttered became the LOGOS, 'Word' or 'Utterance' of Plato and Philo, the Creative Agent, the First-born or First-begotten Son of the Father of all.

Kether is the Image or Similitude of the Infinite God, of Ainsoph, the wholly Occult, Unnamed, Unknown, manifested by and as His WILL to do a single act of Omnipotence, by creating the existing Universe or less than Universal system of Suns and Worlds and living beings. To create it was but to form or generate and produce, within Himself, the *idea* of that Universe; all its manifoldness and successions, to the remotest ages, being present there in unity; what we term its material *reality*, to be, afterward, but the utterance and expression outwardly, of that Idea, Thought, and unuttered Word.

The Universe, according to these antique doctrines, is the utterance of a single Thought of the Supreme Deity, the Πατήρ Ἄγνωστος, the unknown Father, who has no Name, and is beyond the reach even of the Intellect. From Him all has emanated. From him all Souls go forth, and to Him, when purified, they return. With this doctrine agree the dark allusions and mystic expressions of Plato and Philo. We know Him by His Works, as we know the Soul of another man by its Thoughts, which his words and acts reveal. "Whatever can be known of God," Paul said to the Roman Christians, "is manifest in them; for God has revealed it to them. For since the creation of the Universe, the invisible things of God are clearly seen, even the Eternal Power and Divinity, being made known to men by what He has created."

It is quite true that, before the Christian era, there were a Secret Science and Holy Doctrine among the Hebrews, as there was a Secret Discipline among the early

Christians, probably introduced by the more philosophic Essenes and disciples of Philo who came from Alexandria, then the chief seat of Oriental learning and philosophy, and were Christians in doctrine, as we are expressly informed, without having heard of Christ, needing only the mere ceremony of baptism and to acknowledge Christ to be, like Kṛishṇa, the Logos, to invest them with the character of Christians. They were like the "certain disciples" at Ephesus, who "had not so much as heard that there was any Holy Spirit," and had been "baptized only unto John's baptism." These, Paul, with a single sentence of no particular cogency, made Christians, by the ceremony of washing them in the name *τοῦ Κυρίου Ἰησοῦ*, of *Jesus Adonāi*.

We know that this Secret Doctrine and Secret Discipline were carefully concealed from the Common People. But it is not so generally understood that they were also concealed even from the Initiates, except the few to whom, as the Elect, the profounder mysteries were intrusted. Consequently, even the Hebrew books, written only for the few who could read, and no more known to the people at large than they were to the Etruscans and Hindus, only *hint*, at rare intervals and obscurely, at the doctrine of the immortality of the soul; and do not utter a single word which any one but a Magus or an Elect could understand, as to the triune nature of the manifested Deity.

Those who propagated Christianity in Asia Minor undertook to make the doctrine of the Trinity known to the Common People. These were, of course, unable to comprehend it in its philosophical meaning, and the Father, Son and Holy Ghost at once became to them three personages and individuals, like Zeus, Apollo, and Artemis. To the vulgar, the three Persons of the Trinity must of necessity always be three '*persons*,' as they understand the word, as distinct from each other as Adam, Eve, and Seth.

It was equally unwise to endeavor to unfold to the vulgar, in the countries of the old world, the philosophic notion of Deity manifested as bi-sexual. This led, as of necessity, to the obscene worship of the Linga and the Phallus. A Soul

not conscious that it is a Soul, neither understands nor values philosophical ideas of the Deity.

But always, at last, the doors of the Sanctuaries turn smoothly on their hinges, to admit all comers who can pay the stipulated fee, except the worthy whom the worthless exclude. Degrees higher and higher yet are invented, sometimes that the Elect may endeavor to conceal within them their profound and mysterious secrets ; but oftener for the benefit of charlatans and adventurers, who, conferring fifty or sixty degrees by a sentence and a proclamation, pick the pockets of their dupes.

Even into the high Degrees that are not frauds upon the unwary, the *Odiosum Vulgus* penetrates at last, blind and blundering, the most ignorant often aspiring to be Hierophants. Then a Rite falls into venal and vulgar hands, is manipulated and worked for profit by sharpers and itinerant pedlars of degrees ; or if not, is mismanaged by ignorance, while the old rituals, with their trivial commonplaces, conceal from all the vain wearers of sounding titles the truths which it was once not safe for Masonry to utter aloud, and which it never revealed except by hints and to the Sages.

Each Initiate will attach to our speculations in respect to the Sacred Word, such importance as he may think they deserve. It is at least certain that the Tetragrammaton was neither Ineffable nor incommunicable. Everything in the Blue degrees of Masonry combines with other well-authenticated facts to show that the real Word was composed of but three letters ; and to this, no doubt, the tradition has allusion, that the Kings of Israel and Tsūr and the Master Khirām had agreed never to communicate the Name unless when all three of them were present. They are the symbols of Wisdom, Power, and Harmony, and these three constitute the Sacred Word.

It is also clear that the Word AUM is the oldest Sacred and Ineffable Word, only to be lettered, of which we have any hint in history or etymology ; that it belonged to a language older than any now known to us by any monumen-

tal records, and of which the Sanskrit, Zend, Persian, Latin, Greek, German, Norse, Slavie, and Keltic tongues were dialects; that it was a Sacred Word before the Median and Indian branches of the race separated; and that it was widely known over Asia, if not in Europe.

The Hebrew Sacred books tell us that the first human being born upon our planet committed murder; and it is not strange that even in the earliest days of the race it became necessary to conceal the highest truths from all but a select few. "Cast not your pearls before swine," the Master said, "lest they turn again and rend you."

If, finally, the Hindu Sacred Word was not the True Word of Ancient Freemasonry, the Sacred Word of the Master, Magus, Hierophant, and Sage, it is not easy to explain how it comes to be intentionally, as it were, concealed in other words in our Freemasonry, in the very mode which the Adepts always adopted to hide their secrets from all save the Elect.

The Word, if it was such, has been long lost, and is not yet found by the popular Freemasonry. If ever reinstated by it it will be without a meaning, *there*. What *we* do now certainly know is, that *we* are in possession of the ancient Symbols of the creed of Zarathustra, the Magi, and Pythagoras; and that we know what these symbols meant to them. It will be profitable to inquire how they were regarded in later ages, and what influence their doctrine has had in the world of human thought and speculation. It may confirm our conviction that we have indeed the Royal Secret.

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"God," said Krishna, "is the gift of Charity; God is the Oblation; God is in the fire of the Altar; by God is the sacrifice perfumed; and God is to be obtained by him who maketh God alone the object of his works."

And again: "I am moisture in the water, Light in the Sun and Moon, *human nature in Mankind*, the understanding

of the wise, the glory of the great, the strength of the powerful.”

In these passages of the Bhagavad Gîtâ we find the old Vedic ideas as to Agni, and the Zarathustrian conceptions as to Vohu-manô, Asha-Vahista and Khshathra-Vairya, the Divine Intellect uttering itself as Word or Reason; the Divine Power, and the Divine Sovereignty, as human power and Rule, in man.



**“Pythagoras and Hermes.”**



## PYTHAGORAS : HIS LIFE AND DOCTRINE.

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Mos fuit Academicis occultandi sententiam suam, nec eam cuiquam, nisi qui secum usque ad senectutem vixissent, aperiendi.—*Cicero, apud Augustinum.*

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Præcepta aperta sunt ; decreta verò Sapientiæ in abdito. Sicut sanctiora sacrorum tantùm initiati sciunt, ita, in philosophiâ, arcana illa admissis receptisque in sacra ostenduntur ; at præcepta, et alia hujusmodi, profanis quoque nota sunt.—*Seneca : Epist. 95.*

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Spinoza said (Coroll. Propos. ii. Ethices, part ii. p. 5, op. posthum.), “Hence it follows, that the human mind is a part of the infinite intellect of God ; and equally, when we say that the human mind perceives this or that, we say nothing else than that God, not in so far as He is infinite, but in so far as He is unfolded through the nature of the human mind, or so far as He has constituted the essence of the human mind, has this or that idea.”

This Pantheism, Casparis says (*De triplic. theol. Mysterisque comm.*, p. 46), coming to Pythagoras from India and the Orient, and by him transmitted to the Greeks, infected Alexandria, and so returned to Egypt, its first home, crept into the school of the Eclectic Philosophers, corrupted some few who lived in Egypt, and especially the Kabalists, from whom, as by manual delivery, Spinoza received it. It traversed

with continuous march all the Orient, and even now remains among the Indians, fills the Sufic Persian Sect, and has gained foot-hold in the minds of the Chinese.

Hence it is understood, he says, how Plutarch, or whoever was the author of the work *De Placitis Philosophorum*, said, that Pythagoras and Plato therefore only believed the Soul immortal, because after man's death, it was to be restored to the Soul of the World and the cognate parts. And so Laertius affirms that Pythagoras therefore believed the Soul to be immortal, because that also from which it was drawn is immortal.

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Pythagoras is said to have been born at Samos in the 49th Olympiad, *i. e.*, about 580 B.C. But this assumption by Clemens Alexandrinus is not well warranted, and the whole chronology of Pythagoras and of the stories connected with him is very vague. His story, handed down and enlarged by tradition, became to a great extent an historical romance. His biography, says Ritter, *Hist. of Anc. Philosophy*, 328, "is enshrouded with a thicker veil of mythical obscurity than that of any other of the earliest philosophers; and the fabulous legends of which he is the subject, are nearly as ancient as history itself."

What is recounted of him comes, with little exception, from the last days of antiquity. Porphyry wrote his life, as also Iamblichus did, and Diogenes Laertius; but these writers, hundreds of years after he lived, told for the most part only what they had received from unreliable tradition. That he lived, and was the founder of a sect, is certain. Herodotus speaks of him, and of a certain secret worship of his disciples, the Pythagorean orgies, and of a holy legend or formulary of this worship. And Ritter says, "We cannot well doubt that the central point of all the science and knowledge of the Pythagoreans, and of Pythagoras himself, is to be found in the secret worship which he instituted, and which his followers regarded as holier than the public service of the Gods, as regulated and established by the State."

All the writers agree that Pythagoras claimed to have received his theosophic notions from the Egyptians. Plutarch supposed his chief symbol to relate to Osiris, Isis, and Horus. I think that I have proven that the secret doctrine which he taught was that of Zarathustra, and that it was the theosophy of the Magi that he concealed under his symbols. As this annihilated all the Grecian Gods, he necessarily concealed it, even from all but a select number, among his disciples, spoke of it in enigmas, and encouraged the belief that he taught only what he learned in Egypt, whose Gods were considered Grecian Deities under other names.

In Geometry, it was said, his teachers were the Egyptians; in Arithmetic, the Phoenicians; in Astronomy, the Chaldeans; *in holy things and Morality, the Magi.*—*Porphry* 6, *Ritter*, i. 332. But Ritter thinks that there is very slight evidence that he obtained much information from the Egyptians. “A very superficial acquaintance,” he says, “on the part of Pythagoras with Egyptian usages and opinions, is quite sufficient to account for all that is usually referred to that source.” There was, he says, so far as we can judge, a very distant resemblance between the Egyptian and Pythagorean symbolism. And this is truer than Ritter knew. The symbols of Pythagoras were intended to be intelligible to the Adepts alone. As interpreted by Plutarch and Iamblichus, they concealed nothing that needed concealment, and nothing that was worth concealing. All that we are told by way of explanation of his symbols never was worth remembering; and only a quack-salver would have invested matter so trifling with the veil of mystery, concealed it from the mass of his disciples, and taught it only to a few Adepts. As interpreted, his symbols concealed no creed, no doctrine whatever. No man can understand his notions as to numbers, as they are given by the writers. They are mere nonsense and jargon; and it is no wonder that men look with contempt upon the whole, wondering only how men could ever have thought that worth listening to, that meant nothing.

Ritter says: “That his religious views were promulgated

in a system of Secret Doctrines, is implied in the very term, *orgies*, by which Herodotus denominates them; but we are further expressly and credibly informed that the Pythagoreans adopted the maxim, 'Not unto all should all be made known.' . . . He seems to have enjoined a peculiar mode of private life on all who sought his society. . . . All the probable accounts on this head justify us in seeking the bond and centre of the Pythagorean community in some secret religious doctrine. The Association founded by Pythagoras appears to have been a Secret Society. Several traditions refer to this. . . . There were certain precepts for the direction of the Associates delivered, partly in symbolical aphorisms, the import of which may indeed be guessed at, but cannot be accurately given. . . . They had also certain peculiar ordinances to be observed in the burial of Adepts. . . . We confess there is some ground for the assertion that the whole system was concentrated in Mathematics and Music."

Ritter confesses that while we are justified in *assuming* for Pythagoras *a certain degree* of philosophical development, because it is natural that the religious sentiment falling in with and meeting the desire for scientific stimulus, should give rise to philosophical speculations, yet, "beyond this, we must confess entire ignorance as to what may have been the subject or the result of the philosophical labors of Pythagoras." And this, because Plato and Aristotle, who, of the ancient writers, were best acquainted with the doctrinal systems of the earlier Philosophers, do not ascribe to him any particular philosophical theory; and the later statements are worthless. The more ancient authorities speak of Pythagorean Mysteries, but not as if they were of a philosophical character; and it is only the later ones that speak of a secret philosophy of the Pythagoreans.

That Pythagoras had a secret theosophy, a philosophical doctrine as to the Deity, is no longer disputable, if I have interpreted his great symbols, the lesser and greater Tetractys and the Mystic Triangle, correctly. That he had any ceremonies of initiation into any Mysteries, there is no evi-

dence, nor any good reason to believe. That he founded a Secret Society in any other sense than that he taught a secret doctrine to part of his disciples, there is as little reason to believe. But we know what his principal symbols were; they of course concealed his secret doctrine; and the only question is what that doctrine was. We have a right to suppose that it consisted of something that made it *worth* concealing; and it is certain that up to this time no explanation of the symbols has been given embodying any doctrine worth anything. If all the information that we have had, and no more, was given to an intelligent Greek, he must have deemed himself a dupe and gull, and Pythagoras an impostor; and we should have to rank him with Paracelsus, or below him.

He taught mathematics and music, we are told, but all that has come to us of these teachings is his notions about numbers, the peculiar properties of the right-angled triangle, and the relations of the musical intervals with numbers.

The Pythagorean doctrine has been transmitted to us in the shape which it had in the works of Philolaus, Eurytus and Archytas. These are mentioned by Aristotle; and Archytas was the teacher of Epaminondas, and contemporary of Plato. The others lived about the same time; and these are the earliest Pythagoreans of whom we have any account possessing the slightest title to the certainty of history. Fragments of Philolaus have come down to us; and Plato and Aristotle had the doctrines of these men and a few others in view, in their statements of the Pythagorean philosophy. And Ritter says that, "generally speaking, it would appear that the acquaintance possessed by the ancients with this doctrinal system was confined to the writings of Philolaus and Archytas." "Even of the philosophical doctrines of Philolaus little has been expressly quoted; and of all the Pythagoreans, he alone presents himself before us in any degree of distinct personality. On this account it is perfectly impossible to trace historically the tendencies and advances of the Pythagorean philosophy."

As to the writers subsequent to the birth of Christ, they exhibit a strange confusion of opposite views, as to the Pythagorean philosophy, being deceived by supposititious works, and confounding the doctrines of the more modern Pythagoreans with the old and genuine ones. Ritter says this, and adds, that the symbolic mode of indication employed by the Pythagoreans "is capable of being taken in a variety of ways, in consequence of the very imperfect correspondence of the symbol and the object it stood for." "*They employed the same symbol in different senses ; and it is far from easy to determine the particular sense they gave it in each formula respectively.*" There is a sufficient reason for this in the certain fact that the true meaning of the original symbols had been long forgotten, and the modern explanations of them were conjectural. Plutarch certainly gives an utterly wrong explanation of what we familiarly call the 47th Problem. The base and perpendicular measuring *three* and *four*, the hypotenuse measures *five*. The square of the last is equal to the squares of the first two, added together. But when we are told that the first two represent Osiris and Isis, and the last Horus, we do not see what there is in the figure or numbers to symbolize these three Deities, of whom Osiris and Isis were father and mother, and Horus son. They were not Deities worshiped by Pythagoras. His religion did not consist in the worship of the Egyptian Gods.

The formula in which the Pythagoreans advanced their leading position was, "The number is the Essence (*οὐσία*, being) or the first principle (*ἀρχή*) of all things. This, Ritter says, can only be taken symbolically; and he inquires what they understood by number as the Principle of things? In the fragments of Philolaus, mention constantly occurs of the essence of number. That this should be conceived of as one and the same with number itself, Ritter says, is natural. In their doctrine, number comprises within itself two species, odd and even. It is therefore the unity of these two contraries. It is the odd and the even. Also they said that one or the unit is the odd and the even: and



thus we arrive at the result, that one or the unit is the Essence of Number, or Number absolutely.

The key to the meaning of all this is found in this remark: that, "as such, the unit is also the ground of all numbers, and is therefore named the first one, of whose origin nothing further can be said. In this respect the Pythagorean theory of numbers is merely an expression for 'All is from the original ONE'—*from one Being, TO WHICH, ALSO, THEY GAVE THE NAME OF GOD; for, in the words of Philolaus, 'God contains and gives action to all, and is but One.'*"

The word *ὀνεία* is identical with the Sanskrit *vasu*, Zend *vohu*, and means the very *being* of what a thing is. When it is said that *one* or the unit is the *ὀνεία* of number or numbers, the meaning is that it is the life, being, existence of all number and all numbers. *Essentia* is from *esse*, 'to be,' and St. Augustine says, *sicut ab eo quod est SAPERE, vocatur SAPIENTIA; sic ab eo quod est ESSE, vocatur ESSENTIA.*—*De Civitate, b. 12, ch. 11.* And Locke says, "Essence may be taken for the very *being* of any thing, whereby it *is*," and I should add, "is what it is."

Now, if the saying of Pythagoras, that *one* is the *being* and beginning of number, or of numbers (for it is variously given by the writers), was intended literally and not symbolically, it was nonsense. One does not *contain* all other numbers, and it is *in* every other number, yet other numbers are not made up of *one*, but of *ones*. Two, three, four, are two, three or four *different* ones, together. The saying can only be true in one sense, that if there were no one, or unit, there could be no two, three or more; *i. e.*, that every larger number is an aggregate of ones. What significance had all that? Was it worth parading as a discovery or as a pregnant truth?

It seems clear that by the number One, or the Unit, Pythagoras symbolically represented the Divine Unity, the One God; and thus not only taught the pure monotheism of Zarathustra, but also his even greater doctrine, that this Divine Unity, in its Oneness, is the Being, Essence and

Principle of existence of all other Divine Hypostases, and of all intellectual beings.

Ritter says: "There is nothing essential in that the Pythagoreans denominated the primary *One* as number pre-eminently; but it did undeniably afford a connecting point whereon much that *was* essential attached itself." There was certainly nothing essential in it, if what Pythagoras said of numbers was intended to be understood of mere *abstract* numbers, or numerical proportions, unconnected with persons or things. Even if he meant that certain numbers continually reappeared in nature, and that they were a law in the creation of things, *this fact had no philosophical importance*. Intrinsically, one number is no more important or valuable or more fitly a rule of formation or combination than any other number. The constant recurrence of one number would be equally evidence of plan and design, and therefore of a Supreme Intelligence, as another.

In teaching that there was One God, a Divine Unity, Being and Principle of all other Intelligences, Pythagoras struck at the very root of the religion of the State, annihilating the Grecian Gods and Goddesses at a blow. When he lived, this was probably more dangerous than afterward, in the time of Socrates. Therefore he taught it symbolically, in phrases only intelligible to the Adepts, to whom the explanation was privately confided.

Also the Pythagoreans taught that the Decade, or number *ten*, embraced every number, comprising within itself the natures of all, of the even and the odd, of the *moved* and *unmoved*, of the good and evil; and that the *work* and *essence* of number must be seen in the energy contained in the Decade. It is great, they said, perfecting all, working all, the Principle and the Director of all life, divine, heavenly, or human. Why, we are only told by a meaningless jargon. *Ten* is composed of one, two, three, and four, two odds, and two evens; and is embodied in the Tetractys of ten points; which, they said, *expressed* the essence of number, and was the root of the eternally flowing Nature. So Ritter translates *παγὰν ἀεννάου φύσεως ῥιζωμά τ' ἔχουσιν*. Taylor

translates it, 'Which contains Perennial Nature's fountain, cause, and root.' *Πίζωμά* means 'root, stability, that which makes stable;' and probably the literal translation is, 'having the source' (or 'spring, fountain) of unending Nature, and that whereby it has stability.'

Now, as the Unit, or One, was spoken of symbolically, Pythagoras meaning by it the Oneness of the Deity, the Divine Unit, the One God; and as this, he said, was the essence or being of all other numbers, or of all number, the others were necessarily symbolical also, of Entities whereof the Divine Unity is the Essence and Being, of His Emanations, Hypos-tases, Substances, or Manifestations. Ten of *these*, then, were symbolized by the Decade and lesser Tetractys. Why ten? and what were they? In the Zarathustrian doctrine there were but *seven*, four male and three female. But the Hebrew Adepts, who also learned their philosophy at Babylon, also had the Tetractys for a Sacred Symbol, representing to them the ten Sephiroth or Divine Emanations, Will, Wisdom, Understanding (the Divine Intellect in Humanity), Justice, Equity (or Rigor and Indulgence), Harmony, Glory, Victory, Stability, and Dominion; *and they called these* 'NUMERATIONS' or 'NUMBERS.'

Now it is quite possible that this increase of the Emanations from Seven to Ten was made by the Magi, before the Captivity of the Hebrews, or the visit to Babylon of Pythagoras; or he may have obtained the notion of it in Phœnicia. This Tetractys is composed of one, two, three, and four. One, is the Divine Unity; two, the Divine Light and the Immanent Divine Wisdom; three, these and the Divine Word; and four, the four male Amēsha Cpēntas.

The greater Tetractys was composed of the first four odd numbers, 1, 3, 5, 7; and the first four even ones, 2, 4, 6, 8, = 36, the square of 6, which is the number of the Amēsha Cpēntas below Cpēnta Mainyu, the Divine Intellect, which does not *emanate from* the Deity Ahura, but abides immanent in Him, not by His very Self acting outwardly in the Universe of intelligence and matter.

The *dual*, two, represented the right line and the crooked,

Good and Evil, and Light and Darkness, because it symbolized the twins or pair, Çpěnta Mainyu, the Good or Beneficent Intellect, and its negative, Anra Mainyu, the Evil or Maleficent Principle; Good and its negative, Evil; Light, and its negative or the absence of it, Darkness; the right line of Truth, the crooked line of its negative, or the absence of it, Falsehood.

The One, is the limitless, because The Unmanifested. Manifestation can be, only by form and limitation. The One is the Source of the Manifold, which flows forth from its Unity of Essence and Being. The right and the left, and the male and female are one and the same, the four male and three female Aměsha Çpěntas, the Even and the Odd. What are "the Quiescent or Unmoved, and the Moving"? Evidently the One, in the unalterableness and unchangeableness of this Very Self, and His Outflowings or Emanations. The Square and the Oblong of some of the Pythagoreans embodied some fanciful notion not now to be understood. That 'the *work* and *essence* of Number is to be seen in the *Energy* contained in the Decade,' clearly means that the action and being of the Divine Unity and Very Self is manifested in that energy of Himself which is developed in and belongs to the Emanations represented by the Lesser Tetractys.

Ritter expresses the truth, in part and imperfectly, in saying (i. 368): "The Pythagoreans would seem however to have had some deeper import in assigning to the One,—notwithstanding that they regarded it as the principle of all numbers and of all things, to the *even-odd*,—a place among the secondary principles or elements of things. For they wished, perhaps, to intimate thereby, that the ground and principle of all things itself enters into the contrariety of phenomena, and is in no respect different from that out of which the World, in its multiplicity, is formed; but that the true essence and perfection of things have their persistency in it." It is truer to say, more briefly, that the whole purpose was to teach the Existence of the Divine Unity, Self-Existent, and the Principle and Being of all things; or,

even more briefly, The Manifold is the varied Manifestations of the One.

Philolaus spoke definitely enough, when he said, "The Essence of things, which is Eternal, and is Nature in and of itself, admits of divine, but not of human cognition, unless so far as it would be impossible for any one of the things that *are*, which are imperfectly known by us, to be so known, unless the Essence (or, rather, the Very Selfness) were contained in the things of which the World consists; of the Limiting and the Unlimited."

So Philolaus said of the Decade, and of the nature of number, that without it nothing can be known; *i. e.*, that it is only by the Divine Unity manifesting itself by its Emanations, that anything in regard to It can be known; and that it is the Decade which adjusts everything to the Soul; (*i. e.*, brings them within its reach, makes them such that they are within the scope of its cognition), and renders them knowable and cognizable; so that "the nature and energy of Number (the Divinity) may be traced not only in divine and demonic things, but even in human works and words everywhere, and in all works of Art and in Music." For as the Numbers that are symbolical of the Deity and His Emanations are found in works of Art and in the musical scale, these also are symbolical of the same Divine Unity and manifestations.

"This proves most distinctly," says Ritter (i. 369), "that to the mind of the Pythagoreans, the Divine or the First Principle of all things was a something diffused throughout the whole world; but that they also held it to be in itself unknowable, only revealing itself in mundane things as that which reconciles all to friendship, adapts them to each other, and thereby renders them knowable." This language is sadly inaccurate and unphilosophical. They did not consider the First Principle to be *diffused* throughout the whole world, as a fluid or a spirit. "As that which reconciles all things to friendship," should be "as that which causes all things to harmonize together by sympathy."

"It manifests itself as the Source of all being, and of all

truth; for, as Philolaus says, 'Falsehood has no part in the Number; for it is unfriendly and hostile to its nature; but the truth is akin to and connate with the family of Number.'” For this, ascribed by the translator to Philolaus, read, as his real meaning: “The False is not contained in the Divine; for it is negative, and as such contrary to the essential nature of the Divine; but the True is akin to and emanates with the outflowings of the Divine.”

Cicero, *De Nat. Deor.* i. 11, says, “Pythagoras thought that God was the Mind exerting itself through the entire nature of things, and therein frequenting; from which our minds are taken by severance.”

Ritter thinks that the Pythagoreans likewise posited a Principle of imperfection in the Limitless, or Infinite, which Philolaus calls also the Irrational and Unintelligent; and says of it that falsehood and envy reside in it. His words, as quoted by Stobæus, are, *τᾶς γὰρ ἀπείρω και ἀνοήτω και ἀλόγω φύσιος τὸ ψεῦδος και ὁ φθόνος εντι*; which seem to me to mean ‘for in the Infinite (Limitless or Indeterminate) and Irrational and Illogical of Nature are the False and Negative.’ I do not think that there is sufficient warrant for saying that we must, according to their mode of representation, look upon the first ground (Principle) of all things as the *Source*, not only of the perfect, but also of the imperfect; and that not only the perfect, but the imperfect also, were *in* the First One. Darkness cannot flow out of Light. The outflowing of Light *is* Light. So Evil cannot flow from the Good. The ONE does not create nor is the Source of either Darkness or Evil. These are negations, having no Source. If the Deity, being the Essence of Light, had once not existed, there would have been Darkness; for it is merely the absence of Light.

In the *ἀνοήτω* and *ἀλόγω* we recognize the Akô-Manô, Unreason, Irrationality, of the Zend-Avesta, antagonist of Vohu-Manô, the Divine Reason, uttered in Man.

Ritter endeavors to explain the reasons which the Pythagoreans had for calling the First-Principle ‘The Number, the first, the Even-Odd;’ and their formula, that Numbers are

the Principle or Essence of things. Of course, the First Principle was THE FIRST. In and of this First Principle, the Being of all, is the Divine Mind or Intellect. It is, therefore, One and Two; and it is Three, because the Divine Intellect, uttering itself, manifesting itself, in the Universe of things and beings, is the WORD; and these three are one, and both Even and Odd.

Philolaus begins the exposition of his own doctrine by an attempt to show that all must consist of the limiting; *i. e.*, Ritter says, of the limit and the limitless. The Pythagoreans said that whatever can be known must be limited, having beginning, middle and end. The beginning and the end are naturally the limiting, *i. e.*, the limits; but the middle the unlimited; which, Ritter says, they seem also to have inferred from this, that the middle between the limits may be divided *ad infinitum*. Philolaus speaks of 'limiting things,' which, in the corporeal, are ultimately spacial points, called by the Pythagoreans units or monads. Aristotle says, "To some, indeed, the limits of body, such as, the surface, the line, the point, the monad, seem to be realities, indeed more so than the body and the solid."

Manifestation by *form* is by means of limitation. If we conceive of the Deity, as all the ancients did, as limitless unmanifested Essence of Light, an orb, which is a manifestation of this light, a body, is so by being limited in form. Conceive of its circumference as a boundary which contains the light that is the orb within it, a band or tire around it, and you have the Kabalistic idea of limitation. They conceived of the limit as a somewhat real, a hoop, band, or tire, but without width, a line extended, confining within itself, by bounding, the light or the matter composing or being the orb or body. God is the limitless. His manifestations are the limited. But I return to Ritter's explanation.

"The Pythagoreans held numbers to be the principle of things, because to them the Primary and the Incomposite appeared to be the Principle: now, the Primary of bodies is surfaces; the Primary of a surface, lines; of the line, points, which they called units or monads; which, perfectly

incomposite, have nothing antecedent or simpler; but as units are numbers, numbers must necessarily be the principle of things." This notion is ascribed by the modern Greek writer from whom he quotes it, to Plato as well as Pythagoras.

The Limiting, he thinks, was, to the Pythagoreans, in reference to things corporeal, nothing but a multitude of points, somehow held together in space; and the proposition, 'All things consist of the numbers existing in them,' is, in other words, 'All things are composed of points, or spacial units, which taken together constitute a number.' . . . 'Magnitude first arises from numbers, which signify points. These units are so far from being bodies, that they are not even magnitudes, but merely the limits of magnitude—points.' And the intermediate space or vacuum between them is the Unlimited. The units are, in themselves, strictly geometrical points, therefore incorporeal. No number of such points conjoined could produce a body or even a line. Therefore extension only becomes possible by the intervention between them of the Unlimited—Space, intervals. Points, put together at certain intervals, produce the line; lines, put together at different intervals, produce the surface; surfaces, put together at different intervals, produce a body extended in three dimensions. And so Aristotle could justly say, in conformity with the Pythagorean doctrine, that corporeal magnitude resulted, in the first instance, from that of the limit or the unit, and out of the unlimited or the interval. He says, also, in express terms, 'According to the Pythagoreans, the *void* first separates the numbers, and determines their nature, as likewise it does the place of things.' Thus the separation of numbers or units is brought about by vacuum, or, what is the same, the numbers are first produced by the vacuum. The void being a Principle of numbers, and numbers being the principles of things, it is clear that the Pythagoreans held vacuum to be a principle of things. The unlimited, Aristotle says, is the Even, and is attracted, drawn in, and bounded by the Limiting. The vacuum (intervals) was the Unlimited. Thus they made



the corporeal existence of the world be composed of points and a vacuum.

If we could believe that this was the teaching of Pythagoras, we should wonder how he could imagine that it was of any value. The Unit or Point, being unextended, not even so much of space, however minute, is nothing, precisely as the interval is. The line, then, is space, without width, that is, an imaginary line severing two parts of a surface that has no thickness, and therefore is no space; and the point is the ending of this line. Nothing more nonsensical than the whole of this can be conceived of. A point, being nothing, cannot divide a line into intervals; nor can there be intervals between two nothings. Only a body, extended, can break the continuity of space; and one stares in amazement at the notion of a solid, composed of imaginary points and a certain quantity of space bounded by surfaces composed of imaginary lines, in their turn composed of imaginary points, each point and line nothing.

Ritter admits that 'at the first view it may appear singular that, according to this doctrine, the Pythagoreans should have conceived the corporeal existence of the world as composed of vacuum;' but says that 'when we examine more closely the whole spirit of this doctrine, we shall soon be able to comprehend the mode by which they arrived at it. An ideal tendency in it is not to be mistaken.' Essentially, he says, it comes to this: the elimination of the *matter* of the corporeal, and contrariwise the retention of the *form* as the only true. The points determine the form. The infinity of the indeterminate matter, which only first assumes a form by means of the limiting by the points, 'is represented as the Negative nothingly in space—the Void.'

But how is *matter*, never so indeterminate, represented as void space? According to the '*doctrine*,' it is the space, limited by points, that becomes lines, surfaces and bodies; that is, matter having form. You cannot carve out a piece of *space* by points, forming lines of surfaces that bound it, and make matter or a body of it; and the idea that it can become matter or a body becomes more absurd when these limit-

ings are expressly stated to be composed of points unextended and intervals of void space between them. Pythagoras never entertained and juggled with notions so idle as these, or rather with words that represented not even a notion. This babble of words was resorted to by men of much later times than his, to explain or develop conceptions clear and distinct and rational to him, but which, concealed in symbolic sayings about numbers, were no longer understood.

Zarathustra had no theory in regard to the origin of the material world, or matter. Ahura Mazda is called by a word that is, with perhaps doubtful propriety, rendered by 'Creator;' and the translations make him 'creator' of certain regions inhabited by the Aryans; but nothing is said of his *creating* any countries except those which the Aryans conquered; and the meaning of the phrases used seems rather to be that he *established* the Aryan *people* in those lands. At any rate, as to the *manner* of 'creating,' there is not a word. I do not think that Pythagoras had any theory of the origin of the material world. He did not teach, as the Hebrew Book Barasith did, that, at the beginning of the Heavens or Upper regions and the Earth, what is now the Earth was *Tahav* and *Bahav*, or *Tahu* and *Bahu*, shapeless and chaotic, and that the Rukh Alohayim brooded on the surface of the waters; or, like the later Vedic Hymns, that Virile Potency placed itself upon and impregnated the chaos of matter. He did not teach that, by the energy of the Divine will, matter *became* where before nothing *was*; nor that matter was evolved or flowed forth from or was produced by the Deity. He did not 'eliminate the matter of the corporeal, and retain the form as the alone true;' or represent Spirit or Force as causing, producing or becoming matter. He certainly did not conceive of The One, limitless, as taking form and manifesting Itself as matter.

Ritter thinks that the Pythagoreans "had a secret feeling of the weakness of this part of their theory, which they sought to hide from themselves, by concealing their notion of the Infinite behind manifold forced applications." The

ancients have transmitted to us, Stobæus says, a statement that the Pythagoreans taught that the world had not really any origin in time, but only apparently so to human thought.

“THE ONE of the Pythagoreans was supposed primarily to be something perfectly inseparable, a continuous and indivisible Magnitude, in which there was an inherent faculty to dissolve Itself, by the mediation of the separative void space, into a multiplicity of things.”—*Ritter*, i. 386. It, then, dissolved itself into an infinity of points, each not matter, or a body, or spirit, or having magnitude, dimensions or extension. As each of these was simply nothing, their aggregate was nothing. Did not Deity, then, by dissolving, annihilate Himself?

“The true Entity, the Perfect of things, had in the Limit its sole and only ground. This, on the one hand, they conceived to be Unity; and, on the other hand, the true ground of multiplicity. It represented the self-determined Unity of the World, the all-embracing; and as such the One, as the ground of all things, is celebrated as God, ruling and guiding all, One, Only, and Eternal, persisting and unmoved, without change, life itself, and different from all else.” This last clause is from Philo, *De Mundi Opific.* (i. 24), 33, quoted by him from Philolaus; and is translated by Yonge, “For God,” he says, “is the Ruler (ὁ ἡγεμῶν, Chief, Sovereign) and Lord (ἄρχων, Ruler, Governor) of all things, being one (εἷς ἀεὶ ἕως, One, always being), lasting, (μόνιμος, stable, permanent), immovable (ἀκίνητος, without motion;” which means that He does not manifest His *Self* out of Himself by Emanation), Himself like to Himself, and different from (ἄτερος, other than) all others.

Philo, *Quod Deus immutabilis*, 6, calls God ‘the Father, Architect’ or ‘Maker’ (τεχνίτης) and ‘Carer for the things in Heaven and Earth,’ and the Demiourgos of Time, for He is Father of its Father, and the World (Kosmos) is Father of Time; and this World the younger Son of God.

The fundamental doctrine of the Pythagoreans, *Ritter* says, was that all issues from One, and is ruled by One

Supreme God; for the primary principles are united in the original Unity of God, in the Odd-Even, in the primary Number, since the living development of the whole heaven or world has been from the beginning. Hence the whole Heaven is Number, and Number the Essence (Being) of things; and the Triad comprises the Numbers of The All, since it has within it beginning, middle and end.

In whatever sense this language may have been used by the later Pythagoreans, so much of it as Pythagoras himself used related, not to the world at large, to the material world, but to the One and its Emanations, to the Mind or Intellect, and the Life and Action, of the Universe. The Triad comprises all the Divine Potencies and Energies, whether immediately acting, or mediately through Nature and as Powers of Nature; and this Triad, of the Very God, Essence or Substance of Light and Life, the Divine Wisdom in this Very God, and the Divine Word, this Divine Wisdom uttered and expressed in the Intellect of Man and other beings, is the Beginning, the Middle and the End. And it is *this* ALL, which 'proceeds from the original ONE or primary NUMBER, or from the plurality (seven or ten) of Units or Numbers' (Emanations, Amēsha Spēntas or Sephiroth), 'into which the ONE, in its life-development, divides itself.' 'The Pythagoreans,' Philo says, before quoting Philolaus, as above, "compare the Number Seven to the Ruler of all things. . . . The only thing that neither moves nor is moved is the Most Ancient Ruler and Chief, of whom the Number Seven may pertinently be called an image' (*εἰκῶν*, 'likeness, semblance, image').

Diogenes Laertius (lib. viii., ch. i., Pythagoras, sec. 19, § 25), says of the doctrine of Pythagoras, that he taught that the beginning of all things was the Monad; and from the Monad the unlimited Duad, to be sub-positd, as Matter [the principle of material being], perhaps, to the Monad that is its Originator; and from the Monad and unlimited Duad, the Numbers; and from the Numbers, points; from the points, lines; from the lines, surfaces; from the surfaces, figures with sides; and from these, solids. And in

§ 27, that the Sun and Moon and all the other Stars were Gods (*θεοὺς*), because Heat, which is the cause of life, rules in them ; and that there was community of origin of men with the Gods, on account of man having participation of the heat. Fire, they said, was in the centre of the Universal, as well as at its outer limits ; and the Fire so in the central place they called the Watcher (*φυλακὴ*, out-looker, satellite) of Zeus. Stobæus says (*Ecl. i. 488*) : ‘Philolaus said that Fire was in mid-heavens, about the centre, and he calls it the focus of the All, and the home of Zeus and Mother of the Deities (*Διὸς οἶκον καὶ μητέρα Θεῶν*), and the basis, connection and mode of Nature ; and again the other fire, above, the embracing (or cherishing, sustaining) ; and the central fire to be by its nature the first.’

All this is but a reminiscence of the old Aryan doctrine, in which Agni, Fire, was the highest Divinity ; and its Source and that of Indra or Aindra, the Light, was deemed to be the Sky or Star-region, whence it diffused itself throughout space, was latent in the world, and generated from it became the cherisher and sustainer of men, as it was the cause of all generation, production, and life.

The student will do well, in reading Ritter, as translated by Morrison, to compare the original Greek with the translations of it. The meanings of many of the words are given erroneously, and at i. 403, a fragment of Philolaus preserved to us is totally misrepresented. He assumes, it is said there, four degrees of life ; “1°, the Existence that comes to all creatures—propagation with their organs ; 2°, that of plants, to which a root and growth and the navel as an organ are ascribed ; 3°, the life of animals, to whom sensation and a soul and the heart as an organ belongs ; and lastly that of man, in whom resides reason, and whose organs are the head and brain.” The passage really reads : ‘And there are four beginnings of rational life, as Philolaus also in his Book about Nature says ; the brain, heart, navel, and genital member (*αἰδοῖον*) ; the head, of the intellect (*νόω*) ; the heart, of the vital soul and of sense ; the navel, of radication and reproduction ; the genital member, of deposit

of the seed and generation; and the brain is the Principium of man; the heart of what lives; the navel of what grows (the plant); and the virile organ, of all alike.'

But, to return, Ritter says (i. 406), "As they could not well fail to refer all the appearances of individual Soul-life to the universal ensouling Energy of the world, so it is also placed beyond doubt that all souls were with them merely an outflowing of the Universal Soul." Plutarch, *De Placitis Philosoph.* i. 7, to whom he refers without quoting, says: 'Pythagoras and Plato held that the Soul was indestructible, for that going forth (from the body) it returns to the Soul of the Whole, to that which is of the same origin with itself (*πρὸς τὸ ὁμογενές*).' But the word here rendered Soul is *ψυχή*, which does not mean the Intellect or Mind, but the Vital Soul, or Life. Cicero, however (*Nat. Deorum*, i. 11), as we have seen, does tell us that Pythagoras thought that the Mind (*animus*) was diffused through and traversed all Nature, but he adds, 'he did not see that by the severance of the human Souls God was torn and lacerated, and that when these Souls might be wretched, which chances to many, then part of God would be wretched; which cannot be.'

In Stobæus we find the later formula, 'The Soul comes into the body from without;' and Claudian says, 'The Soul is placed in the body by Number, and a conformity immortal and incorporeal.' Ritter thinks 'it will at least be in the spirit of the Pythagorean theory, if we consider the Soul to be that *numerical relation* which forms its body harmonically;' according to which 'the Soul would be incorporeal, as also the Pythagorean Numbers are incorporeal as grounds of the corporeal.' The word "ground" and "grounds," here and elsewhere, is used, not to express definitely what other words fail to express, but to conceal the want of a definite notion.

Thus, according to Ritter's view, the Soul became, to the later Pythagoreans, a numerical relation; *i. e.*, as 3 is to 5, that is the Soul. It would be no more absurd to say that they thought the Soul an interval between two points, in

that imaginary world where Space is the Limitless and Unlimited when it is limited by points into intervals that are vacua, and points are the Limiting, because they have no dimensions, occupy no space, and are simply nothing.

The doctrine is ascribed to Philolaus, according to Ritter, that *the mathematical intellect* is the criterion of truth. He cites Sextus Empiricus, whose works I have not, but I am quite sure that the "mathematical intellect" does not express the sense of the original. 'That is,' he adds, 'that Number and Harmony are the sources of all truth; and if they were not in things, there would be nothing true to be known. These in perception bring things to the Soul, for the Organic exists only by harmony of numbers; and although we are unable to have knowledge of the Source of all truth, the Eternal Substance and Nature of things, in and by Itself absolutely, we may yet gain a glimpse of it in things, by means of the senses and of reason.'

The latter part of this we may understand. It is precisely what is said by Paul, in his letter to the Roman Christians: 'That which may be known of God is manifest in them; for, since the creation of the world, the Invisible of Him is clearly seen, being cognizable by His works; that is, His Eternal Power and Divinity.' But the first portion of it is without definite meaning, if we read it literally. What was meant by its phrases, at the beginning, probably was, that if the Essential Being of the Deity did not enter into things and there were not conformity or fitness between It and the things in which It abides and acts, there would be no reality of which there could be cognition; thus number and conformity, or harmony are the sources of the Real in the world.

It cannot be denied, says Ritter, that the Pythagoreans were led away by the wildest imagination, and indulged in the most extravagant plays of fancy. In their expositions and intended illustrations of the ideas which Pythagoras taught symbolically by what he said in regard to numbers, they so wandered as often to lose themselves entirely, and it is impossible to interpret their fancies by the original ideas.

Regarding numbers *as* numbers merely, and not as symbols, they indulged in fancies in regard to them as numbers merely, that had no relation at all to the theory which they represented. In Number as a mere relation of units, they deemed the essence of things to lie; and this, taken literally, was simple nonsense. When they referred these back to the first Unit, the Principle of being of Number, they saw indistinctly what Number symbolized, and wandered off again. This Unit, they said, was the Life-Principle of the world, evolving multiplicity out of itself, and so was the cause of all relations of congruity and harmony; but still seeing in it *only* Number, only the Unit of Number, and the Divine Unity represented by the Unit of Number, they wandered off into empty idle speculation, and have left us only jargon, and confusion, worse confounded by those who have endeavored to understand their nonsense; among whom not the least is Dr. Ritter.

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### HERMES.

HERMES, the God who presides over language, was formerly very properly considered *as common to all Priests*; and the Power who presides over the true knowledge concerning the Gods, is one and the same in the whole of things. Hence our ancestors dedicated the inventions of their wisdom to this Deity, inscribing all their own writings with the name of Hermes.—*Iamblichus: Mysteries*, sec. i., ch. i.

If you should propose any philosophic inquiry, we shall discuss it for you, according to the ancient pillars of Hermes, *which Plato and Pythagoras knew before, and from thence constituted their philosophy*.—*Id.*, sec. i., ch. ii.

The books which are circulated under the name of Hermes, contain Hermaic opinions, though they frequently employ the language of the philosophers; for they were translated from the Egyptian tongue by men who were not unskilled in philosophy.—*Id.*, sec. viii., ch. iv.



Hermes is said by Diodorus to have been the Sacred Scribe of Osiris, and Inventor of language, music, letters, the gymnastic art, and astronomy, who accompanied Osiris in his progress over the world, making these inventions known everywhere.

But it must be remembered that *Hermes* (*Ἑρμῆς*) is not an Egyptian Name or Word, but Greek. The Greeks gave it to Thoth or Taaut, the Ibis-headed Deity, who, in the judgment-scene in Amenthe, stands beside the Scales, and notes the result of the weighing, by Osiris, Horus, and Anubis, of the moral character of the Dead, in one scale, against the Goddess of Truth in the other. This Thoth or Tat or Thoyth (meaning in Coptic a column or *stēlē*), is *said* to have been known to the Phœnicians as Taut, and to have had with them the same character of Inventor of Letters. Cicero calls him the Fifth Mercury. It was the Greeks who made him the inventor of Gymnastics. Plato spoke of him as either a God or a divine man.

The knowledge possessed by the Sacerdotal Caste in Egypt was comprised in forty-two books, ascribed to Thoth. Iamblichus calls Hermes the God who presided over language, and the true knowledge concerning the Gods; and says, 'Hence our ancestors dedicated to him the inventions of their wisdom, inscribing all their own commentaries with the name of Hermes.' Scheible says that the Egyptian Priests called Musah (Moses) 'Hermes,' on account of his interpretation of the Holy Writings; but this is mere fiction. Borrichius says that it is the teachings of Hermes (the Divine Wisdom) to the Priests, which we reverence in the Mosaic Law. This also is a mere fiction. There is no philosophical or religious doctrine in the Mosaic Law, as there is nothing in it borrowed from Egypt, and as there is no intermixture of Egyptian in the Hebrew language, all the Jewish writings containing hardly half a dozen Egyptian words.

Lactantius says, 'I doubt not that Trismegistos reached the truth, who has written much about God the Father, as well as about the Son, which is contained in the Holy Mys-

teries. . . . Hermes, altho' a man, yet the oldest and most experienced in all learning, so that the knowledge of many subjects and arts has given him the name 'Trismegistos' (*Τρις-μέγιστος*, Thrice-Greatest). He has written books, and very many, to be sure, which belong to the knowledge of divine things, in which he confesses the Majesty of the Great and Only God, and calls him, by such name as we do, God and Father.'

Porphyry says that Taaut, whom the Egyptians name Thōth, surpassing in wisdom all the Phœnicians, first set in order what pertained to the worship of God, out of the ignorance of the herd, into scientific practical skill. The Thracian Princes worship Hermes most among the Gods; and they swear an oath by him alone, and say that they are born from Hermes. The Pelasgians told a certain sacred story concerning him; the things which in the Samothracian Mysteries are shown forth.

*Charas, Cheres, Koras, Kuros* and *Chamah* are said to be names of the Sun. In the Sanskrit, *Hari* means 'tawny-yellow, the Sun, a ray of light, fire;' *Kor, Kur*, are constantly said to be the Sun; and from it, it is supposed, came the Greek word *Kurios*, 'Lord;' which is also said to be from *Kuros*, authority. I do not find *Kor, Kur, Khor* or *Khur*, with any such meaning, in the Sanskrit. The *Kurus*, said to have descended from *Kuru*, supposed to have been a tribe or race of the Indo-Aryans, were 'singers, chaunters,' from *Kur*, 'to sound, sing, chaunt.' It is probably the origin of the name *Kuros* (Cyrus); while *Khairom* and *Khurom* are from the root *קָרַר* (*Khr*), 'noble,' whence *קְהִירָה* (*Khīrah*), 'nobility;' *קְהָר* (*Khur*), 'white, an opening, a window.' And this is perhaps the Phœnician root of the name *Hermes*.

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A book of which the Greek text has been lost, but which existed in the time of St. Thomas Aquinas, is found still in an Arabic translation. It is called 'Theology of the Egyptians;' and there is a Latin translation from the Arabic

by Patiizzi. It purports to have been written by Aristoteles, but evidently belongs to that period of Neo-Platonism when the doctrine of Aristoteles came again into favor. This is in part its doctrine :

God is the Supreme idea of the intelligible world, the Absolute Good, Principle of all good things, Light of Lights, Being of beings (*Entitas entium*). He is the only true Being, or, rather, He is above Being, being Principle, Substance and End of all being. . . . He is called the Supreme Light, in the impossibility of discovering His Essence (or Essential Nature). If He had not emerged from the profundities of His Essence, nothing but Himself would exist; but He could not remain solitary and impotent. It was necessary that the light which escaped from the divine centre should find where to become fixed. The Author of time does not create in time; the act of creation is co-eternal with God; is inseparable from Him as the shadow is from the body which it accompanies. He creates by a system of successive hypostases.

The *Active Intelligence* is the first creation of God. This is the Divine WORD, the image of the pure and absolute Unity, contemplating Its Self. By the Word, God has created. Intelligence is the Very Word of God. This Intelligence contains and preserves the universal essences of things. In this sense it contains all, *is* all. But it contains all, under the form of the Universal. All that from the world known to the senses reascends into the Intelligence, re-enters into it, only by losing its particularity and retaking its universality. . . . :

The Author of the *Theology* represents the Intelligence, sometimes as the centre of a circle, sometimes as the circle entire. As the centre, a point indivisible and without dimensions, virtually comprehends all the parts of the circle, angles, sides, surfaces, lines, so the Intelligence, indivisible Unity, ideally contains all things. And as things are only Ideas, realized in time and space, we may say that the Intelligence comprehends all, essentially, and that it is at once the centre and the circle.

The first and only immediate production of the Intelligence (*Intellectus*) is Vitality (*Anima*). It is, by its essence, inseparable from the Intelligence, but in its operations detaches itself. As all existences under the Intellect are *in* the Intellect's Self, through the Reason, so also all animated creatures are universals in the Universal Anima, through Reason. It creates bodies, to make them the seats of its developments, and as God produces the Intellect, and the Intellect under the influence of the first Cause produces the Vital Soul, so the Vital Soul produces Nature, under the double influence of the Intellect and God. Nature is the immediate cause of all individuality in the world known to the senses. So everything emanates directly or indirectly from the First Cause; and Beings form a grand hierarchy of Essences so much less simple and pure as they are farther removed from their Principle. The influence of God is universal, as the light of the Sun; only each being receives it according to its capacity, as each object is lighted according to its degree of visibility.—*Vacherot, Hist. Crit. de l'École d'Alex.* iii. 86 to 95.

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Prior to beings substantively existing and to Universals (or Universal principles), there is one God, First, and of the First God and King, immovable, and dwelling in the solitude of His own Unity. For neither does intellectuality nor anything else attain unto connection with Him; but He subsists permanently as the model of the Deity who is Father of Himself, is self-begotten, is sole Author, and the Veritable Essential Good. For He is somewhat even greater than and prior to *this* Deity, is the Source of all things, and the origin of the first form cognizable by the Intellect. And from this Divine Unity, the God Sufficient unto Himself unfolds Himself into Light. For this (self-unfolded) Deity, also, in the Principle and the God of Gods, is a unit (Monad) from the One, prior to Essence, and the Principle of Essence. For from Him both Being and Essence flow, and hence, also, He is denominated the Principle of Intelligibles.

These, therefore, are the most ancient Principles of all things, which Hermes places prior to the Ethereal, Em-pyrean and Celestial Deities.—*Iamblichus, On the Mysteries*, sec. viii., ch. ii.

The fire that is with us, imitating the energy of the Divine Fire, consumes everything in the sacrifices, that is material, purifies the oblations, frees them from the impediments of matter, and renders them, by purity of nature (so caused) adapted to be united to the Gods. And it also, in the same manner, frees us from the bonds of generation, assimilates us to the Gods, causes us to be adapted to intimate connection with them, and changes our Material Nature into an immaterial essence.—*Iamblichus, On the Mysteries*, sec. v., ch. xii.

Proclus, on the *Timæus* of Plato, Book V., says that the funeral ceremony ‘as the Oracles teach, by Divine Fire, obliterates all the defilements produced by generation.’ And a so-called Chaldæan Oracle says, ‘The mortal who is brought into contact with the fire, will have a Light that is from the Divine.’ Hercules, Proclus says, ‘being purified by the funeral ceremony, and sharing its pure effects, procured perfect restoration among the Gods.’

*Διὰ τελέστικης*, which I think means the funeral ceremony, by burning with fire, is rendered by Taylor ‘The telestic art, or the art which operates through mystic ceremonies.’ *Τελέω* and *Τελείω* mean ‘bring to an end, finish, perfect, absolve, initiate into sacred things, consecrate;’ *Τελετή*, ‘completion, end, initiation, expiation, ceremonial;’ *Τέλος*, ‘the end, death, the mysteries.’

In all this we find the old Aryan idea, that the oblation or the corpse, burned with fire, became part of the fire itself which consumed it, was transmuted into light, and ascended to the sky to re-unite itself again with Indra (the Light) and the Devas (the Stars).

‘The Gods do not receive prayers in themselves, through any corporeal powers or organs, *but rather contain in themselves the energies of pious invocations*; and especially of such as, through sacred ceremonies (*i. e.*, by sacrifices) *do enter into and*

*are united to the Gods.* For then, in reality, a divine Nature is present in itself, and does not communicate with the intellectual conceptions in prayer, as different from its own. . . . Sacred Prayers *are sent to men from the Gods themselves*, are sure symbols of the Divine Persons, and known to the Gods alone, with whom, in a certain manner, they possess one and the same power. . . . A supplication of this kind is divine and intellectual. . . . *There is not anything which is in the smallest degree adapted to the Gods, to which the Gods are not immediately present, and with which they are not conjoined.* The connection of prayers with the Gods is as with Divine forms, and with the Gods' Very Selves.'—*Iamblichus, On the Mysteries*, sec. i., ch. xv.

What is this Doctrine, but that of the Gâthâs of Zarthustra? Prayers are the 'deeds' of Vohu-Manô. They were uttered to man by Ahura Mazda, manifesting Himself as Çpenta Mainyu, the Divine Wisdom, in Vohû-Manô, the Divine Word.

*Καὶ γάρ τε Διταί εἰσι Διὸς κοῦραι μεγάλοιοι :*

'For prayers are the daughters of great Zeus.'

*Homer, Il. ix.*

St. Ephraem says (Serm. adv. Scr. 73): "Behold the symbols, in the Sun, of the Father; of the Son, in the Light; and of the Holy Ghost, in the heat thereof. Although He is one, yet He shows forth the Trinity; One is Many; One is Three; and Three, One. The Sun is parted from His rays; they are distinct, and yet equal and the same."

*The Royal Secret.*





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כבוד אלהים הסתר דבר, *Kabud Aloh'im hasatar debar*;  
THE GLORY OF GOD IS TO CONCEAL THE WORD. [PROV. XXV. 2.]

ואת צנועים חכמה, *Uath tsanav'iyim Khakamah*; AND  
WITH THE CONCEALERS IS WISDOM. [PROV. XI. 2.]

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## THE ROYAL SECRET.

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THE Sages of all the ancient races had a Secret and Holy Doctrine which was not made known to the People at large. When these worshiped the Star, the Sages adored that which manifested itself as the Star. When these worshiped the Fire and Light, the Sages worshiped the Invisible Principle from which the Light flowed out.

“They who serve even other Gods with a firm belief,” it is said in a Hindu Sacred Book, “in doing so, involuntarily worship me. I am He who partaketh of all worship, and I am their reward.”

“Unto God ye shall all return, and then He will declare unto you that concerning which ye have disagreed,” it is said in the Koran.

Even in Mohammedanism there was and is a secret doctrine, very probably that of Mohammed himself. It was the doctrine of the Kabalah. On the death of the Prophet, his followers divided into two sects, that of Abubeker and that of Ali; and the faith of the latter became and still continues to be the religion of Persia. This originally contained the esoteric religion of Mohammed, which is still to be found in the sect of the Sophees or Sufis, which from the year 1500 to 1736 ruled Persia. It was abandoned then by Nadir Shah, who compelled his followers and new subjects to change their religion with him. For the Persians were no longer capable of appreciating the refined doctrines of the Sages, which, become too generally promulgated, were of course misunderstood, and represented as heretical by all who adhered to

the literal meaning of the Koran. So the Templars were accused of blasphemy ; and Socrates of Atheism.

These esoteric doctrines were like those of Plato, Orpheus, the Hindus, and the Kabalah, as to emanation of all from the undiscoverable Source, the *το ον* or AINSOPH.

Sufism is divided into four stages. The first is that of ritual and ceremonial ; the second, that of Power or Force ; the third, that of Wisdom ; the fourth, that of Truth. The third of these is Inspiration, the fourth, complete union with the Divinity.

The Sufis hold that God is diffused over all His creation, existing everywhere and in everything. They compare His Emanations, the outflowings from His Essence or Spirit, to the rays of the Sun, continually darted forth and re-absorbed ; and they believe that the Soul of Man, and the principle of life which exists throughout all nature, are not *from* God, but *of* God.

They have a mode of Initiation, in which the Candidate passes symbolically through these four stages in succession. They involve their tenets in mystery ; and in every stage or degree there are secrets which are never revealed to the Profane, to reveal which would be an immense crime.

One of their most learned works teaches that all nature abounds with Divine love. The same faith and sect have flourished for centuries in India. Their principal tenets are, that nothing exists absolutely, but God ; that the human soul is an Emanation from His essence, and though for a time divided from its heavenly source, will finally be reunited with it, a reunion which should be man's sole object and desire. Of course we have hints only of the secret doctrine ; but enough is disclosed to reveal its identity with that of the Gnostics and the Kabalah, in their leading principles. A history of Pythagoras would appear to be that of a Sufi Saint ; and the principal Sufic writings abound with quotations from Plato.

“The Kabalists left these gross symbols to the people ; but the learned and the Initiated, piercing through these objects, pretended to aspire to the knowledge and contem-

plation of the Deity. Egyptian history and religion were known only by ambiguous signs. It was impossible but men must vary in their explication of these signs, and in a long tract of time forget what the ancients meant by them. And thus every one made his own conjectures; and the priests taking advantage of the obscurity of the signs, and ignorance of the people, made the best of their own learning and fancies. Hence necessarily happened two things—one, that religion often changed; the other that the Kabalists were in great esteem, because necessary men.”

The Kabalistic doctrine of creation by generation not only finds its warrant in the language of the Hebrew books, but evidently obtained among all the ancient nations. It remains embodied, in its totality, in the expression “His only-begotten Son,” and in the English name, derived from the Greek, of the first book of the Pentateuch. The generative or procreative, and the productive or parturient powers of nature bore, among the Samothracians, the names of Axiokersos and Axiokersa; were termed by Sanchoniatho, *γένος* and *γένεα*; and were worshiped by the Carthaginians as Tholad and Tholath. The Babylonians associated with Bal the Goddess Mylitta, the Aramaic מלדתא Maladta, ‘the Bringer-forth.’ In the Cosmogonic fragment of Berosus, she is called Omorca, which he translates by the Chaldaic Thalath, the same as the Punic Tholath, ‘the Bringer-forth.’

According to the Vedanta school of Hindu philosophy, the one universal essence, called Brahma, not Brahmâ, is to the external world what yarn is to cloth, milk to curds, clay to a jar, gold to a bracelet. This Essence is both creator and creation, actor and act.

In this Essence were comprehended the three Emanations, Brahmâ, Vishṇu and Çiva. With these, and in his eight forms, he appeared at the commencement of each successive World, matter itself being eternal, but subject to endless changes and modifications; no real destruction of any substance taking place, but only transmutations of it. Within this Supreme Person, called in the Upanishads ‘THE INDIVISIBLE SUPREME SPIRIT,’ and by Kṛishṇa in the

Bhagavad Gîtâ, 'THE SUPREME UNIVERSAL SPIRIT,' 'the ONE simple and indivisible,' 'all existing things,' it is said by him, 'exist, and by him all this Universe is caused to emanate.'

He is Eternal, and anything that emanates from Him must also be eternal. All Souls are Emanations from Him, and being such, they exist.

'Even though I am unborn,' Krishna says, 'of changeless essence, and the Lord also of all which exist, yet, in presiding over Nature, which is mine, I am born of my own Intelligence (Mâyâ).' This Supreme Spirit was regarded as two-fold, Spirit and Material Essence (*Prakriti*, 'what is caused, put forth, uttered'); which latter the Purânas call the 'wife' of the Supreme Being. He *creates* nothing; but all that becomes is emitted by Him or flows forth from Him.

In the later period of the Vedic age, Desire was said to have in the beginning brooded upon the dark chaos of formless matter. Afterward Brahma was said, moved by desire, to have divided Himself into male and female (Mâyâ), and to have begotten the Trimurti.

But when Krishna says, 'I am born of my own Intelligence (Mâyâ), he repeats the Zarathustrian idea, and declares himself the Utterance (the WORD, the LOGOS), of the Divine Wisdom; only that he makes this Divine Wisdom female, whereas it is, in the Zend-Avesta, male.

The name BRAHMA (nom. sing. of Brahman) is neuter. BRAHMÂ, first Person of the Trimurti, is masculine. Brahma contains in Itself all the three offices of Brahmâ, Vishnu and Çiva, and is at once the Creator, the Preserver and the Destroyer. It is the primal Generator and Producer, blended together in Unity.

As the Sphynx was half lion and half woman, so Çiva and his wife Pârvatî or Durgâ (as Ardha-nari), had, from the head to the feet, the right side of a man, and the left side of a woman. The statues of this bi-sexual Deity are found at Mahabalipore and Elephanta.

Among the votaries of BUDDHA we find that Deity self-triplicated, and declared to be the same as the Hindu Tri-

*murtti*. Among the Buddhist sect of the Jainists we have the triple Jaina, in whom the Trimurti is similarly declared to be incarnate. Fo, the Chinese Buddha, is mystically multiplied into three persons. Among the Tatars, who carried the same ancient worship into their northern settlements, we find the figure of the triple God seated on the lotus, as exhibited on a Siberian medal in the Imperial collection at St. Petersburg. The Fakuthi Tatars in Siberia worship, it is said, a triplicated Deity with three names.

Much that has been written in regard to Tri-une Deities and Triads is wholly erroneous. The Peruvians had no one God in three and three in one. Mithra was not a tri-une God. The Zarathustrian Trinity, of the Supreme Light, Creator of all, the Divine Wisdom, and the Utterance of the Divine Wisdom in the Universe and Humanity, had nothing in common with the mere Triads of Gods, such as Zeus, Poseidon and Pluto, or Odin and the other two sons of Bør (Vili and Ve), or the three mighty benevolent Gods, Odin, Hœnir and Lodur. It is doubtful whether the Egyptian Osiris, Isis and Horus were the embodiment of the Zarathustrian conception; for Thoth or Hermes, and not Horus, was the Divine Word, equivalent of Vohu-manô.

And this Zarathustrian conception is only imperfectly reproduced in the Orphic, Pythagorean and Platonic Triads, and in the notions of Philo Judæus. We get no very definite idea of the Triad spoken of by Damascius, 'shining throughout the Universe, over which a Monad presides.'

The Manava-Dharma-Çâstra (Institutes of Manu) say—I translate, not having access to the original, from the French of Pauthier and Deslongchamps—that the Power, Sole and Self-existent, Himself not discernible, but making visible the Universe, manifested Himself in all the might of His glory, dissipating the darkness; He, the Supreme Essence, the Eternal, the Soul of all beings, having resolved to make issue forth from His substance the various creatures, produced at first the waters, and placed in them a productive seed, which became an egg, brilliant as gold, glittering with a thousand rays, in which His Self was born,

in the form of Brahmâ, the Great Origin of all beings, the Divine Generative Potency, the Begetter. After remaining in this egg, a year of Brahmâ (3,110,400,000 of our years), He, Brahmâ, divided the egg, and it became the Heavens and the Earth. 'From the Supreme Soul He drew forth Mind, existing by its nature, though not perceptible by sense, immaterial; and before Mind or the Reasoning Power, He produced Self-consciousness, the internal Counsellor and Ruler; and the great intellectual Principle, the Soul, or first expansion of the Divine Idea. From His image or visible appearance in Nature, afterward proceeded the great elements, each with its peculiar powers, and Mind with infinitely subtle attributes, exhaustless Cause of all enamated forms.'

Nothing can be more profoundly philosophical. Man can have no knowledge or conception of the Infinite Deity. To him the Very Infinite God is as though He were not. We can only say of Him, "HE IS." He can make Himself known only by creating. Then, invisible Himself, and Inaccessible to human Thought and Conception and Imagination, as to perception by the human senses, He manifests somewhat of Himself in the visible things of creation. He assumes the personality proper to the Creator of the Universe. Himself "existing everywhere in substance, but not existing to our perception, and neither in time nor space," He impersonated Himself as Brahmâ, the Divine Generator, Who, the  $\text{קוּנֵי}$  of the Hebrews, Source or Fountain of intellectual and material existence, received from the Occult Supreme Unknown, the Great Principle, or first expansion into completeness in detail of the Divine Idea of the Universe; then, to this Idea, the Universe as a Thought in the Infinite Divine Intellect, He imparted Consciousness, until then belonging only to the Deity Itself, and in which existence and individuality consist, and the Idea was endowed with an identity of its own; and finally He endowed this idea with the Divine Reason, the Creative Agent or Demiourgos, by the energy whereof the idea was to be uttered or expressed in what is to us actuality, in visible and invisible material and intellectual forms; and the immutable Idea was to be developed as the mutable Uni-



verse. Thus not only the human reason, but even the human consciousness is Divine ; our consciousness is the highest evidence to us of all whereof we are conscious, as well of the Divine existence as of our own existence ; and the instincts of the creatures below man are unerring, because they too are from God ; and Faith is as despotic in its own proper domain, as Reason, and Reason is God speaking within us.

Those who ridicule the old philosophies will do well to reflect how else God could have made man after His own image ; how, otherwise, anything of the Divine could mingle with the Human ; how else we could be entitled to rely implicitly on our consciousness, or to trust at all to our Reason ; and whether it is more sensible and philosophical to imagine that consciousness and reason were created out of nothing, or are, like taste and smell, the effects of physical organization, than to suppose them so much of the Divine intermingling with the human.

Each human being, also, is a Microcosm or little Universe, as the Kabalists also held, the Soul consisting of three distinct parts, and yet being but one. Such, also, in later times, was the doctrine of the Hermetic philosophers and the Alchemists.

And therefore, as the Universe is in such manner divine, the Hindus held that so long as Brahmâ is awake, the world or Universe has its full expansion ; but when He slumbers, the whole system fades away. Then every soul, as it had emanated from Him, is absorbed into His essence ; all things are resolved into their first principles ; and the world, His visible image, ceases to exist until He awakes from His placid slumber, and a new order of things commences, exactly similar to that which had preceded it.

Mansell, in his work on the Limits of religious thought, has demonstrated that we can have no conception whatever of the Infinite ; and that God, as the Absolute, is but a mere word without meaning to us. This is to demonstrate that the old philosophical ideas are correct, whenever their meaning is penetrated into. Misunderstood, they bred multitudinous errors.

The Hebrew Kabalists divided the ten Sephiroth, Numerations or Emanations of the Very God, thus :

I. Kether (Katar), Corona ; The Divine Will.

II. Chochmah, Binah (Khakemah, Bainah), Sapientia and Intelligentia, Wisdom and Understanding.

III. Gedulah, Geburah, Tephareth ; Magnificentia, Rigor, Pulchritudo ; Magnificence or Benignity (Khased), Severity, Beauty.

IV. Netsach, Hud, Yesod, Malkuth (Netsakh, Hūd, Yesūd, Malakōth), Superatio, Gloria, Fundamentum, Regnum ; Victory, Glory, Stability, Dominion.

And they represented Khakemah and Bainah, the Divine Wisdom in God, and the same Divine Wisdom as the Human Intellect, as forming a Triad with their product Dáth, Thinking, Intellection.

But, indeed, Gedulah means ‘Greatness, Majesty ;’ Geburah, ‘Strength, Might, Power ;’ and Teparat, ‘Splendor.’

Hūd is Majesty, Splendor, Vigor, Beauty ; Netsakh, Splendor, Sincerity, Truth, Faith, Perpetuity, Eternity, Perfection. Yesūd is Foundation, Beginning.

But the whole Kabalistic doctrine is based upon the meanings ascribed to each by the corresponding Latin word.

The whole is called the Mystery of the Balance ; and the Siphra de Zeniutha, or *Book of Occultation*, treats of the equilibration of the Balance : of opposites in equilibrium, by means of the Single Wisdom that is above both.

In the Jewish religion, as in all others, there were an esoteric and an exoteric meaning of its legends and dogmas. Most of the ancient Jewish philosophers and Christian fathers regarded the *Book of Genesis* as symbolic and allegorical. Maimonides says, “Not all things are to be understood and accepted literally, that are contained in the *Book Barasith*, as the vulgar imagine.” He says that there formerly were among the Hebrews many mysteries of Divine things, which now have perished, either by the effect of time, or of the national calamities, or because it was forbidden to commit the Divine mysteries to writing. It was

not permissible to reduce anything to writing, except such things as were digested and set forth in the Sacred Books. Formerly the Talmud was not written, in consequence of the received maxim, "*Verba que dixi tibi ore, non licet tibi scripto divulgare.*" The ancient *real* Kabalah, he says, dealt with the origin and gradation of things, or the mode of production or out-flowing of things from the first Entity, and the degrees and descent of the same things from the highest to the lowest.

The Sacred Book of the Chinese, called Y-King, or the Book of Y, represented the Divine Mystery by that hieroglyphic. Y, it says, has neither body nor figure; and all which have body and figure were made by that which has neither. It is the Great Unity, and comprehends three, the one being three, and the three one. *Tao, it informs us, is Existence; the first has produced the second; the two have produced the third; and the three have made all things. He whom the Spirit perceiveth, and whom the eye cannot see, is called Y.* And Hiu-Chin thus explains this character: "*At the first beginning, Reason subsisted in the Unity; that is it, which made and divided the Heaven and the Earth, which changed and perfected all things.*" This REASON, at first subsisting in the Unity, was manifested as the Soul or Intellectual Principle of the Universe. It is the *First-begotten* of the Gnostics, the WORD, which was in the beginning with God and was God, and by which everything was created.

So, according to the doctrine of Orpheus, says Cedrenus, from the Christian Chronographer Timotheus, there was, before the beginning of things, a Being incomprehensible, supreme, and self-existent, Creator of all things, the LIGHT, above all things. "His name is WISDOM, LIGHT and LIFE; but these three powers are one power; the strength of which is the invisible, the incomprehensible God." . . . "All things were created by the three Names of the one only God; and He is all things."

In the Orphic *Argonautics* the poet sings "the immense necessity of ancient chaos; and Kronos, who produced the vast tracts of ether; and Eros, the parent of eternal night,

famed on account of his double nature, whom more recent mortals call Phánēs"—“wise Eros, the most ancient, the Perfecter of the Universe, who produced all things, and separated each from the other.” Here Eros or Phánēs, Love, is declared to be the Divine Demiourgic power. With him is associated Kronos as the Destroyer. The Orphic Triad, of Eros, Ouranos and Kronos, is declared by Proclus to be the same as the three Demiourgic Intelligences of the Platonist Aurelius, and these as Plato’s three Kings. Kṛishṇa is hṛish + ṇa, ‘erotic pleasure.’

Although the sayings ascribed to Orpheus, like those ascribed to Hermes and those, not in the Zend Avesta, to Zoroaster, are apocryphal, written by Greeks of a much later age, yet they may fairly be supposed to contain very ancient notions, current at the time, and ascribed to Thinkers of a remote past, actual like Zarathustra, or mythic like Orpheus and Hermes.

Tò "Ον, ‘that which is,’ the Source of Emanation, was a Point, the centre of a Circle whose circumference was nowhere, and its centre everywhere. This was styled the Πατήρ "Αγνωστος, the Unknown Father or Generator. From Him everything has emanated, and everything will some day return into His bosom. What is the meaning of the phrase in the Book of Luke, “Abraham’s bosom,” in which Lazarus lay after death? Is it the bosom of Brahma, the primal Source of being?

The first and most profound Secret of the Kabbalah, the Gnōsis, and the other ancient doctrines, was the Cosmogony or Creation. By what argument shall we prove the essential immortality of the human Soul, if it was created out of nothing, and its existence therefore must needs depend on the good pleasure of the Deity? Only God Himself can be *essentially* immortal. Of course it is quite impossible to form any idea of the mode in which the Deity brings either mind or matter into existence. The *generation* or *begetting* of things is but a symbolic phrase, vainly imagined to explain what is wholly beyond our comprehension. How can it explain the effluence of Thought from the Soul, or the pro-

duction of Act by the Will? Is Thought a thing or substance that can *be* or *exist*? We have not the least conception what it *is*, as distinct and distinguished from the Soul itself. It is, the Sages said, the gleam or ray of light shot forth or flowing forth from the Soul, and by which alone the Soul is manifested, or any cognizance of it had.

So, the Sages said, the Divine Thought or Idea emanates as the Creative Logos, from the profound abyss in which the Unknown God was, is and ever will be concealed. He is the Essence, of which Light is a manifested attribute.

Language, as well as symbols, was used to conceal the Secret Doctrine as to the First Cause and the Creation. In Philo, passages in direct contradiction to each other may be found, for the evident purpose of concealment. The whole school of Plato used this practice; and Plato himself maintained doctrines in direct antagonism to each other, so that only the Initiated might understand him. The *Timæus*, particularly, is completely confused. He says that his doctrines are the *παλαιοὶ καὶ ἱεροὶ λόγοι*, the antique and holy words.

The attributes of the Supreme God or Unknown Father, perhaps in order to mislead the uninitiated, were often ascribed to the second and third Emanations; as they were, in Egypt to Isis, and in Greece to Persephoné. The latter Goddess (daughter of Ceres and wife of Pluto), was styled by Orpheus (in his hymn *εἰς Περσεφόνην, Ζωὴ καὶ Θάνατος*, 'both Life and Death'). He says of her, *Φέρεις γὰρ ἀεὶ καὶ πάντα φονεύεις*, 'thou both producest and destroyest all things.'

Creation by the formation and utterance of the Divine Idea of the Universe, originally existent, unexpanded, in the Deity—the Universe itself, unmanifested, but actually existing as an Idea, in the Deity—investment of the Idea with form by the Word, and the Universe the Idea so uttered—this was the Secret doctrine of the Kabalah, of the Institutes of Manu, of Plato, and of Philo. The last everywhere takes for granted the existence of Plato's ideal World, and represents the Deity as constructing visible nature after a model which

He had first formed. Rather, the Idea formed in the Infinite Intelligence, *was* the Universe, as it was to be manifested in time and space—was as *really* the Universe itself, as the Deity is really the Deity. The Thought *is* the Word, though as yet unuttered. By this intelligible and incorporeal Idea, says Philo, God framed, by His Logos, the corporeal World, according to the Pythagorean system of numbers.

The Hebrews had had these doctrines from the most early times. Philo says they were entertained by Moses. We find the same notions ascribed to Orpheus, Hermes and Zoroaster. But Orpheus and Hermes were personifications of the Divine Intellect, and not men, and the writings ascribed to them are neither genuine nor very old; and Zarathustra taught nothing in regard to the creation or origin of things. His doctrine of Emanation did not include matter.

The notion of the incarnation of the Word, Logos or Dēmiourgos was comparatively modern. The MASAYAH (anointed one) expected by the Hebrews, was not an expected Incarnation of the Deity. The Avatars or incarnations of Vishnu became a part of the Indian mythology two or three thousand years after the Vedic period; and the expected Saviour of the Persians, Sosiosch, was Çaōshyang, a Chief who aided Zarathustra to expel the Tatars (Drukhs) from Bactria.

Zarathustra taught that Vohumanô, the Divine Wisdom manifesting itself as intellect, was the author of all good thoughts and words; but he taught no other incarnation or inspiration. Yet there is no doubt that all over the Orient, shortly before the beginning of our era, there was a general expectation of another Incarnation, of the advent of a Redeemer and Mediator.

We are not allowed to doubt that the Christian religion, also, originally had a secret and allegorical meaning; since this is clearly acknowledged, again and again, and spoken of as a fact universally admitted, by Justin Martyr, Clemens of Alexandria, Origen, and all the other very early Fathers of the church. Clemens says that this Secret Doctrine was

communicated by Jesus to Petros, Iacobos and Ioannēs, at the time of the transfiguration.

Ammonius insisted that all which Christ had in view by coming into the world, was to reinstate and restore to its primitive integrity, the wisdom of the ancients. This Divine Wisdom had been first brought to Light, he insisted, and nurtured among the people of the Orient by Hermes Trismegistos, Zoroaster, and other great and sacred characters; and had been warmly espoused and cherished by Pythagoras and Plato. Therefore he desired to reconcile all the different philosophical sects, produce a harmony of all religions, and prevail on all the wise and good men to lay aside their contentions and quarrels, and unite together as the children of one common mother.

The Divine Wisdom was everywhere personified. It was not an attribute, but a Person, and as it were, a God. It was Khakemah, the second Sēphirah of the Kabalah, whose name we meet with in the 32d degree. "By Wisdom," say the Proverbs, "God founded the Earth; by Understanding He established the Heavens."

This Divine Wisdom is not an Emanation that once and no more, to create, flowed forth from the Unknown Father. It is immanent in Him, but manifests itself limitedly in the Universe and man as the WORD, which continually emanates from Him, and is the Shekinah, that utters its Oracles from the Mercy-Seat in the Sanctuary. Within the Soul of the Seer and the Sage, it is still the Divine Wisdom, the Inspiration of the Deity. Thus God dwells in the human Soul, and the Divine intermingles with the Human, and God is near at hand with His creatures, not afar off and inaccessible, but embracing all with His infinitude of love. The Wise and Good of no age and no religion have been aliens from God and the kingdom of Heaven. And therefore the Secret Doctrine everywhere taught that the soul could by heroic effort, patient endurance, and the practice of the virtues, be enlightened and invigorated, and made to resemble God, whose image it is, so as at last to unite again with Him of whom it is an Emanation. We are the

Sons of God, as we are the Sons of Men ; and Jesus promised his disciples, that they should be one with the Father, even as he himself was.

This is the 'Light,' in search of which a Mason journeys, 'from the high place of Gabaon, to the threshing-floor of Araunah the Jebusite.' To this end he is taught to practice the principal virtues, by which the body is kept pure and the spirit strengthened and enlightened, and to climb the three, five and seven steps that ascend toward the skies.

The Manichæans believed that their founder, Manēs or Mani, was a Masayah, or an Incarnation of the Divine Wisdom. The black and white tesserae of the Masonic pavement, the black and white Beauseant, and the black and white hilt of the Kadosh dagger, all allude to the ancient doctrine of the Dualism of the manifested Deity, as Creator and Destroyer. Creation is ever effected, in every department of the Universe, by means of Destruction, or rather Dissolution. Creation is but re-combination ; destruction, only solution, renovation, new formation. This, as well as the Immortality of the Soul, the resurrection of Khur-Om teaches ; and each of his slayers is not only יהו but בל. So, in other respects, there is equilibrium in the Universe, whence alone can flow Succession, which is Continuance. God sends his golden mercies to us, preceded by iron adversities. By means of the tests and arduous dangers of Initiation we attain Perfection. The valley of the shadow of death, with all its gloomy horrors, fears and agonies, lies between us and the new life. Nations are tempered and seasoned by chastening calamities, into a fitness for sober freedom ; and God lets loose vulgar and ignoble tyrants on a subjugated people, when it needs severer lessons than those which with fire and flame have but exasperated it and failed to teach it wisdom ; in order that by discipline they may be trained and educated.

When it is night here, it is day at the antipodes. Day and Night, Light and Shadow, incessantly follow each other round the Earth, as Creation or Production, and Dissolution, Life and Death alternate eternally, and revolve in the same



eternal circle. Annihilation is a word without a meaning. We cannot conceive that something can cease to be, and become nothing. If we could, we could conceive that God also might cease to exist.

Above all, then, in all the ancient philosophies and religions, was the Incomprehensible, Indefinable, Nameless Deity, whom some of the Gnostics even called Buthos and *Σιγή*, the Abyss and Silence; whose Eternity is said by Saint Augustine not to be endless Time, Time without beginning or end; and whose Infinity is said to have no relation to space; of whom, it is said, nothing, not even Existence can be predicated.

Yet was this Unknown Father, Ainsoph, never unmanifested, never inactive, never uncreating. Always He determined and limited Himself as active generative energy, and passive productive capacity, or in the figurative language of the old philosophies, as Male and Female. So manifested, or rather self-determined, He was Brahm-Maya and *יהוה*. The result was the Divine Idea of the Universe, and the Creative Agent or Dēmiourgos, the Logos, the Divine Wisdom uttering itself, developing in form, in time and space the Divine Idea.

But the work of Creation is not a single act, instantaneously done and ended, a single flash, as it were, of the Divine Will. The Infinite Thought is continuously uttered. The work of Creation never pauses; and the Dēmiourgos is Creator, Continuer or Preserver, and Destroyer; three, and yet one, Brahmâ, Vishṇu and Çiva. The wiser Greek Philosophy taught that there was still another Trinity, the Father, the Logos, Wisdom, or Son, and the Holy Spirit, *Πσῦχή*, Psūché or Psyché, 'breath, life, spirit,' or the Divine Love, the moving cause of the creation and preservation of the Universe.

The ancient philosophical ideas were not absurdities or subtilities. We can no more know the Deity than the Soul, directly, but only by His works. We know the Soul only by the words and acts that express its thoughts. It may even be said that even thus we know *only* its thoughts and

not itself. Do we, then, know the Deity by His works? Only upon the tacit assumption that the Deity is a Spirit, like our Soul, and acting and producing effects as the Soul does. But we are not entitled to assume that. It is true, that if we do not, we can have absolutely no idea of the Deity. But, notwithstanding that consequence, it remains true, that we have no right to predicate any faculty, power or passion of the Deity, because it belongs to *us*. We have no right and no reason, to say that the Deity possesses intelligence, or that He thinks. For Intelligence is a finite faculty given by Him to the creature; and it is the finite human Soul that thinks. With the same right we might say that He sees, or that He possesses Reason or imagination or fancy, or any other merely human attribute. We have surely no right to predicate sex of Him, to say that HE is *Male*. We cannot even predicate Existence of the Absolute Deity. We can only say that He *Is*, not that He *exists*. *Created things exist or live*. The Deity *Is*.

We cannot, therefore, argue that the Deity is intelligent, because we see everywhere in the creation that which we call, in the works of man, *design*. We cannot know God *Himself* by the Universe. That is to say, we cannot with certainty know that the cause of given effects in the Divine nature is the same as the cause of like effects would be in Human nature. Else we would be warranted in assigning to His anger, jealousy, fickleness, revenge, whatsoever, done by men, would be evidently the fruit of those passions.

God *may* be what His works, to our human comprehension, prove Him to be; but we cannot say that He *is* so. He is, therefore, utterly concealed from us, and we can predicate nothing whatever of Him, except that He *Is*. We cannot say that He is really without intelligence, without emotions, an abyss, silence; but only that we cannot *know* that He is any more.

But, assuming that He thinks, the Creative Thought, which is the Will and the Act, is but a single one among a possible infinite number. No one thought can disclose to us the whole of a Human Soul. Surely no one *Divine Thought* can

disclose to us the whole Deity. Still, not *part* of Soul thinks that Thought, but the *whole* Soul. It is the Deity that thinks; but we know only the Thought, and so much of the Deity as the one Thought among an infinitude unknown to us reveals. We can know Him only as Creator of so much of the Universe as is known to us.

The Universe is finite. The idea of it formed by the Deity is also necessarily finite. A finite thought or idea cannot reveal to us an infinite Deity. Therefore we can only know Him as self-limited to think, as the Logos or Dēmiourgos. We know the Creative Wisdom, the Word, not the Very Deity. We see the electric spark, but it does not reveal to us the great electric sea. Knowing nothing of the nature of the Deity, we cannot know that He does not assume a distinct individuality by self-limitation; that the Logos is not a Person, an Emanation, a ray of the Infinite Ocean of Light. We are even utterly ignorant of the nature of our own Soul. How can we know the Infinite God? We can only know so much of Him as He chooses to reveal to us. Perhaps all electricity is one, a single Agent of God, co-extensive with the Universe; and yet the single bolt or flash of lightning may have its individuality, for the limited purposes of its present action. We know God as Creator, Preserver, and Destroyer. We know Him as the Logos or Wisdom, and this, *to us*, is necessarily the Deity. We know the Dēmiourgos as the Grand Architect of the Universe.

What is a Thought? Is it an Entity, an Existence, or is it the Soul thinking? What is the Will, as a Unit in Action? is it not the Soul willing this or that? The Thought and the Will are the Soul, then; yet neither is the whole or Very Soul; but only the Soul limited and manifested as the Thought, which, uttered, is the Word, that slays or saves, orders or forbids.

After all, what *is* the Electricity, of which itself we know nothing, and whose effects and manifestations alone we know? Are we entitled to say with positiveness that it is a substance or a force which God has created, and which, having created, He uses; and that it is not God Himself

manifested as Electricity, and acting? Is it not possible for Omnipotence to *be* the particular and limited force which It exerts? Cannot the Omnipotent and the Infinite limit Himself to act, and *be* the Creative Wisdom or Logos? It was the Alohim, the Powers of the Deity, many, and yet one in will and act, that created the world; and yet, according to the same Hebrew books it was Yehueh-Alohim, the source from which the Alohim emanated, that of which they are the powers, that did the same. It does not *need* the act of an *Infinite* Will or Wisdom or Power to produce a *finite* effect; and God must, as it were, make Himself finite and limited, to be in the least comprehended or conceived of by a finite Intellect. With an Infinite God *only*, the Universe would be, as it were, *without* a God. Evermore, the Very Deity must remain hidden in the profundity of His Mysterious Being and Essence, Nameless, Inaccessible, Unknown, beyond the reach of the Human Intellect; not materially remote in some far-off depth of the Universe; because wherever *we* are, HE is; but inaccessible to us, in the depths of His Mysterious Being.

We can have cognizance only of the Deity manifested by self-limitation. Surely it is possible for Omnipotence so to limit or even divide itself, as even to consort with humanity and see that a sparrow fall not to the ground unnecessarily and uselessly. Man must have his household Gods; and it is Christ and the Virgin Mary whom the mass of Catholics worship, as other sects adore Jesus alone and not the Father. Even the Holy Ghost, which is but a name and a myth to the multitude, is worshiped, upon some vague notion that it is possessed of human sympathies. The God of the Hebrews dwelt in the little cubical Holy of Holies of the Temple, on the Mercy-Seat, between the winged bulls called Karobim, and was there styled שְׁכָנִיָּהּ, *Deus co-habitans*, God residing or *dwelling with* his people, as one pitches his *tent* among his neighbors.

Between the Infinite, Absolute, Inaccessible, Unknown Deity and the finite Human Soul, there can be no connection of sympathy. How can man claim to have any tie or sym-

pathy with that Infinite to which he can assign no human passion or emotion, nor even a Reason or Intelligence or Motives analogous to those of the human Soul? Between this Infinite Inaccessible and man there needs a Mediator, that can transmit the human sympathies to the Divinity, and the Divine sympathies with man to Humanity; and God manifests and reveals Himself to us as such Mediator.

Appreciate this idea as we may, it has from the earliest times and universally been accepted by the human race. In the Hermetic Theology, EMEPH, as we learn from Iamblichus, was reputed to be the chief of all the Celestial Gods, an Intelligence object of its own thought. But before Emeph was another Intellect denominated EICTON, the first of beings, and to be worshiped only in the silence of deep abstraction. To these two a third was added, who was specially the Creator of the World, and bore the names of Phtha and Amūn. The latter name, אֱמוּן, means in the Hebrew, 'Workman,' Artificer, and in *Prov. viii. 30*, Wisdom is called Amūn, the Artificer of the world. It means, also 'Faith, Faithful and Truth.'

The adjuration ascribed by Cyril and Justin Martyr to Orpheus, and by John Malela and the Paschal Chronicle to Hermes, may be corrupted; but it certainly reproduces the ancient doctrine: "*I adjure thee, the Voice of the Father, which He first spake when He established the Universe by His Wisdom; the Voice of the Father which He first uttered, His only-begotten Word!*" So the Oracle replied to an early Egyptian king, who inquired who the Being was that ruled all things: "*First, God; then the Word; and the Spirit with them. All these coalesce together, and proceed jointly into that unity, whose Strength is the strength of Ages.*"

"We know," says George Stanley Faber, Rector of Long-Newton, in his work on Pagan Idolatry, dedicated to the Lord Bishop of Durham, "from innumerable passages of Holy Writ that JEHOVAH the Messenger" [מַלְאָךְ יְהוָה], "through whom alone communication has been kept up, between the worm man and Jehovah the Father, whenever He deigned to converse with His creatures, manifested

Himself in a human form. Moses says that Adam and Eve 'heard the Voice of the Lord God' [קול יהוה אלהים, Kol-IHUH ALHIM], 'as he walked in the garden.' Maimonides says, and Mr. Faber agrees, that it was the Voice or Word that walked. Whether this is correct or not, it is certain that the Word of Jehovah [דבר יהוה, Debar-IHUH] means the Oracle and Messenger of Jehovah; by it the ancient Israelites understood the Great Messenger of the Covenant, said by Malachi to be Lord of the Temple at Jerusalem. The Debar-Ihuh came unto Abram in a vision, and he addressed it as Adonai-IHUH.

Hengstenberg [on the genuineness of Daniel], says "that the doctrine of the Angel or *Revealer* of God, runs through the whole of the old Testament; who, in a two-fold respect, first, as the highest of all Angels, then as connected with the Hidden God by a *oneness of essence*, appears as His REVEALER." And in *Exod.* xxxii. 34, another Angel is associated, standing in the same relation to him as he to the Most High God.

In the *Breschit Rabbah* we read, '*Ubicunque locorum Michael visus fuit, ibi est gloria ipsius Shekinæ.*' In the *Sohar*, '*In omni loco quo invenies Michaelem, qui est caput Angelorum, ibi est Shekina.*' 'Wherever Michael the Archangel is, there is the Shekinah, the actual presence or revelation of God.' This is the DEBAR-IHUH, the WORD of IHUH, which came to Abram and conversed with him, and brought him forth outside of his tent, and showed him the stars and said, 'I am IHUH, who brought thee out of Aur Kasdim;' and whom Abram called Adonai-IHUH.

This is the Malak-Ihuh that met Hagar in the Wilderness, and whom she called a God revealed unto her; the SEM-IHUH, the NAME of IHUH [*Gen.* xvi. 13], which dwelt in the Temple in the House built to the Name of God, בית לשם יהוה, *Bith v Sem-IHUH* [*1 Kings*, iii. 2], the House of the Name of God. יהוה שמי שם, *ihih semi sem*; there, [in the Temple] my Name will dwell [*1 Kings*, viii. 29; *2 Kings*, xxiii. 27].

So Jacob wrestled with 'a man,' being in the human form, and learned at dawn that he had contended with Alo-

him, and called the place פְּנֵי-אֵל, *Peni-Al*, [the face or presence of God], ‘for,’ he said, ‘*Raiti Alohim penim al penim*, I have seen Alohim face to face;’ and Hosea, narrating the incident, says, ‘By his strength he had power over the Malak and overcame’ [*Hosea*, xii. 4, 5]. Again Alohim appeared to him [*Gen.* xxxv. 9], and said to him, ‘I am אֵל שְׂדֵי, *AL SDI*,’ and blessed him, ‘and ascended from him in the place where he had spoken with him.’ And Jacob called the place where Sem-Alohim (the Name of Alohim) spoke with him, Bith-Al.

The finite human Intellect can know nothing and conceive nothing in respect to the Infinite and Absolute. The moment it attempts to conceive of it, it involves itself in a thousand absurdities. And it has in reality no conception whatever of the Deity, except as a human soul, mind, and intellect, indefinitely vast, with a human will of indefinite efficacy and power, a human wisdom immense in its proportions, and the best characteristics of the human moral nature, indefinitely perfect. By this conception only, we attempt to explain to ourselves the Mysteries of Deity and the Universe. Man can have no other God than a God in his own image. The Infinite must limit itself to come within the grasp of the finite human thought.

When God desired to announce to Abraham what He intended to do for him and for his posterity, and what punishment to inflict on perverse and criminal peoples, *three human individuals* came to make these communications to the Patriarch, who had no misgivings as to the dignity of the Intelligences that animated these human aggregates. There is no ambiguity as to the character of these visitants. IHUH appeared to him in the terebinth grove of Mamra. Three *men* were standing near him; אַנְשִׁים, the plural of אִישׁ, *Anas*, a man, used in the phrase, בֶּן-אָנָשׁ, *Ben-Anas*, the Son of Man, in Daniel. ‘Adona’, Abram said, prostrating himself, ‘do not go by my tent without staying!’ When ‘one of them’ spoke to him, it was IHUH who spoke. IHUH said, ‘Shall I conceal from Abraham what I will do?’ Two went away toward Sadam, but IHUH remained and still talked

with Abraham. Yet the bodies of these men were cared for. Their feet were washed; the ordinary means of resting were supplied them; an abundant repast was prepared for them, bread newly baked, and the flesh of a young calf delicately cooked. They ate, and in all manners showed that the human was *really* united in them to the Divine.

That is, they were *Men*, in whose Words God spoke, because the Words were *true*. All truth, like all Light, is from God.

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Nemo vir magnus sine aliquo afflatu divino unquam fuit.

*Cicero: Nat. Deor. ii. 66.*

‘No great man ever lived without some divine inspiration.’

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Vetat dominans ille in nobis Deus.

*Cicero: Tusc. Quest. i. 30.*

‘That God who governs in us forbids.’

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Qui se ipse nôrit primùm aliquis sentiet se habere divinum.

*Cicero: Legib. i. 22.*

‘Whoso would know himself, let him first feel that he hath in him somewhat divine.’

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The Symbolic Camp.





# THE SYMBOLIC CAMP

OF THE

## THIRTY-SECOND DEGREE.

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THE Ancient and Accepted Scottish Rite is said to have been established by Frederic the Great in 1786. At whatever time it began to be practiced it was preceded by and included the Rite of Perfection, in twenty-five Degrees, which was certainly arranged and worked prior to the year 1762.

In order to study the Tracing-Board, Camp, or Great Symbol of this Degree, it is first necessary to know *that it was the same in all its essential features, when there were but twenty-five degrees, that it is now, when there are thirty-three.* We are in possession of several Rituals of the Rite of Perfection, older than 1786, in all of which the same Tracing-Board is given.

The Degrees of the Rite of Perfection were :

- |                                   |   |
|-----------------------------------|---|
| 1—Apprentice.                     | 9—Elected Knight of the<br>Nine.        |
| 2—Fellow-Craft.                   | 10—Illustrious Elect of the<br>Fifteen. |
| 3—Master Mason.                   | 11—Chief of the Twelve<br>Tribes.       |
| 4—Secret Master.                  | 12—Grand Master Architect.              |
| 5—Perfect Master.                 | 13—Royal Arch.                          |
| 6—Confidential Secretary.         | 14—Ancient Grand Elect.                 |
| 7—Intendant of the Build-<br>ing. |   |
| 8—Provost and Judge.              |   |

- |                                    |   |
|------------------------------------|---|
| 15—Knight of the Sword.            | 21—Grand Master of the Key.                   |
| 16—Prince of Jerusalem.            | 22—Knight of the Royal Axe.                   |
| 17—Knight of the East and<br>West. | 23—Prince Adept.                              |
| 18—Knight Rose Croix.              | 24—Commander of the White<br>and Black Eagle. |
| 19—Grand Pontiff.                  | 25—Commander of the Royal<br>Secret.          |
| 20—Grand Patriarch.                |   |

We read in the Rituals of this Degree, that Frederic the Second, or the Great, King of Prussia, being at the head of the Masonic Fraternity on the Continent of Europe, projected a league of union of the Brethren, Companions, Knights, Princes and Commanders of Masonry, for the purpose of rescuing Jerusalem and the Holy Sepulchre from the hands of the Turks, by a new Crusade, in which it was his intention to command in person.

It is said that he prepared a plan by which the army was to encamp; which is the same now presented to you, and which is also perpetuated on the Tracing-Board and Apron of this Degree.

All that is mere nonsense. The whole is a Symbol. It must originally have had a meaning. For it cannot be supposed that a man of intellect ever seriously occupied himself with making a beautiful figure on paper, arranging it as a camp, and adopting arbitrary letters and names, without any deeper meaning than that which you have thus far discovered. It is an elaborate, complicated and intricate symbol. Its meaning was no doubt originally explained only orally; and that alone would be cause sufficient why the meaning should in time be lost. The same cause has lost Masonry the true meaning of many even of its simpler symbols, and substituted strained, unnatural and commonplace interpretations in their places.

The figure is a St. Andrew's Cross inclosed by a Circle; that by a Triangle, that by a Pentagon, that by a Heptagon, and that by a Nonagon. On the lines of the Nonagon are the camps of the Masons of the first eighteen Degrees; on those of the Pentagon, the camps of those from the nine-

teenth to the thirtieth, inclusive ; on the Triangle, those of the thirty-first and thirty-second Degrees.

It is evident that the distribution of these Degrees is now merely arbitrary. While eighteen Degrees occupy the Nonagon, being double the number of its sides, twelve occupy the Pentagon, and two the Triangle. It is true that Knights of Malta are added, to make three Bodies for the Triangle ; but this is evidently a mere make-shift ; for they are not Masons, and to introduce them destroys the whole idea at once. The seventeen sides of these three figures in no way suit the present number of the Degrees. Then, again, there are no camps at all on the Heptagon, and so it becomes a perfectly useless part of the figure.

The discrepancies in the Rituals as to the distribution of the first eighteen Degrees, show that the arrangement is arbitrary ; and there is no attempt made to connect the *letters* of the camp or of the standards in any way with the Degrees to which they are assigned. They would *seem* to have been taken at random, like the names of the Commanding Officers, which offer the most singular and incongruous mixture.

As if further to increase the difficulty, the Rituals differ as to the Standards to which the respective letters T. : E. : N. : G. : U. : are to be assigned. The devices of these Standards are not apparently connected with the Degrees in either arrangement ; nor is any attempt made to explain their meaning, or show whence part of them have come. Then we are told of three *Birds*, one in each corner of the Triangle, a *Raven*, a *Dove* and a *Phœnix*. No one tells us whence *they* come, or whence the Palm-trees on each side of the Ark ; or the meaning of the inflamed and winged Heart ; or that of the Cross in the Circle.

And if any attempt to explain these things has been made, it is painful to a man of intellect to read the miserable and trivial stuff to which sensible men are expected respectfully to listen. The reason for selecting the several geometrical figures is obvious. The Circle is *Unity* ; and it, and the other figures, represent the five sacred Masonic

numbers, 1, 3, 5, 7 and 9; making together 25, the number of the Degrees of the Rite of Perfection.

There are hints enough scattered here and there in the writings of the Hermetics and Alchemists, to make it quite certain that the true meanings of the symbols used by Pythagoras, and the doctrines of Zarathustra, had, at least in part, been preserved, and were possessed by a few of the Adepts, by whom they were jealously guarded, and only obscurely and as it were incidentally alluded to. The Zend writings were unknown when part of the Symbols were introduced into Freemasonry, and the Zarathustrian 'Holy Doctrine' had long been totally lost even among the Parsees.

The 47th Problem of Euclid was one of these Symbols; and it was placed among the Symbols of the Lodge without any explanation at all. The Master of the Royal Secret knows its real meaning. The theorem is that the sum of the squares of the base and perpendicular of every right-angled triangle is equal to the square of the hypotenuse; but the significance of the symbol to the Adept consists in this, united with the fact that the base, perpendicular and hypotenuse are represented by the numbers 3, 4, 5.

Now, the Nonagon of the Camp is 9, and this is the square of 3, number of the base of the Triangle.

The Heptagon of the Camp is 7, and this is the number of the Am̄sha-Çp̄ntas, and of the base and perpendicular,  $3 + 4 = 7$ .

The Nonagon and Heptagon are  $9 + 7 = 16$ , and this is the square of 4, the number of the perpendicular of the Triangle.

And 9, the square of 3, number of the base, added to 16, the square of 4, number of the perpendicular, make 25, the number of the Degrees of the Rite of Perfection, and the square of 5, number of the hypotenuse.

The Pentagon is 5, *i. e.*,  $1 + 4$ , the number of the hypotenuse. What  $3 + 4 = 7$  represent, and what  $1 + 4 = 5$ , and  $3 \times 3 = 9$ , *the Adept knows*.

The Triangle is 3, the number of the base of the Triangle; and this, as the Adept knows, is also  $3 \times 3$ .

The Circle represents the Deity, as infinite, because every

point in it is at an equal distance from the centre, and it is infinitely divisible.

The Cross, like every other Cross, represents 5, *i. e.* the central point, 1, the Unit, the Deity, and the arms radiating from it, 4. It reproduces the number 5 of the hypothenuse, and the One containing in Himself Four.

The first eighteen Degrees were the same in the Rite of Perfection as they now are, one transposition only excepted. Of the higher Degrees, our 19th and 20th were then included in a single one, the 19th; our 21st was the 20th; our 22d was then the 22d; our 28th was then the 23d; our 30th, or a Degree like it, was then the 24th; our 32d was then the 25th, and there were no Degrees above that; and our 23d, 24th, 25th and 26th, as well as the 33d, *were not then known*. The 27th was a detached Degree, and the 29th was part of another system.

The Regulations and Constitutions said to have been made at Bordeaux, by the Princes of the Royal Secret, in 1762, give the list of these Degrees and require 81 months— $9 \times 9$ —by 1, 3, 5 and 7, to be occupied in obtaining them. They are divided into seven classes, of 3, 5, 3, 3, 5, 3, 3, Degrees respectively, the time required for obtaining the Degrees in each class, respectively, being 15 or  $3 \times 5$ , 21 or  $3 \times 7$ , 7, 5, 9, 9, and 15 or  $3 \times 5$ , months.

The Regulations term these *the mysterious numbers*, and there is in Article II. a curious paragraph in regard to them, which we translate:

“All these Degrees, into which one must be initiated in a mysterious number of months, to arrive in succession at each Degree, form the number of 81 months.  $8+1$  make 9, as 8 and 1 express 81, and as 9 times 9 make 81; all of which are *perfect* numbers, and very different from 1 and 8, which make 9, as 1 and 8 compose 18, and as  $2 \times 9$  make 18; for these are *imperfect* numbers, and this combination is *imperfect*; but a *true Mason who has completed his time, gathers at last the Masonic Rose.*”

81 is the square of 9, which is the square of 3. It is also the number of the base; 108 is the number of the perpen-

dicular, and 135 the number of the hypotenuse. That is, they are  $27 \times 3 : 27 \times 4 : 27 \times 5$ . And, adding the figures of each number together as they stand, 108, *i. e.*  $1 + 8 = 9$ ; and 135, *i. e.*  $1 + 3 + 5 = 9$ ; as 81, *i. e.*  $8 + 1 = 9$ .

So, the square of 81 is 6,561, which as  $6 + 5 + 6 + 1$  is 18, which as  $1 + 8 = 9$ . The square of 108 is 11,664; which as  $1 + 1 + 6 + 6 + 4$  is 18, which as  $1 + 8 = 9$ . And the square of 135 is 18,225, which as  $1 + 8 + 2 + 2 + 5$  is 18, which as  $1 + 8$  is 9. And  $6,561 + 11,664$  is 18,225, the square of the hypotenuse.

As the numbers of the different figures in the Camp added together make 25, the correspondence of this with the number of the Degrees of the Rite of Perfection at once suggests the probability that originally the different Degrees were distributed among the different figures, to each according to its number; and that, in some way, perhaps by a re-arrangement upon the increase of the number of the Degrees, a new distribution took place, assigning the letters to new places, and one letter to more than one Degree, displacing the standards, and causing the disuse of the Heptagon.

Nothing that throws any light on the symbol has come down to us by tradition. We are left to our own conjectures, aided only by the few hints we shall mention; and it is quite doubtful whether the whole meaning of the Tracing-Board will ever be discovered. The words formed by the letters, the names of the Commanding Officers of the Nonagon and Pentagon, and the watchwords and answers, seem entirely arbitrary, and their symbolic meaning wholly inexplicable.

Resorting first to conjecture, and assuming as a reasonable supposition, that the lower Degrees were originally assigned, as they now are, to the lines of the camp farthest from the centre, because that is natural, and because the *general* idea would, in all probability, not be departed from in the re-arrangement which the increased number of Degrees made necessary, we, at once, find that the Nonagon, offering us nine sides, accommodates the first nine Degrees, beginning with the Apprentice and ending with the Elect of Nine; and that the Heptagon, completing with its seven



sides the number 16, accommodates those from the tenth to the sixteenth, or Prince of Jerusalem, inclusive; and thus, as the Regulations do, puts these Princes at the head of the Masons of those sixteen Degrees. And this agrees with the Regulations of 1762, which declare them to be "the most valiant Chiefs of the Renovated Masonry," and give them control over all Lodges of the Royal Perfection and Councils of Knights of the East.

Above these sixteen Degrees, then, by the system of 1762, are the following, which we number as they stand in both scales :

17. Knight of the East and West. . . . .	17,
18. Sovereign Prince Rose Croix. . . . .	18,
19. Grand Pontiff and Master <i>ad vitam</i> . . . .	19 and 20,
20. Grand Patriarch Noachite. . . . .	21,
21. Grand Master of the Key of Masonry . . . . .	
22. Prince of Libanus or Knight Royal Axe . . . . .	22,
23. Sovereign Prince Adept, or Knight of the Sun. . . . .	28,
24. Grand Commander of the Black Eagle . . . . .	30,
25. Sovereign Prince of the Royal Secret . . . . .	32.

Now, it is obvious that the five sides of the Pentagon accommodate the five degrees from 17 to 21 inclusive; and if we assign the Princes of the Royal Secret to the Circle, as we must do to make the numbers correspond, we have for the Triangle,

- 22. Prince of Libanus or Knight Royal Axe,
- 23. Sovereign Prince Adept, or Knight of the Sun,
- 24. Grand Commander of the Black Eagle.

To have placed an *inferior* Degree on the Triangle and one of these three on the Pentagon, and thus farther from the centre, would have been to disarrange and interrupt the regular order and succession of the Degrees, from circumference to centre; and this we do not think the inventors of the symbol would have done, even if it required a little *forcing* to make the emblems correspond; because one

irregularity, *of that kind*, would have destroyed the harmony and symmetry of the whole system and the idea on which it was framed.

Now, to the Triangle three *Birds* are assigned, apparently, in the present system, without any meaning.

The RAVEN may be the BLACK EAGLE of the 24th Degree, that is, the Kadosh, or Knight of the White and Black Eagle, of which Degree the old Jewel was a Black Eagle.

The DOVE was a sacred bird in Syria, and the only one employed for religious purposes among the Hebrews. One was, according to the legend, sent out three several times, with intervals of seven days between each mission, by Noah from the Ark, as well as by Deucalion; and ☉ ☽ ☽ ☽ & is the first Pass-word of the 22d Degree or Prince of Libanus.

Connected with LIGHT, the SUN and KHIRÛM, is that allegorical bird, the PHŒNIX. Like other symbols, it was invented to *conceal*; and its meaning, like that of other symbols, is, of course, not palpable nor obvious.

Herodotus represents the people of Heliopolis (the city of the SUN,) as saying that this bird only visits their country once in 500 years, *on the death of its father*; when it comes from *Arabia*, bringing with it its father's body, enveloped in myrrh, which it buries *in the Temple of the Sun*.

According to Herodotus and Pliny, it resembles in size and general appearance *an Eagle*; of a *gold* color about the neck, its wings part *gold*, part *red*, the rest of the body *purple*, and the tail *blue*.

In *Arabia*, *it is sacred to the Sun*; it lives six hundred years, and then builds a nest with twigs of *cassia* and frankincense, fills it with aromatics, and dies upon it. A *worm* is produced from its bones and marrow, which becomes a young bird, carries the nest to the city of the *Sun*, near Panchæa, and there deposits it on the altar. Manilius says that the Great Year agrees with the life of this bird, in which the seasons and stars return to their first places, beginning at noon on the day when the Sun enters Aries.

The Egyptian Phoenix is represented under the form of a bird, its wings partly raised, seated on its open claws, *and*

raising in front two human arms, side by side, palms to the front, and at the height of the forehead or top of the head, in an attitude of supplication. Sometimes the Phœnix is represented under the form of a *man*, with wings, in the same supplicatory attitude, with a tuft of feathers on top of the head, and under the arms a five-pointed star.

Ovid says the *Assyrians* call the bird Phœnix; the same word in Greek [ $\Phi\omicron\iota\nu\iota\tilde{\xi}$ ] means also a *palm-tree*, and the *purple* color. So Khirūm was a Phœnician [ $\Phi\omicron\iota\nu\iota\nu\acute{o}\xi$ ].

Different writers give differently the number of years for the periodical return of the Phœnix; fixing it variously at 500, 660, 600, 340, 1460, or 1461. The last is the Sothic period; and this was, no doubt, the real Phœnix of Egypt. It was the Great Year of the Egyptians, at the end of which all the planets returned to the same places they occupied at its commencement.

The Egyptian *civil* Solar year consisted of 365 days. But the *true* year, called *the Sothic*, because calculated from the heliacal rising of Sothis in one year, to the same event in the next, was *nearly*  $365\frac{1}{4}$  days. Accordingly, a day was intercalated every fourth year, and the Solar year lost, every four years, a day of the Sothic year; so that the 1st of Thoth ran through every part of the Solar year, in the space of 1460 Sothic years, before it again coincided with the 1st of Thoth of the Sothic year.

The Phœnix figured in Alchemy, which purported to be a search after the Elixir that was to give immortality. Of course it was peculiarly appropriate to the 23d Degree, now the 28th, of Knight of the Sun or Prince Adept, a Hermetic and Alchemical degree.

The black RAVEN probably represented Aîra-Mainyus (Ahriman), the negation or absence of Light and Good, the Principle of Evil, antagonist of Çpēta-Mainyu, the *white* and beneficent Mind, or Divine Wisdom, immanent in the Deity, symbolized by the white DOVE, in the shape whereof, ages after Zarathustra lived, the Holy Ghost descended upon Jesus, the Christos.

And the Phœnix represented Ahura Mazda, the Creator,

Splendor and Light-Essence, in whom was the Divine Wisdom which uttered itself in Humanity as the Word.

To each angle and side of the Pentagon, as we have seen, is assigned a Standard, designated by a letter and a particular device. The Rituals differ, however, as to the letters belonging to the particular Standards. They give them in these two ways :

T.: The Ark and Palm-trees. . . The Lion and Key,  
 E.: The Lion and Key . . . . . The Inflamed Heart,  
 N.: The Inflamed Heart. . . . . The Eagle with two Heads,  
 G.: The Eagle with two Heads. The Black Ox,  
 U.: The Black Ox . . . . . The Ark and Palm-trees.

Applying these devices to the five Degrees, 17, 18, 19, 20 and 21, the LION and KEY would seem to be appropriate enough to the 21st Degree, or the GRAND MASTER OF THE KEY OF MASONRY.

The ARK of the Covenant, of which the High-Priest had the especial charge, to the 19th Degree, or GRAND PONTIFF AND MASTER AD VITAM.

The inflamed WINGED HEART, emblematical of the sufferings and glory of Jesus Christ, to the 18th Degree, or SOVEREIGN PRINCE ROSE CROIX ; and

The OX, an Egyptian and Jewish symbol, displayed on one of the Standards of the four principal Tribes, to the 17th Degree, or JEWISH KNIGHTS OF THE EAST AND WEST.

The Crowned Double-headed EAGLE is thus left for the 20th Degree, Noachite or Prussian Knight. But the double-headed Eagle is not Prussian.

The Emperors of the Western Roman Empire used a black Eagle ; those of the East a golden one.

The two-headed Eagle signifies a double Empire. The Emperors of Austria, who claim to be considered the successors of the Roman Cæsars, use the double-headed Eagle, which is the Eagle of the Eastern Emperors with that of the Western, typifying the Holy Roman Empire, of which the Emperors of Germany (merged in the House of Austria) considered themselves the representatives. Charlemagne

was the first to use it; for when he became master of the whole of the German Empire, he added the second head to the Eagle, in the year 802, to denote that the Empires of Rome and Germany were united in him.

The Ancient Persian mysteries were sacred to the God MITHRA, *Deo Soli Invicto Mithræ*; to the Sun-God MITHRA, the INVINCIBLE, also called the Mediator, the slayer of the Dragon and Evil Spirits. He was worshiped among the Ethiopians and Egyptians, in Greece, and, after the time of Pompey, at Rome. He is represented in the sculptures as a young man mounted on the equinoctial *Bull*, and plunging into its flank a sword, whose hilt terminates at the upper end in *two heads of an Eagle or a Hawk*. He is represented as at the mouth of a cavern, with a figure on each side bearing a lighted *Torch*. He is accompanied by *Eorosch*, the celestial *Raven*; and the dying *Bull* is consoled by a *Star*, supposed to be *Tistrya*, the harbinger of his resurrection.

The *BULL* was regarded as the symbol of the power that produces *Vegetation and Life*. "He makes," the *Zenda-vesta* said, "the grass to grow abundantly, and gives all fruitfulness to the Earth." Hence the motto of the *Standard* on which he figures: *Omnia Tempus alit*. So in *Egypt*, *MNEVIS*, the *Black Ox* of *Heliopolis*, was dedicated to *OSIRIS*, and worshiped; and *Ælian* says that the *Egyptians* worshiped a *Black Bull*, which they called *ONUPHIS*.

The *LION*, the sign of the summer solstice, and domicil of the *Sun*, was the symbol of that orb. He figures in the *Mithriac* monuments; and the second *Degree* of the *Persian Mysteries* was called the *Degree of the Lion*. The *Initiates* were called *Eagles, Hawks* and *Ravens*. In a very curious *Roman marble*, the drawing of which was published by *Gronovius*, in his *Latin edition of Agostini*, representing *Mithra* with one foot on the body and the other between the horns of a *Bull*, are seen a *Lion's Head* and *two Palm-trees*, just putting out their leaves, a *RAVEN*, and an *EAGLE* on a *Palm-tree*, holding a *thunder-bolt* in his claws. It is this *thunder-bolt* which is among our symbols represented by a *sword*, with a crooked or wavy blade.

Mithra himself was often represented with the head of a *Lion*.

The *Palm-tree* was not only an emblem of Virtue and Truth, but it was also consecrated to the celestial movements, and above all to the annual revolution of the Sun.

The Raven [in Hebrew, עֵרָב], árab, meaning also Blackness, Darkness, the Evening, a noxious *fly*, any noxious animal, Arabia, the woof of a web, and the willow (SALIX), is an appropriate emblem of the Evil Principle, typified by Tūphon and Anra Mainyus; as the white Dove [יֵינָה] is of the Good Principle, Light, typified by Çp̄nta Mainyu and Osiris. In this word IONEH we perhaps have the anagram of NONI; and thus the first two words would mean the Raven and the Dove, or the Good and Evil Principles of Zarathustra, Manes and some of the Gnostic sects. In that case it would remain to connect the third word with these, either as expressing the beam of the balance that produces the equilibrium, or the resulting Harmony.

The *black* raven and *white* dove, like the two sphinxes of the chariot of OSIRIS, and the two gods SERAPIS, one black, the other white, typify the two forces in the universe which maintain it in equilibrium, attraction and repulsion. These forces exist alike in the physical, moral and intellectual world; and their scientific reality is demonstrated by the phenomena of polarity and the universal law of sympathies and antipathies. The disciples of Zarathustra, misunderstanding the doctrine of their Master, divided the Deity into these two, Light and Darkness, Good and Evil, thus separating the two columns of the temple, and ignoring the number three, by which this dualism again becomes unity, as represented by the Triangle. The principle that so restores unity in the Ternary is the Phoenix of the Tracing-Board of this Degree.

The Phoenix of this Degree, and the Pelican of the Rose Croix, were the symbols, with the Alchemists, of "THE GREAT WORK."

Again, of the colors, BLACK was, with the Alchemists, the symbol of the *Earth*; WHITE of the *Water*; and RED of the

*Fire*, “wherein, also,” says “The True Mason,” 23d Degree, or 12th of the 5th class, “are involved very great Secrets and Mysteries.” Fire, again, is *Sulphur*; Water, *Mercury*; and the Earth, *Salt*. These three PRINCIPLES, represented by the Triangle, result from the mixture of the four elements, *Fire, Water, Air*, and *Earth*, which are represented by the CROSS.

From the three Principles, says the same ritual, result the four Elements duplicated, or the Grand Elements, *Mercury, Sulphur, Salt* and *Glass* or AZOTH, also represented by the CROSS.

*Black*, again, is putrefaction; and *White*, sublimation; by the latter of which the ‘Great Work’ is effected; and *Scarlet*, in part the color of the Phoenix, represents the Philosophical Stone.

Morally, in Alchemy, the three colors, black, white and red, represent the three principal virtues; while the Cross is the symbol of Light; and the Sun, represented by the Phoenix, is the symbol of gold.

“SALT,” says Ragon, “is the attribute of the Father; SULPHUR, of the Son; and MERCURY, of the Holy Spirit. From the action of these three results the Triangle in the Square [the three *Principles* in the four *Elements*], and from the seven angles of these, the Decade [10], a perfect number;” represented by the nine sides of the Nonagon, and the point in the centre.

Ten, it is said, is the perfect number. It is the number of the Sephiroth. It includes both the unity of God, by whom everything was created, and the chaos from which all outgoings have proceeded. “He who shall be so fortunate as to know what the number ten is in formal arithmetic, and to comprehend the nature of the first spherical number, which is the number 10, shall know,” says Pic de la Mirandola, “the secret of the fifty gates of the understanding, and that of the grand jubilee of the 1000th generation, and the reign of all the ages, which the Kabalists called *Ænsoph*; and the Divinity itself shall stand revealed to him.”

“It is the duty of the Tiler,” says the Ritual of the Ka-

balistic Rose Croix, "to see if the Chapter is hermetically sealed; whether the materials are ready, and the elements; whether the *black* gives place to the *white*, and the *white* to the *red*."

"When matter is deemed to be dead to the world," says the same, "*it must be revived, and made to be born again from its ashes*; which you will effect by virtue of the vegetation of the Tree of Life *represented to us by the branch of cassia*. Whoever shall learn to comprehend and execute this great work will know great things, say the Sages of the Work; but whenever you depart from the centre of the Square and Compasses you will no longer be able to work with success." [The Square and Compasses form, on the Masonic Altar, the interlaced triangles, or Seal of Solomon, representing the visible and invisible worlds.]

"A great *black* Eagle, the king of birds. He alone it is that can fix the Sun, material in its nature, that has no form, and yet by its form develops color. The *Black* is a complete harbinger of the work; it changes color and assumes a natural form, out whereof will emerge a brilliant Sun."

The philosophal *Mercury*, says '*le Vrai Maçon*,' is a water and *spirit* which *dissolves* and sublimates the Sun.

The philosophal *Sulphur* is a fire and a *Soul*, which mollifies and colors it.

The philosophal *Salt* is an earth and a *body*, which *coagulates* and fixes it; and the whole is done in the bosom of the *Air*.

Thus the Triangle, representing the three principles, and the Spirit, Soul, and Body, which together constitute Man, is again connected with the words *dissolve* and *coagulate*, or *separate* and *unite*.

With the three principal substances, we may effect the transmutation of metals, says the Kabalistic Rose Croix, by means of the five points of Scottish Mastership.

The first point is to extract the *Salt*, from rain-water, and then to submit it to a seven-fold purification, which is symbolized by the seven steps of Solomon's Temple.

The second point is to extract *Sulphur* from the purest



gold, and add to it the purified or celestial *Salt*. The mixture is to remain a hundred and fifty days, to putrefy. This point is symbolized by the Ark of *Noah*.

The third point is to multiply the substance thus obtained by adding the animate volatile spirit. This point is symbolized by the Tower of Babel, the connection of *Phaleg* wherewith is well known to us as Masons.

The fifth point is indicated by the Blazing Star. The work is now to be subjected to the fourth and strongest degree of fire, wherein it must remain three times 27 hours [the 81 months of the Degrees of the Rite of Perfection], until it is thoroughly glowing, by which means it becomes a bright and shining tincture, wherewith the lighter metals may be transmuted.

This number,  $27 \times 3$  or 81, reminds us of the mysterious number of months required by the Regulations of 1762 for conferring the degrees, and the whole passage shows the close connection of Hermeticism and Alchemy with Scottish Masonry.

The Great Work is attained by *solution* and *coagulation*. These are embodied in the *supposed* meanings of the two Pass-words, *separated* and *united*. These words, says '*le Vrai Maçon*,' mean that we must *dissolve* the *body* [the Black Raven], and *coagulate* the *Spirit* [the White Dove].

To *aggregate* and *separate* are the two verbs of Nature. One is effected by putrefaction; the other by sublimation. The Magical Man-Woman has written on the right arm, which is raised toward Heaven, SOLVE, and on the left, which is extended downward, COAGULA. Nature destroys at the same time that she regenerates.

A Hermetic work, entitled 'A Philosophical Epitaph,' published at London in 1671, chiefly consisting of incomprehensible jargon, contains the following phrases, the meaning of which is clear:

'This Epitaph . . . illustrates all the Planets and their Mercury, and the Universal Spirit and Mercury of the World, and the Specificks of Nature; and no less, the true Mercury of Philosophers for this work . . . put naked, without garb,

or any strange thing into its glass . . . till it come to the true Sulphur of philosophers. . . .

‘Thus, it may appear double, you see, or *one in two*, Male and Female, superieur and inferieur, gross and subtil, cœlestial and terrestrial, *Sulphur and Mercury*, water and earth, corruptible and incorruptible, or spiritual. And so the parts also are three, Body, Sol, & Spirit; Sal, Sulphur, and Mercury; ☉. ♃. & ♀., Calx, Ferment, and Tincture: and the very Mercury may be termed threefold, preparing, prepared, and essential. . . .

‘Sow the pure grain of gold (not common gold) in its pure Mercurial virgin mother Earth (not common earth) but a white, crude, golden water or essence, brought to them by the help of eagles, or else by the mediation of the doves; and the man in his glittering golden robes, may drink of his nectar in a pure silver cup, three to the Graces, or nine to the Muses, and according to the old mystical law, Drink three or thrice three, which is a mystery; and so the masculine and feminine, or ☉. ♂. & ♀., being in perfect health, and in their prime and sperme, as one thing, willingly embrace, and joyn to spiritualize themselves into a sprout, or living seed, to grow up to the highest degree of the power, energy, and virtue of ♃. and gold, and of the spiritual stone of philosophers. . . .

‘In gold is the seed of gold; and even the same may be said of Lune, when ’tis a masculine. And their Mercury is *the ground of both, and contains all three*.

‘Some philosophers would have it *one* thing, and affirm that the Salt of Metals is the Philosopher’s Stone: others say, all’s in Mercury that the wise men seek; and again, others do teach that the whole art depends in any upon the true preparation of their Sulphur, as being the most perfect of the three principles, whose orbs must be thrice turned about; and some would have it one thing, comprising the nature of two, as a Hermophradite or embryo; more-over some would have it absolutely two things, or Male and Female, Fire and Water, or Water and Earth, Sulphur and Mercury, or Heaven and Earth. Some, like-

wise, would have it consist of three, Salt, Sulphur, and Mercury, ☉. ☽. & ☿., Body, Soul, and Spirit. Others would have it the four elements, and say the conversion of them is the whole work' [the Materialists or Atheists]. 'And some again would have it a fifth essence and quintessential Spiritual body; and say their mastery and mystery consists in these five numbers, 1, 2, 3, 4, and 5.

'There are four fives used, Natural, against Nature, in-natural, and Elemental; all which will at the last make a fifth essence; and so by a *perfect ternary quadrate*  $\Gamma$ , and quintessential process, from one, two, three, four, and five.\* It returns again into one most perfect Circular Centre, a fixt, fusible, and incorruptible medicine, to make the true elixir of Philosophers; opening and shutting at pleasure, giving the keys of happiness to all that shall enjoy it, to enter to a Kingdom of Health, Wealth, and Honour, and shutting out all ignorant dark bodies and spirits.'

Doctor John Frederick Helvetius, translated by the same writer, says of the Philosopher's Stone, 'It is a thing much brighter than Aurora, or a Carbuncle, more splendid than the Sun or gold, and more beautiful than the Moon or silver; insomuch that this most recreating light can never be blotted out of my mind.'

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As the Adept knows, the double-headed eagle is a Hermetic Symbol, representing the Divine Generative Potency, and the Productive Capacity of Nature, like the human figure with two heads, one male and the other female,—God and Nature, the Egyptian Osiris and Isis.

The ARK, between the Mithriac palms, representative of the Ark of the Covenant between the Karobim, and of that in which the body of Osiris was committed to the waves, symbolized the hidden and unmanifested Deity uttering His

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\* Qu. 'from one, two, three, four, and five, it returns.'

Oracles of Truth in the Universe ; the Very Deity, Ahura-Mazda.

The radiant HEART symbolized the Divine WISDOM, always identified with SPLENDOUR, Çpěnta-Mainyu, literally the White or radiant Intellect.

The EAGLE with two heads symbolized Vohu-manô, the Divine Intellect manifested, revealed, and abiding, as the Intellect of Humanity, its two heads the Divine Intellect and the Human, which, in the doctrine of Zarathustra, were one.

The OX was the Symbol of Asha Vahista, the Divine Strength or Power, manifested as all power and strength, and all Forces in the Universe and Man.

And the LION symbolized Khshathra Vairya, the Divine Sovereignty, manifested and acting as all Rule, Power of Government and Heroic Sovereignty in Humanity.

The figures 525 on the golden collar of the Lion present an enigma to which there is no key.  $7 \times 3 = 21$ , and  $5 \times 5 = 25$ , and  $21 \times 25$  is 525.

If we could discover the meaning of the *three* words of *five* letters each, it might prove the key to the meaning of the whole symbol. I have vainly endeavored for many years, to discover this meaning. I distinctly remember having seen it stated in some work that the willow (Lat. *salix*), was the original device of the House of Brandenburg, whose Margravate finally became the Kingdom of Prussia. But I have not since been able to find the statement anywhere, and if I could do so, the other words would remain as inexplicable as before.

There is no such letter as X in the Hebrew language, nor is either of the words Hebrew. Useless to look there for them. *Salix* and *Nonis* are Latin words, *Nonis* (abl. plur.) being the *Nones* of the months, the 5th or 7th day. But there is no Latin word like *Tengu*.

In the Greek, X is *Ch*; and I have thought that *Salix* was the initials of Σωτηρία Ἀπὸ Λόγου Ἰησοῦ Χριστοῦ, Sõtēria Apō Lōgou Iēsou Christou, 'Salvation by the Word Jesus Christ.' But I could not find of what other words *Nonis* and *Tengu* could be the initials.

Bro.: William Reinecke, 33d, of Louisville, sends me this :

“I have tried the interpretation, by transposition of letters, of the words

SALIX : NONIS : TENGU ;

and I find but one result, after a sufficient trial, viz.:

LUX INENS NOS AGIT,

“The Inner Light leads us on.”

“The present participle of *insum*, as far as I am aware, is not used in Ciceronian Latin ; but like *ens* itself, may be frequently found in the writings of a later period.”

LUX INENS NOS AGIT : *The Light that is in us guides us.*

This is a statement of the doctrine of Zarathustra, which was the doctrine of Pythagoras, the Hermeticists, and the Alchemists, the doctrine expressed by the great Pythagorean symbols possessed by Freemasonry.

AHURA was the Infinite Light, the Very God. The human intellect is the Divine Mind, as VOHU-MANÔ, inspiring man ; the Divine WORD.

This was the doctrine of CICERO, who in his *De Amicitia*, 3, says :

Neque assentior iis qui hæc nuper disserere cœperunt, cum corporibus simul animos interire atque omnia morte deleri. Plus apud me antiquorum auctoritas valet, qui dicebant, animos hominum esse divinos, iisque, cum e corpore excessissent, reditum in cœlum patere, optimoque et justissimo cuique expeditissimum.—*Cicero, Amicit.*, 3.

‘Nor do I concur with those who of late have begun to affirm that souls die at the same time with bodies, and all things are annihilated by death. The opinion of those ancients weighs more with me, who held that the souls of men are divine, and that for these, when they go forth from the body, the way of return to the heaven is open, and that immediate, for every one who is most good and just.’

And, in the Tusculan Questions, v. 13, ‘Humanus autem

animus, decerptus ex mente divinâ, cum alio nullo, nisi cum ipso Deo, si hoc fas est dictu, comparari potest ;' 'But the human mind, severed from the Divine Intellect, can be compared with nothing else, if this is permissible to be said, than with God Himself.'

The Hermetic Philosophers had these sayings, which they uttered, and left them to explain themselves :

Magisterium ex unâ radice procedit, in plures expanditur, in unum revertitur.

'The Mastery issues from one root, is expanded into many, returns to the one.'

Natura et anima è cœlo Deum deducunt.

'Nature and the Mind bring the Deity down from heaven.

Πάντα πλήρη Θεῶν, 'All things are full of the Gods,' Aristotle says.

'God,' says Diogenes Laertius, 'is the Creator of the Universe, and also the Father of all things, in unison with all, and a part of Him penetrating all things.'

It will be noticed that the seven Watch-words, for the different days of the week, all of them names of persons, correspond with the number of sides of the Heptagon ; and that if they were assigned to command there, they would make the number of Commanders complete. These seven names are, curiously enough, those of three Persian Kings, Darius, Xerxes, and Cyrus ; the Macedonian Conqueror, Alexander ; Ptolemy-Philadelphus, one of his successors ; Herod, the Tributary Roman King in Judæa ; and a Jewish King, Hezekiah ; while all the *Answers* are the names of Jewish *Prophets*.

The true Mason is said to be both King and Priest, Ruler and Teacher. Theirs is the 'Holy Empire' of Freemasonry. It is the Wisdom of God that rules as His Sovereignty. His Laws are not the enactments of an Arbitrary will, but the axioms of an Infinite Wisdom ; and in human affairs it is only the Wise who have a Divine right to be Lawgivers.

The names of the Commanders of the Camps of the Nonagon are, beginning at the Camp of the Blue Degrees,

- |             |              |                |
|-------------|--------------|----------------|
| 1. Ezra,    | 4. Jehoiada, | 7. Nehemiah,   |
| 2. Joshua,  | 5. Phaleg,   | 8. Zerubbabel, |
| 3. Aholiab, | 6. Johaben,  | 9. Malachi.    |

And the Standard-bearers of the Pentagon are,

- |              |               |             |
|--------------|---------------|-------------|
| 1. Bezaleel, | 3. Mahuzen,   | 5. Amariah, |
| 2. Aholiab,  | 4. Guarimond, | or          |
|              |               | Emerek.     |

Of the names of the Commanders of the Nonagon, one, *Phaleg*, goes back to the building of the Tower of Babel; one, *Aholiab*, to the building of the first Tabernacle; one, *Joshua*, is the name of the successor of Moses; one, *Johaben* (יְהוֹבָב, *Lapis-Domini*), was the name of no person of note; one, *Jehoiada*, is that of the Jewish High-Priest who gave the throne to Jehoash; and three, *Zerubbabel*, *Ezra*, and *Nehemiah*, refer to the rebuilding of the Temple, while the remaining one is the name of the last of the accredited Prophets.

Of the names of the five Chiefs of the Standards, two, *Bezaleel* and *Aholiab*, were those of the Architects of the Tabernacle in the desert; *Mahuzen* is not the name of any known person; *Amariah* was a common Hebrew name; or, if it be *Emerek*, the meaning is not known; and *Guarimond* was the Patriarch of Jerusalem, between whose hands the first Templars took their oaths.

We may also observe, that the name *Aholiab* appears twice, once as a Commander of the Nonagon, and once as a Standard-bearer of the Pentagon.

What significance these names were intended to have, will probably never be known. Among those of the Commanders of the Camp of the Nonagon are three names of Military Chieftains, Joshua, Nehemiah and Zerubbabel; and two of Priests, Ezra and Jehoiada. If Johaben were Johanan there would be three; but Aholiab, Phaleg, and Malachi have nothing in common. The names of the Standard-bearers of the Pentagon defy conjecture.

The places of rendezvous of the Army, it is said in all the

Rituals, were to be Naples, Rhodes, Cyprus, Malta, and Joppa. The significance of these names is also lost. All that can be said of them is that they present again the number 5; and that they seem to indicate a new Crusade for the recovery of the Holy Land.

It is quite possible that these and the other names are only used to divert the attention of all but the Adepts from the true meaning of the Symbol.

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