

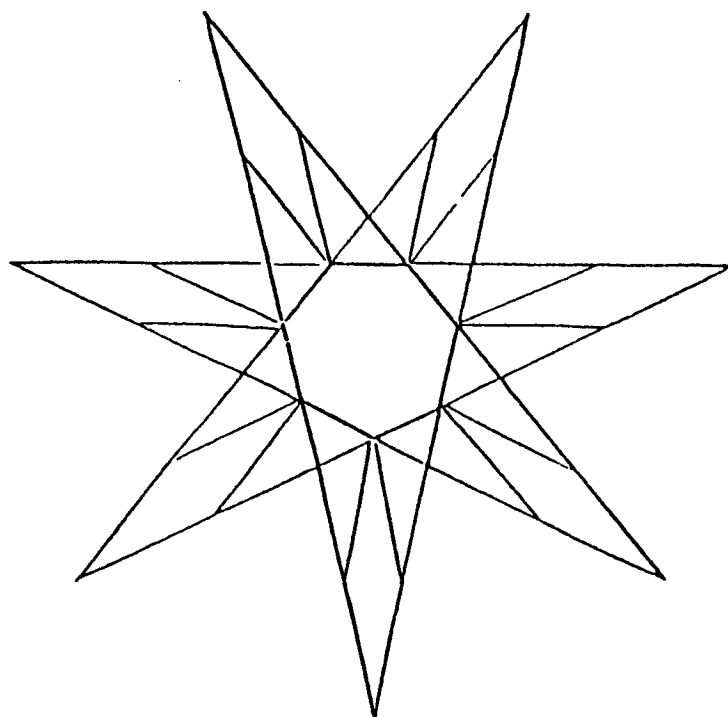
The Book of The Words

Albert Pike

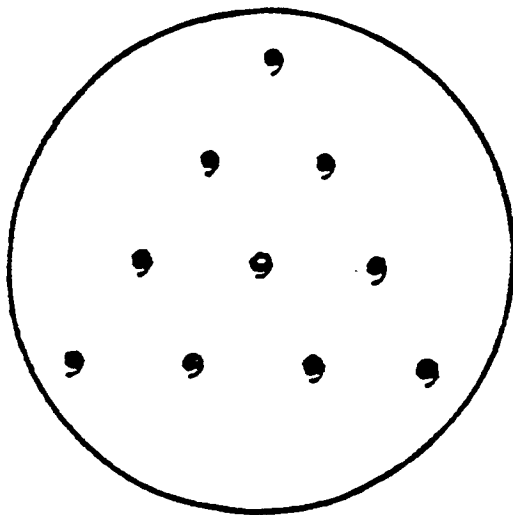
. ንጠፃኝል ፃኝዩ

THE BOOK OF THE WORDS.

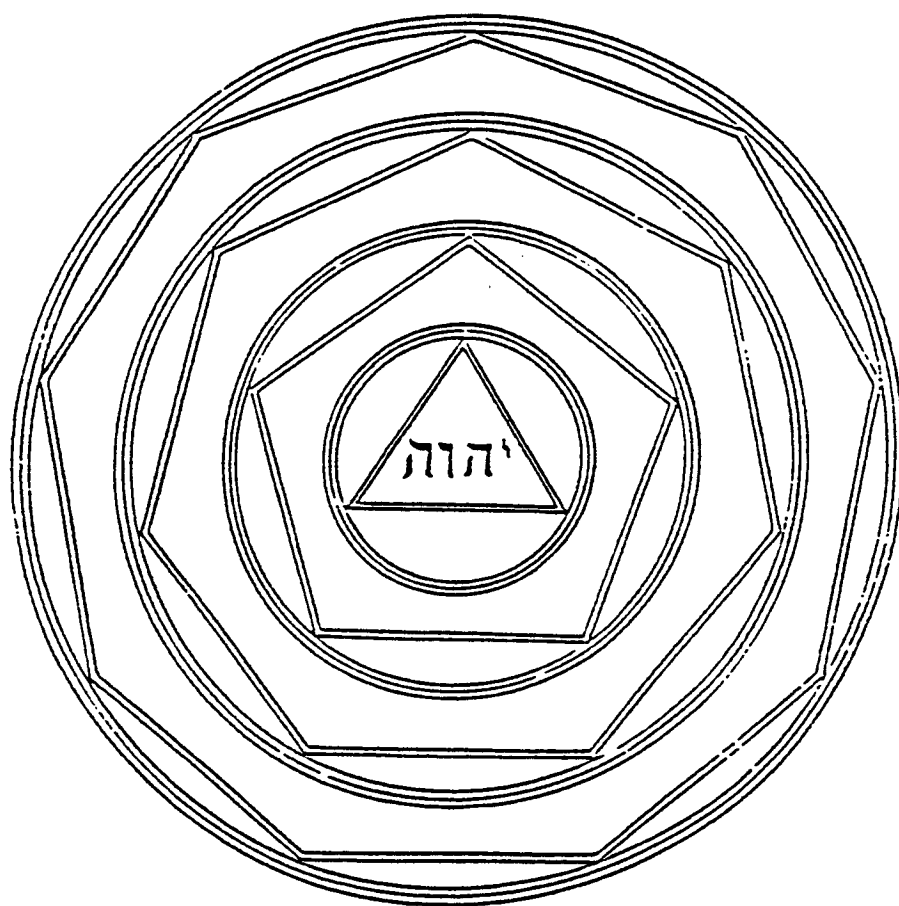
A. M. 5638



THE LESSER TETRACTYS.



- i.: The Divine WISDOM.
- ii.: The Divine WISDOM Manifested ; THE WORD.
- iii.: The Divine MIGHT.
- iv.: The Divine SOVEREIGNTY.



I must profess I know enough to hold my tongue, but not enough to speak; and the no less real than miraculous fruits I have found in my diligent inquiry into these arcana, lead me on to such degrees of admiration, they command silence, and force me to hold my tongue.

ELIAS ASHMOLE: *Proleg. Theatr.*
Chem. Britannic 6.

In the book called *Artephii Liber Secretus*, which appears to have been written in the 12th century, this is said:

"Is not this an art full of secrets?: and believest thou, O fool! that we plainly teach this Secret of Secrets, taking our words according to their literal interpretation?."

EXTRACTS

FROM THE PREFACE OF A BOOK ENTITLED "LONG-LIVERS,"
PUBLISHED AT LONDON IN 1722.

*[The body of the work contains not one word in regard to Free
Masonry, or that can be believed to allude to it, for which reason the
preface is the more curious.]*

To the
Grand Master, Masters, Wardens and Brethren
of the
Most Ancient and Most Honourable Fraternity of the Free
Masons
of
Great Britain and Ireland,
Brother Eugenius Philalethes
Sendeth Greeting.

Men, Brethren,

I address myself to you after this Manner, because it is the
true Language of the Brotherhood, and which the primitive
Christian Brethren, as well as those who were from the Begin-
ning, made use of, as we learn from holy Scriptures, and an
uninterrupted Tradition.

I present you with the following Sheets, as belonging more
properly to you than any else. By what I here say, those of
you who are not far illuminated, who stand in the outward
Place, and are not worthy to look behind the Veil, may find no

disagreeable or unprofitable Entertainment : and those who are so happy as to have greater Light, will discover under these Shadows somewhat truly great and noble, and worthy the serious Attention of a Genius the most elevated and sublime : The Spiritual Celestial Cube, the only true, solid and immoveable Basis and Foundation of all Knowledge, Peace and Happiness.

I therefore, my dearest Brethren, greet you most heartily, and am glad of this Opportunity to rejoice with you, inasmuch as it hath pleased the Almighty, One, Eternal, Unalterable God, to send out his Light, and his Truth, and his vivifying Spirit, whereby the Brotherhood begins to revive again in this our Isle, and Princes seek to be of this sacred Society, which has been from the Beginning, and always shall be ; the Gates of Hell shall never prevail against it, but it shall continue while the Sun and Moon endureth, and till the general Consummation of all Things ; for since God, my dearest Brethren, is of us, who can be against us ?

This being so, I shall speak to you a few Words on this important Subject ; and perhaps I am the first that ever spoke to you after this Manner. I shall, as briefly as I can, present you with a true and faithful Mirror, a Mirror which will not, which cannot flatter (Flattery be eternally banish'd the Brotherhood), wherein you may see, or rather be remembered, what you are : and then you need not be told very much how you ought to act. And in this I shall use that Liberty and Freedom, which is our essential Difference, richly distinguishes us from all others, and is indeed the very Soul and Spirit of the Brotherhood.

The Style I shall make use of is most catholick, primitive

and Christian ; it is what is extracted from the sacred Scriptures. Remember that you are the Salt of the Earth, the Light of the World, and the Fire of the Universe. Ye are living Stones, built up a spiritual House, who believe and rely on the chief *Lapis Angularis*, which the refractory and disobedient Builders disallowed, ye are called from Darkness to Light, you are a chosen Generation, a royal Priesthood.

This makes you, my dear Brethren, fit Companions for the greatest Kings ; and no wonder, since the King of Kings hath condescended to make you so to himself, compared to whom the mightiest and most haughty Princes of the Earth are but as Worms, and that not so much as we are all Sons of the same one Eternal Father, by whom all Things were made ; but inasmuch as we do the Will of his and our Father which is in Heaven.

You see now your high Dignity ; you see what you are ; act accordingly, and show yourselves (what you are) *MEN*, and walk worthy the high Profession to which you are called. But while I say this, do not imagine I set up for a *Rabbi*, Master, or Instructor, who am one of the least of you, a mere Novice, a Catechumen, and know nothing. However, do not despise my Mite, which I throw into your Treasury, since 'tis all I have : others may do more in Quantity, but not in Proportion.

Remember then what the great End we all aim at is : Is it not to be happy *here* and *hereafter* ? For they both depend on each other. The Seeds of that eternal Peace and Tranquility and everlasting Repose must be sown in this Life ; and he that would glorify and enjoy the Sovereign Good *then*, must learn to do it *now*, and from contemplating the Creature gradually ascend to adore the Creator.

But alas ! my Brethren, what are we and our little Globe below, to that stupendous Celestial Masonry above ! where the Almighty Architect has stretched out the Heavens as a Curtain, which he has richly embroidered with Stars, and with his immortal Compasses, as from a *Punctum*, circumscribed the mighty ALL : is himself the Centre of all Things, yet knows no Circumference ? who lets down his golden Balance, and weighs all Things according to eternal incorruptible Justice, and where the Actions of the best of Men are frequently found too light ; who has created infinite Worlds, for what we know, above us ; and those vast Luminaries within our Ken, to which he has given Laws, and allotted them their peculiar Influences, Intelligences and Dæmons. If to do all this, and believe only in one God the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible, the most grand, essential, the prime, eternal, everlasting, fundamental Article of the most holy, catholick, universal, and Christian Faith (of which we are) makes one an Atheist ; such, my dearest Brethren, are we all, and we glory in it. Let the Infidel and Pagan World say what they will, we shall have the Suffrage of all Christians, under whatever other Denomination distinguished, who cannot be so inconsistent with themselves, as to take Umbrage at those who believe the prime Article of their (that is our) holy Faith.

O thou Eternal One ! thou Immortal Unitt ! thou Incomprehensible Monas ! Never let us swerve from these everlasting Truths. Send out thy Light and thy Truth, that they may lead and bring us to thy holy Hill and thy Tabernacle. We are imprisoned, who shall deliver us from the Body of this Death ? We are exiled Children from our Country, when shall we return ?

Here thou hast placed us as Novices and Probationers; when shall we be professed amongst those blessed Denizens of the Celestial Jerusalem, not built with Hands, and be reinstated in our Innocence? Here we wander in the dark gloomy Vale of Tears and the Shadow of Death, where we remember nothing, and who dares say What dost thou? Here hast thou placed us for Reasons best known to thy Almighty Justice, and thy inscrutable Counsels, into which the curious Pryer is struck blind by the radiant Majesty of thy Glories, thou inaccessible Light! thou eternal Power! Wisdom! Love!

It is the same thing in relation to the Religion we profess, which is the best that ever was, or will, or can be; and whoever lives up to it can never perish eternally, for it is the Law of Nature, which is the Law of God, for God is Nature. It is to love God above all Things, and our Neighbour as ourself; this is the true, primitive, catholick, and universal Religion, agreed to be so in all Times and Ages, and confirmed by our Lord and Master Jesus Christ, who tells us, that on these hang all the Law and the Prophets.

Avoid all Companions whose ridiculing of Religion is thought witty, and more especially when the wretched discourse is turned upon the adorable Majesty of the most Holy Trinity, which is an eternal Doctrine believed by Wise Men in all Ages. The ancient Philosophers, who had no revealed Religion, no other Light but the Light of Nature, taught and believed this most sacred Truth, as I could show in a proper place as clear as the Sun. The *Platonics*, for example, to instance no more, acknowledge in the Godhead three Persons; the first they called the Father of the Universe, or of all Things; the second the Son and first Mind; that is, according to *Plo-*

tinus and *Phũo*, the Divine Intellect, flowing from God the Father, as Light from Light, or the Word that is spoken from the Speaker: Hence he was called the *Λόγος*, Verbum, or Word, Light of Light, and the Splendour of God the Father; and the third they called the Spirit or *Anima Mundi*, which Dove-like sate brooding on the Face of the Waters, and which is celestial, amatorial, genial Heat, hatcht the Universe.

And now, my Brethren, you of the higher Class, permit me a few Words, since you are but few; and these few Words I shall speak to you in Riddles, because to you it is given to know those Mysteries which are hidden from the Unworthy.

Have you not seen then, my dearest Brethren, that stupendous Bath, filled with most limpid Water, than which no Pure can be purer, of such admirable Mechanism that makes even the greatest Philosopher gaze with Wonder and Astonishment, and is the Subject of the eternal Contemplation of the wisest Men? Its Form is a Quadrate, sublimely placed on six others, blazing all with celestial Jewels, each angularly supported with four Lions. Here repose our mighty King and Queen (I speak foolishly, I am not worthy to be of you), the King shining in his glorious Apparel of transparent, incorruptible Gold, beset with living Sapphires; he is fair and ruddy, and feeds amongst the Lillies; his Eyes, two Carbuncles the most brilliant, darting prolifick, never-dying Fires: and his large-flowing Hair, blacker than the deepest Black, or Plumage of the long-lived Crow; his Royal Consort vested in Tissue of immortal Silver, watered with Emeralds, Pearls, and Coral. O mystical Union! O admirable Commerce!

Cast now your Eyes to the Basis of this celestial Structure, and you will discover just before it a large Bason of Porphyrian

Marble, receiving from the Mouth of a Lion's Head, to which two Bodies displayed on each side of it are conjoined, a greenish Fountain of liquid Jasper. Ponder this well, and consider. Haunt no more the Woods and Forests; (I speak as a Fool) haunt no more the fleet Hart; let the flying Eagle fly unobserved; busy yourselves no longer with the dancing Ideot, swollen Toads, and his own Tail-devouring Dragon; leave these as Elements to your *Tyrones*.

The object of your Wishes and Desires (some of you may perhaps have obtained it, I speak as a Fool) is that admirable thing which hath a Substance neither too fiery, nor altogether earthy, nor simply watery; neither a Quality the most acute, or most obtuse, but of a middle Nature, and light to the Touch, and in some manner soft, at least not hard; not having Asperity, but even in some sort sweet to the Taste, odorous to the Smell, grateful to the Sight, agreeable and delectable to the Hearing, and pleasant to the Thought; in short, that One only Thing, besides which there is no other, and yet everywhere possible to be found, the blessed and most sacred Subject of the Square of wise Men, that is ——— I had almost blabbed it out, and been sacrilegiously perjured. I shall therefore speak of it with a Circumlocution yet more dark and obscure, that none but the Sons of Science, and those who are illuminated with the Sublime Mysteries and profound Secrets of Masonry may understand ——— It is then, what brings you, my dearest Brethren, to the pellucid, diaphanous Palace of the true disinterested Lovers of Wisdom, that transparent Pyramid of pure Salt, more sparkling and radiant than the finest orient Ruby, in the Centre of which reposes inaccessible Light epitomized, that incorruptible celestial Fire, blazing like burn-

ing Crystal, and brighter than the Sun in his full Meridian Glories, which is that immortal, eternal, never-dying PYROPS, the King of Gemms, whence proceeds every thing that is great, and wise, and happy.

These Things are deeply hidden from common View, and covered with Pavilions of thickest Darkness, that what is Sacred may not be given to Dogs, or your Pearls cast before Swine, lest they trample them under Feet, and turn again and rent you.

EUGENIUS PHILAETHES, Jun.,
F. R. S.

March 1st, 1721.

CAUTIO

hasce paginas legentibus observanda.

Etymological research, and the comparison of words in different languages, appear, in the history of the human intellect, not unlike the shipping of the ancients between Scylla and Charybdis. Nothing short of the resolution of Ulysses, who caused himself to be fastened to the mast, and his ears to be stopped, can prevent our being led away by the syren-song of similarity of sounds, and a delusive combination of images. Any one who yields to this seduction is lost, and will assuredly sooner or later, strand his vessel on the rocks of absurdity.—
BUNSEN.

—

WORDS.

—

I to XXXII

—

THE WORDS.

GENERAL

FREE-MASON :

Mestre Maçon de franche pierre, iv d. et autre Mason iii d. et leur servantz i d. ob : teguler iii d. et son garceon i d. ob.

A Master Free Mason four pence, and other Masons three pence, and their servants one penny half-penny ; Tylers three pence, and their knaves one penny half-penny.

Statutum de Servientibus : 23 Edw. III

St. I. A.D. 1350-2

Issint qe chescun maçon et carpenter de quel condition q'il soit arce par son mestre a qi il sert de faire chescun overaigne qe a lui appent affaire ou de franche pere ou de grosse pere.

So that every mason and carpenter, of what condition soever he be, shall be compelled by his master to whom he serveth, to do every work that to him pertaineth to do, either of Free stone or of rough stone.

Stat. 34 Edw. III Chap. 9, 1360-1

That no person or persons shall, at any time after the first day of April next coming, interrupt, deny, let or disturb any Free Mason, Rough Mason, Carpenter, Bricklayer, &c.

Stat. 2 & 3 Edw. VI Chap. 15, A.D. 1548

In a petition from the House of Commons, presented A.D. 1445, 23 Henry VI, to regulate wages, which was granted, and

converted into a law, it is prayed that with respect to Masons, etc., "Yat from the fest of Ester unto Mighel messe, ye wages of eny fre mason or maister carpenter excede not by the day iiii d., withe mete and drynke, and without mete and drynke, v d. ob. A Maister Tyler or Schlatter, rough Maister and meen Carpenter, and other artificiers concernynge bildynge, by the day, iii d. ob.;" and from Michaelmas to Easter, the Master Masons and Carpenters one half-penny less by the day.

In 1446, from Easter to Michaelmas, a Free Mason, with diet, by the day, 4 d.; without, 5½ d.; a Master tiler, rough Mason, Slater, by the day, with diet, 3 d., without diet, 4½ d.

By 6 Henry VIII, c. 3, it is ordered that "a Free Mason, Mayster Carpenter, rough Mason, bryklayer, Mayster Tiler, plommer, glasyer, caruer and ioyner, from Ester to Mighelmas to take by the day vi d., withoute mete, and with mete iiii-d."

In the regulations for the wages, for artificiers, made May 28, 1610, by the justices of Okeham, in the County of Rutland, "A free Mason which draws his plotunk and set accordingly having charge over others," was allowed before Michaelmas, &c.: and "a rough Mason, which can take charge of others," so much. And by like regulations for Warwickshire, 36 Charles II, the allowances were, "A Free Mason, 6 d.," &c.; "a Master brick-mason, 6 d.," &c.

"Wm. Horwood, Freemason," contracted to build Fotheringay Chapel in 1436.—*MSS. Evidence.*

"John Wood, Masoun," 13th Henry VI, 1439, made contract with the Abbot of St. Edmundsbury for the repairs and restoration of the great bell tower, "in all manner of things that longe to Free-Masonry."

אָמוֹן, אַמוֹנִים *Amun*; plur., *Amunayim*; *Opifex*; *Architectus*; also *fides*.—GESENIUS. Artist; also faithful, constant, devoted.—LEE. A Mason.—NEWMAN, Eng.-Heb. Lex.

אֱמוּנָה, *fidus, fidelis*; *opifex, artifex, faber*.—GESENIUS.

Whence, perhaps, the Loyalists, i. e. the adherents of the Stuarts, associated, called themselves 'Masons,' the word meaning, for them, 'Loyal'

AHIMAN REZON:

אֶחֱמָן, *Ahiman*; a proper name, rendered in the English Bible, *Ahiman*. Numb. xiii. 22; Josh. xv. 14; Jud. i. 10. It is translated by Gesenius, *frater doni*, from אֶחָיו, in construction אֶחָיו, a Brother; and חֵלֶם, a part, portion, gift.

Also, מָנִי, *mani*, meant constituted, appointed.—LEE.

Frater Doni, a Brother of the Gift or giving, meant in Hebrew 'a Brother given;' or, as what is given to one is accepted by him to whom it is given, 'an *accepted Brother*.' Also, 'one constituted or appointed a Brother.'

רֶזֶן, *Rezon*; a Prince.

Laurence Dermott, author of the Ahiman Rezon, began his schism about the year 1745, in which year the Pretender, as the legitimate King of England and Scotland was called, made an attempt to recover the throne.

Dermott was an Irishman, and, it is altogether probable, an adherent in secret of the Stuarts. The English Masonry was Hanoverian, Hanoverian noblemen managed it, the Prince of Wales being a member, and the third Grand Master and sev-

eral subsequent ones, Ministers of George the First. Hence, probably, the rebellion of Dermott against the Grand Lodge of England; and his charge that it had removed the old landmarks, and his claim that he and his adherents were the *Ancient* Masons.

Dermott himself introduced into England, about 1750, the Royal Arch, modified from that of Enoch, with other French degrees; and the title of his book, which he never explained, meant, we believe, 'A Brother, constituted or Accepted Prince,' to show to those who could understand, under cover of a title of a book, that he was a Prince-Mason [one *loyal* to the Prince?], as those called themselves in France who had the high degrees, and that he was a Jacobite—an adherent of the family of Stuart.

יָכִין וְיָקִין

יָכִין וְיָקִין.

✂ JACHIN : יָכִין, *Yakayn*. The name of the right-hand column before the Portico of the Temple of Solomon; present tense, in Hiphhil, of יָקִין, *cān* or *caren*; present plural in Hithpahel, יָקִינוּ, *yacunnu*, means *formed* or *fashioned*, in the womb. And יָכִין means '*dispose, prepare, fix, establish.*'

✂ Gesenius gives the primary meaning of יָכִין, as *erectus stetit*; and יָקִין as *erect, upright, sound, whole, probus*. The secondary

meaning, he says, is *existed, was*; קִנָּן, *kunan, set up, erect, build, strengthen, sustain, found, create, form*; the last in Dent. xxxii. 6, הוּא עָשָׂךְ וַיִּכְנֶנְךָ, he *produced, begat, ex se produxit* [עָשָׂךְ] *thee, and fashioned thee*. In Niphhal, erected himself, stood up erect or firm, is founded, prepared, ready.

Niph. pass. Pihél & Hiph.: *Erected himself, rose up, stood firm, upright, stiff, ready, intrepid.*

קִנָּן, a pedestal, a base, a foundation: and יְסוּד, *Yesud, Fundamentum, Foundation, Stability, one of the Sephiroth, is, in Adam-Kadmon, represented by the membrum virile.*

It is not difficult to understand what is symbolized by this word. The column on the right represented the rigid *membrum virile*, object of worship among all the ancient nations, which the servant of Abraham grasped when he swore to do his Lord's bidding; the Phallus, in condition to create, prepared, ready, erect and upright.

This symbol appears in all the sacred monuments of antiquity, and was everywhere the symbol of the generative or creative power of God. Both the words of the Book Barasith, that are in our English Bible translated 'create' and 'make,' mean in reality (and are also used in that sense), to *produce* from one's self, to beget by copulation and impregnation.

Phallic columns also were common in every part of the orient, and obelisks, standing stones, the stocks of trees, the round towers in Ireland, and even the cross, were representations of the virile member. That the columns of the Temple should represent this organ, and one of them be designated by a name signifying erection, vigor, potency, was not at all singular. Even the palm-tree and the pine were used to represent the same. On this subject, the curious student may consult

Payne Knight's *Worship of Priapus*, Inman's *Ancient Faiths*, Dulaure, *Histoire abrégée de différens Cultes*, and other works on ancient religions.

"In an age," Mr. Knight says, "when no prejudices of artificial decency existed, what more just and natural image could they find, by which to express their idea of the beneficent power of the Great Creator, than that organ which endowed them with the power of procreation, and made them partakers, not only of the felicity of the Deity, but of His great characteristic attribute—that of multiplying His own image, communicating His blessings and extending them to generations yet unborn?"

Men who were taught by their religious guides or sacred books to believe that they were created in the image of the Deity, and that He had the form of a man, could not reasonably be ashamed of an organ which he possessed, and to which they mystically imputed the generation of all things. It became the sacred symbol of the Divine Generative Power, by inevitable consequence. The book of Genesis (i. e. of the Begetting), tells us that the first man and woman were naked in Paradise, and felt no shame; and the doctrine of the resurrection of the body necessarily implies the possession and exposure without shame of the parts of generation in the next life.

The Hebrew Kabbalah deals largely with the ideas of procreation, and production thereby, between the various personifications of the Deity. In the Hymns of the Rig-Veda, Light and Heat, Indra and Vishnu are called generators; and more than one word, for example, *çukra*, meaning light, brightness, means also the virile seed. So, also, in the later Veda,

desire first existed or arose, and brooded on matter, and creation was thus effected. The same notion is found in the Book Barasith.

Philo, in his first kosmogony, giving the theology of the Phœnicians, assumes that the beginning of the All, was a dark and stormy atmosphere, or a breath of murky air, and thick unfathomable black chaos [the *Tohu Bohu*, or 'without form and void' of the book of Genesis]; but that these had no beginning, and for ages, no limits.

"Then," he says [*Chap. ii. § 2*], "the Spirit was inflamed with love for the eternal beginnings, and a penetration took place; and this intermingling was called Desire.

"This desire is the beginning of the creation of things—but itself had no consciousness of the creation of the All."

In the Book of Enoch, chap. lxxiii., in speaking of the fallen angels it is said, 'The name of the first is *Yekun*: he it was who seduced all the sons of the Holy Angels; and causing them to descend on earth, led astray the offspring of men.'

Evidently a personification of Lust, and the same as *Yakain*; and fitly represented by a phallic column.

BOAZ—יָעַז.

יָעַז: *aaz*: Strong, strength, source of strength; a goat; a she-goat.—LEE

Strong, vehement, strength, fortitude, refuge, splendour, glory, praise.—GESENTUS 9

Fierce, strong, strong of appetite, greedy, vigour, strength, impudence.—NEWMAN.

Gesenius renders יָצַב, *agile, alacer, agility, alacrity*.

Σ And Lee gives as the meaning of יָצַב, '*Strong*,' applied to *anger, desire, love*.

The יָצַב prefixed means *with* or *in*, or gives the word the force of the Latin gerund—*roblando, strengthening*,—LEE,—'*in, while, when, strengthening*.'

It is worthy of further note that the 7th Sephirah or Emanation of the Deity, in the Kabbalah, is יְסוּד, foundation, establishment, stability, and that, the ten Sephiroth being assigned to the different parts of the body of Adam Kadmon, this, Yesūd, is the generative organ.

The act of generation or creation by the Deity never ceases. This may give one meaning of the name Boaz. But its primary meaning is, *strong, firm, agile, vigorous, stout, able*, all which are characteristics of the Phallus, as a symbol of the Divine generative potency, represented by upright stones, obelisks and columns.

The pomegranate and lotus, being also emblems of female fruitfulness, were appropriate and significant ornaments of the phallic columns.

The dimensions of the columns were the same. Each was 18 cubits in height, and 12 in circumference, with a capital, chapter or head, of the height of five cubits. The chapters [in Hebrew כִּתְרֵי, *catarat*, from כָּתַר, to *surround* or *encircle*, and a *diadem* or *crown*], were egg-shaped or conical, if they resembled those which served as models, having chain- or chequer-work at the bottom, and pomegranates around their lower part, with net-work reaching as high as the line of greatest protuberance, and above that the flowers or seed-vessels of the lotus. And if the pillars were Phallic, the dimen-

sions given in Kings are correct and in the ordinary proportions.

The ancients, to represent, by a physical object, the regenerating force of the Sun in Spring, and the action of this force on all the beings of Nature, adopted the image of masculinity, which the Greeks called ΦΑΛΛΟΣ, *Phallos*. *Phalos* was white, splendid. *Phaos*, Light: *Phalos*, also, a cone, the apex of a helmet. *Phalēros*, white, spuming, foaming: *Phalunō*, make splendid. By the very name, it was connected with the Sun.

This image was not then indecent. On the contrary, it was venerated, as one of the most sacred objects of worship. It would be difficult to imagine a symbol more simple, more energetic, and more expressive of the thing signified. Accordingly, it was adopted and its worship flourished everywhere; and waxen images of the virilia were presented to the church at Isernia in Naples as late as 1780. They were publicly sold there for that purpose. Payne Knight, in his *Discourse on the Worship of Priapus*, published in 1786, and privately reprinted in 1865, gives several of these ex-voti.

Dulaure [*Histoire abrégée de différens Cultes*, ii. 20 et seq.] thinks that the Phallus was not originally united to a human body, but that as in the Spring of the year all animals are moved and stirred by the sexual impulse, and the *Bull* was, 2,400 years B.C., the Constellation into which the Sun entered at the vernal equinox, and the sign of the *Goat* equally indicated the return of Spring, these signs were deemed to partake of the action of the regenerating Sun, the generative Potency that renewed the life of nature was ascribed to them, also, and they were worshipped, and their genital parts were worshipped

also, "as expressing in a special and most energetic manner to the mind and the eyes, the regenerative potency, source of the fecundity attributed to the Sun in the Spring, and to those animals that were emblems of him. This, he thinks, accounts for the disproportionate size of the virilia afterwards attached to posts and pillars and to the figures of men,—sometimes, Herodotus says, almost as large as all the rest of the body. He says that the women carried about such images, causing the member to move, by a string, and adds, "But why do these figures have the genital member of so disproportionate a size? and why do the women move that part only? A sacred reason is given for it; but I am not at liberty to make it known."

It is more probable that the genitalia, with the principal organ *pleno vigore*, became a symbol of the Divine generative potency, at least 4,000 years before Christ, and before the ancestors of the Egyptians emigrated from the original home of the Âryan race; and that the Bull was assigned as a name and figure to the constellation Taurus, on account of the size of his organ and his vigor in copulation, and because the wealth of these ancient herdsmen consisted in the multiplication of cattle, which are continually spoken of as wealth, in the Vedas.

The human form was always assigned to the Deity, and creation has always been represented as effected by generation. It must have been the human Phallus that first became a sacred symbol; and it does not appear that the organs of an animal, of the Bull, for example, were ever represented as attached to the human figure. These animals, the Bull, Goat, and Ram, were secondary symbols of the Divine generative potency; and the stones, columns and other objects of the

phallic worship, all represented the human and not the animal organs. Diodorus Siculus informs us that the Goat being prone to sexual coition, that member of his body which was the instrument of generation was deemed worthy of adoration; and he adds, that not only the Egyptians, but many other peoples worshipped the sign of the masculine sex, and employed it as a sacred object in the ceremonies of the mysteries, because it is from it that the generation of animals proceeds.

Whatever this symbol was called, *Phallus*, *Priapus*, *Mutinus*, *Tutanus*, *Fascinum*, *Linga*, &c., and how different soever the worship of it among different nations, the reasons for the worship always referred to the fecundating action of the Sun of the Spring, and of Light.

The Gnostics represented their Sun-God *Iæw* in the same attitude, with the same attributes.

Among the monuments of Egypt, described by the Egyptian Commission, is seen an Osiris of gigantic stature, holding his Phallus with his right hand, the ejaculations from the member producing animals and men.

And in the mythologies of different nations, the impotence of the Sun, whereat all nature languishes, in the Autumn, was allegorized by fatal accidents happening to the organs of generation of the Sun-Gods.

When Osiris was cut into pieces by Typhon, that part of his body was flung into the Nile. Atys, the Sun-God of Phrygia, mutilated himself, or was mutilated by others. Adonis, Sun-God of Phœnicia, was wounded in those organs by a wild boar.

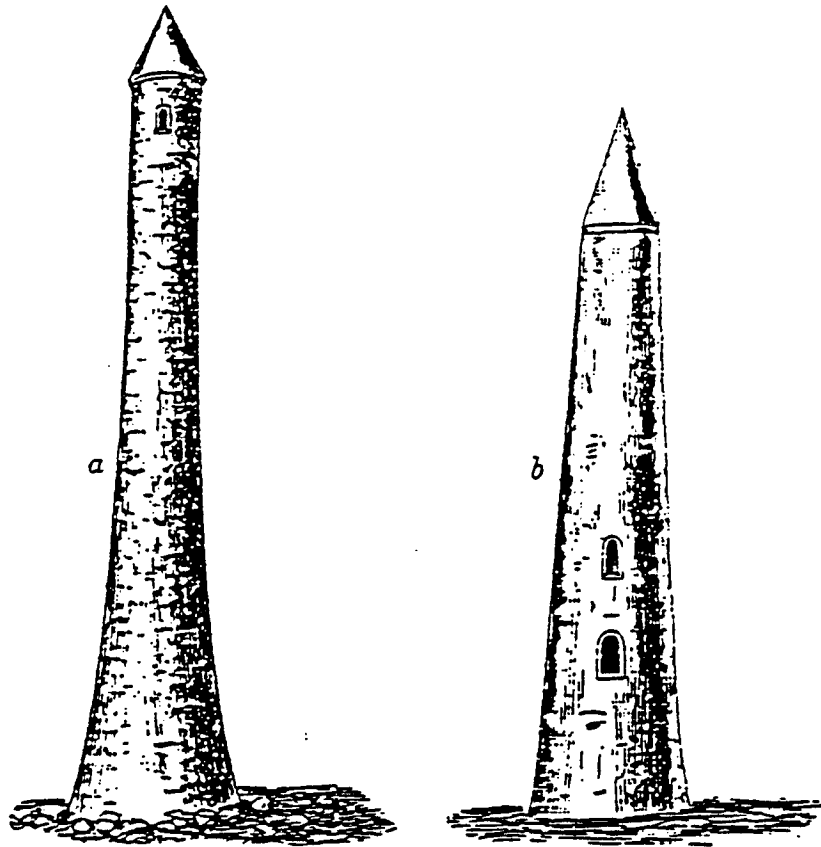
Odin, the Scandinavian Sun-God, and Varuna, the Aryan

Deity, are mutilated in the same manner, and their virility restored.

The Phalli or phallic columns, in the vestibule of the Temple of the Sun at Hierapolis, served as models for the construction of such pillars elsewhere. Even in the time of Vitruvius, round towers, whose top was shaped like an egg, were called *phalæ*. And the pillars of the Temple at Jerusalem were evidently phallic.

The signs of the sexes were, with the Hindus, the emblems of the active and passive principles of nature.

Marcus Keane (*Towers and Temples of Ancient Ireland*, 303),



agrees with O'Brien (*Round Towers of Ireland*), that the Irish Round Towers (lists of which have been made to the number of 120, and the remains of about 66 are traceable), were "Phallic Temples, erected by the Tuath-de-Danaans and their predecessors, the Cushite inhabitants of Ireland."

Of the two Towers figured on the preceding page, *a* is that at Clondalkin, in Ireland, copied from the work of O'Brien, and *b* is that of Devenish in Ireland, as given by Keane.

Similar Towers of unknown antiquity, with the same conical tops, are found in Persia (one at the ruins of Jorjan, near Asterabad), and in India, one of the latter of which is described by Lord Valentia, who says of such buildings, "It is singular that there is no tradition concerning them, nor are they held in any respect by the Hindus of this country."

An engraving of the Round Tower at Ardmore is given by O'Brien at page 70, and that of Clondalkin, copied by me, will be found at page 100 of his work.

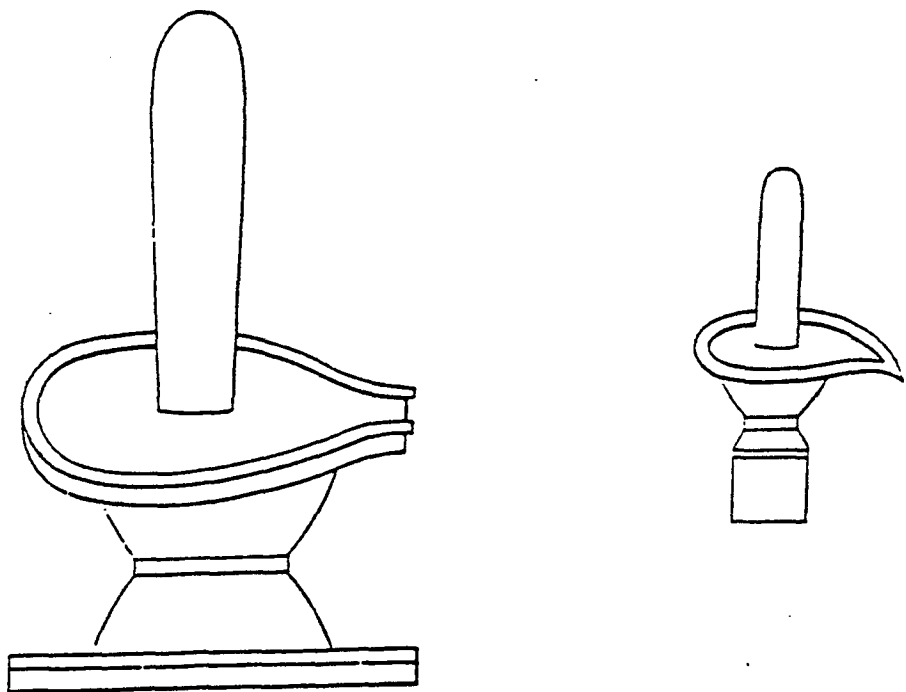
These "Round Towers," he says, "were symbols of the fructifying potency of the Sun. But what was the form," he asks, "under which this Deity was recognized? 'Look on this picture, and on that!' The Eastern votaries, suiting the action to the idea, and that their vivid imagination might be still more enlivened by the very *form* of the Temple in which they addressed their vows, actually constructed its architecture after the model of the membrum virile, which, obscenity apart, is the divinely formed and indispensable medium selected by God Himself for human propagation and sexual prolificacy.

"This was the Phallus of which we read in Lucian, as existing in Syria, of such extraordinary height, and which, not less than the Egyptian Pyramids, has heretofore puzzled anti-

quaries,—little dreaming that it was the counterpart of our Round Towers, and that both were the prototypes of the two pillars which Hiram wrought before the Temple of Solomon.”

I do not mean that the columns were *shaped* like the phallus; but that they *represented* it, and were symbols of the generative power of the Deity.

The Indian *Linga* itself, as will be seen below, while *representing* the genital organ was not in its *shape*. The case was



the same with all phallic columns and towers, with the Tau cross, and other generative, as well as productive symbols.

The origin of the Linga worship affords a striking instance of the truth of the saying that the symbols of the wise always become the idols of the vulgar. In the ancient Aryan

sacrifices, in the days of the Vedic Bards, the fire was procured by the rapid rotation of an upright stick, set upon a flat piece of wood, and made to revolve swiftly by means of a cord. The fire, Agni, was poetically said to be 'generated' thus, and this use of the word that had that signification caused the upright stick to be compared to the male organ, and the flat piece of wood on the ground, to the female organ, of generation: and at last, the two became the Linga.

Layard says that it is impossible to comprehend, by the help of the descriptions alone, the plan or appearance of the Temple of Solomon: and that from the descriptions only it is impossible to reproduce the columns with any certainty, is evident from the immense quantity of nonsense that has been written about them. To what original genius we owe the brilliant idea of surmounting one of them with a celestial and the other with a terrestrial globe, we do not know.

The Temple was 60 cubits, or somewhat over 90 feet, long; 20, or somewhat over 30 feet, broad; and 30, or somewhat over 45 feet, high. The Porch or *Propylæum* in front was 20 cubits broad and 10 deep. The columns were, it is stated in 1 *Kings*, vii., 18 cubits high and 12 in circumference, with capitals 5 cubits high: i. e., the whole height, capitals included, was 23 cubits, or about 30 feet. They were of bronze.

According to the translation, there were in each capital seven nets of chequer-work and wreaths of chain-work. Above these, it seems, were two rows of pomegranates, and above these 'lily-work'.

In 2 *Chron.* iii., the columns are said to have been 35 cubits high, with capitals 5 cubits, with chains on top, and wreaths

covering the pommels of the two capitals, and 400 pomegranates on the wreaths, covering (or above) the pommels.

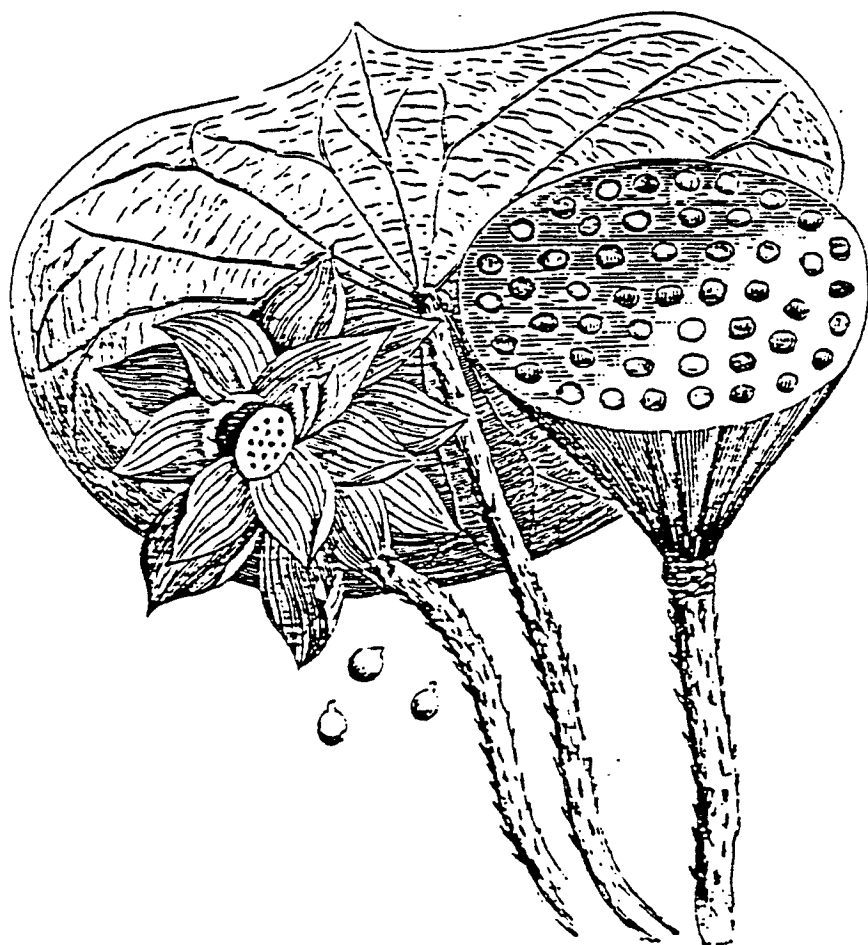
As the two books of Chronicles are of considerably later date than those of Kings, the probability is that the description in Kings is the more correct one.

The lotus, or water-lily, the *Nelumbo* of Linnæus, grows in the water, and amongst its broad leaves puts forth a flower, in the centre of which is formed the seed-vessel, shaped like a bell or inverted cone, and punctuated on top with little cavities, in which the seeds, resembling small round acorns, and exceedingly hard, grow. The orifices of these cells are too small to permit the seeds to drop out when ripe, and they shoot forth into new plants, in the places where they were formed, the bulb of the vessel serving as a matrix to nourish them, until they acquire such a degree of magnitude as to burst it open and release themselves, after which they take root wherever they sink.

This plant is found in the fresh-water ponds in Arkansas, where it is called the monocco nut, a name the derivation whereof I do not know. It represented, anciently, the productive power of Nature, and forms the upper part of the base of the Linga. Brahma sits upon it; and the figure of Isis, on the Isiac Tablet, holds the stem of this plant, surmounted by the seed-vessel, in one hand, and the cross, representing the male organ of generation, in the other. On the same Tablet is the representation of an Egyptian Temple, the columns of which are exactly like the plant which Isis holds in her hand, except that the stem is made larger. Columns and Capitals of the same kind exist in great numbers among the ruins of Thebes and on the island of Philæ.

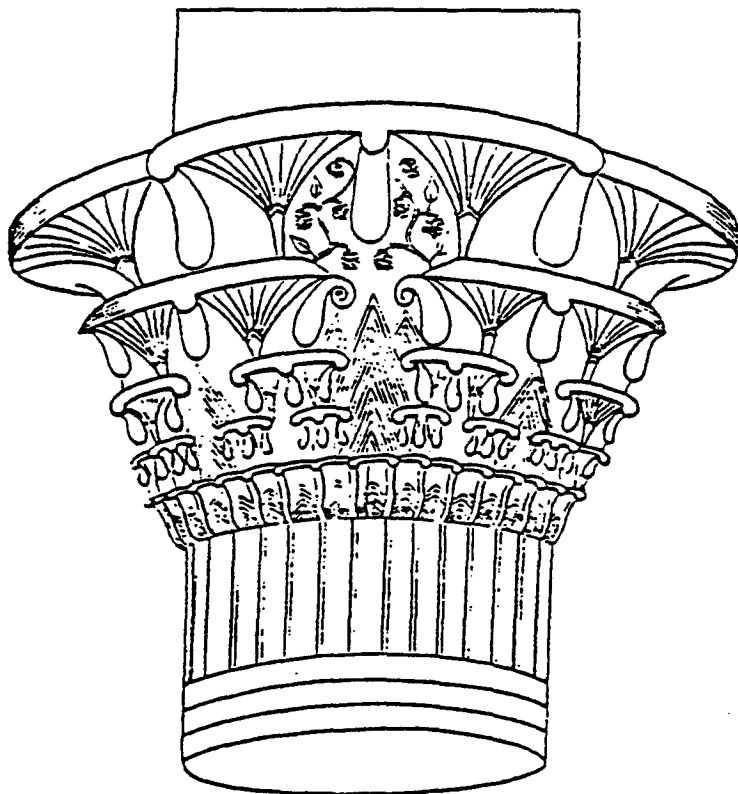
The Capitals of Egyptian columns were imitations of this seed vessel, surrounded by other ornaments and smaller vessels of the same kind ; all of which were symbolic ; the pomegranate being a symbol of the productive power of Nature, and a representation of the female organ of generation.

Below is a representation of the seed vessel, leaf and flower of the lotus. In India, the flower was especially the symbol of the productive Power : in Egypt, the seed-vessel



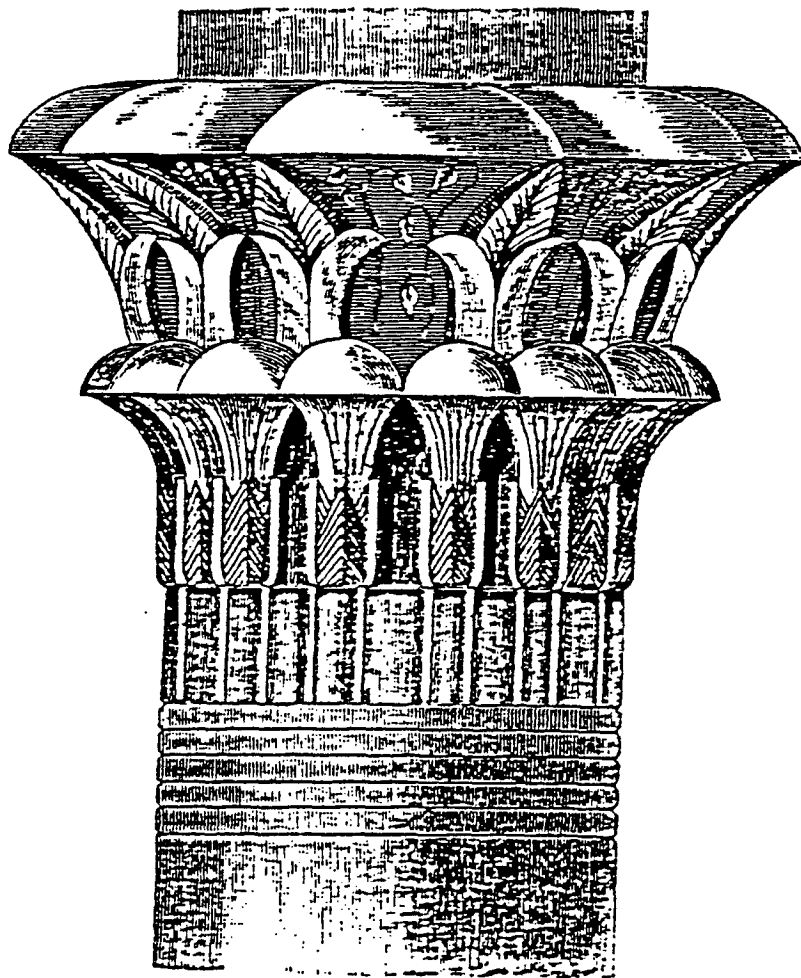
On this and the next page we give two Egyptian Capitals, at Gartasse and Calapshé, on the left bank of the Nile, copied from Gau's *Antiquités de la Nubie*.

On both these Capitals are seen the 'lily-work,' or imitations of the seed-vessel of the lotus, with leaves and fruit of



the grape, and that which is called in our translation *net-work* and *chain-work*. It is quite impossible that there can be any certainty in regard to the Hebrew words thus translated. These words [1 Kings, vii.-xvii.] are *Sabakin maasah sabakah gedolim maasah sarasaroth lakataroth asar al-raas haamudin*.

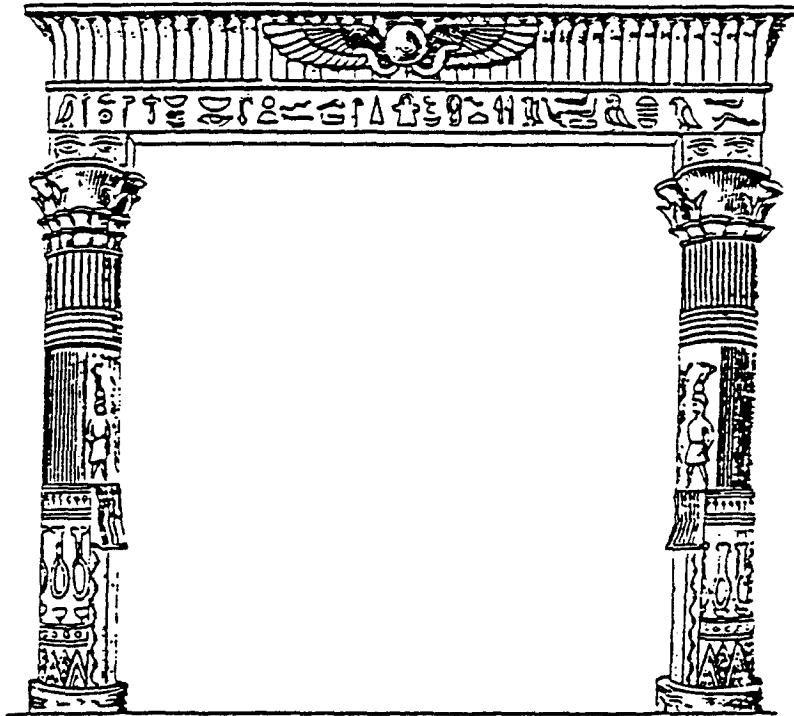
Sabakim, cancelli, gratings, bars, balustrade, railing;
maasah, made, work; *sabakah*, net; *dathri*, trellis;
gedalim, festoons; *maasah*, made, work; *sarasaroth*,



catenula, little chain; *lakataroth*, for the capitals; . . .
asar, which; . . . *aal-raas*, on top of; *haamudim*, the

It is equally evident that nothing definite or certain can be ascertained as to the *maasah susan*, lily-work, and the *ramanin*, pomegranates.

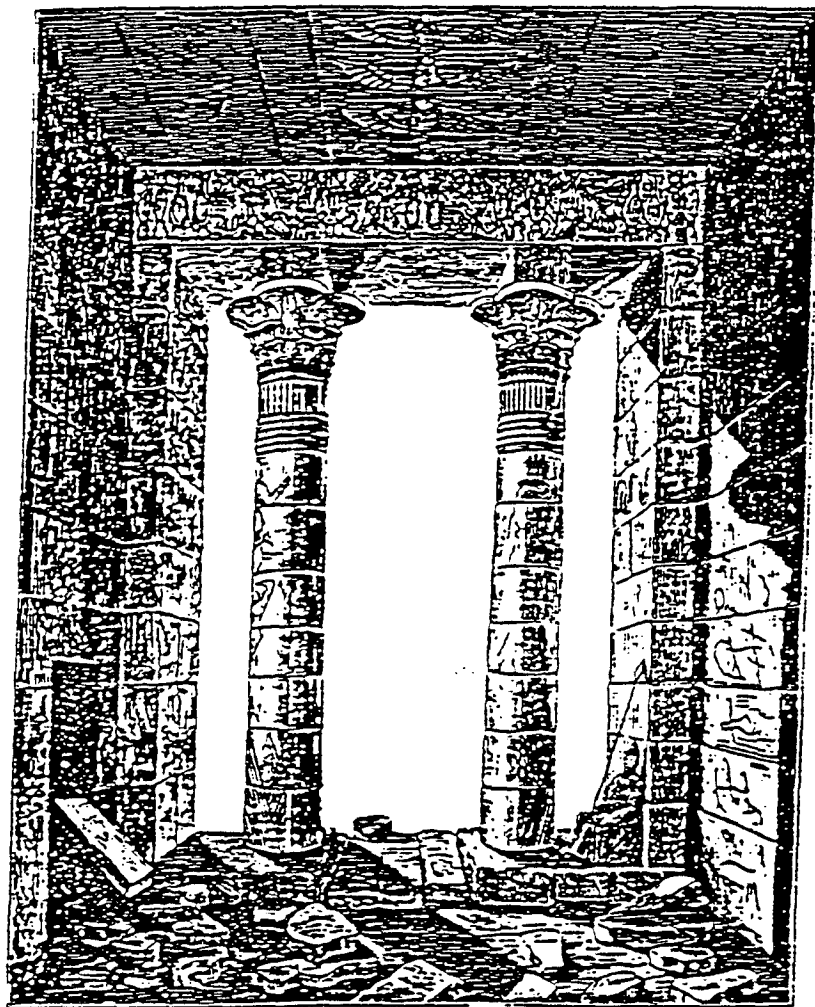
But the Egyptian capitals that we have copied, give a very clear and certain idea of the general shape of the capitals of the columns of the Temple, "of lily-work four cubits." This



specification shows that the lotus seed-vessels composed four-fifths of the chapter or capital, the other fifth being, probably, the reticulated work and festoons with the pomegranates above them.

On this page we give the columns and entablature of the entrance to an Egyptian Temple, and on the next, an-

other front of a like Temple, from the same great work. It will be seen that the proportion between the shaft of the columns and the height of the capital, is just about the same



as that given in 1. *Kings* as to the columns of the Temple,— 18 to 5. In the second copy the height and diameter of the shafts are as 18 to 6, which makes the proportion of height

and circumference of the shaft, as 28 to 16, or as 18½ to 12; that of the columns of the Temple being 18 to 12.

The phallic character of the columns of the Temple is shown by the seed-vessels of the lotus, and by the Pomegranates, which, surmounting the upright shaft of that height and circumference, unite the symbols of the generative and productive organs and powers.

עמוד, *Aamûd*, column, and also a heap or pile, is from עמד, stood, *stetit, substitit, exstitit, surrexit*, stood up, arose, erected itself.

Eliphaz Lévi (Alphonse-Louis Constant) says that of the two columns, Yakayn and Baaz, one was *white* and the other *black*. I find no proof of that anywhere.

Neither do I think that one represented the generative, and the other the productive power of the Deity. They were alike in all respects, of the same shape and height, and similarly ornamented; with *pomegranates*, רבנים, and *lily-work* בעשה שושן. The lilies were the lotus, whose connection with phallic emblems is known to all scholars; and the pomegranate, a symbol of the female organ and of fruitfulness, was an equally appropriate ornament.

Thus while יבין symbolized the state of erection of the *membrum virile*, when prepared for begetting or creating, in the womb, רעז symbolized the potency, vigor, and fierce and even cruel desire of the same member. It was the sexual vigor and power, the inordinate lust of the goat, that gave that animal the name רעז, *Aaz* or *Oaz*.

באז
רעז

CABLE-TOW :

חבל, *khabel*, a rope or cord; a cable attached to an anchor.—Prov. xxiii. 34.

הוּ (tu or to), affixed, meant *his*.

The same word *khabel* meant binding, and a *pledge*: to bind as with a pledge.—Ezek. xviii. 12-16; xxxiii. 15; Job, xxii. 6.

הבלי, *khabel-to*, his pledge.—Ezek. xviii. 7.

"If within the length of my cable-tow," therefore, means, if within the extent, meaning and spirit of my obligation.

ז א 2 9 ה

SHIBBOLETH :

"Say now שבלל, and he said שבלל."—Judges, xii. 6.

It is uncertain what was the difference in sound between ש and ס. If one was Sh, and the other S, the words were more properly *Shabalat* and *Sabalat*.

The Syrians used the ס alone, and the Arabs ש (Sin, ܫ the Syriac Samech being ܫ): and the Chaldeans generally substituted ס for ש.

The word means an ear of corn, a branch of an olive-tree.—Job, xxiv. 34; Zech. iv. 12, and a stream of water.—Is. xxvii. 12; Ps. lxi. 16.

ז א 2 9 ם : - - - - ז א 2 9 ה

We do not know when this word was adopted, and no one has ever been able to find any especial significance in it as a *Masonic* word. But I am entirely satisfied that there was

originally a concealed significance in every word used in a Masonic degree. Some secret meaning and application was covered and concealed by each of them. We fail now to see the application to anything in Free-Masonry of the account given by the Hebrew chronicler of the use made of this word, by which to detect the men of a particular Tribe, who pronounced it differently from others.

I think that the allusion was to the different pronunciation of words by Englishmen and Scotchmen, and that it was adopted either as a Stuart pass-word or as a Hanoverian one, on account of that difference. Most probably it was adopted in England, when adherents of the House of Hanover, at the death of Queen Anne, took possession of Masonry, changed its formulas, and used it as a means of political association; and that by the Ephraimites they represented the Highlanders who composed the principal portion of the adherents of the Prince styled by the Hanoverians the Pretender.

Queen Anne died on the 1st of August, 1714, and the Highland clans rose in favor of James, in 1715. The insurrection was easily suppressed; but another was anticipated and prepared for, until it occurred in 1745 and ended with the battle of Culloden. Lodges of Free-Masons, whose Masters, at least, bound themselves to obey the laws of the Supreme Legislature, i. e. the acts of Parliament excluding the family of Stuart and all Catholics from the throne, and not to engage in plots and conspiracies against the State, became numerous, especially in London, in a few years after what is called the *revival* of Free-Masonry, in 1717; and somewhat before 1745 Lawrence Dermott appeared on the scene, and charged the English Lodges with having changed the Landmarks. It is supposed that he

meant by this that they had made *Boaz* the word of the first degree, and *Jachin* that of the second: but that was a small matter. It is more likely that the real charge and cause of the schism was that they had made Masonry a Hanoverian, instead of a Jacobite association, as it had at first been. Hence he called his adherents *Ancient* Masons, and the others, the *Moderns*; and adopted degrees worked by the Jacobites in France, and among them the Royal Arch, to which he transferred the Master's Word; thus having for the highest degree of his association, one not known to the Hanoverian Masons, and having reference to the rebuilding of the Temple, i. e. to the restoration of the Stuarts.

In some way, beyond a doubt, the word *Shilboleth* and its two pronunciations indicated the partisan political character of the English and the Scottish Free-Masonry.

Perhaps by the river Jordan, at a ford whereof the Word was demanded, was meant the Tweed, which in part separates England from Scotland. The two kingdoms were united; but the Highlanders, like the Ephraimites, were all rebellious, a discontented, turbulent Tribe.

תּוֹבֵל-קִין: TUBALCAIN.

תּוֹבֵל means a fertile and inhabited land: *orbis habitatus*;

תּוֹבֵל אֶרֶץ, *orbis terrarum*. It often means *universus terrarum orbis*.

קִנָּה, *Kanah*, means a cane, reed, etc. Also, erected, *erectum statuit*, founded, created. And קִין, *Kin, kayen*, means a spear, lance.

אֶרֶץ תּוֹבֵל

Tubal Kayin was the son of Lamakh, and a worker in brass and iron ; but what the real significance of the name is, as used in this degree, I am not able to discover.

HIRAM, KING OF TYRE :

HIRAM ABIF :

The name rendered *Hiram* or *Huram* is the same for both the King and Artificer. In Kings it is written, except in three instances, הִרְם, *Khirm*. In Chronicles, it is written, except once, הִרְם מַלְכֵּי צֹר, *Khirm-malek Tsūr*, 2 Sam. v. 11. In 2 Chron. iv. 11, we find both הִרְם and הִרְמִי.

But in 1 Kings, v. 10 Eng., 24 Heb. ; 18 Eng., 32 Heb., and vii. 40, we find the name written in full, הִרְמִי, *Khirm*; and, in the last of these verses, also written הִרְם, as if to show that there was some mystery involved in the use or disuse of the י.

The two Books of Kings are older than those of Chronicles, and therefore *Khirm* is the oldest form of the name, which was one common to the Hebrews and Phœnicians or Tsūrai. It belonged alike to the King of Tsūr and to one of his subjects, said in the Book Malakim נ to have been the son of a widow of the Tribe of Neptelai, and in the Book Debrai Haimim ב, of a woman of the Tribe of Dan ; at any rate, Hebrew on the mother's side, and Tsūrian on the father's : and a grandson of Benjamin had the same name.

הִרְ, which is the original root, and from which came הִרְם and הִרְמִי, as well as הִרְרִי, has the signification of burning, as, in Latin, *areo* and *ūro*, and as in German, *har* and *hyr* mean fire. It also means free, free-born and noble ; from the whiteness, purity and *splendor* of the man on whom is no spot or stain.

In Arabic, هَرَب, *ferbuit, incaluit* : in Æthiopic, ለ ለ ለ :

cestuavit. And from the root חר we have חרב , consume, dry up, heat, and the name (incorrectly Horeb), of the western summit of Mount Sinai: חרה , to be warm or burn, with anger: חרי , heat, wrath: חרך , to roast: חרבים , windows, lattice work: חרס , Khiros or Khuros, the Sun, &c., while חרט meant an artificer, or workman, in brass or stone, a sculptor, a craftsman, and also an enchanter.

חרר , *Khār*, white, to become white, to make white. Also, a hole, aperture, window or passage, through which the white light issues; through which, in the Kabalah, the Creative Light shines or is manifested.

חרר , clear, shining, illustrious, noble.

Light is, in Hebrew אור , *Aw*, identical with *Hār* or the Egyptian God whose name the Greeks misrepresented by *Horus*. See 4 *Bunsen, Egypt's Place*, &c. 202.

Bryant (*Analysis*, i. 100), says, "Thus far is manifest, that *Kyros* signified the *Sun*. 'Ο μὲν οὖν *Kūros* ἀπὸ *Kūron* τῆ παλαιῆ ὀνομαξέσχευ. ἐκείνῳ δὲ ἀπὸ τῆ Ἥλις γένεσθαι φάσι. *Kūrou* γὰρ καλεῖν Πέρσας τὸν Ἥλιον.—*Plutarch in Aristarche*, 1012. Ctesias likewise informs us that the name of Cyrus had this signification, καὶ τίθεται τὸ ὄνομα αὐτοῦ ἀπὸ τὸν Ἥλιον.—*In Persicis*."

Plutarch's statement is, "For the Persians call the Sun *Kyros*;" and that of Ctesias, 'and it is said that his name was taken from that of the Sun.' Hesychius explains *Κυρίς*, 'Ο Ἄδωνις; and the Sun-God Apollo was adored at *Kurra* or *Kirra* in Phocis.

Guignaut, on Creuzer's *Symbolik* (Book ii. p. 328), says that Ormuzd was *Khōrschid*, the Sun; and at p. 380, that *Khoresch* (Cyrus) was the sacred King of the Sun. At p. 352, that Mith-

ras, as first of the Izeds, as genius of the Sun (Khorschid), is the dispenser of Light. Dr. Haug gives the Zend name of the Sun, as *Khurshed*; Spiegel, as *Qarsit*. And Welsford (*Mithridates Minor*, 132) says, "Plutarch informs us that the name of Cyrus was derived from that of the Sun, and *Khur* is still the literal word for that luminary, which, with a Greek termination, becomes Cyrus."

The Greek word is *Kyros*; and the name really was a compound of *Khūr* or *Khōr*, the Sun,—probably *Khoresch*.

עֵשׂ, *esh*, in Hebrew, is fire, light, lightning, splendor. In Sanskrit, *ush* is to burn, to shine; in Persian, عِش, *esch*. The same Hebrew word meant is; in Zend, *aste*, *ashti*; in Persian عِش, *esch* is the same in Pehlvi as in Persian.

The sacred books of the Persians were written in Zend and Pehlvi,—the *Būndehesch* in the latter. The name of this book is said by Guignaut to mean, that which was from the beginning. *Khor-esch* meant Light of the Sun, or manifestation of that which the Sun is.

A Magian Book of the Disciples of Zoroaster or Zerdusht [Zarathustra] was called *Khurdeh* [*Khordak-Avesta*], given by the Sun; from *Khur*, Sun, and *deh*, giver.

The name of the Persian Deity whom we call Ormuzd, was *Ahura-Mazda*. Dunlap (*Spirit History of Man*, 46) says: "The Assyrians and Persians called their chief God, *Asura*, *Ahura* (*Hor*), *As* and *Assarac*." But he is not to be depended upon. His derivations are too often incorrect. *As*, *ash*, *ush*, *ras* is, in Sanskrit, 'to burn, blaze, shine;' and *As-ura*, Zend *Ah-ura*, is 'luminary.'

Kur, he says, was the name of the Sun in Crete (of which I have no proof); and the Greek word *Kurios*, Lord, means the same, the Lord of Hosts, i. e., of the Starry Armies. In Egypt,

Her-ra was the son of Osiris; and *Hermes* was but another personification of the Sun.

The account given of בֶּן־אַשׁ, in 1 Kings, vii. 14, is perhaps noteworthy. It is, in Hebrew, *Ben-asah almanah hua mamatah Neptelai u abiu* (בֶּן־אַשׁ) *aish-Tsuri, kharas* (כָּרַס) *nakhsat uimila ath-h' Hakemah, u ath-h' Tabunah, u ath-h' Dañth lañsarav kolmala-kah benekhsat u yebava al h' Malec Salomoh u yañs-ath-kol malacothu.*

Which, translated, is: "The son of a widow woman, he, of the Tribe of Neptalai, and his father (בֶּן־אַשׁ) a native of Tsür, a sculptor in bronze, of abundant wisdom, understanding and skill, to do all manner of work in bronze. And he came to Salomoh the King, and executed all his work."

HAKEMAH, commonly written *Khokmah* or *Chochmah*, is the second Sephirah of the Kabbalah, the Divine Wisdom, which, uttered, is the Logos or Creative Word, the Demiourgos, the Monogēnēs, or Only-begotten One, which is in and of the Deity.

BINAH [which means and is the same as **TABUNAH**], usually rendered *Understanding*, or *Intelligence*, means the Divine Wisdom manifested in Humanity as the Human Intellect, producing thinking and Intellection. The Divine Idea of the Universe existed in its entirety, succession and continuance, in the Divine Mind, before clothed with forms and becoming its outward utterance. The Wisdom or Divine Intellect manifests and utters itself in Nature, and thus uttered is The Word.

DAÑTH, in the Kabbalah, is not a Sephirah or Emanation, but the *thinking* and *intellection*, the *product* and *issue* of Binah, who is, in the Kabbalah, female, Hakemah being male.

In the early Hindu faith, Brahm, the Very Deity, to which the intellect can assign no Attribute, was at first alone. Under the sexual impulse, He divided himself, or, rather, It or

That divided itself into male and female, and so copulated, the male Energy with Maya the female productive capacity, and of her were born the three persons of the Trimūrtti. From a still more ancient idea comes that of the Kabbalah and of the Book Barasith or Genesis.

In this verse, also, we find the word אֲבִי, which, following Khurōm, is rendered *Abif*, as if it had been a *name*; and about which, ignorance has uttered so much nonsense.

Khurōm, the King of Tsūr, moreover in his letter to Salomoh, said "and now I have sent *aish khakem yaradañ lainah* אִישׁ חָכֵם אֲבִי, (l'Khurōm abi); a skilful man, understanding science, of Khurōm my father," 2 *Chron.* ii. 12.

And, 2 *Chron.* iv. 16, we read, *aīsaḥ Khūrom abiu* אִישׁ חֲרוֹם אֲבִיו *Malec Salomoh*; 'Khurōm his father made for King Salomoh'

"אֲבִי דָּוִד, David my father," Salomoh says: and we have already seen, 1 *Kings*, xii. 14, the phrase אֲבִיו אִישׁ צֹרַי, *abiu aish Tsurai*, *his father (was) a man of Tsur*.

There needs no more to prove that it is simply absurd to write and talk about Hiram *Abiff*; as if the Hebrews had surnames, and one of these was *Abiff*, as we have *Smith*, *Jones* and *Johnson*. It is on a par with 'high Twelve,' for noon, 'low Twelve,' for midnight, and 'the sixth hour of the sixth day,' for 6 o'clock, P.M.; and with the ridiculous pretence that degrees were conferred in the Sanctum Sanctorum.

But what was the meaning of the word *abi*, as applied to Khurōm? אֲבִי לְחֹרֶם means 'of, or belonging to, slave, subject, or perhaps *officer* or *friend*,' of my father Khurōm (the King).

But, in the other case, where the relation existing between Salomoh and Khūrom the Craftsman is expressed by the word

(formed by affixing the possessive pronoun י, יָ, *Abiu* or *Alayū* or *Alayav*, what is the exact meaning?

אָב or אָבִי does not mean Father only; it has these other meanings:

Magister, — and hence applied to the High Priests and Prophets. The Rabbis were styled *Abith*. *Intimate Associate*, as in *Job*, xvii. 14; and in *Gen*. xlv. 8, we have, speaking of Joseph, the appellation אָב לְפָרְעֹה, *Abd 'Phrañh*, Vizier or Prime Minister of Phrañh.

The word, therefore, as thus used, meant either his Instructor or Master in the Mysteries, or his Associate, Confidant, or trusted Agent.

אָבִי אָבִי אָבִי אָבִי אָבִי
אָבִי אָבִי אָבִי אָבִי אָבִי

Dunlap (*Spirit History of Man*, 94), in a table of the male and female Deities of different Nations, gives *Huram*, *Suram*, *Hermes*, Death-God, and *Surm-ubel*, the God. The first he finds in Movers.

And at p. 96, among other names, *Aram* a Hebrew name, ('*Aram-es*, *Hermes* ?') *Hermei-as*, a Leader or King, *Herom-en-es*, the City *Harm-ozica* (*Huram* or *Herm-es Asac*), *Baal Hermon* the Mount of *Hermaon* who is *Hermes*, *Huram*, a Deity-name (*Ophion*), &c.

Kur is the Sun (*Movers*, 228). *Kyr* is the same as *Adonis* and *Memnon*.—*MOVERS*, 199. 'And the Kurios is the Spirit.' 2 *Cor.* iii. 17. 'A Saviour who is Christos Kurios.' *Luke*, ii. 11. *Sira* and *Sūrya* and *Čura* are the Sun, in Sanskrit. The Sanskrit ç becomes k, in Greek; hence Kurios, 'Lord;' Kuros, 'Supreme Power.'

From the same root came *Hercules* and *Hiracles*, whom the Egyptians called Khonso or Khon, the Strength and Potency of the Gods or Deity. Heracles was the symbol of the Sun, and of the Power which the Egyptians venerated in that orb. Heracles was also the chief God of the Phœnicians and Tsurians, and was called in their language, as we learn from Philo Byblius and Eusebius, Melkarthos (*Malak Kartha, Rex Urbis*, or *Malak Aûrits*, Most Potent King).

Jablonski says, "I think that by Hercules, the Egyptians designated the virtue of the Sun, as renovated, which he pours forth in the Spring and displays to men, by illuminating everything with his rays, and vivifying all things by his potency." —JABLONSKI, *Opusc. ii.* 217 *et seq.*

From the same root, some think, come the Greek word *Ouranos*, Heaven, and *Ouros*, a Greek name of Zeus or Jupiter. *Ex æde Jovis, religiosissimum simulacrum Jovis Imperatoris, quem Græci Urion nominant.* —CICERO, *Lib. iv. in Verrem*, ch. 57.

"*In Horo vigorem Solis virilem*": and the elder Hermes, or Thoth, was the most ancient of the Gods, and the head of all. The second Hermes was for excellence called Trismegistos, who was a great Adept in mysterious knowledge, and an interpreter of the wills of the Gods. He was a great Prophet, and therefore looked on as a Divinity. —BRYANT, *Mythology*, iv. 329.

Eusebius says, "Whom the Egyptians called *Θωις*, the Alexandrians *Θως* and the Greeks, by interpretation, Hermes." *ἀπό Μισωρ Ταυτοῖς ὅς εὑρε την των πρώτων στοιχειῶν γραφήν. . . . Ἕλληνες δὲ Ἑρμῆν ἐκάλεισαν*, he says again. Suidas calls him Theus; and says that he was the same as Arez, styled by the Arabians *Θευσαρης*, and so worshipped at Petra —BRYANT, *Analysis*, i. 13.

The resemblance of the name *Khîrûm*, in the Hebrew, to *Hermes* and *Her-ra* or *Horus*, and its similarity of meaning, no doubt caused its adoption, and made the Artificer who bore the name the Hero of a legend which reproduces in a different shape the ancient legends of a God or Hero slain and raised from the dead. The Adepts of Hermeticism framed the Master's degree, and incorporated in it the symbolism and mystical meanings with the words and phrases that concealed them, which had been received by them at the hands of those who were the surviving custodians of the mutilated antique mysteries.

For in the only authentic account that we have of *Khîrum*, he is not spoken of as an Architect, but only as an Artificer, and worker chiefly in metals. History gives no account of his death, and it is not true that there are any traditions concerning him. In fact there are no Masonic traditions. It is not worth while to write fiction any longer on *that* line.

It is absurd to suppose that *Khîrum* was selected as the Hero without some good reason for it. There was no reason to be found for it in his character or history. The whole legend of his death was pure invention. The reason, therefore, is to be found only in his name.

The Phœnicians, like the Hebrews, habitually embodied the names of the Gods in the names of individuals. It was especially so as to the names of Prophets, Priests and Kings. In the name of the Phœnician King were incorporated that of the Sun, *Khûr* or *Khîr*, and the Hindu ineffable word; the whole meaning, as *Hermes* and *Horus* WERE, the *Word* or *Logos*, or the Deity as Creator.

On the Temple of Neith or Isis, at Sais in Egypt, was this inscription: "I am that which has been, is, and will be; and

no one of mortals has ever lifted my veil: the fruit which I brought forth became the Sun."

God is the Cause; the Word, the Instrument; and the Matter, the Material, the element of Creation.—DE WETTE, *Bibl. dogm.* 136.

The Monad is there first, where the Paternal Monad subsists.—PROCLUS in *Euclid*, 27.

The Monad is extended, which generates Two.

In the whole world shines a Triad, over which a Monad rules.—*Chaldean Oracles*, *Damascius in Parmenides*.

The Egyptians esteemed the Sun to be the Demiourgos. Cory, 287, from Chæremon. The Sun is the emblem of the Divine Intelligence, when it emanates to produce. This Divine Reason in Hermes and Khirum, is the *Logos* of Plato, the *Wisdom* of Jesus, Son of Sirach, and Philo, the *Word* of St. John, the *Wisdom* and *Power* of God mentioned by St. Paul. It was conceived of in two ways, first, as in the Deity and unmanifested; second, as raying forth from Him, to create. This is the language of Pimander, in the Books of Hermes, Pimander being the unrevealed Divine Intelligence, and conversing with Thoth, the Divine Wisdom manifested. "I am Pimander, the *Thought* of the *Divine Potency*. . . . From this noise went out a voice; it seemed to me the *Voice of the Light*, and *The Word* proceeded out of this *Voice of the Light*. . . . I am the germ of the *Thought*, the resplendent *Word*, the Son of God. . . . What thus sees and perceives in you is *The Word of the Master*, is the *Thought*, which is God the Father. They are not at all separated, and their union is Life. The Intelligence is God, having the double fecundity of the two sexes, which is the Life and the Light of the Intelligence."

Compare this with what John says (*Epist. i. 1*): "For the Life was manifested . . . that Eternal Life (the Word) which was with the Father, and was manifested to us."

On a seal in Dr. Abbott's Egyptian Museum, in New York, is a representation of Har or Horus (the Divine Potency), with the Lion's head, the ansated Cross in his right hand, a sceptre in his left, and the Sun's disk, surrounded by the serpent Uraeus, on his head. Underneath is the word *Ammonis*, to the creative God, or the Logos.

The Hieroglyphic of Har or Horus was his symbol, the hawk.



In the funeral ritual (*Gates of Elysium, Twenty-first Gate*), Horus says, "I am Khem-Horus, the Defender of his father. . . . My father Osiris has allowed me to overthrow all his enemies. I have come as the Sun, justified, a blessed person in the house of my father, Tûm, Lord of Aunu (Heliopolis), the Osiris in the Southern Heaven I make the Phoenix come forth to my words I have taken the Crown."

Horus Aruôris (Her Hôr), Bunsen says, was represented as a young God, with sceptre and life; with the flagellum and royal sceptre, sitting on a lotus flower that rises out of the water; with the hawk-head; as the hawk and as the serpent God.

These and similar representations are found in the oldest as well as the latest Temples. He pours life and power over the Kings. His constellation was Orion. *His eyes were called the*

Sun and Moon. In Cophis he is represented by the side of Typhon, holding his genitalia. He is a new form of Osiris, as the God of the natural Sun and of physical life. His birth typified the Vernal Equinox.

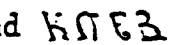
There is no Egyptian derivation of Her, Horus, so satisfactory as the Phœnician and Hebrew Aûr, Aûr or Ôr, Light.—BUNSEN, *Egypt's place*, iv. 357.

Horus is the revealed, revealing mediating God of the Seven Great Gods of the Osiris Circle. Therefore he is frequently represented as the Eighth, conducting the barque of the Gods, with the Seven Great Gods.—BUNSEN, *Egypt's place*, iv. 319.

We find the following in Goulianoff's *Archéologie Egyptienne*, iii. 315 *et seq.* :

"We will next cite what Plutarch states on the subject of Horus, whose special symbol was the hawk: ἑστὶ δὲ Ὀρος, etc. Horos is the movement and temperature of the ambient atmosphere, which preserves and nourishes all things.' And Ælian says, xi. 10, speaking of Horus, 'Whom the Egyptians regard as the chief author of the production of grain and of all the fruitfulness of the year.'"

"The Hawk, therefore, symbolizes Horus, in so far as this mythical personage was, among others, the emblem of the temperature of the Air, which preserves and nourishes all beings, and the special author of the fertility and abundance of Egypt."

. . . Horapollo, i. 6, tells us that the Hawk symbolized the idea God, on account of his fecundity; and also the Air and Sun; allegories also stated by Eusebius, who, in his *Evangelical Preparation*, Book ii. ch. xi., says, 'They consecrate the Hawk to the Sun, using it as a symbol of the Spirit as well as of Light. The legend  which results from the graphic

elements of the Hawk, agrees with these data all the more, because this mystic reading, as we have before seen, designates the *Spirit* which governs the world here below, and the Sun, under the equivalent epithets of *Amon*, *Amon-Ra*, *Amon-Chnouphis*, *Amon-Kneph*, &c., the last of which is found on the monuments, under the contracted form *Amenhbi*, which includes the name of *Kneph*, Spirit, and *Amon*, The Sun.

"Pan, Mendes, Priapus, Amon, Amon-Cnouphis, Kneph and Horus are all equally and alike symbolic personifications of the Sun, the Great Demiourgos of the Egyptians.

"Thus we read in the 4th Text of the Pantheon :

"'The Demiourgos, the Eternal Light, the First Being who brought to light the force of the hidden causes, is called Amon-Ra or Amon-Re (Amon-Sun); and this First Creator, the Demiurgic Spirit, proceeding to the generation of beings, is called Amon, and more particularly Mendes. This Plate (1, 2, and 5,) represents the generative Demiourgos, characterized in a special manner, and one which leaves no room for uncertainty.'

"Stephen of Byzantium (*De Urbibus*), at the words *Πανος πόλις*, speaks in these terms of the statue of the God who was adored at Panopolis: 'There, he says, is a great image of the God, *habens veretrum erectum*. He holds in his right hand a scourge, to stimulate the Moon. It is said that it is an image of Pan.' This is an exact and detailed description of the Generator-Amon, figured in our plate (3 a)."

"We here see, then, the image of the Great Deity, whom the Greeks confounded with their Pan, because the Egyptians had chosen for his emblem a goat, an animal which, according to Hür-Apollo, was the symbol of generation and fecundity."

"But the reading *K'nib*, deduced from the image of the Hawk, also characterizes in this symbol, the allegorical properties of Kneph, the Spirit that governs the lower world, of Amon Kneph or Amon Chnouphis, the same as Amon-Ra or the Demi-ourgic Sun, whom Champollion identifies with Amon the Generator, the God Pan or Priapus, personified in the Goat Mendes of the Egyptians. We add to this that the image of a Hawk serves equally for the reading of the God Horus, who, again, was only the Sun, or the Spirit that lights the darkness, personified in the obscene image of Priapus. This is what is said by Suidas on the subject: 'The image of Priapus, whom the Egyptians call Horus, they make in the form of a man . . . holding with his left hand τὸ αἰδοῖον αὐτοῦ ἐν τετραπέρον, (*veretrum suum indentum*). . . . For they consider that God to be the Sun'—."

Bunsen says that neither Osiris (Hes-Iri), Isis nor Hor or Horus, is an Egyptian name. He ascribes them all to the Phœnicians or their ancestors, who, he thinks introduced them into Egypt. Osiris, he thinks, is the same as *Asar*, a Phœnician or Syrian name of the Sun; and Har, Her or H'ar, is ח'ר, h'a'ar or h'ar, the Light.

Plutarch (*De Is. et Os.* § 22), says that Horus is of a fair or *white* colour, as Tupho was of a *red*, and Osiris of a *black* complexion. These are also the colours of the Hindu Trimurti.

Figure 135, Pl. xxviii., Guignaut's Creuzer, represents a young Pharaoh, standing between Osiris and Hermes, who pour the consecrated water over his head. Guignaut says (*Explication des Planches*, 33), "The hawk-headed God is Thoth, the Great God, the Supreme Lord, as his legend, corrected, says, . .

He is Hermes Trismegistos, ordinarily painted in blue.* The Isis-headed God is Thôut or Thouti or Thoth, *Lord of the Divine Scriptures*. He is Hermes doubly great, painted in red, and oftener in green."

The winged globe was the Egyptian symbol of Thoth Trismegistos, or the first Thoth (Hermes), and of the world created in Time, by the Divine out-speaking or Utterance, that animates it.



I am of opinion, a learned Masonic scholar says, that the Adopted Masons, existing in 1691, held Rosicrucian opinions, and that the Free and Accepted Masons of 1717 were a Reformed Branch of the Adopted Masons.

* Whence the Khuromitic Masonry is styled *Blue*, and in the old Lectures we read: "Have you seen your Master, to-day?" "I have." "How was he clothed?" "In blue and gold." The *Blue* is the Sky: the Gold, the Sun light, in which Mercury, in Greek *Ἑρμῆς*, always is.

There is no doubt that the true signification of many of the symbols of Blue Masonry is to be looked for in the Books of the Hermetic Philosophers, where, unfortunately, they are as profoundly concealed as in Masonry itself.

The picture on the preceding page is taken from a work printed at Francfurt, in 1613, entitled, "*Azoth, siue Arrelicæ Occultæ Philosophorum, Materium Primam, et decantatam illum Lapidem Philosophorum filiis Hermetis, solide, perspicue et dilucide explicantes.*"

This design is found on page 57, and precedes and belongs to "*Materia Prima*," by *F. Basilius Valentinus*, which follows it, and which we here append, translated.

MATERIA PRIMA.

I am a Dragon, poisonous, everywhere present, and to be bought for the smallest price, that on which I rest and which rests above me, let him who shall rightly investigate discover in myself. My Water and Fire destroy and compound, from my body thou mayest extract the green and red lion; although thou shalt not know me accurately thou destroyest five senses with my fire. Premature poison issues from my nostrils, which to very many causes death. Wherefore, separate artificially the Dense from the Subtile, unless thou art delighted with extreme poverty. The Forces of Males, as well as of Females, and verily those of the Heavens and the Earth, do I bestow upon thee. Undauntedly and with a lofty spirit my mysteries are to be managed, provided that thou desirest I should vanquish the Force of Fire, in which affair very many have squandered their estate and labour. I am the Egg of Nature, known to the

Sages only, who, pious and modest, engender from me the Microcosm prepared verily for me by God the Best and Greatest, although to very few (though very many in vain desire it) given; that of my Treasury they may benefit the poor, and not fasten their affections on perishable gold. By the Philosophers I am called by the name of Mercury, my husband is the (philosophical) gold, the old Dragon everywhere on the earth present I am, Father and Mother, young and aged, most strong and feeble, death and restoration, visible and invisible, hard, soft, descending upon the Earth, and ascending to Heaven, the Highest and the Lowest, the lightest and heaviest, in me the order of nature is often inverted, in colour, number, weight and measure containing the natural Light, obscure and lucid, issuing forth from Heaven and Earth, known and wholly non-existent, all colours glow in me, and all metals through the rays of the Sun. The Solar Carbuncle, the most Noble Purified Earth, by which thou shalt be able to transmute copper, iron, alloy of silver and lead, or lead, into gold.

No doubt all of this has a meaning, but the whole of it is not known to me. That of the word *rebis*, on the breast of the double-headed human figure, I have not found.

No doubt the *Symbol* is the key to the whole meaning. It will be seen that the human figure has one body, with two heads, of a man on the right and a woman on the left. The Man's hand holds the *Compasses*, and the woman's the *Square*. These symbols, therefore, have in Masonry a Hermetic origin. The Compasses evidently represent the Generative Potency or Creative Energy of the Deity; and the Square, the Produc-

tive Capacity. The figure is Brahm Maya, Osiris-Isis. The Square lays off and describes straight lines and right angles, which belongs to the Earth, (supposed by the ancients to be a level),—to the Earth, which, impregnated by the Sun, produces; and the Compasses describe circles, which belong to the Heavens, from which the fructifying influences descend.

On the side of the Male Head, to its right, is the Sun, always the symbol of the Generative Energy; and on the left of the Female Head, the Moon, always the symbol of the Productive Capacity and the Female Nature.

In the middle, over the two heads, is the sign of Mercury (Hermes Trismegistos or Thoth), "the Master of the Lodge," i. e. of the universe, of which the Lodge is a symbol. Below the Sun and Moon are Mars and Jupiter, and below these, Venus and Saturn.

On the winged Globe, under the Fire-breathing Dragon, are an Equilateral Triangle and a Square, the former on the latter, with the figures 4-3, indicating the number of sides of each. What these figures mean, as composing 7, is taught in the 32d Degree.

The Book *Pimander* or *Pæmander* treats of the nature of things and the creation of the World. It is not really the production of Hermes, but of a much later date; but it is difficult to distinguish what is ancient in it from that which is of more recent origin. In the Male-Female Deity, who alone is All, and incessantly gives birth to the always new productions contained in its bosom, we find really an Egyptian Divinity.

In the first chapter, *Pimander* styles himself *the Word of the Lord*, *Λόγος Κυρίου*, and says that the *Word* has been engendered from the Father and God, from the Fire and the Spirit; and in chapter xiii., Mercury forbids the revelation of the doc-

trine of Regeneration. It was probably written by an Egyptian Gnostic, a disciple of Valentinus and Basilides.—BIET: *École Juive d'Alexandrie*.

Hermes, who was almost the Christ of the Gnostics, was known under two different forms, the Celestial and the Terrestrial *Hermes*. The former who alone was one of the Twelve Great Gods, the second being one of the Ten of the Osiris Order, is distinguished by the epithet *Thrice Great* (*Trismegistos*), and a particular symbol. (He is hawk-headed.) He is the *Superior Intelligence*, emanated from the *Supreme Intelligence*. He is the son of Amūn-Cnuphis, and the First of the Super-Heavenly Gods. He has his father's symbols (the Hawk and Winged Globe), in common with him, and is his manifestation.

This God was the object of so great a veneration, that his name was not pronounced, but he was revered in silence. This name was Tet, Thot, Thoth, or Thôyth. . . .

The first *Hermes*, the Intelligence of God, had written upon the mysteries of Divine Science, in the Sacred characters, books that remained unknown to the men who lived after the deluge. Touched with compassion for a race living without law, the Creator, wishing to teach it that it had emanated from His bosom, and to instruct it in the way that would bring it back to Him, sent to it, upon this high mission, Osiris and Isis, accompanied by Thoth, incarnation, or earthly repetition of the First *Hermes*. Thoth taught men, with the arts that embellish existence, the knowledge and religious ceremonies that can lead them back to the Heavens, and deposited this knowledge in a collection of forty-two Books, which the Egyptian Priests study, in whole or in part, according to their rank.—MATTER, *Histoire du Gnosticisme*.

Iamblichus calls Hermes 'The God who presides over language,' saying, "and the Power who presides over the true science concerning the Gods, is one and the same in the whole of things. Hence our ancestors dedicated the inventions of their wisdom to the Deity, inscribing all their own writings with the name of Hermes."

"If," he says, "you should propound 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. . . ."

"For 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.—*On the Mysteries.*"


Pythagoras, he says, passed twenty-two years in Egypt and learned all the wisdom of the Priests, and was initiated in all the Mysteries of the Gods. Taken prisoner by the soldiers of Cambyzes, he was carried to Babylon, and there studied with the Magi. He called Hermes 'the Wisest of all,' and 'him who gave arrangement to the human speech, and was the inventor of words.'

Hermes or Thoth was the Great God, Lord of Sessennu, Lord of Divine Words, resident in Heshar. He speaks in the Hermetic Books or Ritual of the Dead, and reveals the will of the Gods and the mysterious nature of Divine things, to man. His doctrine that all proceeded from Unity, was adopted by Pythagoras, who was sometimes said to have been his son; and he taught that the Gods were not only in Heaven, but everywhere, and therefore could easily communicate themselves to

their worshippers, and instruct them into their essence and worship. This sublime Communication (alluded to, as will be seen, by many of our words) which passed from Hermes to the Egyptian Priests, and from them to Greece, is the foundation of the secrecy of religious worship, and its hidden signification.

In all the representations of Thoth, the God of Sessennu (Ashmunain) 'the City of the Eighth,' he is always represented, in conjunction with the Seven Gods, as *the one who reveals himself*. *Thoth (the 'Word')* is the unity, which has become the Assistant, the Revealer.—BUNSEN, *ir.* 323.

So the Phœnicians had the Seven Cabiri, and an Eighth, Esmun.

And Tet, Θωϋς or Hermes, was also the Serpent God, the serpent being the symbol of Wisdom. TT signifies, in Egyptian, to speak, consequently speech, which is equivalent to *Logos*, the *Word*; and Thoth is this same *Revealing God of the Spirit*. In Phœnician it meant Serpent; but this was a symbolic meaning, for the symbol of the Serpent, as the searching Spirit acting from within, pervades the whole of Asia. In Egyptian, the word was written, hieroglyphically,  with a hand and Serpent.—BUNSEN, *ir.* 357, r. 521.

On the title-page of '*Azoth*' is a tree on which are the Sun on the right and the Moon on the left, on the two *lower* branches; above them, on two branches, Mars and Jupiter; above them, on two, Venus and Saturn; and on the summit of the tree, Mercury. On either side of the tree stands a Man, giving a sign. One holds out his hand with all the fingers bent towards the palm, except the fore-finger. The other holds his hand up, presenting the palm. Each makes the sign with the right hand.

Another (p. 49) represents Prudentia by a bust with three male faces. Another (p. 60), a King, crowned, holding the Sun in one hand and the moon in the other, and standing on a thorny tree, with two branches, at the ends of which are flowers, one seeming to be a rose and the other a lily.

And, in another (p. 66), a woman sitting on a fish with an immense mouth, with a crescent over her head, holds a bow in one hand, and on the other, which is held up, rests the end of an inverted phallus. The principal Symbol is a Delta, having its apex downward, in one upper corner the Sun and in the other the Moon, and over these the words *Anima, Spiritus*. In the lower angle, a Cube, with two stars on each side and one below, and above the Cube the word *Corpus*. On this Triangle is a double circle, enclosing the sentence, *Visita Inferiora Terræ, Ratificando Inuenies Occultum Lapidem*. On these circles is a seven-pointed star, on each ray of which is the sign of a planet. The ray of Saturn is black. In the centre of the star an equilateral Triangle, apex downward, at the points of which are the characters π , \div , \square . This triangle is drawn upon a human face, and two human legs project below the circle. The face does not belong to these. Above the circle are wings.

In another figure, the Sun is above the Crescent, almost in its lap.

All these figures have allusions to the Zarathustrian, Pythagorean and Hermetic doctrines of the issuance of the all from Unity, by means of Generation and Manifestation. The Hermetic axiom was '*Omnia ex Uno, Omnia in Uno, Omnia ad Unum, Omnia per Medium, et Omnia in Omnibus*.' All things from One, in One, to One; all through a medium (the Revealer or Manifestation, Hermes), and all things in all.

Gassendus thus explains the doctrine of the Rosicrucians. When they teach, he says, that the Divinity is the Light, or the Realization of Creation, displayed from the Beginning (1), to the End (2) of the whole visible or comprehensible frame, they mean that the Divine Being is not possible or existent, according to Human idea, unless 'He' [אֱלֹהִים] or the 'Original Light,' is manifested or uttered forth in some special comprehensible other Light or form. The 'Second' reflects the Glory of the First Light, and is that in which the First displays itself. This Second Light, or *Anima Mundi*, is 'Manifestation,' the Word, or 'the Sun as proceeding from the Father.' This Synthesis is the Light, Breath, Life, Aura, or Holy Spirit. It is the Solar or Golden Alchemical Soul, which is the sustinment and perfection of everything. All lies between Hermetic rarefaction and condensation,—the Mortal and the Spiritual both.

Thoth or Hermes was the God of Wisdom. With the Hebrews and Phœnicians, as we know, Wisdom (Hakemah) was the creative Emanation of the Deity. Hermes was the name of the Deity; because *the Very God*, the Deity unmanifested, has no name.

Bryant (*Mythology*, iv. 326) says: The Egyptians acknowledged two personages under the titles of Hermes and of Thoth. The first was the most Ancient of the Gods, and the head of all. The other was styled the Second Hermes; and likewise for excellence called *Τρισμαχιστος*, Trismegistus This person is said to have been a great adept in mysterious knowledge, and an interpreter of the will of the Gods. He particularly deciphered all that was written in the sacred language, upon the obelisks in Terrâ Seriadici, and instructed

the Egyptians in many useful arts. He was a great prophet, and on that account was looked upon as a Divinity. To him they ascribed the reformation of the Egyptian year; and there were many books either written by him or concerning him, which were preserved by the Egyptians in the most sacred recesses of their Temples, and held in high esteem.



The word Thoth, Jablonski says, signifies a *pillar*. His words (*Opusc. i. 90*) are: "The Egyptians ascribe to this Deity the invention of letters, and of almost all the other sciences, so that the word seems to be the name, not of any philosopher, or even of a God, but of Science itself. But inasmuch as the Sciences, formerly, and especially in Egypt, were inscribed on columns, and whatever was so inscribed on columns was imputed to this Mercury or Thoth as the true author, I suspect that Thoyth was really nothing else than ⲥⲙⲟⲩⲧ , that is, a column, on which memorable things, and especially



discoveries in the more important sciences, were wont to be inscribed."

Seth, it is said, engraved the knowledge of his father on two columns, one of brick, and the other of stone, and this column of stone, Josephus says, was still to be seen, in his day, in the Siridiac land. Where that land was, unfortunately, he does not inform us. In the works of Manetho, who lived three hundred years before him, the same column is spoken of, as

existing in the same land: and Manetho declares that he had seen it; but he says that it was engraved by the first Thoth, in the sacred language and in hieroglyphs; and that after the deluge, the Son of the Second Thoth translated the inscription into the language of the Priests and wrote it in sacerdotal characters.

Buddha is, apparently, a very ancient generic name in the Mythology of the Hindus. It signifies learned, wise, excellent and Superior Intelligence; it is even used to express the Sole and Supreme Intelligence, God. Buddh, in Sanskrit, means 'to know, to think, understand, perceive.' Buddha, is its ptcple. of the perf. pass., 'known, understood, knowing, a sage.'

Ancient monuments found in India decorate Buddha with all the names given to Vishnu and to Krishna, his supreme representative, between whom and himself there are striking resemblances. He is, above all, called *the God of Pity* [as, in the Hebrew, El-Khanan], the dispenser of health [Reph-Adon, in Phœnicia], and the Guardian of the human race.

As Sûrya, and represented with seven heads, in allusion, no doubt, to the seven planets, Buddha is the Superior Genius of Science; as Dharma-Yama, he is Intellectual Life, as the opposite of physical Life; is the Symbol of Truth which is the Life of Souls, of Virtue and of Justice, which maintain it. Brahmâ, Dharma and Buddha have many characteristics in common—Science, Justice, Sanctity in the Truth,—these are the three terms to which they correspond. The Egyptian Hermes (or Thoth), has all these characteristics, and is at once in the Heavens, on the Earth, and in the Infernal Regions. The Hermes or Mercury of the Greeks and Latins is Son of Maya, as Buddha is.—GUTHRIE, *Creuzer*, vol. i. part i. pp. 286-291, 292.

An aureole encircles the head of Buddha, and that of his Mother, and it would be difficult to distinguish them, on the Monuments, from Kṛishṇa and Devaki. Moreover Buddha, symbol of Learning and Wisdom, is almost always represented in the attitude of teaching, or in that of meditation; and most of his attributes relate to the Sciences, the invention whereof is ascribed to him. In the palm of his hand and on his chest he has the Magic Square, divided into smaller squares, or the pentagon in which are three triangles, and to him often are assigned the Linga, the Yoni, the Lotus, and the crescent of the Moon.

And it is worthy of note, Creuzer says, that in the symbolism of the Pythagoricians, Hermes also bears the Square, as *Λόγος Ἀληθινός*, Infallible Reason. Damascius says (*Ms. in Platon. Parmen.*), Ἐπουὶ δὲ τὸ τετραγώνον, the Square is Mercury's. —GRIGX. vol. i. part i. 293.

Buddha, Maya, Brahm,—these are the whole religion of the Brahmans, either in its germ, or, by a more natural return than can at first blush be believed, in its highest development. These are three symbols, bases of the Secret Doctrine, and presented under innumerable aspects in the popular myths; perhaps, even, it would not be difficult to refer them all to the Linga and the Trimurti, the two grand mysteries of the common faith. Oum, Brahmā, Kṛishṇa, the double Kama, Buddha, Çalki or Maidari, to allude to the most prominent forms only, of this single Symbol, is the fruit of the junction of the two creative principles, of Çiva-Vishṇu, as well as of Brahm-Maya; is the Son, par excellence; is the Demiourgos charged with the development of the primal creation; is the Regenerator and the Regenerated; is the world and man, at once; is the Logos or Word Creatrix, descended and incorporate in matter;

is the physical Life and the intellectual Life, in their Union; is the Spirit, the Breath and the mystic body of Brahm; is the Medium or Mediator by which Salvation is effected; the Repairer and Destroyer; that is to say, in the true sense of the Brahmanic doctrine, the resolution of Duality in Unity, the return to God, and, morally speaking, the annihilation of the Me, the absorption of all Form in Being, of all transitory Existence in the immutable Existence, of the phenomena in the Substance.

The name of Buddha is now covered with a thick veil among the Hindus; of Buddha, identical with Kṛishṇa, with Dhama-rāja (Hermes-King), and with Brahma-Om.—GRIEX., vol. i. part i. 296, 306.

Horus, in the Egyptian Mythology, was 'The Shepherd of the Peoples,' born of Osiris and Isis, the two Principles. These names are all foreign renderings. Bunsen, Birch and others give as the real name of Horus, *Her* or *Har*; of Osiris, *Heshar* or *Uasar*; and of Isis, *Hesi* or *Uasi*. Hermes (*Ερμης*) is a Greek name. The real name of Thoth, Taaut or Thauth, is given by them as *Teti*. Horus is also called *Ahi*, which they render 'Assistant.' It at once reminds us of *Ahiḥ asar Ahiḥ*; 'I am abstract Existence,' or 'that which Is.'

If, as Bunsen thinks, the names of Osiris and Isis came from Phœnicia to Egypt, it is equally probable that *Her* or *Har* was the Phœnician *Khîr* or *Khûr*, from the Persian, the same with the Hindu Dharma, and the Greek *Hermes*.

Plato says that the Universe is the Son of Thought, the Father, and Matter, the Mother; and in Egypt the Divine Intelligence, personified as Pimander or Pœmander, calls Himself 'The Thought of the Power Divine.' *Har* or *Her* is the Soul of the World.

Manetho relates that Sesostris, on his return through Africa, entered the Sanctuary of the Oracle, saying, "Tell me, O thou Strong in Fire, who before me could subjugate all things, and who shall, after me?" But the Oracle rebuked him, saying, "First, *God*, then *The Word*; and with them, *The Spirit*." *Apud Malal., lib. i. ch. lv.*

One of the most interesting ruins in the world is the vitrified brick edifice which crowns the summit of Bîrs Nimrûd, a mound in the alluvial plain below the ruins of Babylon, and a little way from the Euphrates. Benjamin of Tudela, in the twelfth century, regarded it with reverence as part of the Tower of Babel.

Sir Henry Rawlinson ascertained, by excavations, that the structure consisted of six distinct platforms or terraces, each of which was about 20 feet in height, and 42 feet less horizontally than the one below it. The whole were so arranged as to constitute an oblique pyramid, the terraces in front being 30 feet in depth, while those behind were 12 feet, and at the sides 21 feet each. On the sixth story stands the vitrified mass, which was the Sanctum of the Temple. Built into the corners of the stories were cylinders, of Nebuchadnezzar (Nabu-Kuduri-Uzur) designating the whole structure 'The Stages of the Seven Spheres of Borsippa.' Each story was dedicated to a Planet, and stained with the colour peculiarly attributed to it in the works of the Sabæan Astrologers, and traditionally handed down to us from the Chaldæans. The lowest stage was coloured *Wack*, in honour of Saturn; the second, orange, for Jupiter; the third, red, for Mars; the fourth, yellow, for the Sun; the fifth, green, for Venus; the sixth, blue, for Mercury; and the Temple was probably white for the Moon.

The record on the cylinders, as read by Rawlinson, states that, "the building named the Stages of the Seven Spheres, which was the wonder of Borsippa, had been built by a former King," who had raised it to a height of 42 cubits, but had not completed the superstructure. It had fallen into decay, and Nabu-Kuduri-Uzur repaired and completed it.

Borsippa was the City to which Alexander the Great retired, when warned by the Chaldean Priests not to enter the City from the East.

The seven stories of different colours explain the account of the seven-coloured walls of the city of Ecbatana, in Media, described by Herodotus. The structure was a Temple, dedicated to the Heavenly bodies, in which the Chaldean Sages studied the movements of those bodies.—LOFTUS, *Travels in Chaldaea and Susiana*, 28-32.

Herodotus says that the walls of the City called Agbatana (in the inscriptions, Hagmatan), were of great size and strength, rising in circles one within the other, each out-topping the one beyond it, and there being seven in all, the outer one white, the second black, the third scarlet, the fourth blue, the fifth orange, and the sixth and seventh coated respectively with silver and gold.—RAWLINSON, *Herod. i.* 241.

Nizami, in his poem of the Heft Peîber describes a Seven-bodied palace, built by Bahrâm Gûr, dedicated to the planets, of seven colours, the same as those assigned to each by Loftus; green being the hue applied by the Orientals to silver. Rawlinson gives a picture of Birs Nimrûd, at p. 242, vol. i.

The God to whom this Temple belonged, was Nebo or Nabu, the Assyrian Mercury. The identification of this Deity with the Planet Mercury is proved, both by the books of the

Mendæans and by the Calendar of the Sabæans of Harran, in which the fourth day of the week (*Dies Mercurii*) was named Nebûk, with the guttural termination that was so often added after a long vowel.

He was "the holder of the sceptre of power," 'the God who teaches or instructs,' 'Inspector over the Heavens and the Earth, Possessor of Intelligence, Lord of Lords who has no equal in power, the Sustainer, the Supporter; the Lord of the Constellations.' He was the Deity of learning or letters. In the Mendæan books, he is called The Scribe; and it is to him are to be referred the traditions of the Babylonian Hermes, reputed author of the Chaldæan Oracles.

A more full description of Eîrs Nimrûd is given by Rawlinson (*Herod. ii. 580*).

The number seven has always been a sacred and mystic one.

It owed this, probably, at first, to the Seven Stars of Ursa Major, the Great Bear, two of which always point to the North-Star; and which, in that high northern region near Samarcand, which was the cradle of our Great Aryan race, rose high in the Heavens, and, never setting, described its eternal circle with unvarying regularity.

Afterwards an additional sanctity was ascribed to it, because the Planets, as they were then termed, were Seven in number, —the Sun, the Moon, Mercury, Mars, Venus, Jupiter and Saturn. All these were regarded as Personifications or Angels of the Deity. Each had its Genius or Archangel. These Spirits were the Malachim of the Phœnicians, the Cabiri.

We may, without entering the realm of the improbable, imagine that we behold the Ancient Sage stretching forth his

hands to the Stars, and praying, in the words of a poet of the first order :

Look down upon us from your spheres of Light,
 Bright ministers of the Invisible!
 Before whose dread Supremacy, weak man
 Dare not appear. For what are we—earth-worms,
 That the All-Holy One to us should stoop
 From the pure Sanctuary where He dwells,
 Throned in eternal Light? But ye His face
 Behold, and in His presence stand, and His commands obey.
 Who in your burning chariots path the Heavens
 In ceaseless round—Saturn and mighty Sol—
 Though absent now beyond the ends of earth,
 Yet hearing human prayer—Great Jupiter,
 Venus and Mars and Mercury—oh! hear,
 Interpreters divine, and for your priest
 Draw the dread veil that shades the days to come.

ATHERSTON.

The connection between the Planets and certain metals is mentioned by Origen (*lib. vi. contra Celsum*), as acknowledged by the Persians, in the mysteries of Mithra, to intimate the passage of the Soul through the seven spheres of the Planets: of which spheres a ladder with seven rounds was the symbol. There was a scale of seven gates made of the seven planetary metals.

Julius Firmicus Maternus says: The five stars (Mercury, Venus, Mars, Jupiter and Saturn), and also the Sun and Moon, sustain man by a fiery and eternal agitation, as if he were a

lesser world, so that the animal made in imitation of the world might be governed by an essence in like wise Divine.

The Hermetic ideas as to the creation of the Universe, were those of Philo Judæus.

If God remained always concealed in the darkness of His ineffable and inaccessible nature, any communication between the Creator and the creature would be impossible; the human Intelligence, even assisted by the Divine Grace, would never attain unto the Divine. God has not meant that this should be so; not being able to raise the Soul to the height of the infinite Nature, He descends towards it and manifests Himself to its scrutiny. The Scripture says that God has shown Himself to the Sage, and not that the Sage has seen God. In this revelation, God does not discover to a human eye His Invisible face. He shows him only His Image, His Word.

The ancients compared the Deity to that source of Light, from which the light flows: not an ocean from which a part of itself flows or flashes out, but a substance of which the visible light is an effect or manifestation. Of the substance itself there could be no cognition. It was but a somewhat unknown. Even Fire, (Agni) of which Flame, Heat and Light are effects or manifestations, is but a name. Combustion, Burning, is but a chemical operation, and the Nature of all these, even of heat and Light, like the nature of Electricity, is as utterly unknown to us now as it was to the ancients.

The utmost effort towards cognition of Deity that we can make is to say that it is a Spirit, like a human Soul, known to us as a soul is, by its manifestations. But we have as little right to compare God to a human Soul, to conceive of It as resembling a Human Soul, as we have to compare It to the

substance of Light or to the self of Electricity. A Soul is as much a creature as these are. We can absolutely have no conception or idea *at all*, of what the Deity Is, nor even attribute Existence to It, in any sense which that word can have to us.

Though the theory of Philo in regard to the Word contains many elements borrowed from Platonism, it must be considered as a natural and necessary development of his theological doctrine. The principle that is supreme over this whole theory is, that Jehovah is retired in the impenetrable profundities of His essence. The Kabbalah declares that the Very God has *no* name.

Seeing the action and works of the Deity, we accept them as evidence, not only of His purposes and designs, as those of an Intelligence, but of His affections and sentiments as a moral being. We thus assign to Him ingenuity, design, intention, and also beneficence and wisdom, with the meaning which those words have to us, when applied to our own nature. But always the question arises, how can the action and works of the Creator be evidence of the possession by Him of the faculties and sentiments, the passions and impulses, the calculation and contrivance and wisdom, with which He has endowed His creatures? Might we not as reasonably argue, that because we only see by means of our eyes, and hear by means of our ears, the Deity can know what we do and say, only by means of the same senses?

We speak of the *Force* of Attraction, of the *Force* of Gravitation, of the *Force* of Magnetism, which directs the needle to the pole. We know the action, effects and results of those Forces, and can formulate the laws of their action; but what *are* the Forces *themselves*? Is a Force Matter, or Spirit? We must confess that every Force is "retired in the impenetrable

profundities of its essence." We know its manifestations only. Might we not with as much reason impute personality to a Force, as to the Deity?

How, then, explain the creation of the world? How explain the communication of God with created beings, otherwise than through a Mediator? The Word is precisely this Mediator. Philo represents it as the outer (or uttered) Word (*λόγος προφορικός*), the Image, the Countenance (*πρόσωπον*) of God; that is to say, as the manifestation of the potencies concealed in the bosom of the Supreme Principle, Jehovah. Only he does not admit that the Word itself is the perfect and complete representation of the potencies of God. He considers it as only the Shadow of the Divine Light. As first manifestation of the Divine potencies, the Word is the First-born, the first Archangel, of God: as the ideal type of human nature, he is the perfect man, the Celestial Adam. In this latter title is contained the principle of a great doctrine, to wit, the Incarnation of the Word of God, in the human form.

Upon this important point it will be well to quote Philo's own words:

"Why did God say, 'I have made man after the image of God,' as if He meant another God, and not Himself? In effect, it is not the Supreme God, Father of the Universe, whom a mortal being can resemble, but a Second God, who is His Word. For the Intellectual type in the Soul of man must be an imprint of the Divine Word, because the God who is before the Word is superior to any intellectual nature; wherefore nothing Mortal can resemble the God above the Word, who dwells apart in the most excellent essence."

Another decisive passage is: "I have heard a disciple of

Moses (ἑταίρω) pronounce this oracle: 'Behold the man whose name is *Orient* (ἀνατολή)' — a strange appellation, if it was meant to speak of man composed of a soul and body. But if it was said of that incorporeal man who contains in himself the Divine Idea, it will readily be admitted that this name *Orient* is that which is most appropriate."

So, as Philo viewed it, the Word, which, in respect of God, is the image of the divine Potencies, becomes, in respect of the creature, not the vague and universal type of created things, but specially the type of the intellectual nature, and consequently of human nature, in so far as it is intellectual. Philo not only conceived the principle of this great doctrine, which was to be the basis of Christianity; he also perceived its moral consequences. If the Divine Word is the type of Humanity, He is its Father, and all men are His sons, by immediate filiation. They are sons of the Word, before being children of God.

The Word, with Philo, is at once the type of the Thought and the organ of the Power, of God the Creator; He causes things to live, at the same time that He causes them to be: He constructs and animates the universe. God alone creates; the Word only concurs in the creation. It is God alone who creates; but His creation is limited to an act of the will. He wills that the world be, and re-enters into His repose, leaving to the Word the care of accomplishing His will. For the rest, the Divine will is a fruitful potency; to will, for God, is to produce.

It is evident that Philo did not confine himself to the doctrine of Genesis, and that he conceived of the work of God as a true creation, as a real making (κτίσις). This doctrine, more Oriental than Hebraic, was already contained, in the germ, in the Books of the Wisdom and Ecclesiasticus. It was necessary,

Philo says, "that to make what is better brilliant by contrast, the worst should be also *engendered* by the Power and Goodness of this Divine Cause, which is God." But here is a phrase, which leaves no doubt as to the nature of the Divine Creation: "God, in causing things to be born, not only made them visible, but produced that which before did not exist; he is not only the Architect of the Universe (*δημιουργός*), but also its Creator."

God is therefore, according to Philo, the 'Creator,' in all the force of the word. He does not merely arrange the Universe, as a simple *Dēmiourgos*; he *produces* it, he *expresses* it, in its entirety, not from nothing, but from Himself: in a word, he *begets* it, and *makes it within Himself*. No text reveals, in the books of Philo, the least idea of creation *ex nihilo*. Creation is not a transitory and momentaneous thing, according to Philo; it is a necessary and perpetual act of the Divine Power. God produces incessantly, because His nature is to produce, as the nature of Fire is to burn. Evidently, whatever tradition Philo followed, he came much nearer, in his theory of creation, to the Oriental doctrine of Emanation, than to the ideas of Genesis.

JUBELA, JUBELO, JUBELUM.

ABIRAM, AKIROP, ABIBAL

ROMVEL, HOBHEN, GUIES, GRAVELOT, OTTERFUT, SCHERKIN:

The first three names should be thus written

א	ב	ל	י	.	.	.	.	.	.	Yu	bal	a
ו	ב	ל	י	.	.	.	.	.	.	Yu	bal	o
ו	ב	ל	י	.	.	.	.	.	.	Yu	bal	um

י is, in compound words, such, for example, as יְהוֹאֵל, incorrectly rendered Joël; יְהוֹאָח, Jehoach; יוֹאָב, Joab, the name of

God יהו, abbreviated. בל is בעל, Baal, abbreviated, as in *Isai. xli. 1*, *Jer. l. 2*, *li. 44*, and *Dan. xiv.*

Thus we have, first, *Yid-Vaf*, male-female, the Hebrew Deity; Second, *Baal* or *Bel*, the Tyrian or Phœnician Deity, coupled with the former as *Yar-Bal*, with the terminations affixed A, O, and UM.

The words *Jabulum*, *Jelabulum* and *Guibulum* exhibit like combinations.

אַבִּירָם, *Abiram*, is a proper name, in *Numb. xxi. 1-12*, *xxxi. 19*, *1 Kings, xxi. 34*. Gesenius gives its meaning as *Pater Altitudinis*, Potent, Strong or Noble Father, Master or Chief: אִבִּיר meaning strong, able, potent, noble; and אֶרֶב or אֶרֶב high, lofty. But there is nothing appropriate in this derivation and interpretation.

אֶבֶר also means a Chief or Prince, Leader, *Ps. lxxiii. 31*, *1 Sam. xxi. 8*, and contumacious or perverse, *Isai. xli. 12*. And one meaning of אֶבֶר, *amah* or *amh*, is 'terror,' and another, 'the populace.' So that the word may have been used to mean *Rebellious Chief*, a *Leader of the Populace*, by those who symbolized Charles I. by *Khur-Om*; and it could, not inappropriately, be used to designate the *Lord Protector*, *Cromwell*.

Abi-bal, אֲבִי-בַל, whose father is *Baal*: Son of Baal, equivalent for a Hebrew, to 'Child of the Devil,' or 'Child of Sin.'

Akirop: אֶקֶרֶב, *Akarab*, a scorpion, or scourge.

Romrel, is evidently an anagram for *Cromwell*, whose name we find written in the French Rituals, *Cromvel*.

The Earl of Essex, who was the first Parliamentary General, and deemed by the Royalists a Traitor to both his King and his Order, was a *Hereford*; but the *Bohuns* also were of his ancestry, and the arms of *Bohun* were quartered on his shield with those of *Hereford*. *Hobben* is but an anagram for *Eohun*.

GRAVELOT, reversed, is *Toletarg*, and may have been intended for *Argyle*, especially if written *Grarilol*, there being only the change of i into r, which is really the same letter.

Of the Marquis of Argyle, in 1645, he then sitting with the Commissioners from Scotland, Clarendon says (*Hist. of Rebellion, Book ix.*), "He abhorred all thoughts of peace, and that the King should ever more have the Government, towards whose person, notwithstanding the infinite obligations he had to him, he had always an inveterate malice;" and in 1647, the Scottish Commissioners sent to Charles I. imputed his delivery to the Parliamentary troops, by the Scotch, "to the malice and power of the Marquis of Argyle, and to his credit and authority in the Council and in the army."

GRIDS: This is evidently a French misspelling of Gibbs. For whom it was intended, I have not been able to ascertain. Perhaps for Goffe, one of the regicides; perhaps for Montagu, Earl of Manchester, a Parliamentarian General.

יָבֹּל, Yabul, from יָבַל, 'flowed forth copiously, and impetuously,' meant 'rain, flood, outpouring, outflow, a river or stream.'

So that יָבֹּל-וֹם, Yabul-um or Yabul-om, meant 'outflowing or emanation from Om.'

The Carthaginians had a God *Yubal* (Jubal). The name given him by Polybius (vii. 9, § 2, 3), in the Treaty between the Carthaginians and Philip of Macedon, is Iolaus, who is mentioned in the Greek Myth as Heros, together with Hercules. Esculapius is said to be "the Fairest of the Gods;" and so we read in a Phœnician inscription, Yu-Baal [יָבֹּל-בָּאָל], i. e. Beauty of Baal, which Movers ingeniously interprets Esculapius-Asmun-Yubal.—BUNSEN, *Egypt's Place*, iv. 257.

MAHABON MOABON

MACHBENACH.

Bro. Albert G. Mackey derives the first of these three words from three Hebrew words, מַחֲבֵנַח, *Ma*, מַחֲבֵנַח, *ha*, and מַחֲבֵנַח, *bench*, and these he renders, "What! is this the Builder?"

All manner of etymological feats may be performed in the Hebrew tongue, without the slightest difficulty. Words in it have the most incomprehensible variety of often opposite meanings; an ignorance of the real difference in sound between מַחֲבֵנַח and מַחֲבֵנַח, מַחֲבֵנַח and מַחֲבֵנַח, מַחֲבֵנַח and מַחֲבֵנַח, מַחֲבֵנַח and מַחֲבֵנַח, מַחֲבֵנַח and מַחֲבֵנַח, מַחֲבֵנַח and מַחֲבֵנַח, and of the true sounds of several of these, and of others of the letters, with the uncertainty as to what vowel-sounds are to be supplied, whereby one is never sure whether the same written series of words is really the same word or another, afford the widest field for adventurous speculations and plausible derivations in etymology.

מַחֲבֵנַח, *Chald. id quod Hebr. מַחֲבֵנַח, quid? et citra interrogationem, מַחֲבֵנַח, id quod.*—GESENIUS.

And מַחֲבֵנַח, he says, is an interrogative *pronoun*, generally used in regard to *things*, as מַחֲבֵנַח is of persons: *quid?* in direct interrogation, as 'what hast thou done?' and the various other modes in which the pronoun *what* may be used. It is also an indefinite and a relative pronoun, and an adverb of interrogation, *Wherefore? Why? how? how great?*

Lee and Newman give the same meanings, rendering מַחֲבֵנַח, *what, that which*. And Lee's grammar designates מַחֲבֵנַח, *who?* and מַחֲבֵנַח, *what?* as they are designated in the dictionaries, that is, as interrogative, and occasionally indefinite pronouns.

Thus מַחֲבֵנַח is not an exclamation, 'What!' 'How!' or the like, as it has to be to make Bro. Mackey's interpretation good.

לֹא, *Lo! Behold!* In Chaldaic the same; or also, *this, that.* Gen. xlvii. 43, Ez xvi. 43, Dan. ii. 43, iii. 25. Newman, Gesenius and Lee give only, as meaning, *Lo! Behold! Ecce!*

לְ by elision from לֹא, is the definite article, *the*: and if *lonch* means builder, לְבֹנֶה, *labonch* would mean *the builder*.

But I cannot find that לְבֹנֶה ought to be read *lonch*, but rather *lanah*; nor that it has the meaning of *builder*. It is a verb, not a noun; and means *he builded*, and *it is builded*.—GESENIUS. Newman gives the meanings, *to build, to be built*; and Lee, *built, erected, built up, became built*. While לְבֹנֶה is a *structure, building, &c.*

מוֹב, *Muab* or *Marab*, means, *seed, or progeny of the Father*.—GESENIUS. *From the Father*.—NEWMAN. Is there in the substitute for the True Word, that is, the true Name of Deity, an allusion to the substitution of the *Word*, the *Son* the *First-begotten*, the *Only-begotten*, as the *Creator*, instead of the *Father* or *Very God*, who has no name, manifested in the *Son*, in His creative aspect?

What if both the French and English words conceal, *included* in each, the TRUE WORD; as the *Father* is in the *Son*, *God* in every manifestation of *God*.

MAHAB ON : MUABON.

If we reverse the letters of the latter word, we obtain NOB-ATUM, נֹב. *Nob* means, '*threw out shoots, produced as fruit, increased*;' and spoken of the mouth, '*bring forth, utter*:' in Chaldaic נֹב, *nob*, '*fruit, produce*.'

The most conclusive objection to the conjecture of Bro. Mackey, is, that he makes the word to consist of four syllables; whereas it is a word of three. He does not reproduce it, but another and a different word. In my opinion, the

Substitute or *covering* Word was of three syllables, in order to hint to the Initiate that the True Word was also trilateral; and *Muabim*, reversed gives *Nob-UM*, while *Mahaboneh* reversed would give only nonsense.

און, *Aun* or *On* [the name of the City called by the Greeks, Heliopolis], means 'robustness, strength, vigour, vires, the virile capacity and energy,' (אֵת הַפְּרִי הָאֵוֶן, *asith h'aun*, the first fruits of his virility, i. e. The First-born): 'Power, Wealth, Fertility; Powerful, Vigorous, of great capacity for generation.'

Thus *Muab-aun* און אב-אב-אב-אב would mean Progeny, Issue, or Emanation from the Potent Father, or, the abundantly generative Father, i. e. the Divine Generative Infinite Energy.

Muabon [אבון], reversed, is *Nob-Aum*; and *Mahabon* [באבון] reversed, is *Nob-aham*. But there is no Hebrew word that can be read *aham*.

I think that the French word is correct, and that the English word is corrupted, or has been purposely changed for more complete concealment, still keeping one letter of *Aum* in each syllable, while in *Muabon* they are all in one.

It is to be remembered that the Sanskrit, and other Aryan languages, except the Zend, are read from left to right, and the Hebrew, Phœnician and Samaritan from right to left. In the transfer of words from one ancient language to another, reversal of the letters is not uncommon. The Persic word for head is *Sar*, which became *Ras* in Arabic and Hebrew and *Ryas* in Æthiopic. In Arabic, *Kul* meant rule, regulation, justice, &c., and in Greek with *η* added became *Dikē*, justice. *Chlom*, in Coptic, is a crown, and became *Moloch* in Phœnician and Hebrew. In Hebrew and the other Semitic languages, *Lab* was the heart;

in Chaldee, *Bal* meant the same. *Rama* in Sanskrit is the Deity of Love. Reversed, it became in Latin *Amar* and *Amor*. From the Sanskrit *Dipaka*, 'inflaming' (often written, Sir William Jones says, *Dipac*), we have the name of the God of Love, *Cupid*. *Dipaka* was one of the names of Kama, the God of Love. And so we find the Ineffable Hindu word included and concealed in the Substitute,—the Word which it required the *three*, Salomoh, Khur-om the King and Khur-om the Artificer, to communicate; and that it means that which One *produces*, brings forth, utters,—again the *Word Creative*, the Only-Begotten. It is also curious that the word Om occurs in each of the names; of which Salomoh is from שְׁלוֹמִי, *Salom*, 'peace, salvation, perfection, retribution, and complete, 'safe, absolute, perfect,' also 'integritas, incolumitas;' that word being from שָׁלָה, 'was safe, secure, &c.; to enjoy freedom or ease.'

Thus שְׁלוֹמִי is the Peace, Perfection or Salvation, of Om.

And כּוֹר, *Khur*, means white, a window, opening or aperture; a hole through which the white light appears (Newman.) כּוֹר־וֹמ, *Khur-om*, therefore is the opening through which the Divine light of Om, *emanating from the Deity, passes, to create*.

In the Kabbalah we read, of the Emanation or outflowing of the Divine Light from the Emanative Principle, as Sephiroth or Manifestations and Potencies, that this Light is extended into the Sephiroth, by the mode of a window or aperture: "But from Kether to Hakemah it is communicated *per modum fenestræ*, if I may so speak. But the opening which extends from Kether to Hakemah (Wisdom), is greater than that from Hakemah to Binah (Intelligence or Understanding). For that radiation which flows forth from Kether, to become the ambient and internal Light of Hakemah, rejoices with a greater

Light than that radiation which goes forth from Hakemah, to circle around in and fill Intelligence. And in this respect the symbol of a window is used."—*Introductio in Librum Sohar*.

MACH-BEN-ACH is a word found in the French work.

The simpler the derivation, the more likely it is to be right, of the words taken in Masonry from the Hebrew. I find the following:

מַכְּבֵּית, *Makh-ba*, covering, concealment, hiding-place, *Lee*; *Aquila*, κρύπτων πνεῦμα: *Symmachus*, ἀποκρυφή: *latibulum*, hiding-place, *Gesenius*.

נָכָה, *Nakah*; struck, smitten, wounded, struck down, killed.

In compound words, such as proper names, the final ך is often dropped. And on the continent of Europe, ך is represented by e.

Thus we obtain, in the simplest manner possible, מַכְּבֵּית־נָכָה, *Makhbenak*, the place of concealment of the murdered one; i. e. the place where the body of the murdered one was hidden.

זִזֹן-אֶבֶן זִזֹן

ZIZON: said in the old Rituals to mean a *balustrade*.

But the Dictionaries give no such word, with that meaning.

זִזֹן, *Ziz*, means 'Abundance, Riches, Strength, Power;' and זִזֹן, *on*, added, gives the meaning of 'great abundance.' Also, 'what moves, movable.'

ADDENDA TO SEPHIR H' DEBARIM.

Ὁ ΔΟΓΟΣ Ἰποκατάστατος.

THE Hebrew letter מ, perhaps for the preposition מן, *man, men*, "from," pronounced *mā* before consonants, is an inseparable prefixed particle, having the meaning "from, out of."—*Lce, Heb. Gramm.*, § 172.

ה ("h") is the definite article "the;" אב (āb), "father;" אבא (háb), "The Father."

זון, represented in our translation by *on* (as the Hindu *aum* is by *ōm*), in the translation of the LXX, *Ων*, means "*facultas, vires, robur*, and especially *robur virilis*, and *vis genitalis*." "capability, virile energies, vigor," especially the virile vigor and generative ability.—*Gesenius*. ראשית הזון (*rāsith h'ōn*), "the first-fruits of genital vigor." In Latin *vires* meant "the testicles."

זון, "strength, power of generation."—*Newman*. "Virtue, manhood, wealth."—*Lce*.

In Genesis xlix, 3, Yisrael calls Reuben ראשית אוני (*rāsith auni* or *ōnī*), "the first-fruits of my virility or power of procreation."

In Job xl, 16, אונן בשרירי בִּטְנוֹ (*aunu* or *ōnu Ṭsariri Ṭtonu*), "his genital vigor is in the ligaments, nerves, muscles, or chords, of his belly," said of behemoth or the hippopotamus.

The five first verses of the Evangel according to St John are, as translated in the common version :

In the beginning was the Word, and the Word was with

God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made: In Him was Life, and the Life was the Light of men. And the Light shineth in darkness, and the darkness comprehended it not.

In the Greek, the first phrase is Ἐν ἀρχῇ ἦν ὁ Λόγος, ἐν archē ἐν ho Logos. Ἐν "in, on, at." Ἀρχή, "beginning, origin; first principle, element; sovereignty, dominion, empire, realm."

Λόγος, from λέγω, "to say, speak, utter," meant "a saying, speaking, utterance, outward expression of thought"; not "a word" in the grammatical sense, as the mere name of a thing, a single word, but the saying, an oracular response, a divine revelation, speech, discourse, the power of the mind which is manifested in speech, reason (Plato), Thought as the Uttered Reason, the Utterance of the Divine Wisdom.

In v. 1, we find τὸν Θεόν, "the God;" and Θεός, "God," without the article. Ἀρχή is without the article "the."

Πρὸς τὸν Θεόν (prōs tōn Thēōn). The preposition πρὸς meant "toward, to, upon, with, in."

Οὗτος, rendered by "the same," means "this, this one." Ἐγένετο, aorist of γίγνομαι, does not mean "made," but "to come into being, to be born, to be or become by birth, to be, simply to occur, arise, happen."

Χωρίς, rendered by "without," is "separately, asunder, apart, by one's self, besides, except, without, independent of, separate from."

Κατέλαβεν, aor. of καταλαμβάνω, is "to seize upon, lay hold of, occupy, apprehend, comprehend, hold down, keep under, check, put an end to, stop, bind."

More accurately translated, the verses mean :

"In the beginning the Logos existed, and the Logos existed in the God, and God was the Logos. This one was originally in the God. The All-things became through (or, out of) Him, and independently of Him became not one that became. In Him Life was, and the Life was the Light of mankind ; and the Light shines in the darkness, and the darkness hath not confined it."

According to Philo, the Jewish Philosopher of Alexandria, who was born before Christ and outlived him, "the Supreme Being, Primitive Light, or Archetype of Light, uniting with Wisdom, the Mother of Creation, forms in Himself the types of all things, and acts upon the Universe through the Word (Logos), who dwells in God, and in whom all the powers and attributes of God develop themselves." The Logos, according to the Gnostics, manifested *in the Creation* the hidden divine essence. From the Highest Unity all existence has emanated, and to it strives to return. God, too profoundly concealed in His very self to be within the reach of the senses or intellect of men, displays Himself, the invisible in the visible, in the Universe, by an intelligence emanating from Himself.

The Logos is, according to Tatian, the creative utterance, manifestation of the Divinity, emanating from the Thought of Spirit ; according to Noëtus, *the first utterance of the Father* ; The Only Begotten.

The Logos, or out-speech of the Thought of God, the expression of that Thought, the Divine Intellect manifesting itself, was the Creative Agent of the Unknown Father. The Divine Trinity, according to Zarathustra, was the Deity, Source, and Essence of Life and Light ; the Divine Intellect

in the Deity ; and the Divine Intellect manifesting itself as the human understanding.

The later philosophies and religions made the Word the Demiourgos, the Creative Energy of the Deity, acting and manifesting itself, and being the Source and Origin of all that is.

This First-born or First-begotten is declared by Paul in the Letter to the Christians at Rome, i. 4, to be "the Son of God by severance, in potency, from the Spirit of Holiness" (Çpēta Mainyu, the White or Fruitful Divine Mind or Intellect, of Zarathustra). He was the Creative Agent, Preserver, and Animating Principle of the Universe. "God was in Christ," Paul said to the Corinthians. "God who created all things by Jesus Christ," he said to the Ephesians. "Who is the image of the invisible God," he said to the Colossians, "the first born of every creature ; for by Him were all things created, that are in heaven, and that are on earth, visible and invisible, . . . all things were created by Him and for Him, . . . and He is before all things, and by Him all things are united together. In Him dwelleth all the plenitude of the Deity bodily."

The writer of the letter to the Hebrew Christians says : "God hath in these last days spoken unto us by his Son, . . . by whom also He made the worlds, . . . the brightness of His glory and the express image of His person, . . . the First-begotten : " and John said, in his first Epistle : "the Life was manifested, . . . that eternal Life which was with the Father, and was manifested unto us. . . . God sent His only-begotten Son into the world, that we might live through Him, . . . the Father sent the Son, the Saviour of the World."

"He was the true Light," it is said in the Gospel accord-

ing to St. John. "which lighteth every man that cometh into the world." So, according to the dogma of Zarathustra, Vohu-manô, "Intellect of being," is Çpēta Mainyu, the Divine Intellect manifesting itself in Humanity as the Human Intellect or understanding, and author of all good thoughts, good words, and the ancient prayers.

"He was in the world, and the world was made by Him," it is said in the same Gospel, "and the world knew Him not." . . . "The only begotten Son, which is in the bosom of the Father." "I proceeded forth and came from God." Jesus said: "before Abraham was, I am. . . . I and the Father are one. . . . The Father is in me, and I am in Him."

Philo calls the Logos, "First-begotten of God."

The Word, the Gnostics said, is the Light of Light, having the three primitive forces of the Divinity, Light, Spirit, Life. He is the Adam Kadmon of the Kabbalah, who reveals himself in the Ten Sephiroth, the personified Potencies or Attributes of the Deity.

The TRUE WORD of a Master Mason, lost, it is said, by the death of one of the THREE who had agreed not to give it unless all were present, and which succeeding ages have not re-discovered, was the NAME, and the symbol and representative of the Πατήρ ἄγνωστος, the unknown and invisible God, incomprehensible by the human intellect, who, the Kabbalah says, has *no* name; the AHURA MAZDA, the Selfness of Life and Light, of the Zend Avesta, who reveals Himself to Humanity only by Vohu-manô. These are the Wisdom and Understanding, HAKEMAH and BINAH, of the Kabbalah, whence comes Thought or Intellection, the DAATH of the same.

The *Λόγος Ἰπποκράστειος* is the symbol of, and represents "The First-born of Creation," *ANXOPH*, "in whom shines the image of God, by whom all things are created"; the Demiourgos from whom all souls have emanated.

There is, St. Ignatius said, "one only God, who has manifested Himself by His Son, the which is the Eternal Word (Logos), and who has not issued forth from the Silence."

Simon the Magician held that the manifestations of the Supreme Being, as Father or Yehuah, as Son or Christ, and as the Holy Spirit, were only so many modes of existence or of different Potencies or Powers or Energies (*Δυνάμεις*), of the same God; and he called himself "The First Power of God," "the Great Power (*Γιγνύς*) of the Supreme Being."

The words *GULBUL-ÖM* (גֻּלְבֻּל), *Gbul*, meaning "Limitation", and *YABUL-ÖM* (יָבֻל), *Iu*, meaning "flow, emanation"), contain the same ancient idea.

The *Λόγος Ἰπποκράστειος* is מַחְבֵּאֹן (Ma-h'ab öñ). The French word *MOABON* reversed, is *Nöb-Aöm*; נֹב, *nüb*, meaning "inspired;" and נֹב, *nüb*, "sprout, off shoot, issue, product."

מַחְבֵּאֹן (*Makhba*), *latibulum*, "hiding-place, lurking-place, covert, den."

נָכָה, *Nakah*, *percussus*, "smitten," *occisus*, *trucidatus*, "slain, murdered."—*Gesenius*. Niph. pass. [of] Hiph., "is smitten, is slain."—*Gesenius*. נָכָה *was wounded*, 2 Sam. xi. 15.—*Lee*; נָכָה "smitten, slain, murdered."

מַחְבֵּאֹן נָכָה, *Makhba-nakh*, "the place where the murdered one was hidden."

And טִיט, *Titz*, means 'blossom, flower, anything that shines, plumage, wings.'

סִס, *Sis*, 'a swallow.'

סִסִּי, *Sis*, 'white, marble, fine white linen.'

סִסִּין, *Sasin*: 'Joy, Rejoicing.'

זִיזין, *Zizin*, 'a precious Stone,' Chald.

It seems impossible to ascertain the derivation of this word.

In the old Rituals of this degree there are three Pass-words,—Jua, Adonai, Jea. These are names of the Deity. Jua and Jea were pronounced Yua and Yea; and were intended as approximations to the word יוּי or יוֹי, or to יוֹיָה and יוֹיָה, Hua and Hia.

YAO: ΙΑΩ: A Hierogram, like יוֹי and AUM, of the Divine Triad, of which the Triangle is a symbol.

ADONAI: אֲדֹנָי: אֲדֹנִי, *Adon*, means 'Possessor, owner, husband, i. e. Lord of the woman, Master;' and אֲדֹנִי is the same, or 'My Lord.' Hence *Adonai*.

JUA: יוֹיָה, 'He.' At Isaiah, vii. 14. יוֹיָה אֲדֹנָי means Adonai Himself: and, at Deuteronomy, xxxii. 39, יוֹיָה אֲנִי אֲנִי, *Anai Anai*, Hua, 'I, I, am HE;' where, and elsewhere HUA is used as a name of, or to designate, the Deity.

ACACIA:

Ἄκανα, *innocence, guilelessness*: also the Acacia tree.

Yeva: יָבָה, *Yed-Yaf*: in the Kabala, the representative signs of male and female, of the generative and productive energies of Deity. The Samaritans, we are told by Theodorus, *Quest.* 15

ad Eroxl. called God IABE, i. e. Yave, of which Yeva is a variation. The Yöd-Vaf was evidently the same thing or symbol as the Linga.

In the old Rituals this word was written JETVA.

Word used with the Token: MAHABON.

BERITH:

בְּרִית: a covenant: agreement. Also, the Commandments of God, to be kept by Israel, i. e. the Divine Law, the תּוֹרָה.

Jer. xi. 2-8, xxiv. 18. Ez. xxxiv. 28. *Debari Barith*, the precepts of the Law. BARITH or BARAYAT.

א נ א נ

NEDER:

נֶדֶר: A vow: a sacrifice vowed. NADAR.

א נ נ

SHELENÓTH:

שְׁלֵמֹת: [Rabbinical]: a Perfection. Newman. Also Perfect, Complete: אֲבָנִים שְׁלֵמֹת, *Abanaim Salamôth*, Perfect, i. e. unhewn stones. Deut. xxx. 15, xxxii. 6.

In the old Rituals, this word was written SELEMOTH. It may be SALANÓTH, or SHALANÓTH. The Arabs to-day use the Hebrew salutation, *Salim aleikem*.

א נ נ א נ

JOABERT or JOHABEN:

The English syllable *Jo* is an entire misrepresentation of the Hebrew syllable which it pretends to reproduce in our

letters. *Job* is, in the Hebrew, אִיּוֹב, *Ayūb*; and *Joab* יוֹאָב, *Yואb* or *Yavab*. *Joel* is יוֹאֵל, *Yואl* or *Yaval*. *Jonadab* is יְהוֹנָדָב, *Yehonadab*, as *Jonathan* is יְהוֹנָתָן, *Yehu-natan*. *Joseph* is יוֹסֵף, *Yūsef*: and *Joshua*, יְהוֹשֻׁעַ, *Yehōshūa*.

Jo and *Joh*, which should be *Yū* and *Yūh*, are י and יו or יוּ, all of which are names of the Deity of the Hebrews.

אָבֵר, *Aber*, means 'struggled to rise, mount up, climb, ascend, did climb, that which is high, lofty, that transcends, energy, strength, vigor:' and so אֲבִיר, *Abir*, means 'strong, stout, potent, noble, a prince, hero,' etc.

And אֶבֶן, *Aben*, meant a 'stone' (לִּיהָ לְאֶבֶן, *lih l'aben*, became like a stone, stiff, rigid), 'a perpendicular, or plumb.'

Aber also means 'a large quill or a wing' (i. e. that by which a bird ascends). And in Egyptian *Ab* means 'fat,' and 'a goat.'

The final *t* not being pronounced in French, the first named word would be, in Hebrew, יוֹאֲבֵר, and the second, יְהוֹאֲבֵן: the meaning of the former being 'whom Ihu makes strong, mighty, vigorous;' or 'whose strength, vigor, energy is Ihu:' and the latter (as יְהוֹשִׁיעַ, *Ihu-siū*, means 'the help or aid of Ihu,' and יְהוֹשִׁיבֵן, *Ihu-sibūn*, 'the oath of Ihu,' though the noun in regimen generally precedes the one which is in the genitive in Latin and preceded by *of* in English,) may mean 'The Stone (or pillar) of Ihu,' like the *Joris Lapidæus* of the Romans.

The former word, according to that construction, means 'the Divine Energy, Vigor, Potency, or Greatness,' and the latter, 'the Divine Uprightness, Rectitude, or Impartiality.'

Newman gives in his dictionary, אָבֵר (*Aber*), Chaldaic: a member, or limb. *Targ. Jerus.*: *Job*, ii. 4. And in his grammar (p. 10, n.) he says that sometimes, when two nouns are in regimen, they are transposed, as *tulaat sani*, for *sani tulaat*.

It is the same with the nominative and the verb, the former generally following the latter, but sometimes preceding it, when a particular emphasis is intended to be expressed by it.

I think this is the case with proper names that are compounds of the Ineffable Name or part of its letters. And if so, YU-ABER means the Energy or Uprising of Deity, and has a phallic signification, meaning the 'generative Energy;' and as upright stones were also phallic symbols, YU-ABEN would have a similar signification: one meaning 'Strength' and the other 'Erection.'

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

STOLEIN:

שֵׁתל, *Stl*, means 'planted.' שֵׁת, *St*, meaning 'the part of the body on which we sit, the foundation, *fundamentum, nates.*' שֵׁתל, *stul*, 'planted' (as a tree). *Ps. i. 3.* שֵׁתלִים, *stulin*, 'those who are planted' (in the House of Jehovah). שֵׁתל, *stul*, a 'plant or shoot' (of the olive, applied to the children). *Ps. cxviii. 3.*

For the meaning of כֵּן, *Kin*, 'pedestal,' or 'mast, base,' etc., 'upright,' etc., see the word JA-CHIN.

שֵׁתל-כֵּן, *Stolkin*: 'a firm or stable foundation, an upright or erect plant or shoot; a mast or pedestal set upright.'

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

ZERBAI:

זֵר and זֵר, *Zer* and *Tser*, Foreigner, Enemy. זֵר-בַּעַל, *Zerbal* or *Zerbaal*, an enemy of Baal.

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

JOTA:

This is another approximation to the True Name, being its three letters arranged thus (from right to left), יוֹתָ. It was no doubt suggested by the Latin name of Zeus, Jovis.

TITO: Prince HARODIM:

The name TITO is not to be found. יָרָדָה, *radah*, means to 'subdue, rule, govern;' and the plural of its participle is יָרָדִים, *radim*. In 1 Kings, c. 15, we find the word יָרָדִים, *h'radim*, meaning 'the governors, rulers or superintendents,' *h* being the definite article, 'the.' These, 3,300 in number, 'ruled over the people that wrought in the work.' They were not 'the Haro-dim,' but 'the Radim.'

SHEKNAH: in French, JACHNAH.

שָׁכַן יָהּ: *Sacan-Yah*:

שָׁכַן יָהּ: *Sakainah*: . . שָׁכַן, *Sacan*, 'to dwell, inhabit, rest, abide.'

'God resident.'

כָּרַע קָמָה Kneel! . . . Rise!

Words formerly used in the course of the ceremony.

יָקַח, *Ikh* or *Ikah*: 'obeyed,'—an unused root, whence יְקִיחָה, *ikhat* or *yekhat*, 'obedience.' Whence, perhaps, the Imperative קִיִּי, *Kivi*: 'Obey thou! Be obsequious!' and thence, 'to express obedience, 'Kneel thou!'

וְיָרָדָה

קום, *Āum*, is the Infinitive, 'to rise, to rise up, to stand.'
The Imperative is קומה, *Āumah!*

י ז פ

Other words of this degree, in the old Rituals, are, HIRAM, STOLKIN, GEOMETRAS, ARCHITECT, XINXI.

Γεω-μετρία, 'land-measuring, geometry:' γεω-μέτρη:, 'a land-measurer, geometer.' . . . Latin, *gēōmetres*, also *gēōmētra*, *gēōmēter*, 'a geometer.' The Latin accusative is *geometras*.

The word, therefore, should be *gēōmētēs* (γεω-μέτρη:), 'a geometrician.'

It is impossible to ascertain the meaning of Xinxī, unless the word was, as in some Rituals, XINCHET.

XINCHET:

סנה: SANH: . . . 'a bush:' *Exod. iii. 2, 3, 4.*

כזה: KĪH or KAVAH: 'burned,' 'burning.'

XN, in French, would be pronounced *Ksîn*, *Sîn* or *Zîn*. The *ch* is hard.

The word is, therefore, pronounced as in English, *Sînhi-Kîuh*. But, pronounce *e* as *a* in *fate*, and *u* as *oo*.

י ז י ז פ

IZRACHIAH:

זרה: *Zorakh*: 'To rise' (as the Sun or the light). *Ps. civ. 22, cvii. 4.* A shining forth, a rising. *Is. lx. 3.*

זרה for אזרה: 1 *Chron. xxvii. 8.*—'Indigenous, homeborn, native: one who is in the place where he had his rise;' i. e. where he was born.

The word זרה is an augmented or Heemanti noun, the

prefixed giving the meaning of 'strength, durability, excellency,' or the like. So the grammarians say; but the truth is, that the force of this prefix is not well determined.

יִזְרַח-יָהּ: *Izrah-Yah* (really *Yezrah*), the full, or strong, or great out-shining of Deity; the emanation of God (*Garbulim*, *Yabulim*).

The Kabalistic idea is thus expressed, in regard to emanation, in *Tractatus i., Libri Druschim*, or *Metaphysical Introduction to the Kabbalah*, by Rabbi Jizchak Lorjensis:

The Supreme Light, above all things, without end, and called by the name of 'INFINITE,' can be attained unto by no cogitation or speculation; and Its foundation is evidently abstract and remote from all intellection. It is That Which Was before all things produced, created, formed, and made, and in It is no time nor head nor beginning, since It always existed and remains perpetually, without any beginning or end. But after that from this Infinite descended the Existence of that great Light produced (uttered forth) by Emanation, which is called *Adam Kadmon*, Adam, before all primaries; then in like manner from him descended lights from him depending, which are very many and proceed from him, and emit outside of him the rays of his splendor.

At first, said the Kabalists, before any emanation or creation, the Supreme Light filled the whole *Where*. That was the *Aür h'Ensophi*, the Light of the Infinite. When to this everywhere Extended Light the thought of creating occurred, it receded on all sides from a point, so forming a circle, into which the Infinite immitted a line of light, from Its concavity, from above downward, which formed the successive circles of the Sephiroth, Kether, Hakemah, Binah, etc.

The letter Yūd, י, and ׀, is represented as the Creative or Generative Agent, which, sent down into the circular space, threinto immitted light, in the successive Divine Emanations. This is the point within the circle, and also the I O of the Ancient Mythologies.

Izrachiah (Yezrakh-Yah) is the shining forth of this Light, or the Yūd itself, and as such, the Generative Agent, the Word, or Logos, the First Begotten Son of God.

. י ׀ - ׀ ׀ ׀ ׀ ׀ ׀

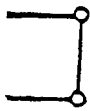


BENCHORIM:

בן, plural בנים, *Ben, benai*: 'Son, Descendant, Disciple.'

חורים: *Khûraim*: *Khorim* or *Chorim*.

ח is generally rendered by CH. The word is plural, and means those clothed in white; noble or free-born persons.



And Newman gives the compound. בן-חורים, *Ben-Chorim*, a son of noble or free-born persons, i. e. a free-born man, a noble man.

ח ׀ ׀ ׀ ׀ ׀ - ׀ ׀

ACHAR:

אחר: *Akhar* or *Achar*. 'One more; another; behind; The West'

אָר: *Acar*: a husbandman.

א ׀ א

Neither of these seems to have any meaning in any manner connected with this degree or its subject: and I am strongly inclined to believe that אַחַד has been taken, by mistake, to be אֶחָד. The former, *Akhad* or *Achad*, means 'One, First:' and may have been intended to be given with *Benchorim*, and not as an independent word. *Achad-Benchorim* is *First* (or *Chief*) of the *Nobles*, or those of high Degree.

עָצַר, *Aucar*; disturbed, afflicted.

עָקַר, *Aukar*; root, stirps, truncus.

In some of the old Rituals, the word is *Achad*, and said to mean 'Our only God.'

Such a meaning is to be found for the word in the Hebrew. For אֶחָד, *Akhad*, or (as written by a Latin), *Achad*, means 'One, Single, First, Single of its kind, Incomparable;' and the word could well be used to designate the One, Single, Sole, Unapproachable Deity, of whom there is no likeness. Undoubtedly, therefore, the word was *Achad*, meaning the Divine Unity, the One, Single, Sole God.

Achad itself meant the Sun.—DUNLAP, 70.

· 𐤔 𐤕 𐤕

𐤕𐤕𐤕 . . . 𐤕𐤕𐤕 . . .

Words, in the old Rituals, given with the 3d Sign.

JACHINAI or SHERINAE . . .

Given with the Token.

JEVA or JUHEA: or JUA

יָ, I-V or Y-V. Ie-*Va*. Iud-*Var*. 𐤕𐤕, LU.H . . Iu-*Ha*.

NECŪM:

נָקָה : Infinitive and future, נִקְוֶה : the former *Nacam* or *Necam* ; the latter *Nacūm* or *Nēcūm* : . . . 'To avenge, take



revenge, either for one's self or another.'

נִקְמָה : feminine, נִקְמָה, *Nakamah* : 'Vengeance.'

נִקְמָה



NERAH : . . . NIRA-MIRA :

נִקְהָ, *Nekah* : 'To destroy.'

נִכָּה, *Neka* : נִכָּה, *Nekah* : 'Struck, killed.'

מִכָּה, *Makah* : 'wound, slaughter.'

נִכָּה or - נִכָּה

נִכָּה

נִכָּה, *Nekah*, meaning 'struck with calamity, beaten down, injured, afflicted ;' and מִכָּה, 'a blow, wound, calamity, misfortune :' the old word may have been נִכָּה-מִכָּה, *Nekah-Makah*, 'smitten, afflicted, ruined, etc., by calamity, misfortune, ill-fortune,' etc.

נִכָּה-מִכָּה

BAGULAL . . . BEGOAL-KOL

גִּלְיָה, *Gulah* or *Golah* : 'revealed, manifested :' 1 Sam. iii. 7.

ב, *b*, prefixed, has many meanings : among them, that of 'as ;' for example, בְּאֵל שַׁדַּי, 'as El Shadai,' also, 'by, with,' etc.

קול, *Kol*: 'Voice, Sound, Word.'

Thus בגול-קול, *Bagul-Kol* or Begoal-Kol means 'The Voice or Word, as Manifested or Revealed.' Perhaps another covert allusion to Khûr-Om, as the representative of the Divine Creative Word of Plato, Philo Judæus, St. John and the Gnostics.

The second of the two words *may* be כול; 'all, the whole, the universe.' In this case the compound means, The Universe, as revealed; The Universe, God's revelation: but I consider the former the true meaning.

239-23Y9 or 233-23Y9

In the old Rituals, this word, in some written GABULAL, is said to mean "Chief of the Tabernacle, or Faithful Guardian of the Secret place of the Sacred Ark." But it is impossible for the word to have anything that resembles either meaning.

גבול, *Gabul*, means 'boundary, limit, space enclosed within bounds, the borders of a country.' כל-גבול, *Kol-Gabul*, 'the whole country' [of the Mitzraim]. *Gen. x. 14, 19.*

But גבור, *Gabûr*, means 'Strong, Valiant, a Hero, a Military Præfect, haughty, a Tyrant' גבור-היל, *Gabur-Khayil*, *Fir strenuus*, 1 *Kings, xi. 28. Nehem. xi. 14; opibus pollens; Ruth, ii. 1.*

היל and היל, *Kayil and Kal*, mean 'Strength, Fortitude, Force, an Army, Virtue, Probity, Integrity.'

גביר, *Gebir*, 'Lord, Ruler.'

So that the word may have been *Gabur-Kal*, meaning 'Chief, Leader or Hero, of the Host.'

24Y - 939Y

HRAI or JAH :

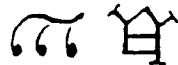
יה, I-H, *Jeh*, *Jeh* or *Yah*. A name of Deity, often occurring, and said to be an abbreviation of the Tetragrammaton. That is, it is like the word *Joe* abbreviated from *Joseph*. The notion is mere nonsense. Where it is said in the Psalms, 'Praise him by his name יה,' no abbreviation is used. It was a name, and had a meaning.

To the Kabalists God is of both Natures, Male and Female. Yōd is Male, they say often; Hē is female : the former is Hakemah, Wisdom ; the latter Binah, Intelligence.

Hhai, is found in the old Rituals.

יה, *Khai* : 'Life, living.' It is also a name of the Deity, our translators inserting 'God' as understood. יהוה, *Khai*, The Living (God). *Gen. xxi. 14*. It means 'The Self Existent.'

I have no doubt that HRAI is right and should be restored. It is more likely that a new word was adopted here, than one so common and so often used elsewhere.



ELEHAM :



Hardly a corruption of Elohim, a word too well known to be likely to be mistaken or permanently corrupted.

אלה and אלהי: *Alah* and *Alha*, God. *Dan. ii. 19. Ezra, v. 1. Dan. ii. 23.*



אם and אםי: *Am* or *Am*, the People : Thus ; אלהים, *Alah-am*, or, as it would be written on the Continent, *Eleh-am* : 'God of the People.' I have seen the word written in an old Ritual, *Heleham*, which would be the same, with the definite article, יה, prefixed : 'The People's God.'

הָאֱלֹהִים also meant 'an oath,' *jusjurandum*. הָרַבִּיחַ בְּאֵלֶּהָ, *halabya balah*: 'to bind one with an oath.' Ez. xxii. 13. Also, 'a Covenant or Agreement confirmed by an oath.' Gen. xxvii. 28. Deut. xxix. 11, 14. Ez. xxi. 59. Perhaps the meaning of ELCHANAN was, 'the Compact or Association of the People, or of an organization of men. bound together by an oath.'

אֱלֹהֵי הָאָמִם, *Alah k'am*, 'God of the People.'

הָאֱלֹהֵי הָאָמִם, *h'Alah k'am*, 'The God of the People.' Correct word,

אֱלֹהֵי חַנּוּן - אֱלֹהֵי

ELCHANAN: found in some Rituals, in lieu of the former word.

חַנּוּן, *Khanon*: 'merciful'

אֱלֹהֵי חַנּוּן: *El-Khanon*: 'The God of Mercy.'

חַמּוּם - אֱלֹהֵי

In some old Rituals, this word is written ELCHAM, and given as the Sacred Word.

חַמּוּם, *Kham* or *Cham* means 'Heat, Fervor, Warmth.' חַמָּה, *Khamah* or *Chamah*, the same. Hence the Sun is so called. Isa. xxx. 26. Cant. vi. 10. *Khamanim*. חַמְּנִים, were Sun-images. Lev. xxvi. 30. 2 Chron. xxxiv. 4.

Ham, *Am*, *Amun*, *Iama*, *Ioma*, were all names of the Sun, among different nations.

And hence *El-Cham* or *Al-Cham* meant Al, the Sun-God.

The Pass-word in this Degree, in the old Rituals, was ZER-BAL, and the answer to it, BENAYA.

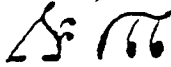
זֶר-בַּעַל; *Zer-bal*, Enemy of Baal.

בֶּן-יְהוָה, *Benaiah*, Son of God.

EMETH:

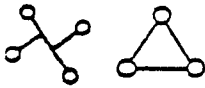
אֱמֶת: *Amat: Ameth:* or, as ordinarily rendered, *Emeth*.

'Truth, Justice, Right, Fairness, Sincerity, Fidelity, Integrity; Firmness, Stability. Perpetuity, Permanence. True. A true Man.'



ADONAI:

אֲדֹנָי: from אֲדֹנִי, *Adon*, the name of the Sun-God of the Phœnicians; Adonis.



The names of the Twelve Elect, given in the old Rituals are:

Of the Tribe of Judah

Benjamin

Simeon

Ephraim

Manasseh

Zebulon

Dan

Asher

Napthali

Reuben

Issachar

Gad

Joabert

Stolkin

Tercy

Morphy

Alquebar

Derson

Kerem

Bethemer

Tito

Zerbal

Benachard

Tabor

Some of which are absurd, several not Hebrew, and all arbitrary and without significance.

RAB-BANAYIM:

RABBONI:—RABANIM:

רַב, *Rab*, 'Great, potent, highest, chief, Prefect.' רַב־סָרִיסִים, *Rab-Sarisim*, 'Præfect of the Eunuchs:' *Dan.* i. 3. *Esth.* i. 8. Also 'Master, Doctor, Peritus.' רַב־מָג, *Rab-Mag*, 'the chief Magus.'

9 7

רַב, *Rab*, 'Great, potent, highest, chief, Prefect.' רַב־סָרִיסִים, *Rab-Sarisim*, 'Præfect of the Eunuchs:' *Dan.* ii. 10, 48. *Targ. Ruth*, 1, 2. *Ecc.* v. 7. רַבּוֹן, *Rabun*, 'a Lord.' *Targ. Onk.* *Gen.* xiv. 9.

Σ Δ

רַבּוֹנִי, *Rabūni* or *Raboni*; in one place in the New Testament, *Rabboni* (ῥαββουνι).

בִּנָּה, 'build,' and 'builder.' Newman (*Eng. Heb. Dict.*) renders 'architect' by רַב־הַבְּנִיִּים, *Rab li'banim*, 'Head, or Chief, of those who build, of the builders.' As *Rab-Mag* is 'Chief Magician,' so רַב־בִּנָּה, *Rab-banah* or *Rab-bonah*, would be 'Chief Builder.'

In the old MS. work the word is *Rabanim*. Correctly, therefore, it must be *Rab-banaim*, chief builder.

9 7 - 9 9

But it may, nevertheless, have been *Rabbonai* or *Rabboni*, as will be seen below.

RABBONI: . . . RAB-BANAYIM.

רַב, *Rab*: 'Head, Master, Chief.'

בִּנָּי, *Boni*, *Beni*, or *Banai*: 'Builders, Masons.'

בְּנֵי שְׁלֹמֹה וּבְנֵי הִירֹם; *Bni Shlomoh u-bni Khirūm*: the Builders of Solomon and the Builders of Khir-ūm. 1 *Kings*, v. 18.

Thus אב and בְּנֵי, compounded, and the ם interposed in the latter (Gesenius gives בְּנֵי as the same as בְּנֵי), gives us רַב־בְּנֵי, *Rab-būni* or *būnai*,—the Chief or Head of the Builders.

אבב = 99

TOUB-BANAI:

טוב, *Tūb* or *Tavab*; 'Good, sweet, pleasing, beautiful, joyful, honest, amiable, kind, that which is good, fortunate, excellent, surpassing. Goodness, Benignity, Wealth, Beauty, Health, Felicity, Majesty, Glory,' and so used as a name of Deity.

HAMELECH GHIBLEM:

מֶלֶךְ: *Malakh, Malech, Melech*, in the Vulgate, *Moloch*. 'King, Ruler, Commander, Leader.'

And with the definite article ה, *h*, *the*, prefixed, *h'Malakh, Hamelech* or *Hammelech*; as in הַמֶּלֶךְ הַגָּדוֹל, *ha-Malakh ha-gadūl*, the Great King.

גִּבּוּל, *Gēbal*; or גִּבּוּל, *Gabūl, Gēbul*, or *Gābūl*.

A city of Phœnicia, lying between Tsidūn and Orthosia. The word which the Translators render Stone-Squarers, 1 *Kings*, v. 18, in the Hebrew is גִּבּוּלִים, *Gēbulim*, and in the Septuagint is Βιβλαιοι, or Men of Byblos, the Greek name of the City. So Gebal is rendered Byblos, in the Septuagint, in *Ezek* xiv. 9.

This city was near the river of Adonis; and its inhabitants

were famous for their devotion to the Adoneia or Mysteries of Adon or Adonis, whom Venus loved, and who was said to have been slain by a wild boar on Mount Libanus, from which she never descends. Its waters are annually red like blood, occasioned by a red earth that abounds near its sources, which in the rainy season is washed in great quantities into the river. At this period the people lamented Adon, believing the waters then to be colored with his blood.

From them, no doubt, the Hebrews borrowed the names אֲדֹנַי and אֲדֹנִי, *Adon* and *Adonai*, the latter of which our Translators have rendered 'Lord,' and which the Hebrews substituted for יְהוָה.

גִּבּוֹל meant, originally, 'a *limit, boundary, border, frontier, range of mountains,*' ὄρος and ὄρος. The City of Gebal, Gesenius says, was Phœnician, between Tripoli and Berytus, not far from the sea, and on high ground. Gebal also was a mountainous region inhabited by the Idumæans, extending from the Dead Sea southward as far as Petra, now called by the Arabs Dschebâl: in Greek, Golilitis, Gebalênê, Gábala. The city was called Βύβλος (Strabo, Ptolemy, Stephen of Byzantium), rarely Βιβλος.

גִּבּוֹל also means a 'hill or mound, a natural muniment and boundary.' גָּב is 'high, a high place, a mound for defence.' The equivalent of גִּבּוֹל in Arabic is جَبَل, 'formed, defined as to form;' and جَبَل, 'a mound for defence, a hill, natural or artificial.' The Syriac is ܕܠܝܬܐ, 'formed.'

Why the word Gebulim is rendered Stone-Squarers, I cannot discover. Salomoh applied to Khir-Om for Tsidunians to cut and hew timber for him, cedar-trees of Lebanon; and these were furnished; but I find nothing about the Gebulim, except

in the single verse (1 *Kings*, v. 18, in our version, and v. 32, *Heb.*), where we read, וַיִּפְסְלוּ בְנֵי שְׁלֹמֹה וּבְנֵי חִירוֹם וְהַגְּבִלִים, *u-ipsalū benī Shlomoh u-benī Khir-Om u-ha Geblim*; 'and Salomoh's builders and Khirom's builders hewed, and the Gebalim' (rendered in the Vulgate by 'stone-squarers').

בֵּן and (in *Gen. xlix. 17*), בֵּנִי, 'a Son;' and also from בָּנָה, *banah* or *bonah*, 'build.' בָּנִי, *banai*, 'builders,' as above.

Tüb banai, h' Melekh Gebulim, means, therefore, The Chief of the Men of Gebal, the Glory of the Builders.

מַלְכָּא רֵז מַלְכָּא רֵז מַלְכָּא רֵז מַלְכָּא רֵז מַלְכָּא רֵז

מַלְכָּא, and also, emphatic, מַלְכָּא and מַלְכָּה, *Malaka* and *Malakah*, is *Rez*, King.

In the old Rituals, the words said to have been spoken to *Gibulum* or *Guibulum*, who first reached the bottom of the Vault, were *Hammela hahek Gibulum*.

The first of these is evidently and grossly corrupted.

But it may have been, with the definite article prefixed, *Hamalekah*, The King. הַמַּלְכָּה, *Hamalec*, also means is or was made or constituted King. *Dan. ix. 1.*

And the word *Guibulum* or *Gibulum*, as a name for him who was the means of re-discovering the lost *Word* and finding the undying *Light*, may have been intentionally adopted, with the intention, also, that it should be supposed to refer to the city and men of Gebal. It is so, as we have often seen, that the more intellectual and philosophical of the men who arranged the different degrees, like the Hermetic philosophers and Alche-

mists, concealed the meanings and doctrines which were to be known only to a select few among the Initiates.

We have seen the word OM appear more than once. Perhaps it is again concealed here, and also in another word found in the old Rituals of this degree, *Jehabulum* or *Jabulum*.

If I am right in my supposition here, the words have a singularly profound meaning.

For as מלכה is 'King,' with an emphatic meaning, מלכה is 'The King,' *par excellence*; and מלכה, *h' Malakahic*, 'Thy King.'

The Egyptians called Ra ('the Sun'), 'the Shining King of the Worlds, Creator, Producer and Governor of the other Gods, the Lord of the Heavenly Hosts' [the Phœnician and Hebrew Adon-Tsabaoth], 'Prince of the house of the Stars.'—UHLEMANN, *Thoth*, 41. The Sun is called 'The King,' in the *Odysseus* and the *Homeric Hymn to Ceres*. 'Ihuh, our King, he shall save us,' says *Isaiah*; and 'The King in his beauty thine eyes shall see.' 'Great King Osiris;'—PLUTARCH, *De Iside et Osiride*.

"Zeus is the King."—ORPHEUS.

"For the King previously placed before the multiform world an intellectual, incorruptible pattern, the impress of whose form is diffused through the world." *Chaldean Oracles*.

"Blessed be the King that comes in the name of the Lord." *Luke, xix. 38*.

"I invoke the first-born of a twofold nature,

"Egg-born, decorated with Golden wings,

"Bull-faced, the Procreator of the blessed Gods and mortal men"

Bringing the sacred brilliant light; wherefore I call thee
Phanès,

And King Priapos, and Light-reflected Vivid-eyed.

Orphic Hymn, vi.

Helios, Orus, Osiris, Anax, Dionusos, Apollon,
King of the flaming Stars; and Immortal Fire.

Eusebius, Prep. Ev. iii. 15.

His name is called the Word of God. King of
Kings and Lord of Lords. *Rev. xix. 13, 16.*

"Horus is upon the throne of his father; Horus is on his
throne. . . . Thy Son Horus is crowned on Thy throne.
All life is through him, he has made millions, he has formed
the Gods.—*Book of the Dead (Egyptian).*

"The King" was a title of Horus, Hermes and Mithras. The
Masayah of the Hebrews was to be a King.

גבול, *Guibul*, as we have said, means 'limit, boundary, the
space enclosed in limits;' and *Guibul-Om*, 'Om, or the Deity,
limited and manifested' *H'Malek Guibulum*, 'the Word or
Logos, manifestation of Om.' *H'Malekah Guibulum*, the same;
and *H'Malekahik Guibulum*, 'Thy Logos or Creative Agent, the
manifestation of, or Emanation from Om.'

𐤅 𐤓 𐤌 𐤔 𐤅 or 𐤓 𐤌 𐤔 𐤅

. 𐤔 𐤓 𐤌 𐤔 𐤅 𐤅

The following cut is taken from a work before mentioned
[*vide* 'Khirôm'], entitled '*Azoth, etc.*' printed in 1613. It is found
in the Second part of the Book, on the middle of the 52d page;



in the middle of the *Tablet of Emerald of Hermes*. No explanation of it is given.

In it, as will be seen, are, on one shield a Lion, and on the other a double-headed Eagle. At the top, out of a cup which stands on the Sign of the Planet Mercury, issue two stems, that at the right having at its end the Sun, and that at the left the Moon. Below these are Mars and Venus, Jupiter and Saturn. To each of the last two a hand points, the last two fingers closed on the palm. The Tablet and its Preface are :

VERBA HERMETIS IN PEMANDRO.

HERMETIS TRISMEGISTI PEMANDER.

Once, when I was reflecting in regard to Entities, my mind greatly exalted, but the senses of my body lulled to unconsciousness, as when they are heavy with sleep from satiety of

food or bodily labor, I seemed to see a very great Somewhat, of indefinite dimensions, that called my name, and said to me, 'What dost thou desire to hear and to behold? and what by the intellect conceiving, to learn and know?' I said, 'But Thou, who art Thou?' 'I, indeed,' he said, 'am Pœmander, the Mind of Him who is the Lord. I know what thou desirest. And I am with thee everywhere.' I said, 'I wish to learn existences, and to understand their nature, and to have cognition of God.' 'How?' 'I wish to hear.' He said, 'Have me again in thy mind, whatever thou desirest to learn, I will teach thee.' When he had said this, he changed in form, And thereupon all things were opened to me in a moment.

TABVLA SMARA-
GDINA HERMETIS.
VERBA SECRETORVM HER-
metis.

This is true, and from all envelope of falsehoods remote : Whatever is below is like unto that which is above. By this are acquired and perfected the wonders of the work, of the One thing. In which manner also all things become from Unity, through the contemplation of Unity. So all things are from this Unity, through Conjunction. Its Father is the Sun, its Mother the Moon, the Air conceived it in its womb, its nurse is the Earth, the mother of all perfection. Its potency is perfect. If it is changed into the earth, separate the earth from the fire, the subtle and light from the gross and heavy, and all prudently, with Modesty and Wisdom. This ascends to Heaven from the Earth, and again from Heaven to the Earth descends, and receives the potency and efficacy of things above

and things below. In this way thou mayest acquire the glory of the whole world. Therefore thou wilt avert all darkness and blindness; for this is the fortitude that carries the palm away from all other fortitude and potency, for it can penetrate and subdue all things subtle and heavy and hard. In this manner the world was established, and hence its admirable conjunctions and effects to be wondered at, since this is the way by which these wonders are effected, and on account of these things they call me by the name of Hermes Trismegistus, since I possess three parts of the Wisdom and Philosophy of the whole world. My word is consummated which I spoke of the Solar work.

This is the most excellent saying, and which bears away the palm from all others uttered upon this subject, as Theophrastus also taught the corollaries of this art. The sum of the sayings consists in this: receive the Moon from the firmament, change it from its place above into the water, and cast it upon the earth, and then thou shalt work a miracle to be wondered at by all the world. But if thou shalt conduct the operation to the end, and from the beginning shall cast it into sifted earth, which in our art is prepared of loamy earth, purge and free it from that, and then it shall shine with far more splendid radiance. But if thou shalt perceive it to be somewhat sad and changed, wash it in the bath of beauty, and adorn it with the vestment of brilliance and with the crude earth, in which it wonderfully rejoices, and in that vesture let it remain for such time as may be fitting for itself, for then it remains in it perpetually, wherein also at your pleasure you may place bonds upon it. This is the mystery of the inverted moon, which if thou shalt have attained, all the Secrets of the Art will be revealed unto thee.

In the legend retained in the 13th Degree is an account of the recovery of the Key of the Ark, in the time of the Judges, a *lion* having it in his mouth; in commemoration of which this phrase (according to the old Rituals) is used, "*Inveni Verbum In Ore Leonis;*" with the figures 525.

In the symbol which we have given, from the Book *Azoth*, and in two others, in the same book, is the phrase, as we have said, *Visita Inferiora Terræ, Rectificando Invenies Occultum Lapidem*. It will be seen that the initials of the words in the phrase given above, are all included in this. That phrase, no doubt, was intended to *cover* this, concealing it from the Profane, but reminding the Adepts of it; and the degree contains the descent into the Earth.

We have not succeeded in discovering the signification of the figures 525. The Egyptian Cosmic year consisted of 36,525 years; i. e., the Sothiac Cycle of 1,461 years, multiplied by 25. Every 1,461 years from the coincidence of the solstice, the heliacal rising of Sirius, and the swelling of the Nile, at the first hour of the first day of the month Thoth, the same coincidence occurred again. The Sun was then in the Constellation Leo, the Lion, which, says the Scholiast on Aratus, was dedicated to the Sun, "for then the Nile rises, and the Dog-Star rises at the 11th hour (dawn); At this period the year commences; and the Dog-Star and its rising are considered as sacred to Isis." It is barely possible that the figures 525 alludes to this Cosmic period as connected with Thoth or Hermes.

PASS-WORDS OF THE NINE ARCHES.

CORRECT WORDS.

OLD WORDS.

1°. YOD	י	Jub.
2°. YAHU	יהו	Jeo. .
3°. YAH	יה	Jua.
4°. AHAIAH	אהיה	Hayah.
5°. ALOHI	אלהי	Gotha.
6°. ALIUN	אליני	Adonai.
7°. ADONAI	אדני	Jachinai.
8°. AL-KHANAN	אל-חנן	Helehinam.
9°. YABUL-OM	יבול-ום	Jehabulum.

The first three are parts of the Tetragrammaton.

The 4th is found in "*Ahaiah asar Ahaiah*, I am that I am. I am (AHAIAH) hath sent me unto you."

It is often said by God: "I am your *Alohi*."

In Daniel and elsewhere, *Aliun* is a name of God.

ADONAI, Lord, is constantly a name of God.

AL-KHANAN means "God, the Merciful"

YABUL-OM (*Jabulum*), 'the Outflowing or Emanation of OM:' as גבול-ום (*Guibulum*) is 'the manifestation by limitation of OM'

Jub and *Jeo* are corruptions.

Jua is יהו, HUA, 'HE,' often used by itself alone to designate God.

יהי, HIE, *Hayah*, 'is, was, being, existing; Existence, The Absolute,' considered as Simple Existence, not cognizable by the intellect, and of which no attribute can be predicated.

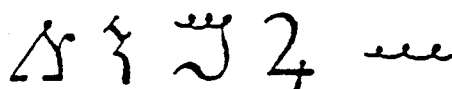
This idea of The Very Deity, the Nameless, came from the cradle of the human race. The Ancient Hindu or later Indo-Aryan Sages said, 'He whom the Intellect only can perceive, whose Essence eludes the external organs, who has no visible parts, who exists from eternity, even He, the Soul of all beings, whom no being can comprehend, shone forth as a person.'

Khi or *Khai* (by corruption *Hhai*), translated 'The Living God,' meant this abstract existence, of which no attribute could be predicated. Man has no reason for imputing to the Deity any of his own characteristics, either moral or intellectual, any more than for assigning to Him (or rather IT), his own bodily organs. But he always has made his God after his own image, giving Him his own reason, intelligence and the like, with infinite extension.

Jub, *Jeo*, *Jua* and *Hayah* represent combinations of the letters of the so-called Ineffable Name; and each hints at the great fact that the True Ineffable Word was a word of three letters, and not of four. It was, in fact, *not a word*, and *therefore* it was ineffable. It was the initials of three words; and to pronounce it did not give *them*. The great Gnostic Word, on all the gems, was *LAΩ*.

Gotha is not a Hebrew word.

Jachinai is French, for *Shekinah*.



In old Rituals the three Pass-words are :

1°. SHIBOLETH.

2°. MAHABON; and afterwards in the same Rituals, *Kelenecham*, said to mean 'Mercy of God.'

3°. KELENECHAM: But—

In a French Ritual, the 3° Password is—

MAHA EMAHA, RABACH.

In other Rituals,—

MAHA-MAHA-BOE.

And in others,—

MAHAC-MAHAR-ABACH; said to mean, 'God be praised, we have found it!'

Also, in the old Rituals, the Covered words are :

1°. GUBULUM, said to mean 'a friend or chosen favorite.'

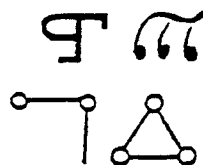
2°. MAHABON, meaning 'Silence and Respect'

3°. ADONAI.

The Passwords and Covered words in the Southern Jurisdiction of the United States, are :

Passwords	{	1°. SHABALAT.
		2°. MOABON.
		3°. KELEH-NEKHAM.
Covered words	{	1°. GUBULUM.
		2°. AL-KHANAN.
		3°. ADONAI.

שַׁבְּלָה, *Sabalat* or *Sabalath*, 'an ear of grain, a river;' from



שָׁבַל, *Sabal*, 'went, ascended, grew, flowed.' שְׁבַלַת, *Sabalat*, is also 'a branch.'

Moabon: Nob-Aom.

HELEHNAM.

KELENECHAM:

הָאֱלֹהִי, *H'Alahi* or *H'Elehi*, 'The God.'

נָעַם, *Naam* or *Nām*, 'Beauty, Splendor, Grace, Favor.'

הָאֱלֹהֵי-נָעַם, *Halahi-nām* or *Halehi-nām*, 'The God of Grace and Splendor.'

שָׁלַם - אֶלְהִי

כֶּלֶה, *Kalah* or *Keleh*, 'Perfection, Consummation.'

נֶחָם, *Nekham* or *Necham*, 'Solace, Consolation.'

כֶּלֶה-נֶחָם, *Keleh-Nekham*, 'Perfection of Solace,' or 'Perfect Consolation.'

שָׁלַם - אֶלְהִי

GUIBULUM:

JABULUM:

JEHABULUM:

גְּבוּלֹם: שָׁלַם - אֶלְהִי

יְבוּלֹם: שָׁלַם - אֶלְהִי

גְּבוּל: *Gebul* or *Guibul*: 'Limitation' or 'Formation.'

גְּבוּלֹם: *Guibul-Om*; 'The Deity limited.'

יְבוּל: *Yabul*, erroneously *Jabul*: same as יָבַל: 'Produce, Product, Increase, Fruit.' *Lev. xxvi. 4. Job, xx. 28.* 'A stream, river, outflowing.' *Is. xxx. 25. Jer. xvii. 8.*

יְבוּלֹם: *Yabul-Om*; 'That which is begotten, or produced by, or emanates from Om.'

Jehabulum is but a corruption of this.

Our knowledge of the Deity, like our knowledge of the Soul, is not the cognition of the Deity Itself, but of Its manifestations only. The Thoughts of the Soul are not the Soul itself. We know these Thoughts when spoken or written, or expressed in action: and we have no other *knowledge* of the Soul. It may be capable of an infinity of other thoughts, which no one ever knows. Yet, it is the whole Soul that thinks, in every Thought; although no one Thought, nor any number of them, nor all that it ever thinks, *are* the whole Soul!

We have the same knowledge of the Deity. In Its very Self, It is not cognizable by us, nor can we know what IT IS; nor what attributes IT has, except so far as these are expressed in that partial revelation of ITSELF, the Universe of things. The old philosophers said that we had no more right to ascribe intelligence to God, that being a human faculty, than the human senses, and that, as there may be, even belonging to beings inhabiting other planets, an infinity of senses, other than those that we have, and of which we can, of course, have no conception, so the Divine Unity may have none of the characteristics of the Human Intelligence, or even of existence, in the only sense in which we can understand that word.

When we say that God sees, we conceive of Him as having the *sense* of sight, as we have it, and, of course, the *organs* of sight. When we apply to the Creator the words *He* and *Him*, we conceive of Him as a male, and, of course, as having the distinctive characteristics of the male. In short, when we cease to conceive of Him as resembling us, we cease to have any conception of Him.

We can conceive of no other potencies than those of which we have cognizance in ourselves and in the Universe around

us. We can conceive of no other intellectual action than that which belongs to ourselves, of no other moral qualities, no other passions and affections; and therefore we impute to the Deity, not only sex and senses, but Love and Anger, Justice and Mercy, Intelligence, Forethought and Design. The Creature is endowed with all these; but how can he know that any of them belong to the Creator?

Hence the Kabbalah says, "He who is the Author of all things, has no name." The Idra Suta says, "And because in Him is not beginning and end, hence He is not called *אָתָּה*, Thou; because He is hidden, is not revealed, and is called *אֵלֹהִים*, He. But where the Beginning is, there the name Thou applies, and the name *אָבִי*, Father. . . . Wisdom is the beginning of all things, . . . is the Father of Fathers, and in It are beginning and ending."

This Divine Wisdom is comprehended in the letter Yöd; and Yöd, it is said, is the beginning and the end of all things. In IT all things are included.

But what we do surely know is, that if God has no Intellect or Intelligence, He has and is something higher than Intelligence; that if He has not wisdom as we are wise, He has something superior to Wisdom; if He is not a Force, He is something higher than a Force. We say that He *sees* and *hears* us, for want of better words; but He has his omniscience by some faculty higher than sight and hearing.

The Deity, it is said, is manifested in the Universe; but only God as Creator and King. He is manifested, or appears to us, in His works and government, as the Soul of a man is, in an act which evidences or makes manifest by expression, a thought, which is the *act* of the whole Soul, but neither is nor

expresses outwardly or reveals the whole Soul. The Deity is Infinite, and cannot be manifested, in Its wholeness and fullness, by the Finite, the Illimitable by the Limited.

Wherefore, all the old philosophers said, as the Kabbalah does, the Deity, the Infinite and Unmanifested, so concealed, that no conception can reach to Him, first limits Himself, to create, and it is His wisdom, producing a Thought, that is the beginning of things. The Thought is the creative Agent,—the Thought expressing itself as the creative *Word*; which is, in the words of Paul, “The image of the Invisible, the First-born of every created thing.”

This creative Agent is the *Rex*, the King. It is the outshining of the Infinite Light, limited by, as it were, an aperture, *lucerna*, through which it radiates. It is thus an emanation or outflowing from the Deity; “and in it is revealed whatsoever is revealed.” It is the shining forth of the Light, but not the Very Light itself, the splendor whereof appears to us, while we do not see, nor know the nature of, nor can conceive of, that Very Light, that substance, of which the visible Light is the splendor.

This is the Demiourgos, in which all things consist and are from it produced, the Son of the Father, the *Logos* or *Word*; God, limited, that He might manifest Himself, or rather His Wisdom and Power, as Creator; remaining unmanifested and concealed in all the infinity of His other attributes, and all the infinite variety of His other aspects. We see only so much of the Infinite as is manifested in the finite, and can attain unto a knowledge of Him only as thinking a single Thought, as by a single exertion of His will creating or producing the Universe.

The Very Deity Himself is not represented, even in the

Hebrew Scriptures, as generating or creating or producing, the Universe. In the first of the two accounts, it is the Alohim, diverse persons acting as a unit, who create; and in the second, it is Yahveh-Alohim, that is, the Deity manifested as Alohim.

It is not the Hidden Deity who is "The Grand Architect of the Universe," according to this philosophy: but the Deity self-limited, and acting as The Word. "By Wisdom," the Hebrew writings again and again tell us, "God has founded the Earth." "I, Wisdom, came out of the mouth of the Most High He created me from the beginning, before the world."

"The Logos," Philo said, "is the oldest image of God." Wherever, in the Hebrew writings, God is mentioned as personally appearing, His Word or His Angel (Malak) is meant. Both the Word and the Wisdom appear as a BEING, the *Second* God, the Demiourgos, the active Agent of the First cause, in the creation of the world. The Logos is the Revealed, the Mediator between the Father and Creation. "He is called," Philo said, "the oldest and First-born Son of God, the Only-Begotten, Monogenes and Protogonos. . . . What he here calls God, is His Most Ancient Word The Creative Power is God; for it is by this, that He made and arranged the universe. . . . The Divine Word, His own First-born Son It was impossible that anything mortal should be made in the likeness of the Most High God, the Father of the Universe; but it could only be made in the likeness of the Second God, who is the Word [utterance] of the other."

And Saint John says, "In the beginning was the Logos, and the Logos was with The God, and God was the Logos."

This Word was the mediator between mankind and the Father. He is, says Philo, "continually a suppliant to the immortal God on behalf of the mortal race, which is exposed to affliction and misery; and is also the ambassador sent by the Ruler of all to the subject race."

The Persians, Plutarch says, name Mithras the Mediator. The Chaldæans called him IAO. He was the Demiourgos, and also the coming King, the Masayah or Mithra.

Each was an emanation from the Supreme Light. Each was the Spiritual Principle of Light and Life. Iao was the Sun-Spirit, whose light was a manifestation of him. He was that Light which was called Intelligible; i. e. which was cognizable by the Intellect alone. Not it, but the splendor that flows from it, is visible; and itself is an emanation from the Infinite Unknown.

This word was triple, and yet one: in India *Aum* or *Om*, in Chaldæa *Iao*.

Φιλοσοφία ὀρεῖται τῆς Θείας Σοφίας: 'Philosophy is a longing after the Divine Wisdom,' Plutarch said.

God is the Creator of the Universe (*Δημιουργὸν τῶν ὅλων*), and, as it were, the Father of all things, in communion with all things, and a part of him pervading all things.—DIOGENES LAËRTIUS.

The One Logos that arranges all things, and the One Providence that governs all, and the assistant Potencies appointed for all.—DIOGENES LAËRTIUS.

The verb *banah*, to build, is applied in the Hebrew writings, to the Deity, as Maker or Builder of the Universe. *Ban-Ġh*, builded by God, was a name given a man. The Alohim were the builders of the world; and Tob-bansai, the Glory or Excel-

lence of the Builders, signifying the Chief of the Architects of the Temple, might also mean the Manifested Glory or Splendor of the Alohim or the Deity; and Guibul-Om meaning the limitation of Om, the Deity manifested in the Act, the whole would signify, to the Sages and Adepts, the Word, the shining forth of the Glory or excellence of the Deity as Maker and Creator, the Deity limited, manifested, incarnate : in other words, the Mediator and Logos,—the same as Khir-Om, in connection with whom the words Hakemah, Binah and Daath are so singularly used.

The three columns of every Masonic Temple, and of the universe of which each is a symbol, are Wisdom, Power, and Harmony or Beauty,—the Wisdom and Power of the Deity in equilibrium, and the Harmony or Beauty that flows from them; of which Harmony and Beauty, Khir-Om is the symbol.

The descent of Guibul-Om into the bowels of the earth, his finding there the undying *Light*, symbol of that which flows from the Deity, and of which Khir-Om was the representative, and his discovery of the True Word of a Master-Mason [of the Supreme Artificer?] all seem to prove that the whole embodied, for those who framed these degrees, a profound philosophical meaning. Did it allude to a hoped-for restoration of the True Faith, in the place of Error and Superstition? and was that the meaning of the rebuilding of the Temple? or, did it foreshadow the coming of the New Law, taught in a higher degree?

Invenies Verbum In Ore Leonis, is engraved on the Treasurer's jewel, in this degree. 'Thou shalt find the word in the Lion's mouth.'

MAHA-EMAHA-RABACH.

MAHA-MAHA-BOE.

MAHAE-MAHAR-ABACH.

These variations indicate uncertainty as to what the words really should be; and we search in vain for any of them in the Hebrew, with any meaning that would give any significance or be appropriate here.

The following is but a conjectural reading:

מַעְרָה, *Maarah* or *Marah* means 'a place into which one descends; a cave;' *xix. Gen. 30. xxiii. id. 9.*

מֵאוֹר, which is אֹר, 'Light,' with מ prefixed, *M-aūr* or *M-aūr*, means 'Light, Luminary, place of Light,' or, rather, 'that which sheds light,' e. g. the Sun, a lamp, candelabrum.

אַבְרַק, *Abrec* or *Abrek* or *Abrek*, is the word used in proclaiming Joseph Prime Minister of Paroh, King of Egypt "He let him ride in the second of his chariots; and they proclaimed before him, *Abrek!*" *Gen xli. 43.*

Of course the word is Egyptian; and we find in the Coptic, or modern Egyptian, ⲁⲡⲉⲣⲉⲕ or ⲁⲡⲣⲉⲕ, *Aberek* or *Abrek*, 'Incline the head!' In the Hebrew itself, בָּרַךְ, *barak*, is 'the knee, kneel, bless, praise,' etc., i. e. 'pay homage and adoration.'

Jablonski (*Opusc. i. 4*) does not doubt that the word is Egyptian. He says that the word פֶּעַק meant 'to incline or bend,' ⲁⲩⲡⲉⲕ 'to bow.'

These words give us *Marah-Maūr Abrek*: 'The Vault, the Place of Light! Bow ye the head.'

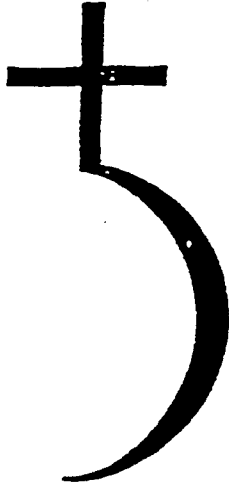
But I still believe that there is a better interpretation, if it could but be discovered, and that, some day, it will be. Cor-

rupted as the words evidently are, I believe that the true words are not so different from them as those conjectured above ; and that the *real* meaning is *something like* that given in the old Rituals.

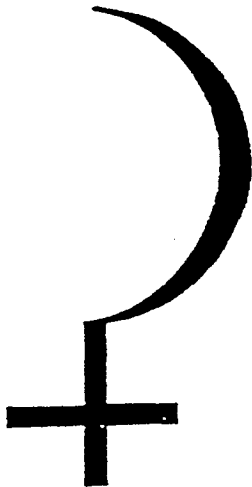
In the Sanskrit, म ह, *Maha*, meant 'great' and 'light;' *Mahant*, 'great, pre-eminent;' *Mahas*, 'light, lustre, a festival, a sacrifice.'

OFFICERS OF LODGE OF PERFECTION.

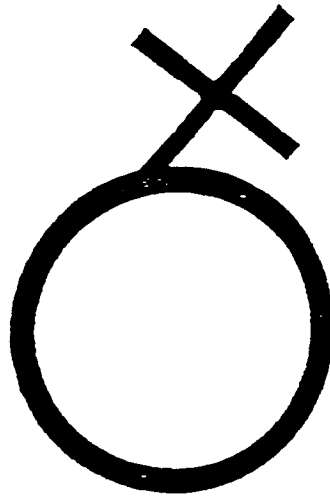
Th.: P.: Gr.: M.:	Salomoh.
Sen.: Gr.: Warden:	Adoniram.
Jun.: Gr.: Warden:	Moabon.
Keeper of Seals:	Galaad.
Gr.: Treasurer:	Yabul-Om.
Gr.: Secretary:	Yehoaber.
Gr.: Orator:	Abad-Amun.
Gr.: M.: of Cerem.:	Stolkin.
Capt.: of Guards:	Zerbaal.



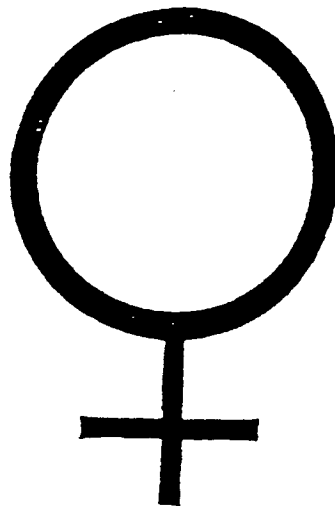
Saturn.



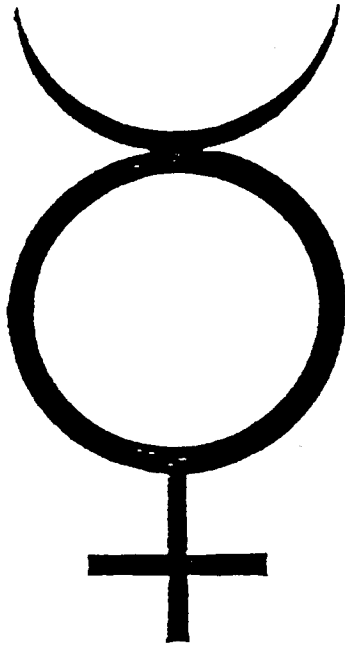
Jupiter.



Mars.



Venus.



Saturn.

Mercury.



Seb, Bhaga or Amça.

Jupiter : Zeus :



Varuṇa, Sydyk.

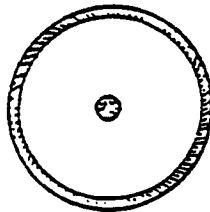
Mars.



Aryaman, Arēs.

Sol : Osiris :

Mithras : Khir.



Dyaus : Sūrya : Sura,

Indra.

Venus : Astarte.

Aphrodité



Mitra, Mithra.

Çukra.

Mercury : Hērmēs :  Pushan.

Luna : Isis :  Savitri.

Saturn :	שַׁבְּתַי	Sabatai.
Jupiter :	צַדוֹק	Tsadoc or Tsydyk.
Mars :	מַאֲדִים	Madayim.
Sol :	שֶׁמֶשׁ ; שֶׁמֶשׁ	Shemesh ;
Venus :	נוֹגַהּ	Nogah.
Mercury :	קֹכַב	Kocab.
Luna :	לַבְנָה	Labaneh.

The Greek vowels and particular metals are also assigned to the respective planets, thus :

Ω	Saturn :	Lead :	עֶפְרַת, <i>Aprat</i> .
Γ	Jupiter :	Tin :	בַּדִּיל, <i>Badil</i> .
Θ	Mars :	Iron :	בְּרָזַל, <i>Barazal</i> .
Ι	The Sun :	Gold :	זָהָב, <i>Zahab</i> .
Η	Venus :	Copper :	נְחָשׁ, <i>Nakhas</i> .
Ε	Mercury :	Quicksilver :	בַּסָּפ־חַי, <i>Basap-Khai</i> .
Α	The Moon .	Silver :	כַּסָּפ, <i>Kasap</i> .

ARCHANGELS

OF

THE SEVEN PLANETS.

Saturn : מַיַּאֲ-אֵל, *Mayac-Al* (Michaël) : The Image or Likeness of Al.

Jupiter: גַּבְרִי־אֵל, Gabrai-Al (Gabriel): The Potency or Virility of Al.

Mars: אֲוִרִי־אֵל, Aurai-Al (Uriel): The Light, Splendor, or Shining-forth, of Al.

Sol: זֶרַח־אֵל, Zarakhai-Al (Zerakiel): The Rising or Outpouring of Al.

Venus: חַמַּל־אֵל, Khamalai-Al (Hamaliel): The Mansuetude or Clemency of Al.

Mercury: רַפָּא־אֵל, Rapha-Al: The Healing of Al (Raphaël).

Luna: צִפְי־אֵל, Tsaphai-Al (Tsaphael): The Mirror or Reflection of Al.

Other Angels assigned to the Planets are:

To *Saturn*, Zaphikiel.

To *Jupiter*, Zadukiel.

To *Mars*, Samaël, Benachiel, Camaël.

To the *Sun*, Zadkiel, Sealtiel, Raphaël.

To *Venus*, Anaël, Uriel, Hamaël.

To *Mercury*, Michael.

To the *Moon*, Orifiel, Jehudiel, Gabriel.

The Archangels highest in rank are Raphael, Auriel, Michael and Gabriel; and they are thus assigned and characterized:

Michaël: of the South: ♋: Angel of the Water.

Gabriël: of the North: ♏: Angel of the Fire.

Auriel: of the East: ♊: Angel of the Air.

Raphael: of the West: ♎: Angel of the Earth.

Michael : Of the Tribe of Judah : The Lion.
 Gabriel : Of the Tribe of Ephraim : The Ox.
 Auriel : Of the Tribe of Dan : The Eagle.
 Raphael : Of the Tribe of Reuben : The Man.

In the Book of Enoch (*ch. x. v. 1*), it is said, "Then Michaël and Gabriel, Raphaël and Suryal and Uriel looked down from Heaven, and saw the quantity of blood that was shed on earth, and all the iniquity which was done upon it." These are called "Holy Ones of Heaven."

In Chapter xx. we read :

"These are the names of the Angels who watch.

"Uriel, one of the holy Angels, who is over clamor and terror.

"Raphaël, one of the holy Angels, who is over the spirits of men.

"Raguel, one of the holy Angels, who inflicts punishment on the world and the Luminaries.

"Michaël, one of the holy Angels, who, over human virtue, commands the nations.

"Sarakiel, one of the holy Angels, who is over the spirits of the children of men who transgress.

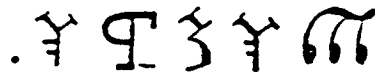
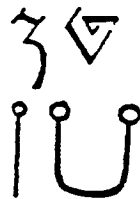
"Gabriel, one of the holy Angels, who is over Iksat [אִלְכַּשַׁת], over Paradise and over the Cherubim."

The symbol of Mercury, a Cross, surmounted by the symbol of the Sun, and that by the symbol of the new Moon, in the sign Taurus, in the Vernal Equinox, is an allegorical expression of the great idea of the union of the Active power of generation, and the passive power of production, in one and the same universal Deity;—the Brahm-Maya of the Hindu mythology, the Yûd-He of the Kabbalah.

YEHUDAH:

Old word, *Juda*.

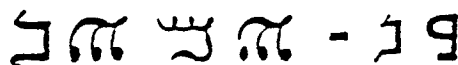
יְהוּדָה: from יָדָה, *Hud*, 'Splendor, Vigor, Beauty, Majesty:'
 יְהוּדִיָּה, *Hud-It*, 'Splendor or Outshining of God.' The word
Jehudah or *Yehudah* means the same, i. e. that this Tribe were
 the progeny of Deity.



BEN-YAMEN:

Old word, *Benjamin*.בֶּן, *Ben*: 'Son.'

יְמִין, *Imin*, *Yamen* or *Yemain*: 'the right side or hand;' and
 these being of good omen, 'Felicity, Good Fortune, Prosperity.'



YAVERON HAMAIM:

עָבַר, *Abar* or *Avar*, is 'a ford or crossing of a river.'

וּן, at the end of a word, gives it an *intensive sense*. Thus,
 שַׁבַּת, *Sabat*, is 'rest,' and שַׁבְּתוֹן, *Sabatūn*, 'most solemn rest:'
 בִּזְיוֹן, *Baziūn*, 'great contempt,' אֱלִיּוֹן, *Aliūn*, 'the Highest.'

And י (I or Y), prefixed, gives a noun the *enlarged* meaning
 of 'continuance, progressiveness, repetition.'

So that *Yaveron* [יַעְבְּרוֹן] is good Hebrew, and means 'a
 long-continued and difficult, arduous passage.'

מַיִם, *Ma'im*, is 'water, waters;' and with the definite article
 הַמַּיִם, *ha-maim*, 'the water, river, lake,' etc.



SHALAL-SHALOM-ABAI:

שלל, *Shalal*, 'Spoil, prey, booty, plunder.'

שלום, *Shalom*, 'restores, shall restore.'

אבִי, 'Father:' the י added to אב giving greater intensity of meaning. In Greek παππ; in Latin, *Papa*, a 'Father, a Bishop, the Pope.'

So that these three words unmistakably mean, '*The Pope shall restore the spoil*;' i. e., *Libertas, Liberté de penser, Freedom of Conscience*. Perhaps also, secretly, the spoil taken from the Order of the Temple.

ⲙⲉ ⲡⲓ ⲛⲓ - ⲛⲓ ⲛⲓ ⲛⲓ - ⲛⲓ ⲛⲓ ⲛⲓ

Other Pass-words of this degree, in the old Rituals, are *Gubion, Styr, Libanus, David*.

STYR:

סתר, *Satar* or *Star*; Heiph. הסתיר, *h'styr*, 'he hid, concealed, veiled; a veil, occultatio, arcanum.'

A hint to the Initiates to look for some concealed meaning, that could not safely be intrusted to all, under the words of this degree and their pretended explanations.

ⲙⲉ ⲡⲓ ⲛⲓ ⲛⲓ

GABAON:

גבעון, from גבע, *Gaba*, 'anything that stands upright or erect, as, a mountain, a hill;' especially when round, as a head, a cup. A large city of the Tribe of Ben-Yamin, where the ארון יהוה, *Arun Ihuh*, the chest or ark of Ihuh was, until David carried it to Zion.

ן post-fixed makes the word 'the large or high hill.'

The allusion is, perhaps, to the symbolic mountain *Heredon* or *Heroden*, הֶרֶד־אֲדֹן, Hūr-Adon, the Hill of Adon. Zion was called הֶרֶר קָדוֹשׁ, Hūr Kadoshi. The Temple was built on הַמִּזְרִיחַ, Mūraiah, a hill of Jerusalem.

ב ז ד ק י

DAVID:

דָּוִד, *Daūd* or *Davad*, meaning sexual love or erotic desire. Daūd was a rebel, against Saul, who wore the crown by divine right; and the word may have been selected for that reason.

. ב ז ב

The River where the Combat is supposed to have occurred, is named *Gadara* conjecturally. It was perhaps the same river at the crossing whereof Ezra had those to rendezvous who accompanied him to Judæa. For that was "The River *Ahava*," according to his Book; and in the Sanskrit, and therefore presumably in Zend and Persian, *āhava*, अहव, i. e. *ā-hve + a*, means 'war, battle.' But where the River is, it is impossible to ascertain.

LIBANUS:

לבן, *laban*, white. לבנה, *labanah*, white, The Moon.

לבנון, *Labanūn*, or *Lebanon*, Greek, *Λιβανός*; Latin, *Libanus*; a mountain range on the confines of Syria and Palestine, covered with perpetual snow. Called in Chaldaic הַר הַלְגָּא, *Tūr talga*, Mountain of Snow.

. ב ז ב ק ד

RAFODON:

רָפָה, *Rph*, *raph* or *reph*; 'Healer, Physician, Consoler, Comforter, Paraclete.'

אָדוֹן, the name of the Phœnician Sun-God, *Adon*.

So that *Rephadon*, *Raphadon*, or *Rafodon*, is 'Adon the Healer, Consoler or Comforter.'

⚡ ⚡ ⚡ ⚡ - ⚡ ⚡

The letters L.: D.: P.: on the bridge, are said by Dumas, in his novel of "Joseph Balsamo, or the Memoirs of a Physician," to have meant '*Lilia pedibus destrue*:' 'Destroy with your feet the Lilies!' or, 'Tread under foot the Lilies!'—a declaration of eternal hostility against the Bourbons.

But in the old Rituals they are said to be the initials of the words '*Liberté de passer*,' and this gives the clue to the real meaning. It was thus that the Hermetic Philosophers and Alchemists concealed their real meanings, by giving false interpretations to mislead.

The Pass-word of the degree is *Libertas*, a word not suggested in the least by the ceremonial or history of the degree contained in the old Rituals. The passage over the bridge was not *free*. It was a *forced* one, won by the sword, a long, difficult and arduous one.

The true words, of which the letters are the initials, are 'LIBERTÉ DE PENSER:' 'Freedom of Thought and Conscience;' that spoil which it was the object of the Knights of the East to recover from the Church of Rome.

פָּרָשִׁים: *Parashim*: *Equites*: 'Knights.'

קֶדִים: *Kedim*: 'The Orient: the East.'

חֶרֶב: *Kharab*, 'Sword'

Even these names are significant. Rome was the Western Church. In the Orient the doctrines of John prevailed, and

many doctrines stigmatized by Rome as heretical prevailed there, also. And the Knights of the East were not non-combatants, but Knights of the sword also. *Kedim* means also 'the ancient time, that which was of old, the origines, the old faith.'

Aharab means, also, 'desolated, destroyed, ruined, devastated.'

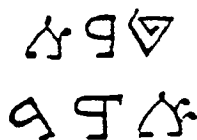
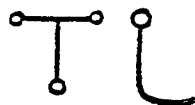
TEBETH:

טבת, the tenth Hebrew month, extending from the new moon in January, to the new moon in February. Also, the name of a town; and meaning 'celebrated'



ADAR:

אדר, the twelfth Hebrew month, from the new moon in March, to the new moon in April. 'Magnificence'



נשיאים-ירושלם, *Nasaiayim-Yerusalem*: Princes of Jerusalem.

The ancient Temple of the Knights of the Holy House of the Temple still exists on Mount Moriah in a perfect state of preservation, as a Mahometan Mosque; and the shattered walls of their ruined fortresses and castles are still to be seen at intervals, in Palestine and Syria, from Gaza to Antioch, and from the mountains of the Dead Sea to the shores of the Mediterranean. They were the bulwarks of the Latin Kingdom of Jerusalem, during the short period of its existence, and

they were the last European forces that contended for the possession of the Holy Land.

In 1118, nineteen years after the conquest of Jerusalem by the Crusaders, Baldwin II, King of Jerusalem, granted the Templars a place of habitation within the sacred enclosure of the Temple on Mount Moriah, whence the poor Fellow-Soldiers of Jesus Christ came thenceforth to be known by the name of "The Knighthood of the Temple of Solomon;" and the Statutes of the Order, arranged by St. Bernard, and sanctioned by the Holy Fathers of the Council of Troyes, were entitled "*Regula Pauperum Commilitonum Christi et Templi Salomonis.*"

The Grand Master of the Temple ranked in Europe as a Sovereign Prince, and had precedence of all Ambassadors and Peers in the General Council of the Church. He was elected by the Chapter of the Kingdom of Jerusalem, which was composed of all the Knights of the East and of the West who could manage to attend.

It was the Knights of the Temple under their Grand Master Hermann de Perigord, who first re-entered Jerusalem in 1240; and it was natural that they should make the rebuilding of the Temple of Solomon the symbol of the hoped-for restoration of the Order; and that, in adopting this and the preceding degree as a means of maintaining their organization in secret, they should call themselves Knights of the East, and Princes of Jerusalem, and Chiefs in Masonry.

JABULUM:

יבולום

יבולום, *Yabul-Om*, 'Issue, Progeny or Emanation from Om.'

יבולום-239

ABADDON:

אב, *Ab*, 'Father.'

אדון, *Adon*, The Phœnician Sun-God.

Ab-Adon, 'Adon the Father: God the Father.'



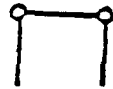
. אב - אדון

HOSCHEAH:

הושע, *Hūshaa*, *Hūshaa* or *Hoshang*. *Sch* on the Continent is used for *Sh*, as in *Kadosch*. The word means 'Salvation, Liberation, Aid.'



הושע



EMMANUEL:

This disfigured Hebrew name, which is really *Āmanū-Al*, is rendered 'God with us,' אמן meaning *with*, and אל, *us*. It is singular that the old Babylonian name of the Deity should have been revived in it, especially if it was meant to designate and be, as it has become, a name of the Word, the Saviour, Redeemer and Son of God.

Omanes or *Amanus* is the Grecian rendering of the name of a Persian Deity. *Am* was a name of the old Semitic and Indo-Germanic Sun-God; and אמן was the *Amun*, of the Egyptians. *Amanu-Al*, was an appropriate name for the Sun-God, the Light of Al, the Word, shining forth from the Father.

In Hebrew, the name is אמן אל, *Āmnu-Al* or *Amanu-Al*, and it means 'Al near to us, with us, in our home.'

. אמן אל

THE SOLEMN FEAST.

This Feast is always held on Maundy Thursday (the Thursday before Easter), in the day or evening.

Maundy is merely a corruption of *Mandati*. The day was anciently called *Dies Mandati*, throughout the church, probably so named from the *mandate* which Jesus gave his disciples, to commemorate his last supper, which he this day instituted after the celebration of the Passover. In England, Edward I. in 1363 instituted the custom, ever since then observed, of feeding and clothing indigent persons, and distributing money to them on that day. The Lord Almoner or Sub-Almoner attends at Whitehall Chapel, and after the religious service is completed, distributes the royal bounty to as many poor men and as many poor women as the King has reached years of age.

Easter Sunday is a movable festival in commemoration of the resurrection. It governs all other movable feasts throughout the year. In the Greek and Latin churches, it is called *Pascha*, from the Hebrew word, פֶּסַח, *pasakh*, 'passed over, spared,' from the passing over, by Jehovah, of the houses of the Beni-Israel, when he slew the Egyptian children.

But the Easter festival in England was the festival of Eastre, a Saxon Deity or Goddess of the East, celebrated in the month of April.

Formerly some observed the Feast of the Resurrection on a fixed day; others kept it with the Jews on the fourteenth day of the moon, following the vernal equinox, on whatever day of the week it happened. Other churches kept it the Sunday following that day.

In 314, the Council of Arles fixed it to be kept on the Sunday after the fourteenth day of the March moon; and the Council of Nice confirmed this in 325. But there was no precise method decreed for calculating the return of the festival; and in 387 and 577, some churches kept it on the 21st of March, some on the 18th of April, and others on the 25th of April.

Gregory XIII., in 1582, corrected the calendar, and since then Easter is always the first Sunday *after* the full moon immediately following the 21st of March, when the sun enters the Constellation Aries. If the full moon is on the 21st of March, it is the next full moon that is Easter.

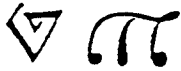
The Jewish Passover begins on the 14th day of Nisan (March-April), *at even*, and continues until the 21st at even. But if the *Tekuphah Nisan*, the Vernal Equinox, happened after the 16th Nisan, the month Veadar was intercalated between Adar and Nisan, so that the 14th Nisan should be after the Vernal Equinox, and that the corn might be ripe and the fruit trees in bloom. It will be remembered that every Hebrew month is lunar, beginning on the day of the new moon.

The Lamb to be eaten had to be a male, of the first year, without blemish, or a Kid of the same kind, and killed on the 14th Nisan, between the two evenings, between 12 M. and 6. It was eaten with unleavened bread and bitter herbs, which is complied with by putting tansy in the mint sauce.

The Saxon Goddess Eastre was the same as the celebrated virgin Ishtar, the Grecian and Roman Cybele.

A feast similar to the Passover is common in Hindostan, a lamb being sacrificed on the occasion, and eaten by the Brahmins, who on all other occasions abstain from eating flesh.

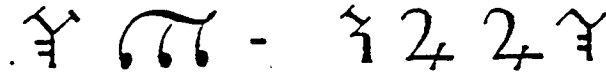
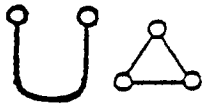
Maimonides says that God commanded that a lamb should be killed at this festival, because the Constellation Aries was dominant in April, and caused the fruits of the earth to germinate. Before the time of Moses the Egyptians fixed the commencement of the year at the Vernal Equinox, and the Egyptian festival commenced on the same day on which the Paschal lamb was selected.



HALLELUJAH:

הללו-יה: *Halalu-Yah*:

הלל, *halal*: 'shone, glowed, emitted splendor: praised, glorified.' *Halalū* is the Imperative.



THE BREASTPLATE OF AHARŪN.

And he made the breastplate of cunning work, like the work of the éphod; of gold, blue and purple, and scarlet, and fine twined linen.

It was four-square; they made the breastplate double; a span was the length thereof, and a span was the breadth thereof, being doubled.

And they set in it four rows of stones; the first row was a sardius, a topaz and a carbuncle. This was the first row.

And the second row, an emerald, a sapphire and a diamond.

And the third row, a ligure, an agate and an amethyst.

And the fourth row, a beryl, an onyx and a jasper; enclosed in ouches of gold within enclosings.

And the stones according to the names of the Beni-Israel,

twelve, according to their names, like the engraving of a signet, each with its name, according to the twelve Tribes. *Erod. xxxix. 8 to 14.*

Breastplate: חֶשֶׁן, *Khasan*, or more fully חֶשֶׁן הַמִּשְׁפָּט, *Khasan h'mespat*. *Khasan* means, 'was beautiful, an ornament.' *Mespat*, 'judgment, justice, sentence, lawful, law, religion, privilege, custom, mode, reason.'

The Septuagint calls it *λογεῖον*, and Philo *λογεῖον, λογεῖον κρισεως*, 'the oracle, the oracle of judgment.'

A *Span*, זַרְתָּ, *Zarat*: 10 inches 9 $\frac{1}{4}$ dec. [Lee]: as much as a man can measure, from the end of the thumb to the end of the little finger, about nine inches [Newman].

Sardius: אֶדֶם, *Adom*, 'red;' LXX., Vulg. *sardion*. A ruby [Newman]. A ruby or cornelian [Lee].

Topaz: פֶּטָדָה, *Petadah*. Topaz [Newman]: Topaz or Emerald [Lee]: according to many of the old interpreters, a Topaz [Gesenius].

Carbuncle: בְּרָקֶת, *Barakath*: בָּרַק is 'lightening, coruscating.' The LXX., Vulg. and Josephus render this word *smaragdum*, a green stone; emerald, beryl, jasper, malachite. Grotius makes this stone the chrysolite. According to some, the emerald. The Syriac ܒܪܩܬܐ; ܒܪܩ is, however, according to Castell, a carbuncle. Carbuncle [Newman].

Emerald: נָפֶרֶץ, *Napak*: LXX., *αυραρα*, a carbuncle.

Sapphire: סַפִּיר, *Saphir*.

Diamond: יָהֶלֶם, *Yahalam*. The old interpreters render this by adamant, emerald or jasper; most likely the former [Lee]. Supposed to be the diamond [Newman].

Ligure: לִסָּם, *Lasam*: Opal [Gesenius]. Hyacinthus [Castell].

Agate: שֶׁבֻּ, *Sebū*: LXX, Vulg. *αχατης*. Usually translated *Agate* [Lee]. *Agate*: [Newman].

Amethyst: אֶחְלָמָה, *Akhlamah*: LXX Vulg. *Amethystos*.

Beryl: תַּרְשִׁיִּשׁ, *Tarasis*: chrysolite, or topaz of late formation. LXX chrusolithos, 'gold-stone.' Probably topaz [Lee].

Onyx: שָׁהָם, *Saham*: Sardonyx or onyx [Gesenius].

Jasper: יִשְׁפָּה, *Ishpah* or *Teshpah*: *Jaspis*, a stone of different colors. *Jasper* [Lee and Newman].

The following are thought to be the colors of these gems:

The *Sardius*, probably a wavy or striped red cornelian.

Topaz, Greenish yellow.

Carbuncle, Brilliant red.

Emerald, Light green.

Sapphire, Pure blue.

Adamant, Rose (diamond).

Ligure, Vari-colored, semi-opaque.

Agate.

Amethyst, Violet.

Beryl, Bluish green, Aqua-marine.

Onyx, Semi-pellucid, a kind of *Agate*.

Jasper, Vari-colored.

The following are said to have been the twelve Great Names of God, on the breastplate:

מַלְאֲכֵי . . . *Malak*, King.

גַּמּוּל . . . *Gamöl*, dispensing reward and punishment.

אֵדָר . . . *Adar*, Fire, Splendor.

אֱלֹהִים . . . *Aloh*, The Adored One.

עֵינַי . . . *Aayen*, The Eye, The Sun.

אֶל־חַיִּים . . . *Al-Khai*: The Living.

אֱלֹהִים . . . *Alohim*: The Lofty One: The Potencies.

אֵל	Al, 'Up: Lofty, Exalted'
יְהוָה	Yahu, The Creative Triad.
אֶשֶׁת־גִּבּוֹרִים . .	Ash-Gebah, 'Majesty of Fire.'
אֲדֹנִי	Adoni, Adonis.
יְהוָה	Yah-Vah: 'Male-Female Being.'

These belong to the Stones, in this order: Sardonyx, Topaz, Emerald, Carbuncle, Sapphire, Diamond (or Jasper), Ligure (or Lyncure), Agate, Amethyst, Chrysolite, Onyx, Beryl.

The Stones in the Breastplate were set in four rows, of three each, and on the gold plate in which they were set was engraved, in the rear of each stone (i. e., on the other or reverse side), the name of one of the twelve Tribes. The Stones were arranged from right to left. In the rear of the first was the name of the oldest Tribe, Reuben, and so on, in each row, in regular succession, so that when the plate was reversed, the names of the Tribes read from left to right.

The Tribes, in the order of birth of the Sons of Jacob, were,

Reuben, רְאוּבֵן, Rau-Ben.
Simeon, שִׁמְעוֹן, Samá-un.
Levi, לֵוִי, Levi.
Judah, יְהוּדָה, Yehudah.
Dan, דָּן, Dan.
Naphtali, נַפְתָּלִי, Naptalai.
Gad, גָּד, Ged.
Asher, אֲשֶׁר, Asar.
Issachar, יִשָּׁשכָר, Yessacar.
Zebulon, זְבֻלֹן, Zabul-un.
[Joseph], יוֹסֵף, Yusef.

Benjamin, בֶּנְיָמִין, Ben-Yamin.

And, Sons of Joseph,

Manasseh, מְנַשֶּׁה, Manasah.

Ephraim, אֶפְרַיִם, Aparayim.

It is said (*Exod. xxviii. 30*), 'and thou shalt put in the breast-plate of judgment (*khasan h'mespat*), the *Aurim* and the *Themim*:' and (*Lev. viii. 8*), 'and he put on the breast-plate, also he put in the breast-plate the *Aurim* and the *Themim*.'

These, therefore, were not the breast-plate itself, but something put in it or put on with it.

Aurim (אֹרִים, *plu. of* אֹר, *aur*) were 'Lights, Luminaries, Lightnings, Fires.' *Aur* also meant 'Twilight, Dawn, the crepusculum, Aurora, Enlightenment' אֹרִים, 'the Orient, revelations, manifestations,' etc.

תָּמִים, *plu. of* תָּם, once תָּוֹם, *them or tūm*, which meant 'integrity, plenitude, safety, prosperity, good fortune, innocence, simplicity.' And the plural also meant 'Integrity' and 'Truth.'

Gesenius renders these two words, *Revelation* and *Truth*. The LXX δηλώσις καὶ ἀλήθεια; and Lusher, *Licht und Recht*. Gesenius says it was some apparatus for divination, or augury, which the High Priest wore in or over the breast-plate. Josephus says the *Aurim* and *Themim* were the stones of the breast-plate, by the glittering whereof the High Priest divined; but Philo, a much better authority, says, "on the Logeion he embroiders two woven pieces of cloth, calling the one *Revelation* and the other *Truth*." What these two "woven pieces of cloth" represented, or how they were made instrumental in divination, we do not certainly know. Gesenius says that Philo describes them as two small images (*imagunculae*), put in

between the two thicknesses of the breast-plate; and that, in this, the Hebrews imitated the Egyptians, among whom the Judges wore images of Truth made of Sapphire, suspended from their necks.

The Egyptian God Osiris was termed 'the Manifester,' and Har or Aruer (Horus, Oroeris), his son, succeeded to his attributes. Har (Harpocrates) is occasionally seen wearing round his neck a vase, the emblem of *Thmei*, the Goddess of Truth; which, says Sir Gardner Wilkinson (*Ancient Egyptians*, iv. 407), probably refers to the *amulet*, said by Plutarch to have been "worn by Isis at the time she brought him into the world, which was reported to mean, 'speaking the Truth.'"

Kenrick says, speaking of the principal Egyptian Court of Judicature (2 *Anc. Egypt.* 42), "a chain of gold and precious stones was worn by the President, to which an image of *Thmei*, the Goddess of Truth, was attached, and he pronounced sentence by touching with this image the Plaintiff's or Defendant's pleadings." In a note to this, he says that the resemblance of this ornament to the *Urim* and *Thummim* worn by the Jewish High Priest has been noticed by all writers on Jewish or Egyptian Antiquities; but that the use was very different; that one was an official *chain*, probably with a seal attached to it; the other answered the purpose of an oracle. For this he refers to *Exod. xxxix.* 10; *Lev. viii.* 8, and *Numb. xxvii.* 21. Of these, the first two say nothing of the kind: and the verse in Numbers is, "and he (Joshua) shall stand before Eleazar the Priest, who shall ask counsel (consult) for him, by the judgment of the Aurim in the presence of Yahvah; at his command they shall go forth, and at his command come in."

Exod. xxviii. 30 reads, "and thou shalt put in (or, 'on') the

breast-plate of judgment, the Aurim and Thmeim; and they shall be on Aharun's breast when he comes in before Yahvah; and Aharun shall wear the judgment of the Beni-Israel on his heart before Yahvah continually."

In deciding what should be done by Yeshua as Military Leader, the Priest, no doubt, pretended to speak what Yahvah prompted him. So also did the Egyptian Judges. Kenrick says that there is no etymological ground for deriving Thummim from the Egyptian Thmei. We think there is ample ground for it, better by far than for most etymological derivations. 𐤔𐤌𐤌 , is *t* or *th*, *m*, *i*, *m*. *Thmei* or *Thmai* omits the vowel just as the Hebrew word does, and was probably pronounced *Themei* or *Themai*. The Hebrew word may as well be pronounced *Thmeim* as the Egyptian word *Thmei*.

Temu or *Tūm* was also an Egyptian Deity; and, as we have seen, *Thmeim* or *Thummim* is the plural of 𐤔𐤌 or 𐤔𐤌𐤍 , *tem* or *tūm*. The God *Tūm*, 'the Sun when he rises,' 'the Great God creating himself,' 'Lord of Life supplying the Gods,' is continually invoked and adored in the Book of the Dead.

The *Aurim* and *Thmeim* were, most probably, pictures or images of *Horus* and *Thmei* or *Tūm*, borrowed from the Egyptians. At all events, they were separate and distinct from the breast-plate, which could be worn without them.

OLD FRENCH RITUALS.

1°. P.: W.: *Animane*, said to mean, "I am what I am."

Ans.: *Stolkin*.

2°. P.: W.: *Jubelum*.

2

3°. P.: W.: *Zanabazare*, said to be the name of him who laid the Foundation Stone of the new Temple.

Secret Word . . . *Razah Bet-zi-jah*

ANIMANE:

אני, *Ani*, in Hebrew, is the personal pronoun, *Ego*, I אנה and אנה are the same in Chaldaic, *ana* and *anah*. מה, *ma*, is 'what, that which.'

The auxiliary verb אנה, is continually omitted, as any one may see by the italics that supply *is*, *was*, etc., in our translation.

Thus אני מ'אנה, *ani-m'aneh* is 'I [am or was or shall be] that which I [was, shall be or am].' And it may have been intended by this to declare that the same God was God of both Hebrews and Chaldæans.

אני מ'אנה - אנה מ'אנה

JUBELUM:

This is probably Jabulum, incorrectly copied; which, as I have shown, meant 'the product of, that which proceeded, issued or emanated from Om.'

If correctly written, it is compounded of ין or יין, *Yu* or *Yah-u*, בל, *Baal* or *Bal* or *Bel*, and *Om*, thus combining the names of the Hebrew, Phœnician and Hindu Deities, to indicate that they are in reality the same.

In some old Rituals it is Jabulum.

אנה מ'אנה - אנה מ'אנה

or אנה מ'אנה - אנה מ'אנה

ZANABAZARE :

צָנָא, *tsana*, 'a flock.'

צָנָה, *tsanah*, 'a shield or buckler,' of large size, covering the body. Also, 'that refreshes or protects.'

עֲזָרָא and עֲזָרָה, *azara* and *azarah*, 'a refuge, *auxilium*.'

ב prefixed means, among other things, 'of, for, the instrument or efficient cause, as,' etc. Thus, in *Hosea*, *xiii*. 9, we find בְּעֲזָרָה, *bizarak*, 'for' or 'as thy help.'

And thus צָנָה-בְּעֲזָרָה, *zanah-bazareh*, would mean, 'a shield for' or 'of aid, help or protection.'

בְּצָרָה, *bazareh*, means 'a sheep-fold, or fortified place.'

צָנָא, like צֶבֶא, means 'the flock, the sheep and goats;' and צָנָא-בְּצָרָה, *zana-bazareh* would mean 'the flock of the fold.'

אֵלֶּיךָ - אֵלֶּיךָ

or

אֵלֶּיךָ - אֵלֶּיךָ

RASAḤ BETSIJAH :

רָאשׁ, *Ras*, 'Head, Chief, Leader, Ruler, Prince, Top, Summit: the sum, aggregate, whole number, multitude, crowd.' Also, '*Principium*, the Beginning.' The Bedouin chiefs are still called by the same name.

יָצָא, *itsa*, 'went forth from, proceeded from;' and יָצִיא, *itsia*, 'those that came forth from' [his bowels], i. e., his issue or children. 2 *Chron*. *xxxii*. 21.

The word *betsijah* may be רֵבִיצֵי-יָהּ, or בְּצֵי-יָהּ, *h'bitsai-Yah*

or *betsiyah*, ה being the definite article, and ב, pleonastic, meaning 'as it were, as, as if,' etc.

The whole word is either,

רֹאשֵׁה-בִּיצֵי-יָהּ, *Ras h'a-bitsai-Yah*, 'Leader, Master, Head or Chief, of those who are like the Sons of God,' or רֹאשֶׁה-בִּיצֵי-יָהּ, *Rasah Bitsai-Yah*, רֹאשֶׁה, which is feminine, meaning, like רֹאשׁ, 'a multitude, collection of persons, *agmen*, *caterua*;' and hence, very properly, the aggregate of persons composing an Order or Association. So that the meaning of the word, thus written, would be, 'The Association of those who are, as it were, the children of God,' i. e., of those who have emanated from the Deity.

David was called a Son of God; and the phrase only means those of higher excellence and dignity. So Kings were called Sons of God; 1 *Sam. x.* 6, 9; *xi.* 6; *xvi.* 13, 14 *Isa. xi.* 1, 2 *Ps. lxxiii.* 6; and to the people of Israel the same term was applied; *Hos. xi.* 1. *Exod. iv.* 22, 23, and elsewhere.

With the first interpretation, the word fitly applies to the Grand Master of all Symbolic Lodges.

אֶל־מִלְכֵי-יָהּ-רֹאשֵׁה-בִּיצֵי-יָהּ
or

אֶל־מִלְכֵי-יָהּ-רֹאשֶׁה-בִּיצֵי-יָהּ

JEKSON:

יָהּ, *KHASAN*: 'Was strong: strength: power: possessed:' whence, 'treasured up,' and Niph., יָהּ, *Yekhsan*, 'laid up, treasured up, hidden.' *Isa. xxiii.* 18.

יָהּ, *Yeksūn* or *Yeksan*, is the name of one of the Sons of Abraham (*Jokshan*), ancestor of the Sabæans and Dadani. It means 'a fowler, or one who snares, *auceps*.'

ק"ש, *kus*, 'bent or curved,' like a bow, a circle, the back, etc.; 'ensnared,' *Isa. xxxi. 21*, has the future, יקשון, *Yekson*, 'lay a snare for.'

The latter meaning has no significance. I think the first derivation the true one. יקח, *Yekhson*, is found in *Isaiah, xxxiii. 18*. The verse reads, "And her merchandise and her hire shall be קדש ליהוה (Holiness, consecrated to Ihuh), *la yatzar u la yekhsun*, (not to be treasured or concealed); for her merchandise shall be for those who live in the presence of Ihuh." Thus the word means 'hidden, concealed, secret.'

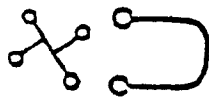
פאלג

PHALEG:

פלג, *Palag*, 'divided; division; a river; creek; canal' From the root פל, *pal*, whence פלג, 'separated, divided, consecrated, i. e., set apart.'

In *Ps. lv. 10*, we find *paleg lasunim*, 'divide their tongue,' i. e., 'cause them to quarrel.'

Phal, Sanskrit, 'to open, separate, break.'



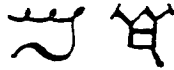
. י 2 ז

שם, *Sem*, *Sam*, or *Shem*, means 'a name;' and thence 'Glory, Memory, a Monument' שם יהוה, *Shem Yahvah*, 'the Name of God, Deity.'

. שם

חם, *Khem*: 'Hot, Heat' *Khem*, also, was the second of the eight Egyptian Gods of the First order, the Generative God of

Nature, worshipped at Khemmis in the Thebaïd, or Panopolis. Stephanus of Byzantium says that there was at that place a great statue of him, with his membrum virile exposed. In the Hieroglyphics one hand brandishes a Sword, and the other holds the Priapus.—BUNSEN, *Egypt's Place*, etc., I 373.



JAPHET:

יָפֶת, Yapat from פָּתַח, *patah*, 'spread, opened, enlarged.'
יָפֶת אֱלֹהִים יָפֶת, *Yapat Alohim Yapat*, may Alohim enlarge Yaphet; *Gen. ix. 27.*



PASSWORDS:

NUAKH: Quiet, Rest, repose.

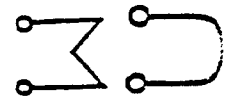
BETSEL-AL: Shade of AL

YAPAT: Enlargement

AHOLAI-AB: Coruscation of the Father.

TSIDUNAI: Men of Sidon.

LEBANON: Mount Libanus.



Noah and *Yaphet* were builders of the *Ark*; *Betsel-Al* and *Aholiab*, of the *Tabernacle* of Moses.

The *Tsidunai* or men of Sidon worked for Solomon, in procuring timber for the *Temple*, from the mountain-range of *Lebanon*.

The only signification of the words is their connection with Labor,—on the *Ark*, the *Tabernacle* and the *Temple*.

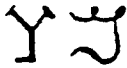
SACRED WORD:

AL SHADAL

אל-שדי, *Al or El Sadai, Sadi, Shedi or Shadaï*. 'AL, Who conquers', or 'The Destroyer': perhaps the Phœnician Sun-God, Shadid or Shadal.

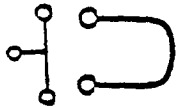
שד, *shed or shul*, 'a woman's bosom:' and Shadi, perhaps, 'Nature, the producer;' and *Al Shadai*, the Great Nature-God, the impersonation of the Powers of Nature, worshipped by men before they conceived of a separate and creative personal Deity.

URIEL:



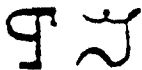
אורי-אל, *Aurai-Al*, 'the Light of AL'

In the old French Rituals, the Grand Word was KEDOSCH-ADONAL.



קדש, *KDSH*, once (*Dan. xi. 30*), קודש, *Kodash*; 'holy, consecrated, Holiness, Sanctity, The Sanctuary.'

א-ד-נ-י-א-ל-ה-י-ם

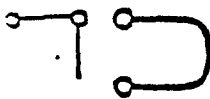


DARAK-ADONI:

דר, *Darak*: 'the way, mode, reason of, worship, religion.'

א-ד-נ-י-א-ל-ה-י-ם

ADONI-ALOHIM:



אדוני-אלהים, *Adonai-Alohim*. *Adūn* or *Adōn* and *Adōni* meant 'Possessor, Owner, Master, Lord;' and the compound word, 'Lord of the Alohim,' or the Being in Whom the Alohim are, and from Whom they emanate. *Adonai* was a Phœnician Deity, as *Al* was a Chaldean God.

א-ד-נ-י-א-ל-ה-י-ם

The old Rituals say that in some Lodges, the Password in this degree is *Jabell*. יָבֵל, *Yabel*, 'a stream of water, *fluzit*, flowed forth, went forth.' A son of Lamech was so called.

It means also, 'to lead, to bring, one who leads or conducts; a Leader, Conductor, Guide.'

יָבוּל, *yabūl*, which is but a variant of the same word, means 'that which is poured out or produced.' [*Pro-ducere* is 'to pour or send forth out of itself'] So that *Yabel* means 'out-flowing, emanation.'

. 2 9 6

HOLATI:

חֹלִי, *Kholah*, 'was sick, afflicted, infirm.' חֹלִיִּי, *Kholaiti*, 'I was sick, afflicted;' the first person perfect in Kal, חֹלִי being the pronominal suffix, I. And as חֹל, *Khul* or *Khul*, means 'being in pain,' the first vowel is *o* or *u*, and *Holati* or *Kholatai* is correct. 'I was sick or wounded.'

חֹלִיִּי

חֹלִי 2 חֹלִי

EL-HANAN; or AL-HANAN:

אֵל-חֲנָן, *Al-Khanan*, Al the merciful

. 2 9 6

The Covered Word, the old Rituals say, is *John Ralph*, who was the Founder of the Order.

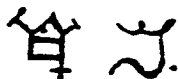
GOMEL:

גָּמַל, *gml*, a verb; meaning 'gave to, brought upon, repaid, punished, a camel.' גָּמוּל, *gamūl*, 'action, work, benefit, bless-

גָּמוּל

STIBIUM :

A Latin word : 'Antimony,' in Greek, *στιβι* and *στιμμι*, the sesqui-sulphuret of antimony ; said in the degree to mean *prima materia*.



ALBRACST or ERKALBRA :

These words are in the old Rituals, and the latter is said there to mean 'a King full of Glory.' They are, no doubt, corruptions of some word used by the Alchemists, and of Arabic origin, perhaps for ALCAHEST, the universal solvent.



AZOTH :

The First and the Last ; the Beginning and the End

Formed of the first letter of the Hebrew, Greek and English Alphabet, A ; and of Z, W and \aleph (T or T \aleph), the last letter of each.

S. S. S.

Over the Lights :

The commencement of an inscription at Rome, on one side of an altar representing a bust with a radiated head, on an eagle, is :

Soli Sanctissimo Sacrum Tiberius, etc. . . .
Votum Solverunt.—2 MONTFAUCON, 249.

So in Gruter is the inscription,

Sancto Sanco
Semoni Deo. Fidia.
Sacrum ;

Sem-on signifying Celestial Sun ; and *Sancus* was the Sabine Sun-God ; the same as SUN. At Rome they called him *Zeus Pistios* [Greek of *Deus Fidius*], as we learn from Dionysius of Halicarnassus.—1 BRYANT, *Anal.* 45.

rain, contributing greatly to the nourishment of vegetables, and, as it were, overshadows them, and prevents their dying away from the intense heat.—NEWMAN.

The Book of Enoch, ch. lix., v. 12-13, says : "The Spirit of Dew has its abode in the extremities of Heaven, in connection with the reservoir of rain ; and its outgoing is in Summer and in Winter. The cloud produced by it, and the cloud of the mist, become united ; one gives to the other ; and when the Spirit of rain is in motion from its receptacle, the Angels come, and opening its receptacle bring it forth. When, likewise, it is sprinkled over all the earth, it pours an omen with every kind of water on the ground ; for the waters remain on the ground, because they afford nourishment to the Earth, from the most High, who is in Heaven."

. 5 3 4 - 4 2 7

FURLAC: *Angel of the Earth.*

פָּרָה, *pharah* or *phoreh*, 'to bear or bring forth, to bear fruit, to bear young, to increase.' פָּרַי, *pharai* or *pherai*, 'fruit, product, foetus.'

לָק, *lak*, 'for thee ;' לָח, *lakh*, 'humid,' whence, 'recent, new, fresh, green, freshness, greenness.'

פֶּה-לָק, *phūr-lak*, 'new or green fruit ; producing greenness.'

This derivation is furnished by Bro. Albert G. Mackey. In the Sanskrit, *phūla* is 'a ploughshare,' and *phal*. 'to burst, produce, bear fruit ;' and *phala*, 'fruit, crop.'

. 4 2 - 9 5

NEKAM ADONAI!

נָקַם, *Nakam*, *Nekam* or *Nekūm*, 'was avenged, took vengeance, vengeance, revenge.'

Infin. נָקוּם, *nakûm*; Imperative נִקְם, *nk̄m*, or more properly נִקְוּם, *nakûm*: Be avenged: Be Thou Avenged! Do thou take Vengeance! אֲדֹנָי, O Lord!

נִקְמָה - נִקְמָה נִקְמָה

נִקְמָה, *Nekamah*, (feminine); 'Vengeance.' 'Revenge.
נִחְמָה, *Nekhamah*, 'Solace, Consolation, Vengeance, Revenge (because revenge is a consolation and satisfaction).

ELIEL:

אֱלִי-אֵל, *Ali-Al*, or *Eli-El*, 'the Strength, Might, or Potency of Al;' perhaps His potency manifested in the Demiourgos as Creator; his Word or Logos; his Power exerted, in creation.

אֱלִי-אֵל. אֱלִי-אֵל

MI CAMOCAM BALIM ADONAI?

מִי כַמּוֹכָה בְּאֵלִים יְהוָה: 'Who of the Bálím is like unto thee, Jehovah?'

מִי כַמּוֹכָה בְּאֵלִים יְהוָה

NEKAMAH BAALIM:

נִקְמָה, 'Vengeance, Revenge.' *Nekamah Bálím*, 'the Vengeance of the Bálím.' בַּעַל, *Bál*, means 'Lord, Possessor, Master, Husband, Chief.'

The Vengeance of the Chiefs of Masonry.

נִקְמָה - נִקְמָה נִקְמָה

NEKHAMAH MENACHEM:

נִחְמָה, *Nekhamah*: 'Comfort, consolation, Revenge,' because to avenge one's self comforts and consoles.

נָחַם, *Nakhham* or *Nachem*, 'was grieved, repented, comforted, consoled himself, revenged himself' Participle מְנַחֵם, *Menakhem*, or as written in French, *Menachem*, 'consoling himself, being consoled, taking vengeance.'

פָּלַח - פָּלַח פָּלַח פָּלַח

POLKAL: PALKOL:

Said to mean 'separated.'

PHARAKAL:

Said to mean 'united,' or, 'reunited, to accomplish.' But I can find no derivation that will give this meaning.

פָּלַח, *pala*, *palah*, 'did separate, distinguish, divide.' Chald. פָּלַי, 'divided, dissected.' The primary and bi-literal root is פָּל, *pal*; Sansk. फल *phal*, 'to open, split, produce.'

פָּלַח or פָּלַח, 'admirable, excellent, miraculous, distinguished,' etc.

פָּלַח, 'to separate, distinguish.' *Exod. viii. 18; ix. 4; xi. 7. Ps. xvii. 7.*—NEWMAN. פָּלַח, *palakh*, 'to cleave, split.' פָּלַל, *palal*, 'to separate.'—*Id.*

קָל, *Kal*, same as קוֹל, *Kol*, the former Chaldaic, the latter Hebrew, 'a voice, sound, word, proclamation.'

כָּל, once כּוֹל *Kol* (*Jer. xxxiii. 8. Chethibh*), 'universitas, totality, the whole, all (persons or things). Complete, perfect, entire.'

פָּרַק, *pharak*, 'oppression, tyranny: broke, broke to pieces, crushed, split, separated.'—GESENIUS. 'Rubbing, grinding, harshness, oppression.'—LEE 'To break, rigor, what crushes or breaks in pieces.'—NEWMAN.

פָּרַק, *pharak*, 'Violence, rapine; broke, broke to fragments,

tore in pieces.'—GESENTUS. 'Separating, tearing asunder, tearing in pieces, prey; fragments, portions.'—LEE. 'To break in pieces, rapine.'—NEWMAN.

שָׁל, *sal*, a particle compounded of שָׁ and ל, 'to which,' hence, בְּשָׁל, *b'sal*, 'on account of' In Rabbinical Hebrew, the genitive, 'of.' It is of the later or Talmudic Hebrew, and an abbreviation for אִשָּׁר ל, *Asar la*. בְּשָׁל־מִי, *b'sal-mi*, 'on account of what belongs to whom?' i. e., 'on account of whose conduct?' or perhaps, 'by what conduct of whom?' i. e., 'who is the cause of it, and what has he done?' בְּשָׁל־י, *b'sali*, 'on account of what belongs to me;' i. e., 'on account of what I have done.'

Thus, פֶּלֶא-כֹּל or פֶּל-כֹּל, *pala-kol* or *pal-kol*, 'totally separated, dispersed, broken to fragments, crushed.'

פָּרָק-שָׁל or פָּרָק-שָׁל, *pharak-sal*, 'by means of violence and robbery, or for rapine and as a prey;' or, 'by means of oppression and tyranny.'

By which words the Kadosh is always reminded of the destruction and dispersion of the Order of the Temple, and of the violence and outrage to which its Knights were subjected; and the robbery, rapine and confiscation of their estates which prompted the persecution.

Neither פָּרָשׁ-קוֹל nor פָּרָשׁ-קוֹל, *pharas-kol* nor *pharash-kol*, will answer; for *pharas* and *pharash* have the same meaning, 'to break to pieces, separate and divide.' *Dabak*, *khebir* and *akhad* mean, 'to unite;' and *kaloth* and *haslim*, 'to accomplish or complete.'




4 שָׁ - 4 ל
 • 4 שָׁ - 4 ל 4 ל 4 ל 4 ל - 4 שָׁ - 4 ל 4 ל 4 ל 4 ל


BAGULEAL or BEGOALEOL :


For this word see 



NIKA-MIKA :



Said to mean 'I will be avenged,' or 'I will be the avenger.'





 *Nakah* : 'was innocent, clear, swept away, devastated.'
 and  *Naki* and *Nakia*, 'innocent, clear.'

 *Nakah*, 'struck, wounded, killed, struck with calamity, smitten, beaten down, injured, afflicted.'

 *Naka*, 'afflicted, broken in spirit, distressed.'


 *Makah* : 'a stroke or blow, wound, slaughter, calamity.'
 *Maka*, 'to drop, let fall.'


 *Nakah*, 'to smite, smitten, injured';  *Makah*, 'a stroke, an overthrow, a wound, a plague.'—NEWMAN.

These words are probably  , not connected, but independent, and of like meaning; or they may have meant, 'smitten with calamity,  , *Nakah-Makah*.'

  . . .   

DAKEMAH :

 *Dakh*, 'extinguished, exterminated, destroyed, put out like a candle.'

 *Amah* or *emah*, 'a People, a Nation; a family or Tribe; *Cætus* : an association or Order.'

Dak-emah, 'an Order exterminated or extinguished;' i. e.,
 The Order of the Temple.'

   -   

HABAMAH :

בִּמְהָ, *bamah* or *bemah*, 'a high place, a castle on a height, a hill, a citadel.' With the definite article הַ, *h* or *ha*, prefixed, *habamah*, 'the high place,' etc.

בֵּית הַבְּמָה, *Bith Habamah*, 'a place of worship, erected on a height.'

The word alludes to the Holy House of the Temple, which stood on a height, and to the symbolic Mountain of Heredom, in Scotland.

אָהֶב אֱלֹהִים

AHEB ALOH :

Love of God

AHEB KEROBŪ :

Love of one's neighbor.

אָהֵב, *Aheb*: 'did love; a friend; one beloved; Love.'

אֱלֹהִים, *Alūh* or *Aloh*, God.

קְרוֹב, *Karob*, *Kerub*: 'a relative, one near us, a neighbor.'
קְרוֹבוֹ, *Kerübū* or *Kerobo*, 'his or one's neighbor.'

אָהֵב אֶת קְרוֹבוֹ

אָהֵב אֶת קְרוֹבוֹ

1°. TSEDEKAH :**2°. SHUAH LABANAH :****3°. MATOC :****4°. AMTNAH :**

5°. AMEL SAGHIA :

6°. SABAL :

7°. GEMUL : BINAH : TABUNAH :

In the old Rituals these words were :

1°. Ised halad.

2. Scarlabac . . . Schor laban.

3°. Motec.

4°. Emunah.

5°. Hamak sciata . . Hamal sagghi.

6°. Sabael . . . Sabbal.

7°. Schoemek . . .

Ghemoul-Binah-Tabounah.

1°. צֶדֶקָה, *Tsedekah* : 'Justice, Probity, Piety, Virtue ; Liberality, Beneficence.'

יְסֹד, *Ised or Yesöd* : 'Foundation ; *Principium* ;' the Seventh Sephirah.

חֶלֶד, *Khalad or Halad* : '*Perennitas* ; duration.'

Ysöd-halad, 'permanence of foundation ; permanent establishment'

2°. לְבָנָה, *Labanah or Labaneh* : (fem.) 'white, pure, pellucid, whiteness.'

שׁוּאָה, *Shuah* ; 'what is equal, level, just ; a plane Surface.'

שׁוּוּאָה, *Shuava* ; 'equalization, tranquillity.' שׁוּוָה, 'what is equal and just ; Equity ;' *Job xxxiii. 27.*—LEE

So *Shuah Labanah* is 'pure or perfect Equity.'

שׁוּר-לָבָן, *Shur or Schör laban*, means 'a white Ox ;' and the words are thus rendered in the old Rituals.

3°. *Motek or Motech* : מְתוֹק : *Matoc*, 'sweet, sweetness, suavity, pleasant, amiability, courtesy.'

4°. אַמוּנָה, *Amunah*: 'Good faith, *fides*, faithfulness, fidelity, loyalty.'

5°. עֵמֶל, *Amal*; *Amel*; *Aamel*: 'work; labor.'

שָׁגִיָּא, *Sagia* or *Saghia*: 'great:' *Job* xxxvi. 26; xxxvii. 23. *Dan.* ii. 31: 'much;' *Dan.* ii. 48; iv. 9.

But, also הַמָּל, *khamal* or *hamal*, means 'mild, *mansuetus*, *longanimis*, mansuetude, clemency, pity, compassion, mercy.' And the word should be *Hamal*, as in the old Rituals; *Hamal Saghia*: 'abundant clemency, compassion, pity or mercy.'

6°. סָבַל, *Sabal*: 'burden, endured, endurance,' and when 'patience,' in Rabbinical Hebrew סַבְלָנוּת, *Sabalnūth*.

7°. גִּמְוִיל, *Gem'il*: 'action, work; reward, recompense, retribution;' literally, 'completed, finished.'—LEE

בִּינָה, *Bainah*: 'understanding, discernment, prudence, knowledge.'

תְּבוּנָה, *Tabunah*, 'intelligence, prudence, understanding, discernment, skill'

The three words seem to mean, '*Reward of discernment, or knowledge, and understanding*;' or, perhaps, wise and discriminating remuneration, in giving others their dues.

1°. יְשׁוּעָה

2°. יְשׁוּעָה - יְשׁוּעָה

3°. יְשׁוּעָה

4°. יְבִרָהּ שֵׁן אֵל

5°. אֵל מֶלֶךְ יְהוָה - אֵל שֵׁן אֵל
or

אֵל מֶלֶךְ יְהוָה - אֵל שֵׁן אֵל

6°. אֵל שֵׁן אֵל

7°. יְבִרָהּ אֵל: יְבִרָהּ אֵל: אֵל שֵׁן אֵל

The first Talmud, the only really Kabalistic one, the Mishna, was compiled during the second century of the Christian Era, by the last Chief of the Tenaïmes, Rabbi Yehudah-Hakadosh-Hanassi, that is to say, 'Yehudah Most Holy and Prince.' The names, 'Kadosh' and 'Prince' were given to the Great Initiates of the Kabbalah, and have been preserved among the Adepts of occult Masonry and the Rose Croix.

La Clef des Grands Mystères: Eliphaz Levi, 352.

ORDER OF THE TEMPLE.

Grand Masters, according to 'Histoire Antique et Apologetique de l'Ordre des Chevaliers du Temple de Jerusalem, dits Templiers,' by R. P. M. S. (*le Rev. Père Mansuet Jeune*): Paris, 4to, 1769.

Hugo de Paëns, de Pahens, des Payens, de Pagano, de Paganis.

Robert de Craon, Burgundus.

Everard des Barres.

Bernard de Tremelaï.

Bertrand de Blanquefort or De Blancafort.

Philippe de Naplous in Syria.

Eudes or Odon de St. Amand.

Arnold de Tour-rouge, Torroge, Turri-rubra, Tarroja, Torrojo.

Terric.

Gerard de Ridfort or Riderfort.

Robert de Sabloil or Sablé.

Gilbert Eral or Horal.

Gilbert du Plessié.

Guillaume de Chartres.

Pierre de Montaigu.

Armand de Peiragros.

Herman de Perrigort.

Guillaume de Sonnac, Senay or Sonnevay.

Renauld de Vichier or Vichières.

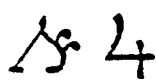
Thomas Berard or Berault.

Guillaume de Beaujeu or Belgion.

Thiebaud Guydin.

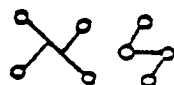
Jacques de Molai.

GEBURAH :

גבורה: the fifth Sephirah of the Kabbalah: 'Severity:' the inflexible Divine Justice: literally, 'strength, fortitude, valour, power.' 

Formerly JUSTICE.

ץ א צ ק י



GEDULAH :

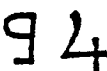
גדולה, the fourth Sephirah: 'Benignity, Equity:' also called חסד, KHASED: the Divine 'Mercy' or 'Grace:' literally, 'greatness, magnificence, majesty.'

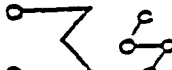
Formerly EQUITY.

ץ 2 3 ט י . . . ט פ װ

CHOCHMAH :—HAKEMAH.

TSEDEKAH :—TSADERAH.

חכם, *Khakam* or *hakem*, 'wise, skilled, learned, intelligent, a Sage, a Doctor.' The Arabs have the same word, meaning a physician or other learned man, to the present day. 

From this comes חכמה, *Hakemah* or *Hakamah*; but which in the Kabbalah, and now, commonly but improperly, is written *Chochmah*. 

It means 'skill, wisdom.' It is the Wisdom by which God is said to have created; the second Sephirah or Emanation from the Deity; the Logos or Word.

צַדִּיק and צַדִּיק, *Tsadūc* and *Tsadyk*, 'just, right, upright,' etc.
צַדִּיק, *Tsadak*, *Tsadīc*, *Sydyk*, 'rectitude, justice, right (*jus*),
liberation, salvation, felicity.' Also, the Planet Jupiter.

צַדִּיקָה, *Tsadekah*, *Tsedekah*, etc., 'one's right or title; Justice,
Probity, Piety, Virtue,' *salus*, liberality, beneficence.

צַדִּיק צַדִּיק צַדִּיק

צַדִּיק צַדִּיק צַדִּיק

ADDITIONAL PASSWORDS:

P.: W.: TALEMAH: תַּעֲלָמָה: 'what is hidden, a secret.'

Ans.: MALAEOTE: מַלְאָכֹת, 'kingly, royal'

ADDITIONAL SACRED WORDS:

KHASED: חֶסֶד, 'Mercy, Benignity.' The fourth Sephirah.

GEBURAH: גְּבוּרָה: 'Severity, Justice.' The fifth Sephirah.

TEPHARETH: תְּפָאֶרֶת: 'Harmony, Beauty.' The sixth Sephirah.

The Kabalistic dogma was that of Hermes and of the old Indian Philosophy, that the *All* has proceeded from the Primal *Unity*, the *Monad*, *Omnium Rerum Fons ac Origo*. This *One*, the *Very Deity*, is in its *Very Self* beyond all cognition of the Intellect, which can form no idea of It, nor in any possible manner conceive of It, or represent It to itself. Nothing can be predicated of It, sex least of all. None of our human faculties, moral or intellectual, can be assigned to It, any more than our shape or senses can.

In fact we can have no cognition of the *Soul* ITSELF, of another human being. We can, by his words, know what *some* of his thoughts are, and have cognition of some of the characteristics and qualities of himself, i. e., of his spiritual and intellectual self; but that knowledge is very shallow, partial and imperfect. The Soul expresses itself in a Thought. It is the whole Soul, as a unit, that thinks, that forms the Thought, and utters it; but no one Thought is the Soul, nor does any one Thought or any number of Thoughts express, manifest or reveal the whole Soul. It remains hidden from us.

Thoughts are not *made*. We are not conscious of any operation of moulding, framing or fashioning, forging, as it were, our Thoughts. They seem to be produced within us, to be *born* there, in our Self, by means of some mode of generation.

The Deity, to create, the old philosophers thought, must have proceeded in a manner analogous to that in which the human intellect proceeds, to express itself in Thought and Action. As no human Thought is the whole Soul, nor even the Soul thinking, but what is generated in it and proceeds or flows from, or is produced by it; so no Divine Thought is the whole of Deity, but that only which flows or emanates from him; and yet He, like the Human Soul, acts in and by the Thought, and what the Thought effects and produces, is effected and produced by Him. Every Divine Thought is finite. It is but a momentary flash or ray, from the Infinite ocean of Light.

The idea of what the Deity creates, is and exists in Him, before it is uttered outwardly in form. This idea is necessarily finite. Wherefore, to create, or to act so that what is created or acted shall be comprehensible to, or can be conceived of

by a finite intellect, were it even that of an Archangel, the Deity must limit Itself, in order to be manifested or revealed.

Hence what the Kabbalah terms the Emanations or Sephiroth ; the forth-flowings of the Deity, Its self-utterances.

The First Sephirah is אֶתֶר *Æther*, or *Katar*, 'Corona, the Crown,' which seems to me to be the Divine Infinite *Will*, exerted and in its exertion finite and limited ; and so, also, when existing in the Deity unexerted. When directed to a definite purpose, it is itself necessarily limited.

The Second Sephirah is חָכְמָה *Hakemah* or *Chochmah*, 'Sapientia, Wisdom,' said to be male ; and the third is בִּינָה *Bainah* or *Bayanah*, female, which is rendered by the Commentators on the Kabbalah, 'Intelligentia, Intelligence, Understanding.'

Hakemah is the Divine *Wisdom*, immanent in the Deity, the Divine Power of Intellectual Generation of Thought and of Ideas which, uttered and expressed, become Universes.

Bainah or *Bayanah* is the Divine Wisdom manifesting itself in men as the Human Intellect. From it proceeds דַּעַת *Daath*, which is not a Sephirah, but the human Intellection or the Thinking ; not the Thought produced, but the birth of it.

The next Sephirothic Triad is חֶסֶד *Khased* or *Gedulah*, Mercy or Benignity ; גְּבוּרָה *Geburah*, Severity or Justice, and תְּפָאֶרֶת *Tephareth* or *Tuparat*, Harmony or Beauty.

Infinite Justice and Infinite Mercy, Justice boundless and Mercy boundless, seem absolutely to exclude each other, and to be utterly incompatible one with the other. How can Mercy temper Justice, and the Justice remain infinite ? How can Mercy exist at all, if Justice is infinite ?

The Kabbalists say that if the Infinite Justice of the Deity had existed without the Infinite Benignity, the Universe would

have been impossible, because, if created, the Infinite Justice would have required its immediate annihilation as imperfect.

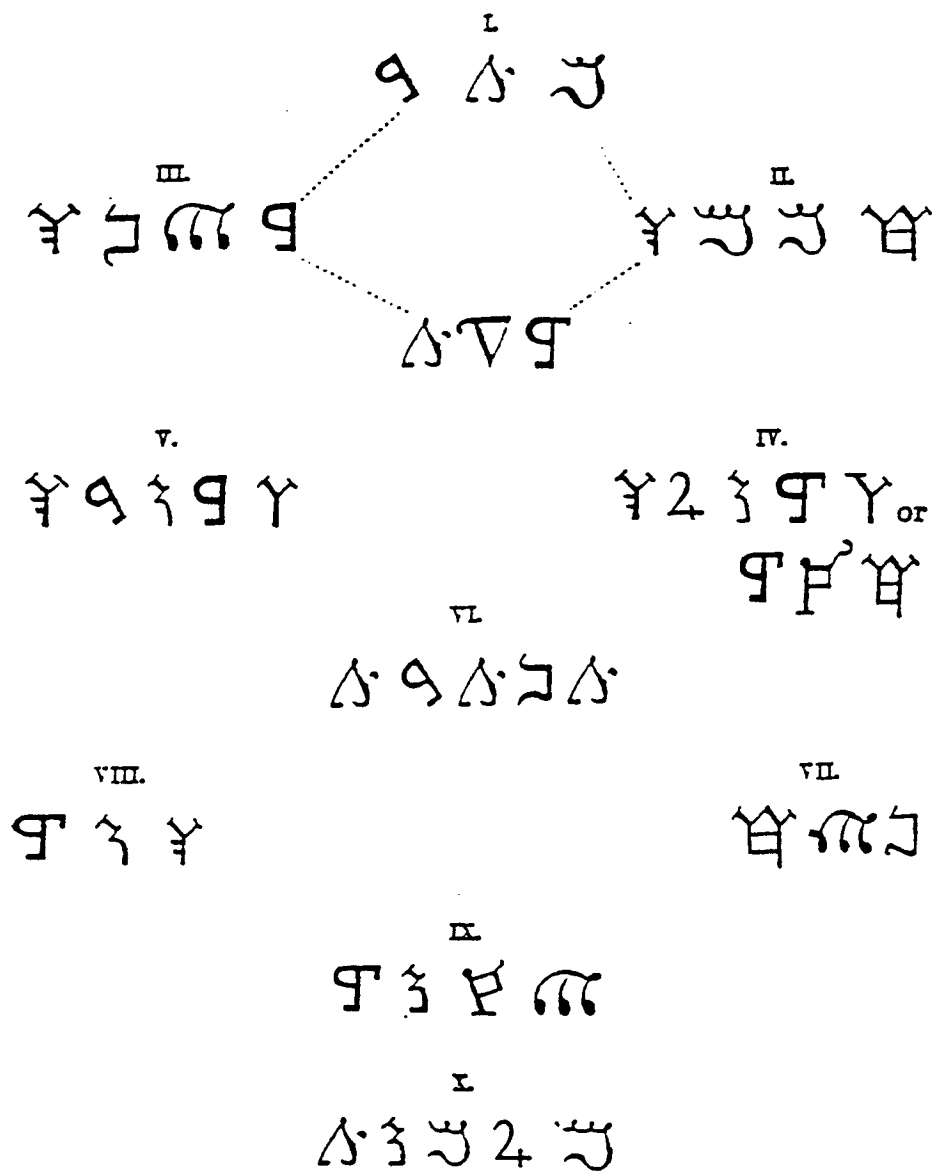
But though these two attributes are opposites and contraries, they are not in antagonism, nor hostile to each other. They are in equilibrium ; for above them is the Infinite Wisdom, holding the beam of the Balance.

The Seventh and Eighth Sephiroth are נֶצַח and הוֹד, *Net-sach* and *Hūd*, rendered by the Kabalists 'Victory' and 'Glory.' The result of the harmonious action guided and directed by Infinite Wisdom, is the overcoming of all obstacles, is Success, and a Creation precisely in conformity to the Divine Will, approved of, also, by the Infinite Divine Wisdom ; and this Success is the Glory of Him whose work the Universe is.

The result of these is *Stability*, יְסוּד, *Yesūd*, the Ninth Sephirah. The work of Infinite Wisdom, acting in Harmony with Infinite Might, is capable of Endurance, and continues unaltered as a Whole, though its combinations change.

And the last Sephirah, מַלְכוּת, *Malakoth*, 'Regnum, Royalty, Dominion,' is that perfect Sovereignty of the Deity over the Universe, by which everything proceeds in exact accordance with and obedience to His will. Nothing can happen, occur, be done or acted, contrary to His will, but it is in everything obeyed, our very free-will being one of His Instruments.

THE SEPHIROTH



NUMERALS.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא
12.	13.	14.	15.	16.	17.	18.	19.	20.	21.	
יב	יג	יד	טו	טז	יז	יח	יט	כ	כא	
22.	23.	24.	25.	26.	27.	28.	29.	30.		
כב	כג	כד	כה	כו	כז	כח	כט	ל		
31.	32.									
לא	לב									

The *number* of each Degree is in the *margin*, at its commencement, in the Celestial and Samaritan letters that correspond to the Hebrew numerals above. After the inquiry as to each word, it is *correctly* given in Samaritan.

א ב ג ד ה ו ז ח ט י כ ל מ נ
 פ צ ק ר ש ת ז ח ט י כ ל מ נ
 א ב ג ד ה ו ז ח ט י כ ל מ נ
 א ב ג ד ה ו ז ח ט י כ ל מ נ
 A. B. G. D. H. V. Z. K_H. T. I. K. L. M. N.

א ב ג ד ה ו ז ח ט י כ ל מ נ
 פ צ ק ר ש ת ז ח ט י כ ל מ נ
 א ב ג ד ה ו ז ח ט י כ ל מ נ
 א ב ג ד ה ו ז ח ט י כ ל מ נ
 S. A_A. P. Ts. K. R. S. T. K. M. N. P. Ts.

1°. Hebrew: 2°. Samaritan. 3°. Phœnician: 4°. Celestial:
 5°. English.