

1: Three Degrees and Great Symbols of Freemasonry topBooks tags:Three Degrees an

*Three Degrees and Great Symbols of Freemasonry [Masonic Service Association] on www.enganchecubano.com
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The degrees of Freemasonry are, then, the steps by which the candidate ascends from a lower to a higher condition of knowledge. Mackey, *The Encyclopedia of Freemasonry*, Each of the degrees requires the candidate to participate in the drama being presented. They are all of a very serious nature and not in the least demeaning of the candidate. Masonic catechisms are a series of memorized questions and answers pertaining to a specific degree. Usually, the candidate meets with a lodge member who knows these catechisms and helps him to memorize the work. The catechisms simply reiterate the degree work that the candidate recently completed and proves his proficiency with them. Once a catechism is completed the candidate can proceed to the next degree. There are physical, moral and spiritual qualifications. In California, the petitioner must be a man of at least 21 years of age. He must be free of any previous felonious criminal convictions and be of good moral character. He must also believe in a Supreme Being and the immortality of the soul. The physical qualifications are necessary because the person must be free to make his own life decisions and be responsible for himself. The moral qualifications are self-evident for the viability of any brotherhood and the lofty ideals of our society. The two spiritual qualifications not only inform the entire structure of Freemasonry but also align the Fraternity with the great Mystery Schools and religions of the world. It is the transition from belief to knowledge that seals the mark of true spiritual initiation. It has been rather aptly said that when a petitioner is voted upon for Masonic membership he undergoes the "Ordeal of the Secret Ballot". To be elected, he must receive an affirmative vote from each and every member present at that meeting. Just one member out of all present - there could be twenty, or fifty, or a hundred members in attendance - can drop the black cube and deny him membership. When you consider the moral yardstick by which Masons measure membership applicants and that only one negative vote can reject a petitioner, it would seem reasonable to assume that a large proportion of petitioners would be rejected for membership. But that is not the case. Many, many more are elected than are rejected. That fact is testimony to the generally good judgment of those who recommend applicants, and it also indicates that the fraternity, by and large, attracts good men. Much has been said and written, pro and con, about the secret ballot. Some argue, not without logic, that it is not fair for just one member out of all those who may be present at a meeting to be able to deny a petitioner membership. Others argue, also logically, that if even one member knows something negative about a petitioner, then that one member should have the right and the opportunity to prevent the entrance into Freemasonry of one he feels would bring discredit to it. It goes without saying that the secret ballot is occasionally abused by a member who rejects a petitioner for mere petty reasons having nothing to do with moral fitness, but such instances are rare and in almost every election the good man is elected to membership. It is also undeniable that despite the requirements as to recommendation, as to background investigation, and as to unanimous secret ballot, an occasional undesirable person attains Masonic membership. Again, though, these instances are relatively rare. It should be remembered that if a member ever acts contrary to the rules and regulations of Freemasonry, he can be suspended or expelled from membership. If a man senses the stirrings in his heart for a deeper understanding of life than that he has heretofore found, he will seek until he finds the Fraternity. This turning of the heart is really the beginning of his initiation. Therefore, each candidate who comes seeking light is said to be first prepared in his heart. While Freemasonry is not a religion, its ceremonies are of a serious nature, dignified in their presentation and impart teachings that, if properly understood, obligate a man to lead a better life. To get the greatest good from the ceremonies, a candidate should first prepare his mind to understand and absorb these teachings. The candidate should pay strict attention to every part of the ceremony, in order that he may gain some understanding of the teachings of Freemasonry. The methods we use in teaching may be new and unusual to the candidate, but these methods have been used for many centuries and have not changed significantly since they originated. Finally, he should remember that every Mason in the Lodge room is his friend and brother. By wearing these garments, the candidate signifies the sincerity of his intentions. The

symbolism of the Rite of Destitution reverts to those ancient times when men believed that the soul descended through the planetary spheres and vested itself with the qualities attributed to each sphere before birth. Each planetary quality corresponds to a specific metal. In ancient initiations, candidates were compelled to leave all metals behind, lest they bring into the assembly disturbing planetary influences. While this symbolism may no longer have an astrological character, the old point about excluding disturbing influences remains. The candidate is not to bring into the Lodge room his passions or prejudices, lest that harmony, which is one of the chief concerns of Masonry, be destroyed. Ask and it shall be given unto you. Knock and it shall be opened unto you. It is removed at the appropriate time; that is, when the candidate is in the proper attitude to receive Light. It is also generally regarded as a symbol of the voluntary and complete acceptance of, and pledged compliance with, whatever Masonry may have in store. To many, the Cable-Tow is symbolic of the umbilical cord, which is necessary to begin life; but is severed when love and care replace it, and the individual grows on his own. The length of the Cable-Tow is frequently referred to in the language of Freemasonry, but many of the new Brethren do not understand its meaning. Formerly, a Cable-Tow was deemed to be the distance one could travel in an hour, which was assumed to be about three miles. In California this is any reasonable distance from which a summons may be answered, health and business permitting. Each Mason is bound to all other Masons by a tie as long and as strong as he himself determines his ability will permit. One may also consider the idea of the silver cord Ecclesiastes He leaves the darkness, destitution and helplessness of the world for the light and warmth of this new existence. It is not an idle formality, but a genuine experience, the beginning of a new career in which duties, rights and privileges are real. If a candidate is not to be an Apprentice in name only, he must stand ready to do the work upon his own nature that will make him a different man. Members are called craftsmen because they are workmen. Lodges are quarries because they are scenes of toil. Freemasonry offers no privileges or rewards except to those who earn them; it places working tools, not playthings, in the hands of its members. To become a Mason is a solemn and serious undertaking. It also reminds a man that his every act has a consequence, either in the form of a reward or a penalty. The method of reception also points out the value of a certain virtue needed to gain admission into the mysteries of Masonry. The prayer is universal in nature, and not peculiar to any one religion or faith. But the act of invoking the blessings of Deity is a central Masonic practice. At the end of prayer, each member responds with the words "So Mote it Be", which means in Modern English, "So may it ever be". In Masonry, the act is performed in a clockwise manner, patterned after the movement of the sun as it is seen from the earth, moving from East to West, by way of the South. Circumambulation is an ancient practice found all over the world. Much the same idea as the labyrinth, it portrays the path of initiation as that of a journey. In another sense, it symbolically aligns one to a proper relationship with the order of the universe. There are references to circuitous routes in Psalms And one may remember the action at Jericho. The Altar is symbolic of many things. As a temple symbolizes the presence of Deity, the altar symbolizes the point of contact. It is also a symbol of worship and faith. The candidate approaches the Altar in search of light and assumes his obligations there. In the presence of God and his Brethren, he offers himself to the service of the Supreme Architect of the Universe and to mankind in general. The Altar is the point on which life in our Masonic Lodges is focused and it should be accorded the highest respect. The wisdom of the Master is said to flow from his station in the East to the Altar. The Obligation has a two-fold purpose. In addition to binding the candidate to Freemasonry and its duties, it also protects the Fraternity against someone revealing the modes of recognition and symbolic instruction. The candidate should understand that the great truths which Masonry teaches are not secret, but the manner in which Freemasonry teaches these truths is considered secret. Like much in the Fraternity, the roots of this practice are ancient. Making vows was a common practice in the Mysteries and was even a form of personal religion to the general populace. In many ways the vow defined their relationship with the deities of their homeland. Many vows were expressed in terms such as promises to a deity in return for safe voyages, successful crops, healing and so on. The Latin obligato literally signifies a tying or binding. The relationship between the Cable Tow and the Obligation, along with the changing nature of this relationship as the candidate progresses, should not go unnoticed. The Volume of the Sacred Law no matter what religion is an indispensable part of a Lodge. In our jurisdiction, a candidate may request to have his own sacred book

present on the Altar with the Bible during his degree ceremonies. In Lodges in other countries, other sacred texts are placed on the Altar in place of the Holy Bible, but no Lodge in California may stand officially open, unless the Holy Bible is opened upon its Altar with the Square and Compass displayed thereon. The Square is a symbol of morality, truthfulness and honesty. To "act on the square" is to act honestly. The Compass signifies the propitious use of action and is a symbol of restraint, skill and knowledge. We might also properly regard the Compass as excluding beyond its circle that which is harmful or unworthy. The Square and Compass are recognized by the general public as the symbol of Freemasonry. The symbolism of the square and compass is seen in many ancient carvings and artwork. Thus their union has represented the union of heaven and earth. One way of interpreting the triple symbolism is seeing human nature as divided into three parts " body, mind, and soul with a Degree for each part.

2: Number Three in Freemasonry ::

Freemasonry's Three Degrees and Great Symbols This is a new release of the original edition.

When once fairly launched on the subject, it often becomes an avalanche or torrent which may carry one away into the open sea or more than empty space. On few questions has more rubbish been written than that of symbols and symbolism: Interpretations are given which have no other foundation than the disordered brain of the writer, and, when proof or anything approaching a definite statement is required, symbols are confused with metaphors and we are involved in a further maze of follies and wilder fancies. A symbol is a visible representation of some object or thing, real or imagined, employed to convey a certain idea. Sometimes there is an apparent connection between the symbol and the thought represented, but more often the association seems to be entirely arbitrary. The earliest forms of symbolism of which we know were the ancient hieroglyphical systems of writing. We may indeed say that symbolism is but a form of writing; in fact, the earliest and for hundreds, and perhaps even thousands of years, the only form of writing known to the human race. It prevailed among every ancient people of whom we have any definite knowledge. We have said that all symbolism is a form of writing; with equal truth, we may invert the statement and say that all writing, ancient and modern, is symbolism. It has been proved that our present methods of writing are but developments from the hieroglyphical, and are as purely symbolical as any that have preceded them. Our thoughts themselves and the forms in which we express them are all symbolic. Even spoken language is symbolical; were it not so we should not have to be taught a language in order to understand it. A certain spoken sound, or printed word is representative of a certain idea, not naturally so, but by arbitrary usage; and this is precisely what a symbol is. To the direct forms of speech we have added the so-called "figures of speech," similes, metaphors, parables and allegories, rendering language both spoken and written still more symbolic. In short, without symbols communication, except of the most restricted sort, among men would be impossible. The importance of the subject is, therefore, not easily exaggerated. Except when our attention is specifically directed to it, we are not conscious of the extent to which the symbolical enters into our daily thought and life. Symbolism, however, in that aspect in which it is commonly understood, no longer prevails, except to a very limited degree. This ancient form of writing, now generally fallen into disuse, Masonry has to some extent at least perpetuated and employs in recording her precepts and impressing them upon her votaries. The allegory is a figure of speech, that is to say, a departure from the direct and simple mode of speaking, and the employment, for the sake of illustration or emphasis, of a fancied resemblance between one object or thing and another. If we say of a man, as we often uncharitably do, "He is an ass," this is a metaphor. If we say of him, as Carlyle did of Wordsworth, "He looks like a horse," this is a simile. An extended simile with the comparative form and words left out, in which the real subject is never directly mentioned but left to be inferred, is called an allegory. He shows that nearly all the complex and to us absurd tales of Grecian mythology were but parts of a great system for inculcating natural, moral and religious truths by means of the allegory. What more grotesque and revolting, we may ask, than the myth of Pan? Approaching that branch of symbolism which at present concerns us, Masonic Symbolism, it may be asserted in the broadest terms that the Mason who knows nothing of our symbolism knows little of Freemasonry. He may be able to repeat every line of the Ritual without an error, and yet, if he does not understand the meaning of the ceremonies, the signs, the words, the emblems and the figures, he is an ignoramus Masonically. It is distressing to witness how much time and labor is spent in memorising "the work"; and how little in ascertaining what it all means. Far be it from us to underrate the importance of letter-perfection in rendering our ritual. In no other way can the symbolism of our emblems, ceremonies, traditions, and allegories be accurately preserved, but we do maintain that, if we are never to understand their meanings, it is useless to preserve them. The two go hand in hand; without either the beauty and symmetry of the Masonic temple is destroyed. It is in its symbols and allegories that Freemasonry surpasses all other societies. If any of them now teach by these methods it is because they have slavishly imitated Freemasonry. The great Mason and scholar, Brother Albert Pike, said: Every symbol of a lodge is a religious teacher, the mute teacher also of morals and philosophy. It is in its ancient symbols and in the

knowledge of their true meanings that the preeminence of Freemasonry over all other orders consists. Its ceremonies, signs, tokens, words and lectures at once become meaningless or trivial. The study of no other aspect of Freemasonry is more important, yet the study of no aspect of it has been so much neglected. Gould, of England, our foremost Masonic historian, declares it is the "one great and pressing duty of Freemasons. We know that symbols are in Masonry, and we know not when or how they got there. We know not who assigned to them their meanings. We know that many of them were employed for the same purpose, the communication of ideas, before the beginning of authentic history; of some of them we know a part at least of their original meanings, but of the meaning of others we know nothing at all. In some instances it is possible to ascertain or at least to surmise the origin of the symbol and what gave rise to it. But in many of the most important this inquiry has baffled all research. If in Masonry we speak of a Temple, we do not mean one of stone and mortar; if we speak of a square, we do not mean one of steel or wood; if we speak of compasses, we do not mean one of. We are told in our Monitors that "every emblem, character and figure depicted in the lodge has a moral and 2 A. If this is true, it must follow that to be ignorant of Masonic symbolism is to be ignorant of Masonry. Literally it means "builder in stone. We liken the development of human character to the erection of a building; we liken the manly virtues which constitute a finished character to the polished stones which enter into a finished structure. The etymology of the word Mason, whether used to indicate a speculative or an operative Mason, is obscure. The likening of the developing of human character to the building of a house is an old simile. It was certainly in use among the Jews as early as the time of David 2 Samuel vii, 27; Ps. It could, therefore, cause no surprise that a society whose professed mission is character-building should bear symbolically the name of the occupation of those engaged in the building of houses. It might be asked why are we not called Freecarpenters instead of Freemasons if we get our name from house builders. The answer is that we might have been so called had our Fraternity originated in America instead of Europe. Carpenters are a much more important factor in house building here than in the Old World. There nearly everything is and has for centuries been built of stone or brick. There, because of the scarcity of timber, the occupation of a mason was always of much greater consequence than that of the carpenter. Besides, it will be borne in mind that the more important edifices of all countries have, since the beginning of historic times, been built of stone or marble. In the ceremonies of making a Mason we do not attempt to do more than to indicate the pathway to Masonic knowledge, to lay the foundation for the Masonic edifice; the brother must pursue the journey or complete the structure for himself by reading and reflection. Brother Pike thus expresses this idea: But when they speak they do so not to disclose or to explain but to lead others to seek for and find the truth of science and the meaning of the symbols. It can not be that a miscellaneous collection of rules, customs, symbols and moral, precepts, however valuable in and of themselves, thrown together without order or design, could have attracted the attention among intelligent men that Freemasonry has done in all ages in which it is known. Surely unity must somewhere exist in the great variety which we find in the Masonic system. Our ceremonies and symbols, while beautiful and impressive in and of themselves and incidentally teaching valuable lessons of religion, morality and industry, all cluster around and contribute to this central idea. But it is only when we reflect upon them in relation to this sublime allegory of human life that we are enabled to comprehend them in the fullness of their beauty and grandeur. The Masonic student, therefore, who has never caught this conception of his subject has failed to grasp Freemasonry in its most instructive and important aspect. Endeavour, therefore, to get clearly in your minds the point we emphasise and which we shall attempt to demonstrate, namely, that every sign, every symbol and every ceremony in the First Degree, in addition to any primary signification it may have, is also designed to illustrate allegorically some moral phase of human existence. The great German poet, Goethe, says:

3: Degrees of Freemasonry | Gnostic Warrior Podcasts

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FREE shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Symbolism of the Three Degrees Details Hits: I had at that time some knowledge of the mysteries of the Greeks, and in response to the toast of my health in the ante-room of the Masonic Hall, I gratefully recognized that I had, at last, been linked with the mysteries of Eleusis. Further experience and reading have confirmed that opinion. The central idea of Freemasonry is expressed in the Exhortation as it is termed in the third degree. It is stated in terms by the use of the words " your admission among Masons in a state of helpless indigence. What is Heavenly Science but that Knowledge, which, painfully acquired, results in the perfection of humanity, or in other wordsâ€”the highest ideals expressed in human conduct. This is in symbol expressed by the intricate windings of the steps in the second degree. The third stage is revealed when in express language Masonry teaches us " how to die. She tells us of that joyful reunion with those -who have passed beyond the terrors of death, who have paid their tribute to Charon, for whom death has no terrors, and who are, together with them, living in the Elysian Fields. Although in the years of Anno Domini, they are nevertheless under the realm of the period of Anno Lucis ; they may be the subjects of republics or monarchies, but they are co-equals with all that rule in a world in which the uninitiated, be they princes or peasants, have no share. They in fact compose a new ideal world. They are a new society. It is an enclave within the old social order. It stands outside of and superior to every religious and social order in existence. This is the essential spirit and teaching of Freemasonry. Let us in detail examine this proposition. The candidate is introduced in a state of darkness in a lighted room. All, but he, are in the realm of light, he alone is stumbling about in a slip-shod state within the Temple. His stumbling feet are led. Partially undressed he is assisted step by step in a state of bewilderment and wonder. What is going to happen next? His very replies to questions are dictated to him. He has neither eyes nor tongue nor motion. He is as inert and as unintelligent as a babe new-born. His only language, if a cry, is not a masonic expression. It is the period of birth with all its concomitants, pain, discomfort and helplessness. Masonically viewed he is a ridiculous, helpless, indigent figure. If he possesses any means of buying aid he must be ignominiously thrust into outer darkness again, and he must be reintroduced into the kingdom of virtuous co-equal men without clothing upon him and with no claim upon their acceptance than that of modesty. What comment, more striking could possibly be expressed upon the language of Holy Writ, " Ye must be born again. It is the mind of the novitiate of the Greek mysteries who believed that by par- taking in the mystic communion with the dead he attained that state of mind which enabled him to say " death has no terrors. Let us see what the world is into which the new- made brother of Freemasonry has been introduced. It is partly described in the first tracing board. Our lodges symbolize the Universe hallowed by prayer and the Divine presence. I purposely exclude the tosh which represents the three grand offerings and the alleged situation. East and West, and the Hebraic nonsense with which our ceremonies are interlarded. Our foundation is more ancient than the Western concept of religion which in its origin had no knowledge of a world which was outside the Pillars of Hercules and the Mediterranean Sea. The Greek religion was fundamentally universal. It embraced Heaven, earth, and the underworld. The Mohammedan turns east or west, as his geographical point is towards Mecca. The Zoroastrian knew no geography but the Sun which was worshipped at all altitudes East or West. Buddhism knew no geography, but was governed by the conception of Soul or absence of every material attribute and which also recognized no divinity but that of Universal Being. Masonry as I conceive it is vastly bigger than all these. It is a universal religion which may embrace all religions and which worships East or West. Its Temple, pointing in every possible orientation, expresses this view. It is as a mere convention that we may speak of East or West. The sun is always at its meridian with respect to Freemasonry. This is the world into which symbolically the initiate into Freemasonry is ushered and of which for all time he forms a part. He has entered a new moral order. His obligations to the world outside have been dissolved save in so far as they are conditioned by moral conduct. His Master is the Master of the Lodge and the Rulers of the Craft, and while he remains a good citizen his allegiance to the State

is a duty flung almost negligently upon it and not naturally arising from his participation in its life. The world at large expects a Mason to be something above an ordinary man. In ancient days it was always assumed that those who had been initiated into the mysteries of Eleusis would take a juster and sterner view of moral innocence and guilt, and they also held that foul conduct was a greater sin when committed by a man who was in the official service of Demeter and Persephone. The very tools of the degree imply a state of regeneration. Part of our life henceforth is to be spent in prayer and service; conscience is to guide us in all our doings, and we are reminded by the chisel that our education has begun. Proceeding onwards, still guiding his progress by the principles of moral truth, the initiate is led in the second degree to contemplate the intellectual faculty and to trace it from its development through the paths of Heavenly Science even to the Throne of God Himself. This is the mystery and meaning of the Fellow-Craft. The great Architect of the Universe becomes the Geometrician. In this degree the liberal arts and sciences are commended for study. His progress towards the attainment of this degree is symbolized by a winding staircase. His motto is "Excelsior" and his progress slow and difficult. Such is the common experience of mankind in its efforts to possess knowledge and to realize truth. The second degree symbolizes man in his upward struggle from the mud of his origin to the light of reason and a well-ordered life, from the darkness of the uninitiated to the light of a day in which he stands as the apex of an ordered and comprehended universe. He replies that he is taught to be cautious. His badge points out that as a Craftsman he is now expected to make the liberal arts and sciences his future study. The objects of research in the degree are the hidden mysteries of nature and science. It is in short the degree of education, that long drawn-out process by which a man realizes his better self and gradually becomes in touch with all that he meets and absorbs within himself, all history, all human experience and the knowledge of nature in its every phase. It is thus that he is led even to the Throne of God Himself. The tools of the degree are symbolical of this state. The square is emblematical of his rectitude in life, the level reminds him that he lives among co-equals, the plumb-rule points Heavenward. While reminded of his duties towards his fellow men he is at the same time encouraged by the Eternal Hope. In considering the explanation of the Second Tracing Board I deem it necessary to state my attitude towards the Hebraic History with which our ceremonies are interwoven. Frankly, I reject the lot. In the course of my reading for the Honours Degree in Theology at Cambridge I was compelled to read many books and to draw definite conclusions. The main conclusion which I drew with respect to the Jews was that they were a race and not a nation. With the exception of but a brief period in history they have never been a nation and in my opinion never will be. They find it easier to live amongst and upon other races. It must be remembered in this connection that the whole Temple history and ritual is post-exilic. The surrounding nations of that period were vastly in advance of the Israelites in all that civilization connotes. Inhabiting as they did a very small quarter of the globe, in area less than Wales, without manufactures, natural wealth, or even an literature, they were a wholly insignificant people. Persia, Greece, Syria, Egypt, Rome, all in turn conquered and captured them. For five hundred years B. Christianity has given them a dignity and position to which they were never entitled. Those who framed our ceremonies have overlaid the Greek mysteries with Hebraic Fables. I reject as utterly unhistoric any reference to King Solomon and the stories associated with Hiram Abiff. These things are allegories. They never had any historic foundation. I am of opinion that the real basis of the teaching of the second degree is to be found in the fact that when our ancient Brethren had entered the Porch and arrived at the foot of the Winding Staircase they were met with a demand for the pass-word which indicated an ear of corn. This is the link with the mysteries of Eleusis. It symbolizes Demeter or in Roman times Ceres, the Goddess of Corn or Plenty and conveys to the initiate the glorious hope of Resurrection and Immortality. All the rest of the explanation of the Tracing Board in so far as it is Judaic is in my opinion pure undiluted nonsense. Their attention is finally drawn to certain Hebrew characters which represent the Sacred Name. In short the end of life is to find the embodiment of the Highest. This is at once the process and end of Education. The charge after Passing supports this theory of the second degree. In his new character as a Mason it is expected that not only will the new-made Brother conform to the principles of the Order, but that he will also steadily persevere in the practice of every virtue and study the liberal arts, which tend so effectually to polish and adorn the mind, and thus qualify a man to become a useful member of society. Re-birth and Education seem therefore to be established as the meaning

and explanation of the first two degrees of Masonry. So far as the last degree of Masonry is concerned we are not left in the slightest doubt. We are taught how to die. This is the fundamental symbolism of the third degree.

4: Symbolic Lodge of Freemasonry | Freemason Information

The degrees of freemasonry retain the three grades of medieval craft guilds, those of Apprentice, Journeyman or fellow (now called Fellowcraft), and Master Mason. The candidate of these three degrees is progressively taught the meanings of the symbols of Freemasonry, and entrusted with grips, signs and words to signify to other members that he has been so initiated.

Every man has their own journey, not just in Masonry, but in life. Our individuality is what makes us unique, by definition. We see that in the music we enjoy, the foods we find appetizing, what we find attractive or funny, and how we learn. Just last night, I had a conversation with some Brothers, and we were talking about how we learn ritual. Each of us had our own solution, but none of us were wrong. A spark was ignited for sure, but the fire was far from burning. Where were you first prepared to be made for Mason? What does the answer to that question really mean? Think about your spouse, or your family. There is an inherent love in your heart. In your own journey, how long did it really take you to grow that love for Masonry? They allow their status to go into suspension, or they demit. When I think back, however, I was almost one of them. It took years to build that fire for me, how long did it take for you? You could argue that if they are that busy, how will they find time for the Craft? My Brothers, look for that spark within your fellow man. Does he truly wish to improve himself through hard work and study? Does he truly want to be of service to his fellow man? Will he continue searching for more Light? There are many ways that spark can be initiated – from flint and steel to a butane torch. Our job is to fan those flames, and never let that flame die out. I wore many hats and worked many hours. I was very involved in the United States Power Squadron a boating education group, and my wife and I had begun our journey as foster parents. On the One Day Class: It seemed like a quick easy way to become a Freemason. The alternative, presented as being a 3 month process or longer did not sit well with me at the time because of my very busy work and very much increasingly busy home-life schedule with foster children. I did not know what was happening. Being in a balcony and seeing little of the One Day Class ritual, and not being required to attend Lodge of Instruction, it took me over 18 months to catch up and understand my own One Day Class degrees. My sponsor was great; he was at each meeting and introduced me to our Middlesex Lodge members, but I had to build my own way into the organization. Thankfully there were the older members who really took me under their wing and taught me, and moved me into the line to become Master. My career direction shifted which allowed me the time to dedicate to giving back to others less fortunate. The One Day Event allowed me the point of entry that fit my schedule. Most businessmen have a difficult time maintaining a schedule planned out over 30 days. By having this one day event and providing the Instruction that same day, allowed me to successfully join and stay engaged. The forum in which I was raised was a difficult venue in the sense that we were seated high in the balcony and it was difficult to see and hear. It was a process of consuming and then understanding each part of the ritual through several sessions at various Lodges. Within the two months, my mentor and I had visited 3 different Lodges within the District and attended a Table Lodge. I fortunately had a mentor for life. He was key to keeping me engaged, went out of his way to introduce me everywhere we went, and continues to guide me. My mentor has created a circle of Masonic mentors for me that I can lean on. I believe it is not how you were raised a Mason, but how you live your Life as a Mason. Did you join to be called a Mason or to be a Mason? Before entering Freemasonry, I spent the majority of my time working, usually 50 to 60 hours per week as a registered pharmacist in hospitals, consulting, and in retail pharmacies. I did enjoy fly fishing and kayaking when I was able to squeeze it into my schedule. I found little time for much else. I chose the One Day Class approach to joining the Craft as I felt that it would be the only way that my schedule would allow. I had the idea that joining Freemasonry would be very time consuming and that learning the ritual would be too difficult to work into my schedule. This misconception prevented me from joining for many years. After my One Day class, my sponsor and mentor insisted that I attend the Lodges of Instruction and other related programs. I believe it was about 4 to 6 weeks before I was able to witness a first degree and then the following two degrees over the next few months. The ritual and the Masonic lessons that were taught truly impacted me. I firmly believe that the One Day Class

is the obvious alternative if a man is convinced that he will not join our fraternity because he does not have the time to commit to the traditional manner of joining. Whether traditional or one day, it is the Lodge, sponsors, or mentors duty to guide and make each new Mason feel wanted and to get him involved. With three small children, my life was pretty busy. I was re-involved with Scouting as my son was in cub scouts and I was the den leader, so I was always planning the next meeting, field trips and monthly pack meetings along with the other meetings. Arthur Papas tried to get me involved when I was dating my future wife back in The timing was never right. We were always traveling, and then came children. By the time he convinced me to join, he suggested that I do the upcoming one day class rather than be out at night and take three months. The one day class was like drinking from a fire hose, and when I left there, I really wondered what I saw and understood none of it. Seeing it from the sidelines for the next dozen times allowed me to catch bits and bytes from each chair, and it began to make sense. To this day, when you listen intently, the tone and emphasis made by each line officer can truly provide a different perspective on the degree and what its true meaning might be. I was fortunate to have many mentors though the years, from Wor. All of these men took the time to help mold me into the mason I am today. Life is a series of choices; how and when you join any organization is up to the individual. Would I have joined with out the one day class? Would I change how I joined if I could do it over again? I have enjoyed my time in Freemasonry. I have met what I consider lifetime friends, and I would not want to lose that. You are always going to have naysayers and experts in every aspect of life, it is up to the individual to decide what is best for their situation. Its body of knowledge and system of ethics is based on the belief that each man has a responsibility to improve himself while being devoted to his family, his faith, his country, and his fraternity.

5: Symbolism of the Three Degrees by Oliver Day Street

The great Architect of the Universe becomes the Geometrician. It is the world measured, upon which the Mason enters, not, be it observed, the world as it proceeds from the hand of its Maker, but the world mapped out, planned, divided by lines, each span containing elements of knowledge from the study of which he may look from Nature up to.

The well-known forty-seventh 47th problem of his first book, although not discovered by him, but long credited to Pythagoras, has been adopted as a symbol in Masonic instruction. More on Geometry in Freemasonry. Read more on Masonic Abbreviations. Acacia Symbol of the Acacia The Acacia is a highly symbolic plant with both quasi-religious aspects and more modern day connections to occult and psychoactive aspects used in ritual practice. Mackey, in his Encyclopedia of Freemasonry, says: An interesting and important symbol in Freemasonry. The acacia arabica grew abundantly in the vicinity of Jerusalem, where it is still to be found, and is familiar in its modern use at the tree from which the gum arabic of commerce is derived. The sprig of acacia, then, in its most ordinary signification, presents itself to the Master Mason as a symbol of the immortality of the soul, being intended to remind him, by its ever-green and unchanging nature, of that better and spiritual part within us, which, as an emanation from the Great Architect of the Universe, can never die. The representation of which is an allegorical symbol of deity "abstract yet omnipresent. Yet, further explanation is necessary to detail the Eye of Providence. While most many lodges make use of the letter G to stand in as a representation deity, the All Seeing Eye, has that same function, perhaps with a more artistic flare. Both the Hebrews and the Egyptians appear to have derived its use from that natural inclination of figurative minds to select an organ as the symbol of the function which it is intended peculiarly to discharge. Thus, the foot was often adopted as the symbol of swiftness, the arm of strength, and the hand of fidelity. Anchor and the Ark The Anchor and the Ark Taken together, the anchor and the ark are symbols representative of a life well-spent. The ark symbolizes the journey over the rough seas of life and the anchor as a symbol of immortality and a safe rest in eternal tranquility. From the ritual of the third degree: The anchor and the ark are emblems of a well-grounded hope and a well-spent life. They are emblematic of that divine ark and anchor which safely bears us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest. Taken from Biblical sources, the anchor as described in Hebrews 6: We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, And the ark is emblematic of the divine ark of Noah that bears us over this rough seas of life. It is called Anno Depositionis A. The deposit, one can assume, to be the Ark of the Covenant and the commandment tablets of Moses or perhaps the lost word of Freemasonry. To calculate Anno Depositionis, add to the current year to derive the A. This date structuring comes from the theological convention that the world began in 4, B. Anno Mundi Scottish Rite Freemasonry follow the pattern of craft Freemasonry see Anno Lucis instead using the Jewish Chronology which sets the date based upon the biblical accounts of the creation of the world. The formula of Anno Mundi A. Apron Masonic Apron Of the many symbolic emblems of Freemasonry, none is more iconic that the lamb skin apron. Alien outside of the lodge, within the tiled lodge it represents the totality of what it means to be a Mason. There is no one of the symbols of Speculative Masonry more important in its teachings, or more interesting in its history, than the lambskin, or white leather apron. From this time the study of alchemy was openly followed. In the Middle Ages, and up to the end of the seventeenth century, it was an important science, studied by some of the most distinguished philosophers, such as Avicenna, Albertus Magnus, Raymond Lulli, Roger Bacon, Elias Ashmole, and many others. Alchemy-called also the Hermetic Philosophy , because it is said to have been first taught in Egypt by Hermes Trismegistus. Freemasonry and alchemy have sought the same results the lesson of Divine Truth and the doctrine of immortal life , and they have both sought it by the same method of symbolism. It is not, therefore, strange that in the eighteenth century, and perhaps before, we find an incorporation of much of the science of alchemy into that of Freemasonry. Hermetic rites and Hermetic degrees were common, and their relics are still to be found existing in degrees which do not absolutely trace their origin to alchemy, but which show some of its traces in their rituals. The Twenty-eighth

Degree of the Scottish Rite, is entirely a Hermetic degree, and claims its parentage in the title of Adept of Masonry, by which it is sometimes known. Ashlar in Freemasonry The Ashlars are not just two pieces of stone. They represent what we have been and what we hope to be. It is up to each individual Mason to pass his own judgment on himself and to adjust his jewels accordingly, so that when the time comes and he lays down his tools and makes the final journey to the Grand Lodge Above, he may leave behind a reputation as a wise counselor, a pillar of strength and stability, a Perfect Ashlar on which younger Masons may test the correctness and value of their own contribution to the Masonic order. More on the Masonic ashlars. The ark has already been shown to have been an emblem common to Freemasonry and the Ancient Mysteries, as a symbol of regeneration of the second birth from death to life. Now, in the Mysteries, a hive was the type of the ark. Our Ancient English brethren also considered it an emblem of the Sun. In the old Lectures they said: Broken Column Time, the weeping virgin and the broken column In Freemasonry, the broken column is, as Master Freemasons well know, the emblem of the fall of one of the chief supporters of the Craft. The use of the column or pillars as a monument erected over a tomb was a very ancient custom, and was a very significant symbol of the character and spirit of the person interred. It is accredited to Jeremy L. Cross that he first introduced the Broken Column into the ceremonies, but this may not be true. The virgin weeping over the broken column denotes her grief at the death of the sun, slain by the wintry signs. Saturn standing behind her and pointing to the summit of the zodiacal arch denotes that Time will heal her sorrows, and, when the year has filled its circuit, her lord the sun will arise from the grave of winter, and, triumphing over all the powers of darkness, come again to her embraces. More on the weeping virgin. On this principle Masonry unites men of every country, sect and opinion; and cause true friendship to exist among those who otherwise have remained at a perpetual distance. Chamber of Reflection The Chamber of Reflection One of the greatest enigmas of contemporary Freemasonry, the Chamber of Reflection is a little-used aspect in the rituals of a newly made Mason. Yet, the symbolism of the Chamber has roots in Hermeticism, Rosicrucianism and other occult traditions. There he shall leave the dealings of the exterior world, there will be an interior abstraction, like the original matrix, so that he can emerge from the depths of the earth the chaotic dense matter to the subtleness of the spirit. The former, therefore, is an emblem of what concerns the earth and the body; the latter of what concerns the heavens and the soul. Yet the Compass is also used in plane trigonometry, as in erecting perpendiculars; and, therefore, you are reminded that, although in this Degree both points of the Compass are under the Square, and you are now dealing only with the moral and political meaning of the symbols, and not with their philosophical and spiritual meanings, still the divine ever mingles with the human; with the earthly the spiritual intermixes; and there is something spiritual in the commonest duties of life. Corn, Wine and Oil Corn, wine and oil Corn, wine and oil were the wages paid our ancient brethren. Masons of this day receive no material wages for their labors; the work done in a lodge is paid for only in coin of the heart. But those wages are no less real. They may sprout as does the grain, strengthen as does the wine, nourish as does the oil. How much we receive, what we do with our wages, depends entirely on our Masonic work. A brother obtains from his lodge and from his Order only what he puts into it. Our ancient brethren were paid for physical labors. More on Corn, Wine and Oil. Covering of a Lodge The Covering of a Lodge is no less than the clouded canopy or star-decked heaven where all good Masons hope at last to arrive by aid of that theological ladder which Jacob, in his vision, saw, reaching from earth to heaven, three principal rounds of which are denominated Faith, Hope and Charity, which admonish us to have faith in God, hope of immortality and charity for all mankind. The greatest of these is Charity; for Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave, through the boundless realms of eternity. But, as Free and Accepted Masons, are taught to make use of it for more noble and glorious purpose of divesting their hearts and consciences of all the vices and superfluities of life; thereby fitting their minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens. Globes, The The principal use of Globes in Freemasonry, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution of the earth around the sun and its diurnal rotation upon its own axis. They are valuable instruments for improving the mind and giving it the most distinct idea of any problem or proposition, as well as for enabling it to solve the

same. Contemplating these bodies, Freemasons are inspired with a due reverence for the Deity and His works and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent upon them, by which society has been so much benefited. More on the GAotU. The easiest way to define what it is is to say that The Great Work is the quest for knowledge that ends in wisdom. It was here in this most sacred place that the Ark of the Covenant was placed during the dedication of the temple. Individually strong, together they stand as a harnessed focus of zeal and knowledge. More on the Holy Saints Johns. Hour Glass Mackey, in his Encyclopedia of Freemasonry, defines the hourglass as an emblem connected with the Third Degree, according to the Webb lectures, to remind us by the quick passage of its sands of the transitory nature of human life. As a Masonic symbol it is of comparatively modern date, but the use of the hourglass as an emblem of the passage of time is older than our oldest known rituals. Thus, in a speech before Parliament, in 1733, it is said: Incense, Pot of The Pot of Incense is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should a Mason's heart continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy. The addition of the three principal rounds to the symbolism is wholly modern and incongruous. See the three muses, below. As it was formerly the custom of Operative Masons to place a peculiar mark on each stone of a building to designate the workman by whom it had been adjusted, so the Keystone was most likely to receive the most prominent mark, that of the Superintendent of the structure. Such is related to have occurred to that Keystone which plays so important a part in the legend of the Royal Arch Degree. The objection has sometimes been made, that the arch was unknown in the time of Solomon. But this objection has been completely laid at rest by the researches of antiquaries and travelers within a few years past. Wilkinson discovered arches with regular keystones in the doorways of the tombs of Thebes the construction of which he traced to the year B. C. And Doctor Clark asserts that the Cyclopean gallery of Tiryns exhibits lancet-shaped arches almost as old as the time of Abraham. In fact, in the Solomonic era, the construction of the arch must have been known to the Dionysian Artificers, of whom, it is a freely received theory, many were present at the building of the Temple. Landmarks What are the landmarks is a question often asked, but never determinately answered. In ancient times, boundary-stones were used as landmarks, before title-deeds were known, the removal of which was strictly forbidden by law. With respect to the landmarks of Masonry, some restrict them to the O. Others include the ceremonies of initiation, passing, and raising; and the form, dimensions, and support; the ground, situation, and covering; the ornaments, furniture, and jewels of a Lodge, or their characteristic symbols. Some think that the Order has no landmarks beyond its peculiar secrets. It is quite clear, however, that the order against removing or altering the landmarks was universally observed in all ages of the Craft. Grand Lodges have not adopted any specific landmarks. Monotheism "An unalterable and continuing belief in God. Prohibition of the discussion of Religion and Politics within the lodge.

6: Masonic ritual and symbolism - Wikipedia

Three Degrees and Great Symbols of Freemasonry by Joseph F Newton, Masonic Service Association starting at \$
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Every man has their own journey, not just in Masonry, but in life. Our individuality is what makes us unique, by definition. We see that in the music we enjoy, the foods we find appetizing, what we find attractive or funny, and how we learn. Just last night, I had a conversation with some Brothers, and we were talking about how we learn ritual. A spark was ignited for sure, but the fire was far from burning. Where were you first prepared to be made for Mason? What does the answer to that question really mean? Think about your spouse, or your family. There is an inherent Love in your heart. Regardless of our disagreements, we would rather work and find a way to preserve our relationship, because a life together, regardless of how difficult, is better than a life apart. How much time it takes to kindle that Love, is another point of individuality within ourselves. For some, it takes years to foster that Love, but for others, that Love is instantaneous. In your own journey, how long did it really take you to grow that Love for Masonry? They allow their status to go into suspension, or they demit. When I think back, however, I was almost one of them. It took years for that fire to build for me, how long did it take for you? Yes there are some that work the bare minimum, and spend more time in front of a screen than they do in front of their family. However, is that the man that will step forward and volunteer to help? Is that the man that will constantly work towards a better version of themselves? You could argue that if they are that busy, how will they find time for the Craft? However, that argument stands regardless of the method in which they were raised. My Brothers, look for that spark within your fellow Man. Does he truly wish to improve himself through hard work and study? Does he truly want to be of service to his fellow man? Does he truly wish to continue searching for more Light? There are many ways that spark can be initiatedâ€”from flint and steel to a butane torch. Our job is to fan those flames, and never let that flame die out. He can be reached at info@montgomerylodge.com.

7: Freemasonry - Wikipedia

We have the three Degrees, the Three Great Lights, the three Columns, the three Officers, the Three Grand Masters and the three Principle Tenets of Freemasonry. What we want to emphasize here is the Three Theological Virtues: Faith, Hope, and Charity.

The Grand Lodge of Nevada publishes the ritual only in cipher form. Republication of these files on another web site is a violation of Federal Copyright Law. The lodge he later formed was recognized by the Grand Lodge of England and therefore was regular in every way. Never-the-less, many white Grand Lodges did not and do not recognize Prince Hall Freemasonry as regular. Some have recently recognized the Prince Hall Grand Lodges. The primary authoritative Masonic teaching method is ritual. Freemasons are usually unwilling to reveal the contents of ritual to non-Masons. The words in Masonic ritual are controlled very closely by the Grand Lodge in whose jurisdiction the ritual is performed. Masonic ritual is always performed behind closed doors, with a guard called a tyler, standing on the outside of the lodge room. Only those who have proven themselves to be Masons and those who are being initiated into the degrees of Freemasonry are allowed entrance. Another primary authoritative Masonic teaching method is through small books which are given to men when they are "raised" to the degree of Master Mason. These small books are known as "monitors. Masonic monitors contain explanations of the meaning of the major symbols used in Masonic ritual and explain the meanings of important portions of the ritual, to help the less thoughtful Mason understand the teaching. There seems to be a superset of material from which Masonic monitors are created. The monitor for a particular jurisdiction consists of some core information plus elective information which is selected from the superset. There is a great deal of similarity between the monitors of various states. Usually, the symbols of Freemasonry are discussed in the same order and the explanations use almost identical wording. Using virtually any Masonic monitor, it is possible to prove that Freemasonry teaches a plan of salvation which does not depend on faith in Jesus Christ. Still, some Grand Lodges produce monitors which reveal far more than other Grand Lodges. The content of Masonic Monitors The Masonic monitors of more than a few states reveal that the meaning of the Master Mason ritual is that Masons have been redeemed from the death of sin. Christians know that anything which claims to redeem a man from sin is a plan of salvation. The text used is derived from the writings of Albert G. It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our order, that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation. Ahiman Rezon, PDF file source document. The central figure in the third degree ritual of Freemasonry is Hiram Abif or Abiff. Hiram is unjustly killed, buried and then raised from the grave. Toward the conclusion of the Legend of the Third Degree, the new Master Mason is told that he should imitate Hiram Abif so that he may get into the celestial Lodge above, where the Grand Architect of the Universe the Masonic god presides. The Kentucky Monitor reveals the identity of Hiram Abiff in a discussion of various religions: All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. It clearly states that: Hiram is to Masons as Jesus is to Christians. The download time should be about one minute with a The Nevada monitors are the shortest and most cheaply produced of all the monitors we have seen. There are three booklets in the Nevada set, one for each degree. The monitors for some states are over five hundred pages long. Due to file sizes and transfer times, it is impractical to download larger monitors in PDF format. After they join and become active in Freemasonry, they begin to understand

what is being taught in Masonic ritual. Many go quietly, because of fear. Others are under so much spiritual bondage, as a result of being involved in the occultic religion of Freemasonry, that they remain somewhat dysfunctional as Christians. Be wary of any church leadership who are former Masons. Unless they are able to fully reveal the evil nature of Freemasonry, they may not be free of Masonic bondage. Former Masons should be examined carefully before they are allowed to take any teaching or leadership role in the church. Men, who have left the Masonic Lodge after coming to understand what Masonic ritual teaches, have sometimes felt compelled to reveal the contents of Masonic ritual to the public. Many are reluctant to do so because of Masonic history. During the early 19th century, Capt. William Morgan worked with a printer named Miller to publish the rituals, as practiced in New York. The printers shop was set ablaze and Morgan was abducted and murdered. As his body was never recovered, there was no conviction for murder. However, several Masons were convicted of his abduction. Exposures of Masonic ritual have continued for more than two centuries for several reasons. The most compelling reason is so that other men will not be ensnared in Freemasonry. Christians who become ensnared in Freemasonry sooner or later realize that Masonic ritual teaches a plan of salvation which is not based on faith in Jesus Christ, but rather on the basis of imitating Hiram Abiff, the prototype Masonic savior. Christians have no choice but to repent. Copyright Ephesians 5: Republication on another web site prohibited.

8: Freemasonry's Three Degrees and Great Symbols | Books2Search

The Symbols of Freemasonry 1 The Symbols of Freemasonry Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols.

The whole system is transmitted to initiates through the medium of Masonic ritual, which consists of lectures and allegorical plays. Participation in these is optional, and usually entails joining a separate Masonic body. The type and availability of the Higher Degrees also depends on the Masonic Jurisdiction of the Craft Lodge that first initiated the mason. There are a variety of different Masonic rites for Craft Freemasonry. Each Masonic jurisdiction is free to standardize or not standardize its own ritual. However, there are similarities that exist among jurisdictions. For example, all Masonic rituals for the first three degrees use the architectural symbolism of the tools of the medieval operative stonemason. Freemasons, as speculative masons meaning philosophical rather than actual building, use this symbolism to teach moral and ethical lessons, such as the four cardinal virtues of Fortitude, Prudence, Temperance, and Justice, and the principles of "Brotherly Love, Relief or Morality, and Truth" commonly found in English language rituals, or "Liberty, Equality, Fraternity" commonly found in French rituals. Symbols in ritual[edit] A Third Degree tracing board In most jurisdictions, a Bible, Quran, Talmud, Vedas or other appropriate sacred text known in some rituals as the Volume of the Sacred Law will always be displayed while the Lodge is open in some French Lodges, the Masonic Constitutions are used instead. In Lodges with a membership of mixed religions it is common to find more than one sacred text displayed. A candidate will be given his choice of religious text for his Obligation, according to his beliefs. UGLE alludes to similarities to legal practice in the UK, and to a common source with other oath taking processes. They can be used as teaching aids during the lectures that follow each of the three degrees, when an experienced member explains the various concepts of Freemasonry to new members. Masonic initiation rites include the reenactment of a scene set on the Temple Mount while it was under construction. Every Masonic Lodge, therefore, is symbolically the Temple for the duration of the degree and possesses ritual objects representing the architecture of the Temple. These may either be built into the hall or be portable. Among the most prominent are replicas of the pillars Boaz and Jachin through which every initiate has to pass. These signs, grips, and passwords have been exposed multiple times; today Freemasons use dues cards and other forms of written identification. Speaking in at the St. The secrets of Freemasonry are the various modes of recognition – grips handshakes, passwords and signs hand gestures that indicate one is a Freemason. While these and the rest of masonic ritual have all been exposed multiple times through the years, Freemasons continue to act as if they were secret, and promise not to discuss them with outsiders more out of tradition than a need for actual secrecy. This perception of secrecy has led to the creation of many Masonic conspiracy theories. The Morgan Affair and its aftermath[edit] The mysterious disappearance of William Morgan in was said to be due to his threat to publish a book detailing the secret rituals of Freemasonry. An attempt was made to burn down the publishing house, and separately, Morgan was arrested on charges of petty larceny. He was seized and taken to Fort Niagara, after which he disappeared.

9: About the first 3 degrees of Freemasonry | LUBBOCK MASONIC LODGE

Masonic ritual is designed around the symbolic story of the building of a great, spiritual temple, as represented by the Temple of Solomon. The three Masonic degrees are designed to represent three stages of life: youth, manhood, and age.

From the very first step in Masonry Three Distinct Knocks at the door to the Three Step gesture offered Three times at a grave by two men and a third, the number three is scattered throughout Freemasonry. How many threes can you think of off the top of your head? If you are a Master Mason, the number is staggering. The trinity or triune god is just one example of a significant three outside the lodge. So, seeing as the number appears so many times, have you ever stopped to wonder: What is so special about the number three? Well, I want to share with you my thoughts on it. Three is the third whole number excluding zero. Three is the sum of the first three whole numbers. In the first three numbers, 0, 1, 2 all of the others are synthesized. From the union of oneness and duality which is its reflection, that is, from triad, proceed all of the other numbers, and from this primordial triangle all figures derive. A triangle, with three sides, is the first closed two dimensional object. RNA has a triplet codon system. DNA has a triplet codon system. Human chromosomes can present trisomy. We are hard-wired for the number three. Endoderm- Mesoderm- Ectoderm 3 Principal stages of glucose respiration: As a symbol, it has particular power. We find the triad in all cultures to represent mystical power. There are three main Abrahamic religions: Judaism, Christianity and Islam. The Holy Trinity in Christian doctrine or trinity in general, is God both as a single being and three persons: This is also known as tripartite division. Jesus rose from the dead on the third day. Three Wise Men In Muslim devotional rites, certain formulas are repeated three times, and others thirty-three times A devout Muslim tries to make a pilgrimage to all three holy cities in Islam: Mecca, Medina, and Jerusalem So, we are surrounded in life by the number three, its encoded in our genetic code, and it permeates all levels of our culture. It should not be surprising at all then, that we should see it in our gentle craft.

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