

What Is the Key to the Ancient Secrets of Temple Initiation?

The Lost Word and the Masonic Quest

• BY MARK STAVISH

In classic Masonic initiation the candidate for initiation would be blindfolded for the greater part of the ritual, and only through intense listening to the words of the lodge officers know what was happening. This detail may sound insignificant to anyone who has not undergone the experience, but for those who have, even decades after their initiation, entire lines from it are memorable because of the concentration given to what is happening around them. The effects of the denial of the sense of sight, the organ wherefrom we receive nearly all of our information on a moment-to-moment basis, is only accentuated in modern media culture. To be blindfolded and led around a room where you know nothing of its design, contents, or the number of people present, is truly a matter of trust and one that heightens the senses—even if only temporarily—to an unusually sharpened pitch. One begins to listen *within* as much as they listen to *without*. In truth, the entire Masonic initiation can be conceived as an initiation wherein we are listening to the inner Master rather than to the Master of the Lodge.

Those who have found "the Lost Word," the masons believe, have heard the voice of their Inner Master, the God within, and can truly be called Master Masons in both essence and form. The Lost Word has been recovered and is the True Word. The Substitute Word (more on this later) is no longer needed. The Master Hiram Abiff, who is slain by three fellows of the craft, represents the desire for humans to have power or privilege which is unearned. It is the false sense of self, derived from identification with the material world that slays and cuts us off from communion with our true Inner Master, and as such, until we can humble ourselves at the Porch of the Temple, we cannot enter, nor receive the Word. Until then, a substitute word is given. This substitute is religion.

Religion comes from the root, religi- or to unite, and the goal of most religions is to

unite the human consciousness with divinity in some fashion. However, most fall far short of this goal, and instead are mediums, inculcating moral and ethical virtues into their adherents through the process of ritual and collective work. As such, true uniting can only occur on an individual level, and in the privacy of one's own meditation chamber symbolized by Hiram's daily meditations in the Porch of the Temple.

Jewish Magic

Within Qabala, the possibilities of magic are performed through the use of divine names. However, magic was considered to be a rare event, only performed by a pious person in times of emergency, and at physical and spiritual risk to himself. While qabalistic writings have warnings against the use of magic, there are no universal condemnations of it. This is further complicated by the distinction made between purely physical or material magic, and inner or spiritual magic, when such distinctions in practice are not always clear-cut.

Spanish schools of Qabala made a distinction between schools of practice that they received from the Lurianic tradition using the *Tree of Life*, and those they perceived as being derived from magical practices based on the Name, or "Masters of the Name." It is these practices of the "Masters of the Name" upon which much of medieval and later surviving magical practices is based, including German and Pennsylvania "Dutch" folk magic.

Within the widespread diffusion of Jews across Europe and North Africa, Jewish magic also took on some of the practices of its neighbors, especially Arab demonology, and German and Slavic witchcraft. The idea of "the Jew" being a powerful magician, capable of conjuring up angels and devils, amplified use of practical qabala, and anti-Semitic fears. The *ba'al Shem* or "Master of the Name" was the archetypal magus of the



The Legendary Hiram Abiff Holds the Plan for Solomon's Temple

Medieval period, and whose imitation many Christians sought, despite direct prohibitions by the Roman Catholic Church against magical practices.

Magical Writing

The belief in special alphabets attributed to angelic or divine sources is a cornerstone of phonetic Jewish magic. It also influences those in which the creation of talismans and magical drawings are also used, in that many of these images were composed of carefully crafted constructions composed of Hebrew letters.

The earliest of these so-called "magical alphabets" or *kolmosin* ("angelic pens") is attributed to Metatron, the Archangel of the Countenance. Additional alphabets exist, attributed to other angelic and archangelic beings, such as Raphael, Michael, Gabriel, in the same fashion that various magical texts are attributed to Hermes, Solomon, Moses, and other important figures.

Reuchlin and the Miraculous Name

Johannes Reuchlin (1455-1522) was born in Pforzheim, Germany and received a doctorate in philosophy from the University of Basel in 1477, and a degree in law from Poitiers in 1481. He traveled to Rome as part of the diplomatic corps, before settling in Stuttgart. In 1492 Reuchlin learned Hebrew at

Continued on Page 26

The Masonic Lost Word

Jirah Dewey Buck



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The Masonic Lost Word Albert G. MacKey, 2005-12 This scarce antiquarian book is a facsimile reprint of the original Due to its age it may contain imperfections such as marks notations marginalia and flawed pages Because we believe this work is culturally important we have made it available as part of our commitment for protecting preserving and promoting the world s literature in affordable high quality modern editions that are true to the original work **The Lost Word, Its Hidden Meaning** George H. Steinmetz, 1953 *The Lost Word Found in the Great Work* Jirah Dewey Buck, 1909 **The Hidden Secret Power of Freemasonry** Robert Kallian, P.M., 2022-08-01 It is entertaining to be antiaEURMasonic and perpetuate conspiracy theories and stories based on satanic worship rather than join Freemasonry or any other private organization primarily structured with improving the individual in society The Masonic term making good men better is the desire of the craft concerning all people living in a multicultural society to better themselves This is masonry in a nutshell To achieve this betterment takes a great deal of work and selfaEURintrospection which the critics of the craft refuse to endure and fail to examine the important historical esoteric symbols associated with the craft This book is dedicated toward neutralizing such superficial negative ideology pursued by critics who have a personal interest in negating the significant works of the greatest fraternal organization in the world Contained herein are chapters on women in Freemasonry the Catholic Church and Freemasonry which contains an addendum relating to over one hundred cardinals and bishops who under pseudonyms were Freemasons a chapter on the 133rd Psalm providing a lineEURbyaEURline interpretation of a work which provides the important ideological humanistic basis for both society and Freemasonry with an important chapter analyzing the final endaEURperiod of a man s life as it related to Ecclesiastes Chapter 12 Men join Freemasonry because in their hearts they seek to improve themselves In a reality any can start living as principled individuals exercising the same values without being a Freemason All that is required is desire and work effort with a foundation from the Holy Bible to betterment of himself However the Masonic Craft assists an individual in this journey by providing defined structure support and a roadmap that helps focus the advancement and as such increases the probability of a successful outcome Freemasonry centers on learning how to charge one s self with thought and physical conduct However in order to improve one must read study and understand the true nature of reality in life buttressed by the role of oneself and those with which one socializes This philosophy underlines why the most important virtues of Freemasonry are symbolic and teach us to be better humans Freemasonry gains its structure and foundation through an inherent love of an adherence to the Holy Bible and would not exist without that devotion The foundation of Masonry is predicated on the fact that the craft and the Bible are intricately interconnected just as other holy books around the world are central to their Freemason organizations Much of Masonry s symbolism is taken from biblical sources especially Genesis and the stories surrounding the building of King Solomon s temples Great emphasis is placed on the development of moral and ethical virtues and the building of character with truth

being the guiding principle of our lives Thus brotherhood and charity are natural outcomes and further define one of Masonry s major tenets Masonry uses proven methods to enhance the lives and spirits of members in a tangible way In every Masonic lodge upon its altar there is a Holy Bible supporting the square and compasses This old familiar book so beloved by so many generations is our Volume of the Sacred Law and represents the Great Light in Freemasonry The Bible is open when the lodge opens the Bible is closed when the lodge closes No lodge can transact its own business much less initiate candidates into the mysteries of the craft unless the Book of Holy Law lies open upon its altar It is the true responsibility of each individual Mason to seek out and understand the true nature of reality through the teachings of Freemasonry discovered in the symbols of the craft The individual must learn to recognize and interpret the footprints of the deity and the sublime methods that he uses to reveal his message So mote it be May the mystery begin **The Lost Word in**

Freemasonry Henry Pirtle,2005-12-01 This scarce antiquarian book is a facsimile reprint of the original Due to its age it may contain imperfections such as marks notations marginalia and flawed pages Because we believe this work is culturally important we have made it available as part of our commitment for protecting preserving and promoting the world s literature in affordable high quality modern editions that are true to the original work The Symbolism of Freemasonry

Albert Gallatin Mackey,1869 **The Secret Temple** Peter Levenda,2020-08-15 This is a unique history of Masonry written from the perspective of an educated outsider The author is sympathetic to Masonic goals a historian of secret societies and political conspiracies and an exhaustive researcher He looks back to the earliest roots of the Craft and then traces its influence into modern times From the Bible s Temple of Solomon through the Knights Templars to the Rosicrucians and Illuminati we learn of Masonry s roots and early history Enlightenment philosophy and the revolutionary currents of eighteenth century Europe opened an opportunity for the American experiment Sacred geometry and architecture combined to create Washington DC and the rest as they say is history This second revised and enlarged edition includes a new chapter on Freemasonry in South America from the revolution of Sim n Bol var to the capture and execution of Che Guevara *The Masonic Review* ,1893 Western Esotericism and Rituals of Initiation Henrik Bogdan,2012-02-01 For more than three

hundred years the practice of Masonic rituals of initiation has been part of Western culture spreading far beyond the boundaries of traditional Freemasonry Henrik Bogdan explores the historical development of these rituals and their relationship with Western esotericism Beginning with the Craft degrees of Freemasonry the blueprints as it were of all later Masonic rituals of initiation Bogdan examines the development of the Masonic High Degrees the Hermetic Order of the Golden Dawn the most influential of all nineteenth century occultist initiatory societies and Gerald Gardner s Witchcraft movement of the 1950s one of the first large scale Western esoteric New Religions Movements *An Encyclopaedia of Freemasonry* Albert Mackley,2023-05-15 Reprint of the original first published in 1874

Unveiling the Magic of Words: A Report on "**The Masonic Lost Word**"

In a global defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their capability to kindle emotions, provoke contemplation, and ignite transformative change is really awe-inspiring. Enter the realm of "**The Masonic Lost Word**," a mesmerizing literary masterpiece penned by way of a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve in to the book is central themes, examine its distinctive writing style, and assess its profound effect on the souls of its readers.

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