

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

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The Masonic Lost Word:

The Masonic Lost Word Book Review: Unveiling the Magic of Language

In an electronic digital era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its capability to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**The Masonic Lost Word**," published by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound impact on our existence. Throughout this critique, we will delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

<https://archive.kdd.org/public/book-search/HomePages/The%20Power%20Of%20Relaxation.pdf>

Table of Contents The Masonic Lost Word

1. Understanding the eBook The Masonic Lost Word
 - The Rise of Digital Reading The Masonic Lost Word
 - Advantages of eBooks Over Traditional Books
2. Identifying The Masonic Lost Word
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an The Masonic Lost Word
 - User-Friendly Interface
4. Exploring eBook Recommendations from The Masonic Lost Word
 - Personalized Recommendations
 - The Masonic Lost Word User Reviews and Ratings
 - The Masonic Lost Word and Bestseller Lists

5. Accessing The Masonic Lost Word Free and Paid eBooks
 - The Masonic Lost Word Public Domain eBooks
 - The Masonic Lost Word eBook Subscription Services
 - The Masonic Lost Word Budget-Friendly Options
6. Navigating The Masonic Lost Word eBook Formats
 - ePub, PDF, MOBI, and More
 - The Masonic Lost Word Compatibility with Devices
 - The Masonic Lost Word Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of The Masonic Lost Word
 - Highlighting and Note-Taking The Masonic Lost Word
 - Interactive Elements The Masonic Lost Word
8. Staying Engaged with The Masonic Lost Word
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers The Masonic Lost Word
9. Balancing eBooks and Physical Books The Masonic Lost Word
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection The Masonic Lost Word
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine The Masonic Lost Word
 - Setting Reading Goals The Masonic Lost Word
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of The Masonic Lost Word
 - Fact-Checking eBook Content of The Masonic Lost Word
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

The Masonic Lost Word Introduction

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