

## KNIGHT OF THE EAST AND WEST (17°)

### THE INFLUENCE OF ADVERSITY ON SCOTTISH RITE FREEMASONRY

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*The 17th Degree is a major turning point in Scottish Rite symbolism. For instance, it reflects the major shift in the history of Western spiritual evolution. Discuss the major changes in tradition which are introduced in this degree and their possible implications and meaning for the student of spirituality.*

#### *Introduction*

The Seventeenth Degree is an enlightening exercise for Freemasons who want to search for their fraternal roots in antiquity,<sup>1</sup> but we might miss the inner light behind the Degree if we focus only on the literal story that it provides.<sup>2</sup> The story involves a First Century spiritual pilgrim who encounters Essenes and Gnostics in the desert somewhere outside Jerusalem, and Brother Albert Pike's lecture of the Seventeenth Degree explains that they should be considered role models for righteous living.<sup>3</sup> But the Seventeenth Degree is not about whether we should claim them as proto-Masons.<sup>4</sup> The Essenes and Gnostics are featured in this Degree because they represent a fundamental shift both in Scottish Rite Freemasonry and Western spirituality. If we are attuned to that shift, we will recognize that the Seventeenth Degree is much more pivotal for us than we might otherwise recognize.

The Essenes were a First Millennium Jewish sect that reportedly survived the destruction of Herod's Temple by folding themselves into Kabalistic Judaism. What the Essenes were to First Millennium Judaism, the Gnostics were to First Millennium Christianity.<sup>5</sup> Both groups were reputed for successfully integrating the mystical knowledge of the Orient with Occidental religious practices. Freemasonry is equally attracted to both groups,<sup>6</sup> and the candidate of the Seventeenth Degree relies on their example to become a Knight of the East and West – one who is a practitioner of both Eastern knowledge and Western practice.<sup>7</sup>

Yet, it is difficult for us to imitate the Essenes and Gnostics because, all historical romanticism and wishful thinking aside, we know very little about them.<sup>8</sup> Whatever records they maintained have been lost, or perhaps destroyed by malicious rivals.<sup>9</sup> The qualities which we attribute to them – including their righteous living and their intellectual curiosity – come principally from contemporaries like the Jewish historian Josephus whose accuracy may be questionable.<sup>10</sup> A Freemason who ponders the Essenes and Gnostics might therefore ask himself what he has in common with people who essentially are strangers.

The answer lies in adversity. Like the Essenes and Gnostics, we can relate to the problem of adversity, even if we do not understand it and want to avoid it.<sup>11</sup> Adversity is a common phenomenon.<sup>12</sup> It is distasteful and sometimes it can be downright ugly. But

we are called upon as men and as Freemasons to act responsibly whenever we are subjected to adversity.<sup>13</sup> Instead of blaming others when adversity strikes, we can use it as a catalyst for improvement if we understand it is a way *par excellence* to define ourselves and ensure our ongoing survival:

For an interpretation of human existence that emphasizes historicity, matters of this sort are obviously important. Our ability to take responsibility for ourselves – that is, to act in ways that maintain and enhance our historicity – depends upon our possessing both (a) knowledge of the world within which we live, of ourselves as actors in this world, and of the problems and the possibilities which confront us, and (b) motivation to live and act responsibly, even though we encounter formidable difficulties.<sup>14</sup>

The key to the Seventeenth Degree is whether and how we can learn from the Essenes and Gnostics some lessons about how to survive when adversity strikes. The Essenes and Gnostics were no strangers to adversity.<sup>15</sup> The Essenes reportedly merged into the Cabbala movement when mainstream Judaism was suddenly disrupted by the Diaspora.<sup>16</sup> The Gnostics reportedly went underground, where they later possibly influenced such medieval movements as Templarism, when they were suppressed by the mainstream Christian Church.<sup>17</sup> The Essenes and Gnostics may have disappeared in their original form, but their reputation and influence continue today because they learned how to survive adversity threatened their existence.

The Seventeenth Degree is not about whether we should literally imitate some obscure groups that disappeared in the mists of history.<sup>18</sup> The challenge is much more personal: how do we choose to struggle for survival when adversity threatens our existence? American Freemasons are certainly no stranger to epic adversities, having endured and survived the Morgan Affair<sup>19</sup> and later the internecine horrors of the Civil War, which pitted Union blue against Confederate butternut gray.<sup>20</sup> But these adversities were directed at the fraternity collectively. There also are adversities that affect us as individuals, and they may be more insidious because they tend to be overlooked more easily.<sup>21</sup>

I can relate to this. My life changed abruptly in my early twenties when my mom died and I was forced to stumble into adulthood haphazardly without her guidance. But I managed to do it, eventually becoming a husband, dad and working professional. The underlying lesson of the Seventeenth Degree is the same both for me and for the Fraternity: at some point we must leave behind a dependent sense of simplicity and choose to live responsibly in a very complicated world.<sup>22</sup>

The Seventeenth Degree also represents a turning point in Scottish Rite Freemasonry as we shift from temple-rich imagery to temple-free desperation. In addition, it represents a turning point in Western spirituality as pilgrimages shifted from physical travels to introspective explorations of the soul. What we might learn from the Essenes and Gnostics is that we may overcome adversity and improve ourselves, if we

view adversity as a welcome opportunity for catalytic change. In the process, we hope to become more spiritually mature, which entails being receptive to all that is good and true, no matter how they present themselves in the world around us.<sup>23</sup>

### *A Turning Point in Scottish Rite Freemasonry*

The Seventeenth Degree represents a significant turning point in Scottish Rite Freemasonry. It is a radical departure from all the Masonic degrees that precede it, both in terms of temple imagery and the virtues which that imagery imparts. It also serves as a portent of upcoming degrees where the temple is conspicuously absent due to intervening adversity.

Our Masonic journey began formally within the Blue Lodge, where adversity abounded in all three degrees.<sup>24</sup> Each degree taught us how adversity was associated with the construction of Solomon's Temple in Jerusalem.<sup>25</sup> As an Entered Apprentice, we were greeted upon the point of a sharp instrument before being allowed to pass symbolically into the Temple between the twin columns of Boaz and Jachin. As a Fellowcraft, we learned more about penalties and cable tows as we wound our way upward to a place intended to represent the Middle Chamber of the Temple. As a Master Mason, we approached the South, West and East gates of the Temple, were felled by a setting maul, and finally rested at the brow of a hill near Mount Moriah in Jerusalem. The violence associated with these symbolic incidents meant little unless we learned that the importance of undergoing adversity allowed us to obtain such Masonic benefits as light, wages and the Ineffable Word.<sup>26</sup>

We learned within the Blue Lodge, therefore, that embracing adversity was a prerequisite as we strived to embrace the ultimate Masonic prize: an intimate knowledge of Deity and all which that connotes.<sup>27</sup> There was an ongoing need to be physically active as we proceeded from station to station in an effort to overcome adversity, learn important principles and obligate ourselves anew.<sup>28</sup> There was little time for introspection or to marvel at the beautiful backdrop of Solomon's Temple, which some consider one of the Wonders of the Ancient World.<sup>29</sup> We paused briefly for prayer and then we began moving again. It was only when we sat and listened to a lecture or received a charge that there was an opportunity to ponder and reflect.<sup>30</sup>

A similar emphasis on physical activity continued in the Fourth through Fourteenth Degrees of the Scottish Rite. These eleven degrees comprise the Lodge of Perfection and they picked up the Hiram legend where it left off at the conclusion of the Third Degree. Against the majestic settings of Solomon's Temple, we learned to dry our tears over the premature death of the Grand Master and sought out his murderers. We rushed to protect King Solomon from what we perceived to be an unwarranted attack by Hiram of Tyre. We dug downward into ancient ruins, and we travelled laterally beneath subterranean arches. There was no time to stop and reflect, for we were consumed in the diligent performance of our duty despite ongoing adversity.<sup>31</sup> In the journey to become a perfect élú and encounter the wonders of the Royal Arch, we also learned the importance of preserving the Lost Word despite adversity:

*To stem the strong current of adversity, to advance despite all obstacles, to snatch victory from the jealous grasp of fortune, to become a leader among men, to rise to rank and power by eloquence, courage, study, perseverance, energy and activity; not to be discouraged by reverses, impatient over delays, or deterred by hazards: that to be virtuous, to subjugate men by intellect, and to lead such a life as will encourage men to succeed, to prosper, to thrive, and to live above reproach – all of which means a battle well fought, a victory worthy of the greatest general – is the true life every Mason should live.*<sup>32</sup>

Hence, there were two consistent motifs throughout the Blue Lodge and the Lodge of Perfection. One motif was adversity, which served as a catalyst to self-improvement so long as we stayed active and kept moving toward our ultimate goal. The other motif was the majestic Temple, which was analogous to a permanent, immovable jewel and source of Masonic light.<sup>33</sup> But while adversity remains a constant throughout life, the temple motif was more transitory and less permanent, and therein lies the shift within Scottish Rite Freemasonry.

At first glance, the temple motif seemed as eternal as any other, for the tabernacle had stood in the desert for 450 years and Solomon's Temple stood in Jerusalem for 400 years after that,<sup>34</sup> and all the historical events which were represented allegorically in the First through Fourteenth Degrees occurred exclusively during the idyllic four centuries of Solomon's Temple. Despite all the adversity we endured while advancing through these degrees, we managed to do so because we had the reassuring presence of the Temple, wherein resided the instructing *Shekinah* of Deity<sup>35</sup> and all the myriad lessons, ornamentations, and symbols associated with that grand edifice.<sup>36</sup>

Just when we had achieved our Masonic (and celestial) goal of discovering and pronouncing the Ineffable Name of Deity at the conclusion of the Lodge of Perfection, adversity suddenly struck again. Everything that we had gained seemed to evaporate. The Temple story is our story, and what we learned (and then lost) in the Lodge of Perfection was in direct proportion to the existence (and subsequent destruction) of the Temple.

This truth became painfully apparent historically when the great Chaldean general Nebuchadnezzar sacked Jerusalem and leveled the Temple in 586 BCE as part of his empire-building plan. He took the royal family and many of the leading citizens of Judea away into seven decades of captivity. The loss of the Temple also meant loss of access to the Ineffable Word,<sup>37</sup> and the loss of Jerusalem meant the end of the Davidic dynasty.<sup>38</sup> This was a watershed moment in Judean life,<sup>39</sup> and the Babylonian Captivity was so traumatic that Jewish history has since been divided into pre-exilic and post-exilic periods.<sup>40</sup>

This rupture coincided with the transition from the Lodge of Perfection to the Chapter Rose Croix. There was a 70-year gap in Judean life while Solomon's Temple lay

in ruins, which corresponds to a gap between the conclusion of the Fourteenth Degree and the commencement of the Fifteenth Degree. The Babylonian Captivity was ending as the Fifteenth Degree began to unfold, as we learned that Joshua, Zerubbabel and other expended great physical exertion to return from Babylon with the resolve to rebuild the shattered remnants of what they had lost. Their story taught us that adversity can propel us to accomplish more than we might otherwise ever dream:

Usually, it's not our triumphs but our tragedies that most profoundly shape our character. In times of disaster we are forced to look within ourselves and take stock of our beliefs. We reassess our priorities. We reach out to our neighbors and link arms with our brothers and sisters. We resolve to meet the future in a deeper commitment to the things that truly matter – our core values. Our victories may be invigorating, but our tragedies can be transforming. [¶] Such was the case for ancient Judah.<sup>41</sup>

Zerubbabel faced adversity from Samaritans and jealous local leaders; he could have given up but instead he returned to Babylon to verify from King Darius directly that Cyrus the Great had decreed the rebuilding of the Temple. This story, brimming over with conflict and seeming hopelessness at times, was recounted vividly in the Fifteenth and Sixteenth Degrees. Thus we witness the beginnings of the post-exilic era in the first two degrees of the Chapter Rose Croix as the Second Temple was built both literally and figuratively on the foundations of Solomon's glory.<sup>42</sup>

That was a magnificent story, but it did not end there. Zerubbabel's Temple stood for 500 years as an edifice that was physically impregnable but nonetheless was desecrated spiritually several times by Gentile hordes.<sup>43</sup> Then came the Roman occupation, and the Temple was enhanced (some say completely rebuilt) into an edifice of "immense opulence" by King Herod in a carefully calculated effort to bolster Jewish prestige during an especially critical ebb in national hubris.<sup>44</sup> Surely, one would think, this should reflect a high point of Jewish pride in the Temple.<sup>45</sup> And yet curiously, no Scottish Rite degrees cover this august moment, not since Zerubbabel achieved his nearly miraculous success centuries earlier.

Because the Temple had existed in one form or another for a millennium, the Jewish people initially were not overly concerned when Titus' Roman legionnaires leveled Herod's Temple as part of their sacking Jerusalem in 70 CE.<sup>46</sup> The Temple would be re-built and its central place in Judean life would be restored, or so they thought, in order to fulfill the Jewish prophet Daniel's predictions that a temple must stand in Jerusalem before Deity could usher in the Final Tribulation.<sup>47</sup> However, there was a key distinction behind the motivation for destroying Solomon's Temple in 586 BCE and the motivation for destroying Herod's Temple in 70 CE. Nebuchadnezzar's actions were done for purely political reasons, as part of a typical conquest by a neighboring nation in the ancient Mideastern tradition. In contrast, Titus's actions were intentionally genocidal and were conducted to eliminate Judaism permanently.<sup>48</sup> The Judean people managed to maintain a form of temple worship for another 65 years after Titus's conquest, but finally everything was shut down when the Romans returned to

crush the Bar Cochba Revolt in 135 CE.<sup>49</sup> At that point, the vindictive Romans propelled the remaining Jews into a worldwide Diaspora.<sup>50</sup>

Cue the Seventeenth Degree of Scottish Rite Freemasonry. Although it does not make any explicit reference to Herod's Temple having been destroyed, this is the first time since the candidate passed between the pillars in the First Degree that no temple is featured somehow in a Masonic degree. Further, Brother Charles McClenachan wrote in his influential version of the Seventeenth Degree ritual that the Ineffable Word had again become lost.<sup>51</sup> This can only be possible if there were no longer a *Sanctum Sanctorum* or Chief Priest to pronounce aloud the Sacred Name of Deity.<sup>52</sup> This is a stark deviation from all preceding Masonic degrees, and it could be possible only by the incurable absence of the Temple.

This is the epitome of adversity, both temporal and spiritual. The Seventeenth Degree represents a major shift in Freemasonry because it alludes not only to the loss of the Temple but also explains the Diaspora as an Exodus out of the Promised Land that mirrored the intensity of Judaism's original Exodus into the Promised Land.<sup>53</sup> With the destruction of the Temple and the loss of the Ineffable Word, there was no longer any guaranteed sense of spiritual security or stability for either the devout believer or the sincere Freemason. Not only was the Temple gone, but there no longer was either a royal figure like Solomon or a Messianic figure like Zerubbabel. As Knights of the East and West, we wander like the ancient survivors of that calamity, not knowing what the future may bring. But, like them, we are not left without resources. We treasure our memories of the sacred knowledge we gained in the Temple. Until such time as a physical Temple is rebuilt to fulfill Daniel's apocalyptic prophecies, we find solace in the quiet sanctity that we strive to inculcate within our hearts.<sup>54</sup>

The significance of the Seventeenth Degree may be overlooked because it is sandwiched between other notable degrees. But its poignant story and its compelling lesson are essential to a complete understanding of how to live an authentic Masonic life. No longer can we rush from station to station as an embodiment of physical activity in do good and battle evil, and as we strive to overcome adversity despite seemingly hopeless odds. Instead, we now must look inward, become more introspective and contemplative, and construct a spiritualized temple because we have no one to rely on anymore. All the lessons that we learned in preceding degrees now come into play as we endeavor to create a brave new world that is very unpredictable, potentially unnerving and hopefully thrilling.

### ***A Turning Point in Western Spirituality***

By implying that someone must travel out into the desert for spiritual enlightenment, the Seventeenth Degree also reveals how Western spirituality evolved drastically in the early First Millennium CE. This reality was thrust, first, upon the Judean community when the continuity and steady familiarity that had been linked intimately with the Temple for centuries was suddenly wrenched away forever by the Roman destroyers.<sup>55</sup> Before the City and the Temple were destroyed, mainstream

Judaism had consisted of several principal groups, namely Sadducees, Pharisees and Essenes. The Sadducees, who comprised the priestly and aristocratic ruling class, were swept away with the upheaval.<sup>56</sup> Nothing was left of them, for the loss of both the Holy City and the Temple meant the loss of the Jewish national identity and, with it, any opportunity for self-rule.<sup>57</sup> The people were truly on their own now, without the benefit either of Deity or a human ruler.<sup>58</sup>

No longer did Judeans have any reason to state with literal expectation: “next year in Jerusalem.” Jewish pilgrimages to Jerusalem had been frequent and enthusiastic up until the beginning of the Jewish Civil War in 66 CE. They now were reduced to the status of furtive tourists if they chose to enter Jerusalem at all.<sup>59</sup> Believers stayed away from the ravaged Temple Mount for fear that they might tread inadvertently on the floor of the *Sanctum Sanctorum*.<sup>60</sup> The surviving Pharisees turned to rabbinical and synagogue life,<sup>61</sup> but that failed to satisfy the deeper mystical leanings of those Jews who now delved into the Cabbala as a way to encounter Deity now that the *Sanctum Sanctorum* was gone.<sup>62</sup> This marked a major shift in Western spirituality: replacing Temple worship with rabbinical synagogue life and the mysticism of the Cabbala.

There were similar struggles within an emerging First Century Jewish sect whose members were first called “Christians” by their critics.<sup>63</sup> They likewise lost access to the Temple, where they had gathered frequently in the early days of their existence.<sup>64</sup> The Ebionite faction of Christianity stubbornly stayed behind in Jerusalem,<sup>65</sup> but others went out into the Diaspora to seek spiritual enlightenment in the aftermath of the Temple’s destruction.<sup>66</sup> Some of these primitive Christians found their way into the Egyptian desert by the Third Century CE, where they developed hermetical and coenobitical communities.<sup>67</sup> Unlike the intellectual and speculative emphasis of the Cabbala, Christian mysticism was intensely ascetical and experiential.<sup>68</sup> The example of the desert fathers encouraged early Christian leaders like Augustine of Hippo and Benedict of Nursia to model the church on similar monastic/ascetic principles of spiritual temple-building.<sup>69</sup> That is another major shift in Western spirituality and a legacy which remains an essential part of mainstream Christianity today.<sup>70</sup>

A third major shift in Western spirituality was a refined understanding of pilgrimages. What the Judeo-Christian survivors shared in common was that they had lost a profound part of their spiritual heritage, their *alma mater*, when Jerusalem and the Temple were destroyed. They were compelled to embrace a spiritual Diaspora that was in many respects more intense than the historical one.<sup>71</sup> They were compelled to wander the earth in search of alternative sources of spiritual learning. They may have encountered Essenes, Gnostics or other repositories of the ancient mysteries. But they were successful only when they learned to look within themselves to forge their spiritual destinies.

The English term “pilgrim” derives from the Latin term *peregrinus* and Italian term *pelegrino*, which commonly are translated as one who visits holy places out of a principled sense of devotion. Unlike a “palmer,” who travels repeatedly from shrine to shrine to perform acts of charity, a pilgrim only visits a shrine once and then returns

home to live off the piety that he or she achieved from the visit.<sup>72</sup> Because the process to self-maturation is an incremental evolution that can take a lifetime to achieve, some have compared our life to a journey. The word “journey” usually connotes nothing more purposeful than a deliberate move from a beginning to a destination, i.e., from birth to death.<sup>73</sup> But calling life a pilgrimage may be more appropriate. “Pilgrimage” connotes a more nuanced experience of life that includes wisdom, perspective and a gradual transformation of one’s self into a better person.<sup>74</sup> Like a spiritual pilgrimage of old, a Masonic pilgrimage is a process of moving from East to West, and then back to the East again, and by searching proactively for the truth, not sitting back in a receptive mode.<sup>75</sup>

Our appreciation for pilgrimages deepens when we realize that anyone can embark upon a journey, whereas a pilgrimage is very personal and individualized. It entails a sense of privation and struggle, whether physical, mental, emotional or spiritual, that the pilgrim must agree to accept at the outset.<sup>76</sup> A pilgrimage consists of three essential elements: an initial experience of separation (leaving what is known and familiar), an ongoing series of transitions (having learning moments along the way toward an intended destination), and finally a spirit of incorporation (arrival at the desired spot).<sup>77</sup> Hence, it seems more appropriate to refer to the maturation process as a pilgrimage than as a mere journey.

Before the destruction of Jerusalem and the Temple, great emphasis was placed religiously on physical activity and external compliance with spiritual rules. That emphasis changed dramatically when physical pilgrimages to the Temple were replaced by necessity with introspective pilgrimages of the spirit. Western spirituality was transformed insofar as religion became less sensory and more other-worldly. This transformation extended throughout the region as the cultic prostitution of Mesopotamia was replaced with new sensibilities<sup>78</sup> and the animal sacrifices of Jerusalem were replaced with Neo-Platonic musings.<sup>79</sup> Deity was no longer viewed anthropomorphically, but more as the Unmoved Mover of the philosophers.<sup>80</sup>

These transitions in Western spirituality helped to inspire a new reception place for the indwelling Deity as our religious forebears learned to become spiritual temples within themselves.<sup>81</sup> A millennium later, European knights embarked upon a series of militaristic pilgrimages to restore the Holy Sepulcher into Christian hands, but such pilgrimages did not represent a return to the older, sensory forms of religious expression. The Crusades were as much about the acquisition of geopolitical financial gain as they were a pious response to Papal mandates.<sup>82</sup> Similarly, medieval Christians traveled to view saintly relics,<sup>83</sup> sacred wells<sup>84</sup> and exotic locations like Santiago de Compostela,<sup>85</sup> but such journeys were considered successful only to the extent that they fostered personal sanctity.<sup>86</sup>

In summary, the Judean wanderer in the Seventeenth Degree could be any one of us in the modern world. He represents a spiritual Everyman as we all struggle to overcome adversity and redefine ourselves from within. We are invited to walk with him, sort out the truths that we learn along the way, and remain ever vigilant in seeking



the ultimate Truth that allows us to serve others with greater confidence and self-assurance.

### *The Relationship of Essenes and Gnostics to the Seventeenth Degree*

As with other *haut* degrees which evolved from fertile Eighteenth Century imaginations, the Seventeenth Degree (*Chevalier d'Orient et d'Occident*) arguably originated as part of the Chevalier Ramsey's Templar degrees. Masonic tradition states that some Masonic brethren lingered in Jerusalem after the destruction of Solomon's Temple (*viz.*, Knights of the East) and they united with 11 Templar knights who professed their allegiance to the Patriarch of Jerusalem (*viz.*, Knights of the West). The result was purportedly a combined brotherhood that dates from circa 1118 CE.<sup>87</sup>

However, it seems reasonable to suppose that the Degree derives from the Eighteenth Century and no earlier. "East" and "West" are nuanced terms in Freemasonry, and Freemasons may comprehend the allegorical meaning of one rising in the east and spreading to the west (*viz.*, "And behind the glory of the God of Israel came from the way of the East.")<sup>88</sup> Although the historical Knights of the East and West purportedly were entrusted with transmitting ancient truths to Western Europe,<sup>89</sup> it is more likely that the Seventeenth Degree was inspired by Rosicrucians than by Essenes and Gnostics.<sup>90</sup>

Some Masonic romanticists like to think that the Essenes and Gnostics were proto-Masons who had helped to build Solomon's Temple and remained in Judea to preserve the arcane knowledge associated with temple-building.<sup>91</sup> Yet others opine that Masonic reliance on the Essenes and Gnostics is misleading because Freemasonry is the real repository of the pure knowledge of the ancient adepts:

Drop the theological barnacles from the Religion of Jesus, as taught by Him, *and by the Essenes and Gnostics of the first centuries*, and it becomes Masonry. Masonry with purity, derived as it is from the old Hebrew Kaballah as part of the Great Universal Wisdom-Religion of remotest Antiquity, stands squarely for the Unqualified and Universal Brotherhood of Men, in all time and in every age.<sup>92</sup>

Brother Arthur Waite dares to disrupt the reverential awe that some Freemasons have for the Essenes and Gnostics by commenting that many of the purported connections between them were developed during "an age of archaeological romance."<sup>93</sup> Masonic rituals describe them as Messianic adherents, celibate, iconoclasts, healers, holders of everything in common.<sup>94</sup> However, we have very little accurate information about the Essenes,<sup>95</sup> other than that they reportedly were a Jewish community located along the Dead Sea from the Second Century BCE to the First Century CE.<sup>96</sup> Because of their geographical location to Qumran, some modern scholars have searched the Dead Sea Scrolls for contemporary information about them.<sup>97</sup> Their findings have resulted in mixed opinions within the academic community.

Our lack of conclusive information about the Essenes is due to their having left no known written records. The only contemporary accounts about them that have survived come from Pliny the Younger, Philo and Josephus,<sup>98</sup> whose veracity is less than wholesome. Pliny, who was Roman, had no direct encounters with the Essenes and he drew his account exclusively from Philo and Josephus. Most historians discount the authenticity of Philo's account, which casts doubts on Pliny's reliance on him. Authorities are divided on the credibility of Josephus' account. Some think that he invented his descriptions of the Essenes. Others see no reason for Josephus to have praised them so enthusiastically since he was a rival Pharisee.<sup>99</sup> Some opine that Josephus waxed prosaically about them simply because he wanted to impress his Roman masters with Jewish sages associated with the mystical East.<sup>100</sup> There are, therefore, many conjectures about how and to what extent Josephus' account should be used.<sup>101</sup>

Josephus wrote more about the Essenes than about other Jewish groups, but he never explained why the Essenes so fascinated him.<sup>102</sup> Perhaps this is due to the disappearance of the Sadducees and Pharisees after the destruction of Herod's Temple; this would have left only the Essenes as capable of preserving the Abrahamic covenant.<sup>103</sup> It admittedly is speculation, but some scholars postulate that the Essenes may have descended from the Kasideans, who were a Jewish charitable group that advocated a peaceful and ardent zeal for maintaining the ritual purity, and that when the Essenes later disappeared during the Diaspora, they merged with Hillelite Pharisees.<sup>104</sup>

To the extent that the Essenes are supposed to have been a mystery school in the ancient tradition, they would have been initiatory and a closed community.<sup>105</sup> Reportedly, they relied on each other for fraternal support, they wore modest white garments, and they taught metaphysical principles through the initiatory process.<sup>106</sup> They reportedly did not participate in rites at Herod's Temple because they considered that Deity dwelt within them already.<sup>107</sup> But it is unclear whether they really were the practitioners of pure religion that they are made out to be.<sup>108</sup>

What the Essenes were to ancient Judaism, the Gnostics were to ancient Christianity<sup>109</sup> – and the Gnostic are of intense interest to Freemasonry for similar reasons.<sup>110</sup> “Gnosis” is a term that means divine knowledge based on initiation and personal wisdom.<sup>111</sup> The Gnostics of First Century Palestine frequently were associated with Simon Magus, who is reputed to have ridiculed religious dogmas and rational morality and encouraged capacious knowledge and understandings beyond the scope of average persons.<sup>112</sup> While their desire for esoteric learning was viewed pejoratively by a Christian community that was already splintering internally, they reportedly were very cultured and very zealous, and they endeavored to formulate Christianity as a universal philosophy.<sup>113</sup> Some scholars consider them to be the earliest and most authentic interpreters of the Christian message before they disappeared (some say that they were suppressed) in the Fifth Century CE.<sup>114</sup>

Gnostics are often portrayed today as *illuminati* with Freemasonry as their medium to the modern world.<sup>115</sup> But Gnosticism's influence on world history and Freemasonry is perhaps overstated. Their intellectual interests may have been eclectic;

their goal apparently was not the attainment of “gnosis” for its own sake, but as the beginning of a path toward Deity.<sup>116</sup> The profusion of Gnostic-inspired symbols (including lions and serpents) in medieval Christian churches arguably was inspired more by medieval love of mysticism than by Gnostics as proto-masons.<sup>117</sup> Some New Age movements have attributed their origins to Gnosticism because of the emphasis that it placed on understanding self and the search for divine potential, but there is little-to-no documented basis to assert a direct connection.<sup>118</sup>

Notwithstanding our general lack of knowledge about the Essenes and Gnostics, our enthusiasm for what we imagine about them is reflected extensive throughout the Seventeenth Degree. In Brother Pike’s revised ritual, the Master was caused to represent John the Baptist, a purported Essene.<sup>119</sup> He opened the Degree by asking various officers the duty of a Knight of the East and West, and was told various answers: (1) to work, to reflect and to pray; (2) to hope, to trust and to believe; (3) to be vigilant because the bad, the base and the selfish gain no admittance into the ranks of the Faithful; (4) to learn the truths that lie hidden in allegories; (5) to revere God and love men, to be just and humane, to be true to all men; (6) to bear persecution with patience, and affliction with resignation, to despise Death and to minister to the wants of our brethren; and (7) to preach the Truth in the desert of Human Life, to proclaim the coming of the New Law, to instruct and to baptize the accepted candidate, to judge with justice, and to expound in its true sense the old law.<sup>120</sup>

The brethren then divested themselves of their jewels and regalia, and appeared only in white robes – intended to represent the garb of Essenes – in preparation to receive the candidate.<sup>121</sup> The candidate was depicted as a weary traveler who had crossed the Judean desert along the shore of the Dead Sea in his search for light after studying Greek and Egyptian philosophy, the Mosaic Law and the Cabal.<sup>122</sup> He was “uninfluenced by curiosity, or the desire of worldly advantage, or any base, low or unworthy motive, and as an honest and earnest seeker after Truth.”<sup>123</sup>

Upon his reception, the candidate circumambulated the room seven times, hearing each time a verse from the Biblical Book of Revelation.<sup>124</sup> The candidate then washed his hands and knelt to be consecrated in the service of Truth by having a small amount of perfumed water poured over his head.<sup>125</sup> His arm was lanced to draw some blood as a symbolic commitment to sacrifice his life for his brethren.<sup>126</sup> After being obligated, certain body parts were anointed with oil so that the candidate may be dedicated to the Good.<sup>127</sup> (Water, blood and oil were all physical items associated with lustration, purification and anointing ceremonies that some have linked to the Essenes.<sup>128</sup>) Amidst dramatic organ music and a brief pageant intended to represent the opening of the great sealed book of the apocalyptic struggle between Ultimate Good and Ultimate Evil, a Tau cross was marked upon his forehead to signify him as a servant of Deity.<sup>129</sup> (This invokes images of Daniel’s prophecies of the Final Tribulation facing humanity.<sup>130</sup>)

Brother Pike’s lecture of this degree is long and worthy of extended study. Of note, he commented upon the historical merger of Christian revelation with Neo-Platonic philosophy in the First through Fourth Centuries CE that produced a form of Christian

Gnosticism which enlightens the minds of true élus.<sup>131</sup> Therein lies for Brother Pike the roots of proto-Masonry; Essenes and Gnostics represented for him the true seekers of light who looked beyond Biblical parables, Oriental schools and mystery cults to discern the deeper meanings of the Ultimate Truth which is a direct understanding of Deity.<sup>132</sup> Brother Pike would have us emulate them because their ancient wisdom now resides in Freemasonry, which is a repository of all the old religions that have passed away.<sup>133</sup>

Like the Essenes and Gnostics who passed away due to adversity, so too the ancient religions have passed away due to adversity and their message would be lost to us today if it were not for Freemasonry. The analogy thus becomes clear between Essenes and Gnostics on one hand, and Freemasonry's preserving mission on the other. Brother Pike was not talking about the Essenes and Gnostics so that we would learn about them in their historical sense. He wrote about them because they were a medium to the message, which is that we can endure adversity and survive into eternity through our faithful adherence to the principles of Freemasonry.

### *Conclusion*

Albert Pike was no stranger to adversity. His life was a study in coping with adversity, from his youthful travels to his war exploits, and from his family circumstances to his later years living in Washington, D.C. Based on those experiences, he stated matter-of-factly and without any hint of self-aggrandizement: *Secunda felices, adversa magnos probant* ("Prosperity tests the fortunate, adversity the great.").

As with all things Masonic, Brother Pike did not write the Seventeenth Degree to teach us about old religious groups who have been relegated to wishful revisionist history. The Essenes and Gnostics were popular romanticized subjects for Nineteenth Century Victorians,<sup>134</sup> including Theosophists who saw themselves as a creative counter-balance to the intellectualism that emanated from the Age of Enlightenment.<sup>135</sup> Brother Pike selected the Essenes and Gnostics as an allegory which was familiar to his contemporaries, to teach us that there is hope in the face of adversity and that eternal truths will survive regardless of opposition. Speaking of the need to cling to Masonic duty, he once wrote:

Whether the Stars of Honour, Reputation and Reward do or do not shine, in the light of day, or in the darkness of the night of trouble *and adversity*, in calm or storm, that unerring magnet still shows him the true course to steer, and indicating with certainty whereaway lies the port, which not to reach involves shipwreck and dishonour.<sup>136</sup>

A study of the Essenes and Gnostics might attract the more esoterically-inclined members of the Craft, but our challenge is how to communicate the eternal messages of Freemasonry in meaningful ways for today's membership. We must find ways to make the message more personal and experiential<sup>137</sup> and refrain from over-telling our personal stories, for true Freemasons are not narcissists.<sup>138</sup> The message is simple: we learn from

our adversity in order to live well, which in turn enables us to serve others well.<sup>139</sup> And that is a benefit which should never end, so long as there is adversity within our midst.

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## NOTES

<sup>1</sup> Freemasons often spend much introspective energy seeking to legitimize their roots in antiquity. See, e.g., Albert G. Mackey, *Encyclopædia of Freemasonry Part 2 and Its Kindred Sciences Comprising the Whole Range of Arts, Sciences and Literature as Connected with the Institution* (Whitefish, MT: Kessinger Publishing Co., 2002), p. 553; see also, e.g., Jay Kinney, *The Masonic Myth* (New York: HarperCollins Publishers, 2009), pp. 17-40 and Alexander Piatigorsky, *Who's Afraid of Freemasons?* (New York: Barnes and Noble, 2005), p. 345.

<sup>2</sup> We should always consider how to define ourselves to our contemporaries. George M. Martin, *British Masonic Miscellany, Part 1* (Whitefish, MT: Kessinger Publishing Co., 2003), p. 116; Lionel and Patricia Fanthorpe, *Mysteries and Secrets of the Masons* (Toronto: Dundurn, 2006), p. 9.

<sup>3</sup> Brother Pike esteemed the Essenes because they practiced simple meditations and moral lifestyles. Albert Pike, *Magnum Opus or the Great Work of the Ancient and Accepted Scottish Rite of Freemasonry* (Whitefish, MT: Kessinger Publishing Company), pp. XVII...14-17.

<sup>4</sup> It was popular among some 19<sup>th</sup> Century Freemasons to claim direct doctrinal descent from the Essenes, who they claim had preserved Temple-related secrets from King Solomon. Ethan Allen Hitchcock, *Christ, the Spirit: Being an Attempt to State the Primitive View of Christianity* (St. Louis, MO: L. Bushnell, 1860), p. 226; Charles H. Merz, *Guild Masonry in the Making* (Whitefish, MT: Kessinger Publishing Co., 2006), p. 19. But this was not solely a 19<sup>th</sup> Century fiction; some 21<sup>st</sup> Century Freemasons do it too. See, e.g. Christopher Knight and Robert Lomas, *The Hiram Key* (Gloucester, MA: Fair Winds Press, 2001), p. 54, but see, e.g., Colin Wilson and Damon Wilson, *The Mammoth Encyclopedia of the Unsolved* (New York: Carroll & Graf Publishers, 2000), p. 199.

<sup>5</sup> William Hutchinson, *The Spirit of Masonry* (Whitefish, MT: Kessinger Publishing Co., 2004), p. 87.

<sup>6</sup> Susan Nance, *How the Arabian Nights Inspired the American Dream 1790-1935* (Columbia, S.C.: University of South Carolina Press, 2009), p. 85. The Essenes have been a particularly fascinating topic for Masonic study. See, e.g., Albert G. Mackey, "The Essenes, the Jewish Prototypes of the Modern Freemasons" in *Mackey's National Freemason* (Whitefish, MT: Kessinger Publishing Co., 2003), pp. 116-17.

<sup>7</sup> Albert Pike, "Gnosticism, the Kabbala and the Mysteries, as Connected With and Illustrating Masonry" in *The American Quarterly Review and Its Kindred Sciences*, ed. Albert G. Mackey, et al. (New York: Robt. Macoy, 1858), p. 25. Pike was intrigued by the Gnostics, saying that Freemasonry is a form of "gnosis" and that Gnosticism helped to give Freemasonry its speculative edge. Albert Pike, *Legenda and Readings of the Ancient and Accepted Scottish Rite of Freemasonry* (Whitefish, MT: Kessinger, 1993), p. 14; Ernest Millington, *Shadow Rules: The Euro-American Trojan Horse* (Bloomington, Ind.: iUniverse, 2009), p. 299.

<sup>8</sup> See, e.g., *The Philological and Biographical Works of Charles Butler, Esquire, of Lincoln's Inn*, Vol. 1 (London: W. Clarke & Sons, 1819), p. 27 (Essenes); see also, e.g., *The Nag Hammadi Library in English*, ed. James H. Robinson (Leiden, The Netherlands: Brill, rev. 1988), p. 7 (Gnostics).

<sup>9</sup> Arpita, "Jesus in Meditation" in *Meditation in Christianity*, ed. Swami Rama (Honesdale, PA: The Hamalayan International Institute, rev. 1983), p. 76.

<sup>10</sup> The conventional wisdom is that Josephus was obsequious to the Roman power structure. Steve Mason, *Josephus and the New Testament* (Peabody, MA: Hendrickson Publishers, 2<sup>nd</sup> ed. 2003), p. 318. But the case can be made that he really was a veiled critic of Rome and tolerated Rome only as a symbol of

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Deity's punishment of the Chosen People. David C. Sim, "Conclusions" in *The Gospel of Matthew in its Roman Imperial Context*, ed. John Riches and David C. Sim (London: T&T Clark International, 2005), p. 167.

<sup>11</sup> Rabbi Kushner's book on this topic became an international best-seller when it was first published 30 years ago. Harold S. Kushner, *When Bad Things Happen to Good People* (New York: Schocken Books, Inc., 1981).

<sup>12</sup> See, e.g., Sheri L. Dew, *If Life Were Easy, It Wouldn't Be Hard: And Other Reassuring Truths* (South Salt Lake City, UT: Deseret Book, 2005).

<sup>13</sup> Michael R. Poll, *Masonic Words and Phrases* (Charlottesville, VA: Cornerstone Books), p. 5. "Adversity is the touch-stone of principle and moral worth." Isaac S. Peirce, "An Address Delivered to the Masons Present at the Internment of Brother William Forsyth, in the Church at Norway, Herkimer County, New York, October 30, 1830" in *American Masonick Record and Albany Literary Journal*, Vol. IV, No. 43 (Nov. 20, 1830): 345.

<sup>14</sup> Gordon D. Kaufman, *In Face of Mystery: A Construction Theology* (Cambridge, MA: Harvard University Press, 1993), p. 227.

<sup>15</sup> In an ode to India, an anonymous Theosophist wrote: "Though fallen in the dry and sere leaf of adversity, thou standest the idol and ideal of new and few, cradle and muse of wisdom . . . . Where was the prophet or saviour of humanity, the Gnostic or Essene of old, who did not come to thee . . . ." Seeker, "India's Hope" in *The Theosophist* (Feb. 1908): 346.

<sup>16</sup> Martin A. Meyers, *Methods of Teaching Post-Biblical History, Second Part, Lessons XVIII-XXXIII* (Philadelphia, PA: Jewish Chautauqua Society, 1915), p. 158.

<sup>17</sup> Martin L. Wagner, *Freemasonry: An Interpretation* (Whitefish, MT: Kessinger Publishing Co., 2003), p. 266.

<sup>18</sup> William Dickie Niven, "Essenes" in *Dictionary of the Apostolic Church*, ed. James Hastings, Vol. 1 (Edinburgh: T&T Clark, 1915), p. 369. As President John F. Kennedy said in Frankfurt in June 1963, "Change is the law of life. And those who look only to the past or present are certain to miss the future." Jean Daniel Francois, *The No-Nonsense Approach to a Successful Life: Essentials for Every Aspect of Life* (Xulonpress, 2008), 38.

<sup>19</sup> *Freemasonry in Context: History, Ritual, Controversy*, ed. Arturo de Hoyos and S. Brent Morris (Lanham, MD: Lexington Books, 2004), p. 247.

<sup>20</sup> Joseph Fort Newton, *The Builders: A Story and Study of Masonry* (Cedar Rapids, IA: The Torch Press, 1922), pp. 228-29.

<sup>21</sup> Dante Cicchetti and W. John Curtis, "The Developing Brain and Neural Plasticity: Implications for Normality, Psychopathology and Resilience" in *Developmental Psychopathology*, ed. Dante Cicchetti and Donald J. Cohen, Vol. 2 (Hoboken, N.J.: John Wiley & Sons, Inc., 2nd ed. 2006), p. 35.

<sup>22</sup> "We live in a complicated world. Postmodernism is a bitch. Relativism sucks." Lisa Tucker, *The Cure for Modern Life* (New York: Washington Square Press, 2008), p. 60.

<sup>23</sup> Halldór Laxness, *World Light* (New York: Vintage Books, 2002), p. 119.

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<sup>24</sup> The black-and-white checkered floor of the lodge room illustrates the contrast between prosperity and adversity, among other things. Chalmers I. Paton, *Freemasonry: Its Symbolism, Religious Nature and Law of Perfection* (London: Reeves and Turner, 1873), p. 256.

<sup>25</sup> Christopher Hodapp, *Freemasons for Dummies* (Hoboken, N.J.: John Wiley & Sons, Inc. 2005), p. 15.

<sup>26</sup> G.S.B. Hempstead, "Address Delivered Before Aurora Lodge, No. 48, at Portsmouth, Ohio, December 27, A.L. 5839" in *The American Masonic Register and Literary Companion*, Vol. II (Albany, N.Y.: Lewis G. Hoffman, 1840-1): 169.

<sup>27</sup> The ultimate Masonic secret, and the goal of all Masonic initiation, is an attainment of integral knowledge, or "gnosis." René Guénon, *Studies in Freemasonry and the Compagnonnage*, trans. Henry D. Fohr (Hillsdale, N.Y.: Sophia Perennis, 2004), p. 49.

<sup>28</sup> The analogy is made to an industrious laborer who never pauses to rest even after years of achievement. Leon Hyneman, *World's Masonic Register* (Philadelphia, PA: J.B. Lippincott & Co., 1860), p. 160. "[O]pportunities slip away from the sluggard, tantalizingly play before the dreamer, but surrender to the individual with high purpose, undaunted courage and indefatigable determination" (praising a 19<sup>th</sup> Century Freemason). *Racine, Belle City of the Lakes and Racine County, Wisconsin: A Record of Settlement, Organization, Progress and Achievement*, ed. Fanny S. Stone, Vol. II (Chicago, IL: The S.J. Clarke Publishing Co., 1916), p. 14.

<sup>29</sup> Philip J. Adler and Randall L. Pouwels, *World Civilizations* (Boston, MA: Wadsworth, 6<sup>th</sup> ed., 2012), p. 61.

<sup>30</sup> *Proceedings of the Most Worshipful Grand Lodge of Ancient, Free & Accepted Masons of the Commonwealth of Virginia*, Grand Annual Communication, Richmond VA (Feb. 8-10, 1921): 158.

<sup>31</sup> Robert Lomas, *The Secret Science of Masonic Initiation* (San Francisco, CA: Red Wheel/Weiser, LLC, 2010), p. 27.

<sup>32</sup> Henry M. Owens, "Masonry, The Vanguard of Advanced Civilization" in *The New Age Magazine*, Vol. XXVII, No. 2 (Feb. 1920): 77, 80, emphasis added.

<sup>33</sup> Arthur Edward Waite, *A New Encyclopædia of Freemasonry*, Vol. I (New York: Weathervane Books, rev. 1970), p. 417.

<sup>34</sup> J.S. Lee, "The Jerusalem Temple-Site" in *Sunday School Helper*, Vol. XXVII, No. 11 (November 1896): 449.

<sup>35</sup> George L. Miller, *The Shekinah Glory* (Xulonpress, 2007), p. 14.

<sup>36</sup> Charles C. Hunt, *Lessons in Capitular Masonry and the Capitular Rite* (Whitefish, MT: Kessinger Publishing Co., 2003), p. 23.

<sup>37</sup> Christopher Hodapp, *Solomon's Builders* (Berkeley, CA: Ulysses Press, 2007), p. 195.

<sup>38</sup> Walter D. Zorn, *The College Press NIV Commentary: Psalms*, Vol. 2 (Joplin, MO: College Press Publishing Co., 2004), p. 154.

<sup>39</sup> Jeremy Daniel Smoak, *Building Houses and Planting Vineyards: The Inner-Biblical Discourse of an Ancient Israelite Wartime Curse* (PhD Diss., UCLA 2007), p. 187.

<sup>40</sup> Simon Goldhill, *The Temple of Jerusalem* (London: Profile Books, Ltd., 2004), p. 33.

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<sup>41</sup> Anthony J. Tomasino, *Judaism Before Jesus: The Events & Ideas That Shaped The New Testament World* (Downers Grove, IL: InterVarsity Press, 2003), p. 48.

<sup>42</sup> Tim Dowley and Peter Pohl, *Solomon's Temple Model* (Grand Rapids, MI: Kregel Publications, 2003), p. 16.

<sup>43</sup> *The Encyclopædia Britannica*, Vol. XXV (Cambridge, Eng.: Cambridge University Press, 11<sup>th</sup> ed. 1911), p. 607; Zechariah Donagan, *Mountains Before the Temple* (Xulonpress, 2009), p. 58.

<sup>44</sup> *Calmet's Dictionary of the Bible*, ed. Edward Robinson (Boston, MA: Crocker & Brewster, 1832), p. 881; *Supplement to the Comprehensive Commentary; Containing A New Concordance to the Holy Scriptures*, ed. William Jenks (Philadelphia, PA: Claxton, Ramsen & Hiffelfinger, 1869), p. 429.

<sup>45</sup> Harold W. Turner, *From Temple to Meeting House: The Phenomenology and Theology of Places of Worship* (The Hague, Netherlands: Mouton Publishers, 1979), p. 64.

<sup>46</sup> Gregory Stevenson, *Power and Place: Temple and Identity in the Book of Revelation* (Berlin, Germany: Walter de Gruyter GmbH & Co., KG, 2001), p. 195.

<sup>47</sup> David Jeremiah, *Escape the Coming Night* (Nashville, TN: Thomas Nelson, Inc. 1997), p. 157.

<sup>48</sup> George A. Henty, *For the Temple: A Tale of the Fall of Jerusalem* (Tucson, AZ: Fireship Press, 2008), pp. 307-08; F. Gerald Downing, *Making Sense in (and of) the First Christian Century* (Sheffield, Eng.: Sheffield Academic Press, Ltd., 2000), p. 162.

<sup>49</sup> Peter Richardson, *Israel in the Apostolic Church* (New York: Cambridge University Press, 1969), p. 34.

<sup>50</sup> Daniel Lefkowitz, *Words and Stones: The Politics of Language and Identity in Israel* (New York: Oxford University Press, 2004), p. 184; *Encyclopædia Biblica*, ed. T.K. Cheyne and J. Sutherland Black, Vol. 2 (London: Adam and Charles, 1901), pp. 77-80.

<sup>51</sup> Charles T. McClenahan, *The Book of the Ancient and Accepted Scottish Rite of Freemasonry: Containing Instructions in All the Degrees From the Third to the Thirty-Third, and Last Degree of the Rite* (New York: Masonic Publishing & Manufacturing Co., 1868), p. 220; Arturo de Hoyos, *The Scottish Rite Ritual Monitor and Guide* (Washington, D.C.: The Supreme Council, 33<sup>o</sup>, S.J. 2008), p. 353.

<sup>52</sup> *1894 Proceedings of the Grand Chapter of Royal Arch Masons of Canada at the 37<sup>th</sup> Annual Convocation* (Hamilton, Ontario: A. McPherson, 1894), Appendix, p. xxxiii.

<sup>53</sup> Israel Jacob Yuval, *Two Nations in Your Womb* (Berkeley, CA: University of California Press, 2008), pp. 57-58.

<sup>54</sup> David R. Barnhart, *Signs: Bible Prophecy for the 21<sup>st</sup> Century* (Xulonpress, 2007), p. 324.

<sup>55</sup> Subsequent Roman efforts to eradicate further the Jewish national identity went so far as to replace the name "Judea" with "Syria Palestine" on official maps of the region. Alex Bein, *The Jewish Question: Biography of a World Problem*, trans. Harry Zohn (Cranbury, N.J.: Associated University Presses, 1990), p. 48. The geographical extent of the Diaspora was restricted at first: many Jews were not expelled from Palestine initially but stayed put, became multi-cultural, and were absorbed into neighboring non-Jewish societies. Michael Prior, *Zionism and the State of Israel* (New York: Routledge, 1999), p. 201. Despite the widespread forced acculturation, a faithful remnant of dedicated Jewish believers reportedly remained in Palestine to await the rebuilding of the Temple. Joshua Levy, *The Agony of the Promised Land* (Lincoln, NE: iUniverse, Inc., 2004), p. 22.



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<sup>56</sup> Stephen M. Wylen, *Settings of Silver: An Introduction to Judaism* (Mahwah, N.J.: Paulist Press, 2<sup>nd</sup> ed. 2000), p. 196.

<sup>57</sup> Scott W. Hahn, “Kingdom and Church in Luke-Acts: From Davidic Christology to Kingdom Ecclesiology” in *Reading Luke: Interpretation, Reflection, Formation*, Vol. 6, ed. Craig S. Bartholomew, et al. (Grand Rapids, MI: Zondervan, 2005), p. 300. The loss of the temple crushed the central icon of Jewish cultural and religious identity. Simon Goldhill, *Jerusalem: City of Longing* (Cambridge, MA: Harvard University Press, 2008), p. 78.

<sup>58</sup> The destruction of Herod’s Temple marked the beginning of the ultimate Jewish exile. Julian Beinart, “Resurrecting Jerusalem” in *The Resilient City: How Modern Cities Recover From Disaster*, ed. Lawrence J. Yale, et al. (New York: Oxford University Press, 2005), p. 191. Some Biblical scholars theorize that 2 Baruch’s eschatological description of the destruction of Solomon’s Temple was actually written after the destruction of Herod’s Temple and was the author’s attempt to explain the consequences of unfaithfulness in a less immediate and confrontational way by disguising it as the event that occurred 500 years earlier. See, e.g., Barry D. Smith, *The Tension Between God as Righteous Judge and as Merciful in Early Judaism* (Lanham, MD: University Press of America, 2005), p. 33.

<sup>59</sup> *Pilgrimage in Graeco-Roman and Early Christian Antiquity: Seeing the Gods*, ed. Jaś Elsner and Ian Rutherford (New York: Oxford University Press, 2005), p. 36. Those Jewish pilgrims who visited the ravaged temple mount after 66 CE did so with a great sense of desolation. Rivka Gonen, *Contested Holiness: Jewish, Muslim and Christian Perspectives on the Temple Mount in Jerusalem* (Jersey City, N.J.: KTAV Publishing House, 2003), p. 77. The Romans initially erected a Temple to Jupiter atop the ruins of Solomon’s Temple but eventually it fell into ruin too. LaMar C. Bennett and D. Kelly Ogden, *Discovering the World of the Bible* (Provo, UT: Grandin Book Co., 1996), p. 16.

<sup>60</sup> Karl Baedeker, *Palestine and Syria: Handbook for Travelers* (Cambridge, MA: Harvard University Press, 1906), p. 51.

<sup>61</sup> The Pharisees were seen as men of the synagogue, while the Sadducees were known as men of the temple. Jacob Neusner, *The Rabbinical Traditions About the Pharisees Before 70, Part III: Conclusions* (Leiden, The Netherlands: E.J. Brill, 1971), p. 323.

<sup>62</sup> Pious believers attribute Cabalism’s origins to the earliest days of antiquity, even to Adam. *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, ed. John M’Clintock and James Strong, Vol. 2 (New York: Harper & Brothers, 1868), p. 3. It enjoyed a close metaphysical relationship with early Neo-Platonism and Christian Gnosticism. *Dr. William Smith’s Dictionary of the Bible*, ed. H.B. Hackett, Vol. 3 (New York: Hurd and Houghton, 1872), p. 2229. Some scholars attribute the *kabbalah* (קבלה “received tradition”) to a combination of movements in the 3rd Century CE and the 7th Century through the 9th Century CE, culminating in the exquisite scholarship found in 13th Century and 14th Century medieval Spain. Ana Foa, *The Jews of Europe After the Black Death*, trans. Andrea Grover (Berkeley: University of California Press, 2000), p. 132.

<sup>63</sup> Jeff Iorg, *The Case for Antioch* (Nashville, TN: B & H Publishing Group, 2011), p. 62.

<sup>64</sup> See, e.g., Timothy Wardle, *The Jerusalem Temple and Early Christian Identity* (Tübingen, Germany: Mohr Siebeck, 2010), pp. 166-234. The Christian Roman emperors chose to leave the Temple Mount undeveloped even when they were able to restore it, as a tangible reminder that the Chosen People arguably had rejected Deity. Goldhill, *The Temple of Jerusalem*, pp. 10-11.

<sup>65</sup> Richard Bauckman, “The Origin of the Ebionites” in *The Image of the Judaeo-Christians in Ancient Jewish and Christian Literatures*, ed. Peter J. Tomson and Doris Landers-Petry (Tübingen, Germany: J.C.B. Mohr, 2003), p. 163.

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<sup>66</sup> Stanley E. Porter and Brook W.R. Pearson, *Christian-Jewish Relations Through the Centuries* (London: T&T Clark International, 2004), pp. 40-51; Stanley E. Porter and Brook W.R. Pearson, "Why the Split? Christians and Jews By the Fourth Century," *Journal of Greco-Roman Christianity and Judaism* (2000): 1:82-119. But not all primitive Christians abandoned their Jewish roots; there were many who continued to follow the Torah long after the Palestine exile occurred. James Carroll, *Jerusalem. Jerusalem: How the Ancient World Ignited Our Modern World* (New York: Harcourt, 2011), p. 118.

<sup>67</sup> John Chryssargos, *In the Heat of the Desert: The Spirituality of the Desert Fathers and Mothers* (Bloomington, IN: World Wisdom, Inc., 2008), pp. 15-18.

<sup>68</sup> Dan Cohen-Sherbot and Lavinia Cohen-Sherbot, *Jewish and Christian Mysticism: An Introduction* (New York: The Continuum Publishing Company, 1994), p. 165.

<sup>69</sup> J. Haers and P. De Mey, *Theology and Conversation* (Leuven, Belgium: Leuven University Press, 2003), p. 736; G.W. Bowersock, et al., *Late Antiquity: A Guide to the Post-Classical World* (Cambridge, MA: Harvard University Press, 1999), p. 705.

<sup>70</sup> *The Essential Writings of Christian Mysticism*, ed. Bernard McGinn (New York: Random House, 2006), 48; Marcia Ford, *Traditions of the Ancients: Vintage Faith Practices for the 21<sup>st</sup> Century* (Nashville, TN: Broadman & Holman Publishers, 2006), p. 197.

<sup>71</sup> Rabbinical Judaism teaches that a healthy introspection can help to prevent spiritual atrophy when it leads to a divine concern with the human condition. Martina Urban, "Self Revitalization of Diaspora Life" in *Encyclopedia of the Jewish Diaspora: Origin, Experience and Culture*, ed. M. Avrum Ehrlich (Santa Barbara, CA: ABC-CLIO, LLC, 2009), 3:403.

<sup>72</sup> Mackey, *Encyclopædia of Freemasonry Part 2 and Its Kindred Sciences*, p. 564.

<sup>73</sup> George Lakoff, "What is a Conceptual System?" in *The Nature and Ontogenesis of Meaning*, ed. Willis F. Overton and David S. Palermo (Hillsdale, N.J.: Lawrence Erlbaum Associates, Inc., 1994), p. 63.

<sup>74</sup> See, e.g., *Cities of Pilgrimage*, ed. Soheila Shahshehane (Piscataway, N.J.: Transaction Publishers, 2009), p. 20. Medieval Christian monks developed a multi-faceted understanding of the reality of life-long improvement that encompassed "moral pilgrimage" (making good people better), "interior pilgrimage" (being attuned to one's spirit), and "place pilgrimage" (traveling to sacred spots). Dee Dyas, "Medieval Patterns of Pilgrimage: A Mirror for Today?" in *Exploration in A Christian Theology of Pilgrimage*, ed. Craig Bartholomew and Fred Hughes (Burlington, VT.: Ashgate Publishing Co., 2004), p. 97.

<sup>75</sup> The Masonic pilgrim is one who has traveled so long and so far from the East to the West, and back again to be reintegrated in the Eternal East. Arthur Edward Waite, *Secret Tradition in Freemasonry* (Whitefish, MT: Kessinger Publishing Co., 1992), p. 587. Some Masonic adherents believe this is why lodge rooms stand in perfect alignment east-to-west, in memory of ancient Masonic pilgrimages. Robert Freke Gould, *The History of Freemasonry: Its Antiquities, Symbols, Constitutions, Customs, etc.*, Vol. 4 (New York: John Beacham, 1887), p. 476; George Oliver, "On Freemasonry: The Number Three" in *Freemasons' Quarterly Review* (June 1843): 234. This Masonic notion of pilgrimage was popular when this Degree originated in the 18th Century because it appealed to the Enlightenment cult of Hellenism and the exotic. *Between Old Worlds and New: Occasional Writings on Music*, ed. John Paynter (Cransbury, N.J.: Fairleigh Dickinson University Press, 1997), p. 82.

<sup>76</sup> William Arthur Allen, *Woodland Journey: A Study of Christian Pilgrimage* (Ann Arbor, MI: ProQuest, 2008), p. 108.

<sup>77</sup> Chris C. Parks, *Sacred Worlds: An Introduction to Geography and Religion* (London: Routledge, 1996), p. 259. A Masonic pilgrimage begins with belief and trust in Deity and immortality, and one lives to

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dispel any remaining ignorance and to attain ultimate mysteries associated with Divine Truth. L.S. Myler, *Jewels of Masonic Oratory* (n.p. 1898), p. 240.

<sup>78</sup> Nancy Guevara, *Before Art: The Fusion of Religion, Sexuality, and Aesthetics in Ancient Mesopotamia* (Ann Arbor, MI: Proquest, 2008), p. 198.

<sup>79</sup> Alan M. Dershowitz, *The Vanishing Jew: In Search of Jewish Identity for the Next Century* (New York: Touchstone, 1997), pp. 201-02.

<sup>80</sup> Gideon Bohak, "Aristobolus" in *The Oxford Dictionary of the Jewish Religion*, ed. Damon Zucca, et al. (New York: Oxford University Press, 2<sup>nd</sup> ed. 2011), pp. 65-66.

<sup>81</sup> Jordan Aumann, *Spiritual Theology* (New York: Continuum, 1993), p. 75. The ultimate Masonic pilgrimage is our search for the Lost Word, which is the secret of eternal life. Ray V. Denslow and Willis J. Bray, *Transactions of the Missouri Lodge of Research, Part 8* (Whitefish, MT: Kessinger Publishing Co., 2003), p. 58.

<sup>82</sup> Rudolf Rucker, *Nationalism and Culture* (Buffalo, NY: Black Rose Books, 1998), p. 29; Peter Rietbergen, *Europe: A Cultural History* (London: Routledge, 1998), p. 108; Helmer C. Krueger, "The Italian Cities and the Arabs Before 1095" in *A History of the Crusades*, ed. Marshall Baldwin, Vol. 1 (Madison, WI: University of Wisconsin Press, 1969), p. 44.

<sup>83</sup> Chris Lowney, *A Vanished World: Muslims, Christians, and Jews in Medieval Spain* (New York: Oxford University Press, 2005), p. 83.

<sup>84</sup> Gary R. Varner, *Sacred Wells: A Study in the History, Meaning and Mythology of Holy Wells and Water* (Algora, 2009), p. 142.

<sup>85</sup> Wendy R. Childs, "The Perils, or Otherwise, of Maritime Pilgrimage to Santiago de Compostela in the Fifteenth Century" in *Pilgrimage Explored*, ed. J. Stopford (Rochester, NY: Boyden & Brewer, Inc., 1999), pp. 123-43.

<sup>86</sup> Morris Bishop, *The Middle Ages* (New York: First Mariner, 2001), p. 147. This sentiment was aptly summarized in this medieval poem: "To go to Rome / Is much trouble, little profit; / The King [of Heaven] whom thou sleekest there / Unless thou bring Him with thee, thou would not find." Dee Dyas, *Pilgrimage in Medieval England Literature, 700-1500* (Rochester, NY: Boyden & Brewer, Inc., 2001), p. 103.

<sup>87</sup> John Yarker, Jr., "The Thirty-Three Degrees" in *The Michigan Freemason*, Vol. 1 (Kalamazoo, MI: Chaplin, Ihling & Rix, 1870), p. 163. A degree with this same name was included within the ancient Scottish chapter, but it was different in nature from the degree we know in the Ancient and Accepted Scottish Rite. J.A.H., "Chips of Foreign Ashlar" in *Freemasons' Magazine and Masonic Mirror* (Sept. 25, 1869), 534: 248-49.

<sup>88</sup> *The Holy Bible* (KJV 1979), Ezekiel 43:2. See George Oliver, *The Antiquities of Freemasonry; Comprising Illustrations of the Five Grand Periods of Masonry From the Creation of the World to the Dedication of King Solomon's Temple* (Philadelphia, PA: Leon Hyneman, 1854), p. 292.

<sup>89</sup> Albert G. Mackey, *Encyclopedia of Freemasonry*, Vol. 1 (Chicago, Ill.: The Masonic History Company, rev.1946), p. 532. Masonic tradition also traces the origin of this Degree to the Templar Knights of Crusader Palestine. George R. Crafts, *The Mysteries of Freemasonry* (Middlesex, Eng.: Echo Library, 2006), p. 203. However, there seems little historical support for the supposition. Waite, *A New Encyclopaedia of Freemasonry*, Vol. I, p. 442; de Hoyos, *The Scottish Rite Ritual Monitor and Guide*, p. 353.

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<sup>90</sup> *The Encyclopædia of Fraternities*, ed. Albert C. Stevens (New York: Hamilton Printing and Publishing Company, 1899), pp. 18-19.

<sup>91</sup> Mackey, *Encyclopedia of Freemasonry*, Vol. I, p. 337; William Alexander Laurie, *The History of Free Masonry and the Grand Lodge of Scotland* (Edinburgh: Seton & MacKenzie, 1859), p. 19. As esteemed a Masonic scholar as Mackey contended that there were a common heritage and a spirit of brotherhood shared by the Essenes, Pythagoreans and Freemasons. Mackey, *Encyclopædia of Freemasonry Part 2 and Its Kindred Sciences*, p. 263. On the other hand, there is no information indicating that the Essenes were involved with architectural design or construction of any significance that might link them to operative Freemasonry. Arthur Aiken, *The Annual Review and History of Literature for 1804*, Vol. 3 (London: Longin, Hurst, Rees & Orme, 1804), p. 176.

<sup>92</sup> J.D. Buck, *Essential Masonic Writings* (Kessinger, MT: Kessinger Publishing Co., 2005), p. 145, emphasis added.

<sup>93</sup> Waite, *A New Encyclopædia of Freemasonry*, Vol. I, p. 264. Many notable European scholars became Freemasons in the 17<sup>th</sup> and 18<sup>th</sup> Centuries and introduced theosophic symbols of Gnosticism into the Craft. But how much effect this influence had is debatable because the “Old Charges” were silent on the nature of the secret work that Freemasons were performing. Henry Ridgely Evans, “Egyptian Mysteries and Modern Freemasonry” in *The Open Court*, 17:7 (July 1903): 438.

<sup>94</sup> de Hoyos, *The Scottish Rite Ritual Monitor and Guide*, p. 360.

<sup>95</sup> Mackey, *A New Encyclopedia of Freemasonry*, Vol. I, p. 337.

<sup>96</sup> Waite, *A New Encyclopædia of Freemasonry*, Vol. I, p. 264; Fanthorpe, *Mysteries and Secrets of the Masons*, p. 156. They were first mentioned in connection with Jonathan, successor of Judas Maccabeus. Raymond Robert Fischer, *Full Circle* (n.p., 2002), p. 48; Hartmut Stegman, *Qumran: On the Essenes, Qumran, John the Baptist, and Jesus* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1998), p. 162.

<sup>97</sup> Steve Mason. “Essenes and Lurking Spartans in Josephus’ Judean War: From Story to History” in *Making History: Josephus and Historical Method*, ed. Zuleika Rodgers (Leiden, The Netherlands: Brill, 2007), p. 219. But not all scholars are convinced that the Essenes were connected with the Dead Sea Scrolls. Craig A. Evans, *Guide to the Dead Sea Scrolls* (Nashville, TN: B&H Publishing Group, 2010), p. 204, fn 2.

<sup>98</sup> Frederick Armitage, *A Short Masonic History Being an Account of the Growth of Freemasonry and Some of the Earlier Secret Societies* (Whitefish, MT: Kessinger Publishing Co., 2003), p. 34. See Josephus, *The Jewish War*, trans. William Whiston (Lynn, MA: Hendrickson Publishers, 1982) Book 2, Chapter 8, Sections 2-13; Philo, “A Treatise to Prove That Every Man Who is Also Virtuous is Also Free” in *Works of Philo Judæus, the Contemporary of Josephus*, trans. C.D. Yonge (London: George Bell & Sons, 1800), Sections 12-13; *The Natural History of Pliny*, trans. John Bostick & H.T. Riley (London: Henry G. Bohn, 1855), Book 5, Chapter 15, Section 17.

<sup>99</sup> William Fairweather, *The Background of the Gospels* (Edinburgh: T&T Clark, 1908), pp. 391-92.

<sup>100</sup> Gunnar Haaland, “A Villain and the VIPs: Josephus on Judas the Galilean and the Essenes” in *The Nordic Qumran Network 2003-2006*, ed. Anders Klostergaard Peterson, et al. (Leiden, The Netherlands: Brill, 2009), p. 242.

<sup>101</sup> *Understanding Josephus: Seven Perspectives*, ed. Steve Mason (Sheffield, Eng: Sheffield Academic Press, Ltd., 1998), p. 13.

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<sup>102</sup> Peter Richardson, *Herod: King of the Jews and Friend of the Romans* (Edinburgh: T&T Clark, Inc., 1999), p. 256.

<sup>103</sup> Fischer, *Full Circle*, p. 48; Stegman, *Qumran*, p. 162.

<sup>104</sup> Laurie. *The History of Free Masonry and the Grand Lodge of Scotland*, p. 191; Fanthorpe, *Mysteries and Secrets of the Essenes*, p. 156. They were strictly a religious sect; they emphasized morality and virtue in all respects. J.W.S. Mitchell, *History of Freemasonry and Masonic Digest, Part 2* (Whitefish, MT: Kessinger Publishing Co., 2003), p. 204.

<sup>105</sup> *The Encyclopædia Britannica*, Vol. XXV, p. 779.

<sup>106</sup> *Universal Masonic Library*, ed. Robert Macoy, Vol. 2 (New York: Joseph W. Leonard & Co., 1855), p. 52, fn 16. Some Masonic writers thought that the Essenes received Egyptian mysteries and imparted them to Cabbalists, Rosicrucians and Freemasons because Essenes were considered well-educated and purportedly employed artificers. *A Library of Freemasonry*, ed. Robert Freke Gould, et al., Vol. 2 (Philadelphia, PA: John C. Yorston Publishing Co., 1906), p. 358; Manley P. Hall, *The Secret Teachings of All Ages* (Forgotten Books, 2008), p. 584; George Oliver, *Historical Landmarks and Other Evidences of Freemasonry Explained in a Series of Practical Lectures, Part 2* (Whitefish, MT: Kessinger Publishing Co., 1003), p. 287. This caused the Essenes to be regarded as ancient guardians of Masonic truth. J.F. Pennie, *Britain's Historical Drama* (London: Henry Stocking, 1839), p. 449.

<sup>107</sup> Fanthorpe, *Mysteries and Secrets of the Essenes*, p. 156.

<sup>108</sup> E.P. Graham, "Essenes" in *The Catholic Encyclopedia*, ed. Charles G. Herbermann, et al. (New York: Robert Appleton Company, 1909), p. 547.

<sup>109</sup> William Hutchinson, *The Spirit of Masonry* (Whitefish, MT: Kessinger Publishing Co., 2004), p. 87.

<sup>110</sup> Masonic rituals and philosophies are ripe for Gnostic metaphors because of their many references to the mystical East, including especially the Prince Adept Degree of Scottish Rite Freemasonry. Nance, *How the Arabian Nights Inspired the American Dream, 1790-1935*, p. 85; Mark Stavish, *Freemasonry: Rituals, Symbols and History of the Secret Society* (Woodbury, MN: Llewellyn Publications, 2007), p. 98.

<sup>111</sup> Timothy Hogan, *The Alchemical Keys to Masonic Ritual* (Lulu, 2007), p. 41. A "gnostic" generally was an "enlightened person." John Fellows, *The Mysteries of Freemasonry* (London: Reeves & Turner, 1860), p. 215.

<sup>112</sup> Albert Gallatin Mackey, *The History of Freemasonry*, Vol. 2 (New York: The Masonic History Co., 1898), p. 372. They are also associated historically with an Egyptian mystery teacher named Basilides and hence became known at the time as Basilidians. John Wesley Hansen, *Universalism: The Prevailing Doctrine of the Christian Church During its First Five Hundred Years* (Boston, MA: Universalist Publishing House, 1899), p. 90. The Gnostics reportedly were also associated with the Chaldean oracles, Cabbalists, Pythagoreans and Neo-Platonists. P.D. Ousensky, *The Bridge No. 12* (London: The Study Society, 1997), p. 103; Cisco Wheeler, *Behold a White Horse* (Xulon Press, 2009), p. 236.

<sup>113</sup> Charles H. Vail, *The Ancient Mysteries and Modern Masonry* (New York: Cosimo, 2005), pp. 92-93.

<sup>114</sup> Alistair H.B. Logan, "Gnosticism" in *The Oxford Companion to Christian Thought*, ed. Adrian Hastings, et al. (New York: Oxford University Press, 2000), p. 269; Augustus Row, *Masonic Biography and Dictionary* (Philadelphia, PA: J.B. Lippincott & Co., 1808), p. 123. Some say that Gnosticism was suppressed since efforts that were made to revive it in medieval Europe were frustrated because their records had been destroyed. See, e.g., Manley P. Hall, *The Secret Teaching of All Ages* (Forgotten Books,

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1928), p. 46. Others say that the real reason behind the Knight Templars' suppression was their affinity for Gnosticism, and the Papacy's fear of a resurgence of historical Gnosticism. See, e.g., John Yarker, *Masonic Charges and Lectures* (Whitefish, MT: Kessinger Publishing Co., 1992), p. 26; James R. Lewis, *Witchcraft Today: An Encyclopedia of Wiccan and Neopagan Traditions* (Santa Barbara, CA: ABC-CLIO, Inc., 1999), p. 138.

<sup>115</sup> Jeffrey Lamar Howard, *Heretical Reading: Freedom As Question and Process in Postmodern America* (Ann Arbor, MI: ProQuest, 2007), p. 118. Ironically many Freemasons today are uninformed about the particulars of historical Gnosticism. Éliphas Lévi, *History of Magic: Including a Clear, and Precise Exposition of its Procedure, Rites and Mysteries* (Whitefish, MT: Kessinger Publishing Co., 1993), p. 388.

<sup>116</sup> Bernard H. Springett, *Secret Sects of Syria and the Lebanon* (London: George Allen & Unwin, Ltd., 1922), p. 54.

<sup>117</sup> Robert Freke Gould, *The History of Freemasonry* (London: Thomas C. Jack, 1882), p. 26. Some medieval Western Christians wondered whether Deity had abandoned the Crusaders because the Saracens eventually recovered Palestine, and thus began to ask whether Western Christianity would have evolved differently had the Gnostics endured. J.S. Ward, *Freemasonry and the Ancient Gods* (Whitefish, MT: Kessinger Publishing Co., 1992), p. 282.

<sup>118</sup> Logan, "Gnosticism" in *The Oxford Companion to Christian Thought*, p. 269.

<sup>119</sup> Albert Pike, *Magnum Opus*, p. XVII...2.

<sup>120</sup> Pike, *Magnum Opus*, p. XVIII...2.

<sup>121</sup> Pike, *Magnum Opus*, p. XVIII...4. Compare Brother McClenachen's version of the Degree, where the members wore white robes marked with red crosses on the breast, more reminiscent of Crusader knights than a peaceful religious commune. McClenachan, *The Book of the Ancient and Accepted Scottish Rite of Freemasonry*, 224.

<sup>122</sup> Pike, *Magnum Opus*, p. XVIII...4-5. The philosophical schools contained "empty babblings and vain jangling of words, and a confused mass of incoherent ideas. The Cabalists taught rhapsodies and extravagances of insanity and delirious." In contrast, the desert teaches patience and submission, humility and veneration. Pike, *Magnum Opus*, p. XVIII...5.

<sup>123</sup> Pike, *Magnum Opus*, p. XVIII...5. The candidate states that it expects to find the True Light amongst the brethren of this degree. *Id.*

<sup>124</sup> Pike, *Magnum Opus*, p. XVIII...6; *The Holy Bible*, Revelation 2:7-3:21.

<sup>125</sup> Pike, *Magnum Opus*, p. XVIII...7. Whether based on historical fact or romantic wishing, supposedly the Crusader knights were ritually washed and anointed preparatory to becoming a member of this proto-degree, much like many religious traditions that have candidates undergo ritual ablutions and blessings before entering a sacred place. Waite, *A New Encyclopædia of Freemasonry*, Vol. 1, p. 443.

<sup>126</sup> Pike, *Magnum Opus*, p. XVIII...8. There is no evidence that the Essenes had a blood ritual, but the Crusader knights took an oath to spend their last drop of blood to establish Christianity in medieval Palestine. This seems more consistent of Crusader knights than a peaceful religious commune, which raises questions about how historically accurate we should consider the degree's origins. This is especially possible since Brother Henry Francken believed the knights left Palestine at the conclusion of their Crusader service and reconvened in Malta, where they officially took the name "Knight of the East and West and Princes of Jerusalem." Henry Andrew Francken, *Francken Manuscript* (Whitefish, MT: Kessinger Publishing Co., 1993), p. 205.

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<sup>127</sup> His head, eyes, mouth, heart, tip of his right ear, right hand and right foot are thus anointed, to correspond with his brain, sight, speech, passions, hearing, and powers of work and action. Pike, *Magnum Opus*, p. XVIII...9.

<sup>128</sup> Water and oil were valued for their ritual purity benefits. David A. Fiensy, *Jesus the Galilean: Soundings in a First Century Life* (Piscataway, N.J.: Gorgias Press, 2007), p. 169; *Theological Dictionary of the New Testament*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromley, Vol. VII (Grand Rapids, MI: William N. Eerdmans Publishing Co., 1995), p. 320; Ernest Hart, "The Mosaic Code of Sanitation," in *The Sanitary Record: A Journal of Public Health*, ed. Ernest Hart, Vol. VI (London: Smith Elder & Co., 1877), p. 197. Blood was purged as a sign of ridding oneself of impurities. *Chamber's Encyclopædia: A Dictionary of Universal Knowledge for the People*, Vol. IV (London: W. and R. Chambers, 1862), p. 132.

<sup>129</sup> Pike, *Magnum Opus*, pp. XVIII...9-11. The triple tau is reportedly a sign of a Royal Arch Mason who knowingly adopts it to acknowledge himself as a servant of Deity. Robert Lomas, *The Secret Power of Masonic Symbols* (Minneapolis, MN: Fair Winds Press, 2011), p. 244.

<sup>130</sup> *The Holy Bible*, Daniel 9-12.

<sup>131</sup> Pike, *Magnum Opus*, pp. XVIII...12-13.

<sup>132</sup> Pike, *Magnum Opus*, pp. XVIII...14-17.

<sup>133</sup> Pike, *Magnum Opus*, p. XVIII...26. Some may say that Pike was advocating some spiritualized form of reincarnation, in that we somehow embody the ancient masters as we preserve their wisdom for the modern world. Albert Pike and C.W. Leadbetter, *What Masonry Is and Its Objects; Ancient Ideals in Modern Masonry* (Whitefish, MT: Kessinger Publishing Co., 2003), p. 46.

<sup>134</sup> J. Jeffrey Franklin, *The Lotus and the Lion: Buddhism and the British Empire* (Ithaca, N.Y.: Cornell University Press, 2009), p. 227, fn 28; Philip Jenkins, *Mystics and Messiahs: Cults and New Religions in American History* (New York: Oxford University Press, 2000), p. 233.

<sup>135</sup> Skye Alexander, *The Everything Wicca & Witchcraft Book* (Avon, MA: Adams Media, 2<sup>nd</sup> ed. 2008), pp. 26-27.

<sup>136</sup> Albert Pike, *The Meaning of Freemasonry* (Lafayette, LA: Cornerstone Publishing Company, 2003), p. 14.

<sup>137</sup> Jeffrey Augustine, *The Origin of the Universe and the Masonic Pyramid* (Lulu: 2007), p. 26.

<sup>138</sup> Rabbi Irwin Kula, "What's Been Lost and What Needs To Be Found in Our Times" in *Secrets of the Lost Symbol*, ed. Dan Burnstein and Arne de Keijzer (New York: William Morrow, 2010), p. 160.

<sup>139</sup> "Ultimately, a leader is not judged not so much by how well he or she leads, but by how well he or she serves. All value and contribution are achieved through service. Do we have any other purpose in life but to serve?" Kevin Cashman, *Leadership from the Inside Out: Becoming a Leader for Life* (San Francisco: Berrett-Koehler Publishers, Inc., 2008), p. 101.