

“Reflections on ‘The Christ Nature’ in Masonry by Examination of Particular Sources of Masonic Ideals”

By Jonathan Dru Wood, P.M.

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In the recesses of your memory can you recall any movie that you saw which simply began with a quote? I know I have seen a few. Imagine now a black screen, suddenly in white lettering appears a definition- Light: 1. The natural agent that stimulates sight and makes things visible 2. Understanding of a problem or a mystery; enlightenment. Synonym: Illumination.<sup>i</sup>

These words fade from the screen and others appear, another definition- Khristos from Greek ‘khriein’, meaning “anointed”.<sup>ii</sup>

I should point out that the word “anoint” means to ceremonially confer divine or holy office upon, and its synonyms are consecrate, bless, ordain, hallow.<sup>iii</sup> Also, it should be clear by these definitions that “Christ” was not Jesus’ last name. It was a title bestowed upon him as the “anointed” one.

Now with these distinctions in place, I shall go on.

The name of this paper is “Reflections on ‘The Christ Nature’ in Masonry by Examination of Particular Sources of Masonic Ideals”

The inspiration for this paper came as a result of this quote from Yogacharya Ellen Grace O’Brian, of the interfaith Center for Spiritual Enlightenment in San Jose, California:

“We cannot become any more spiritual than we already are. There is no spiritual condition to be attained or improved because our spiritual nature is without cause. Spiritual practice is remembering this and acting in accordance with it. Nothing separates us from God, nothing, ever—no condition, no belief, no past deed, or impure thought. We can think we are separate, we might feel like we are, we might even believe that we are, but none of that can ever make it so. A single Reality expresses as all that is and ever will be. God is our life.”

This struck me as a bit of a puzzle, because it seems utterly true, yet at the same time is difficult to reconcile with the idea that humanity is still working toward its pure enlightenment. Religion, in its many and varied faces touts as its ostensible goal the improvement of man and his spiritual soundness, often beginning at the fundamental assumption that mankind is imperfect. In addition, the numerous schools of mystery throughout the ages have explicitly demonstrated that their goal of spiritual wisdom or illumination is necessary as a response to the needs of mankind. I know that I certainly am not perfect, and could benefit from the attainment of a higher spiritual condition.

That is why I love the craft, and why my efforts in the ‘Great Work’- to use an alchemical expression- are such an important part of my life.

In my efforts to reconcile these two areas of theological thought which essentially encapsulate the juxtaposition of Eastern and Western spiritual ideals, I am reminded of the mystery of the paradox.

Paradox and ambiguity are the handmaidens of spiritual revelation and realization. Any discomfort with either of these, will ensure that one who searches for answers will never attain them, or but only partially.

That man is essentially a miniature of that which exists in the Celestial realms is a common belief in many spiritual traditions, which each also maintain that man is imperfect. So, I set out to find the answer to this conundrum, to find a solution, complete and compelling. Along the way, I wanted to explore the way the conflict is portrayed in Masonry, as one modern inheritor of the ancient mysteries.

I am convinced that the goal of the mysteries is to assist the serious seeker in growing closer to his spiritual root, to assist in the attainment of what is variously called “individuation”, “gnosis”, “illumination”, “Christ Consciousness/The Christ Nature/The Indwelling Divinity or Christos”, his “anointing” - and as far as this goal is concerned, Masonry is no exception.

It might be useful to explain what is generally meant by these terms which make reference to Christ. A lecturer of the Center for Christ Consciousness puts it this way: “In human life, spiritual growth is achieved by aligning with these spiritual currents that come from both the personality and mind of Spirit by intellectual assent and emotional devotion. Christ Consciousness is the growing human recognition and blending of the human evolutionary (or ego) mind with the Divine Mind and the Divine Personality that is the source of human happiness and fulfillment”

Other ways of expressing it include the idea that The Christ Consciousness is our natural state of 'being' and that The Second Coming of Christ is the individual awakening or the return of the Christ Consciousness. Maybe it is best expressed as man's spiritual point of union with God. Sometimes it is referred to simply as enlightenment, spiritual illumination, or self-mastery. These terms bear the hallmark of Mysticism.

Emanuel Swedenborg, the visionary, and theological dynamo of the 17<sup>th</sup> & 18<sup>th</sup> centuries has put forward probably the most complete and eloquent descriptions of this state of being.

He believed that the goal of Divine Love is to reunite man in freedom with his Divine Source, which he termed “conjunction with the Lord,”<sup>iv</sup> and that to this end everything is governed by Divine Providence, which is the human experience of God's love for his creation within the Divine Order.

He says “It is sheer falsity- a figment of the imagination...to speak of the Lord's Providence as belonging to the universal, but not to its specific singulars; for to provide and govern universally but not specifically is to provide and govern absolutely nothing”.<sup>v</sup>

“it is plain that the Divine Foresight and Providence are in every smallest particular... in the minutest of the minutest...from the first thread of man's life even to the last”<sup>vi</sup>

He describes man as having no life-in-himself, no self of his own, but in reality only the appearance of one because only God really has Self, as an independent, causeless Source of Life.<sup>vii</sup>

Hence when Moses asks God's name on the mountain, he is answered AHEIH, I Am that I Am, the I Am or Being, the source of all things. The source or self which is the divine within, shared with all other beings.

He writes that “When in the spiritual world one’s eyes are opened to become aware of the Divine within, It appears like a sun in the spiritual sky.”<sup>viii</sup>

Would it be presumptuous to say that the goal of masonry is to lead a man to discover and attain his Indwelling Christ? Is masonry, at its deepest root, in its esoteric fullness a mystical tradition? I put forth that if the ritual and words of masonry are laid bare and their deepest meanings understood clearly, this fact would be obvious. In fact even without examining in scrutiny the deeper meanings of Masonry, the point is obvious by an examination of its surface explanations alone, when these are compared to the streams of influence that were around when it began and have influenced it. Or, in other words by exploring what the men who codified our ritual were fascinated by. What ideas were all the rage in that period of history?

A few of these streams I will name in the space of this paper, along with brief but necessary evidence of their influence. Namely, I will be dealing with the spiritual traditions of Cabala, Alchemy, Gnostic Christianity, and Hermeticism. In other words, Rosicrucianism.

It seems fairly obvious to those who are familiar with the overt treatment of these subjects in some degrees of the Scottish Rite that these declarations are true. An analysis of the origins of many of these degrees will also demonstrate that these subjects were very popular around the same period that much of what has come to us as our modern Masonic ritual was codified and canonized.

To begin our understanding of the first affirmation, that we are not separate from God, I will share a Cabalistic view of the Creation.

From the Zohar, the Qabalistic concept of Tzim Tzum states “In the beginning... Light was brought into existence for the creation of the universe. At the head of the King’s authority, he carved out the supernal luminescence, a Lamp of Darkness. There emerged out of the hidden of hidden, the mystery of the infinite, an unformed line, embedded in a ring...measured with a thread...” Essentially that God first withdrew His light, forming a vacated space in which all creation would take place. Then, allowing His infinite creative power to be projected into a thread of light, filling the void and beginning the process of a creation separate from himself, though of his nature. This of course is a conceptual way of understanding his allowance of a place for his created beings’ free will and accomplishment to exist. Remember, this did not take place in his essence but in his *light*. Many times this process is summarized by the terms Ain, AinSoph, and AinSoph Aur. Ain represents negative existence, AinSoph represents the infinite within this void and Aur- ‘light’ - hence AinSophAur is “The infinite light”.

In Cabalistic traditions fused with Hermeticism, the tree of life diagram of 10 spheres or sephirot (derived from the Sepher Yetzirah or Book of Formation) often show three arcs above the topmost sphere, to represent Ain, Ainsoph, and AinSophAur.

Most importantly, as the Hermetic maxim from the Emerald Tablet states, *As Above, So Below*- and these three states of early creation are also said to be represented in man. Since AinSophAur or infinite light is the first cause in creation, the soul of mankind is the microcosmic reflection of this while the body and its

earthly components, animated by spirit energy are the reflection of AinSoph. This makes sense because we know that all energy merely passes on and is reused, or infinite.

This distinction, that man is considered a reflection or microcosm of the celestial reality or macrocosm, is a very important key in this puzzle.

This is also plainly stated in the lecture of the Master Mason degree when it says that the “spirit or soul of man” is “the inspiration of that great Divinity” and that it “bears the nearest resemblance” to the “Supreme Intelligence”, and will “never, never, never die”. The word used, ‘inspiration’- makes the meaning precise. Inspiration by its root means “inhalation, breathing, in-flame, blow into, and the act of inhaling”. The connection with man “breathing in” or “inhaling” God comes from the book of Genesis and is the moment Adam, as a living soul incarnate became alive.

In our Rosicrucian Society, the Speech of the First Ancient in our Theoricus Grade states that “Man has been called a Little World, having within him the types of all the elements and forces which surround him.” In the same grade the Exponent states that “The Spirit of Man is a Ray from the Divine World of God and His angels” and within the Speech of the Fourth Ancient, who waves a flame in his right hand, says “This Flame typifies the Light of God in Nature, it ever burns unseen by mortal eye, every natural body carries a spark within it, but the light is eclipsed by the grossness of matter” and refers to it also as “a spark of the blessed fire-light with which we are impregnated from above.”

Moving on to Alchemy, there are no more appropriate references than the following, actually found within masonry- right here in our own rite.

The lecture of the grade of Practicus aptly points out : “The Alchymic expression of “Solve et Coagula,” meaning “volatilize and fix,” as two contrasted processes seen alike in chemistry, physics, and human development, are traceable in the biblical allegories of the descent of the Soul into Man, by the putting on of “coats of skin.” The human Ego or Monad becomes fixed in matter, and suffers the consequent loss of the power of direct spiritual communion with the source Divine. On the other hand, we have the allegory of the Resurrection of the Son of the Divine One, who obtains re-union with the God-head by casting off the cloak of matter and returning to His Father, and to our Father; and this resurrection is promised to all who truly seek it. By birth upon earth man is fixed, coagulated and fettered by his environment. By death, and by the throwing off of his material body and its animal passions, man is released from his bondage, and passes at once to a higher Plane, even if his final absorption into Paradise be delayed. “

The same lecture also makes this statement when speaking about Higher Alchemy: “... by use of other..terms, is perceived that aspect of mental purification and that form of transmutation into higher powers which is expressed by the ideal of Atonement, At-one-ment, the re-union of the...personal thinker to the divine type of the Christos,...”

These statements show that without a doubt, at least the statement can be made regarding the SRIA that Masonry espouses the ideals of reintegration with the Indwelling Christ or Christos, though there are absolutely other references in the blue lodge, more carefully guarded.

That statement quoted a moment ago from our Practicus grade is very reminiscent of many of the ideals of the early Gnostic Christians, whose doctrines still influence Hermetic thought to this day, and undoubtedly influenced the authors of the Rosicrucian manifestoes. The statement again was: "By death, and by the throwing off of his material body and its animal passions, man is released from his bondage, and passes at once to a higher Plane, even if his final absorption into Paradise be delayed."

I'm referring to the Gnostic idea of experiencing the "resurrection while you still live". The resurrection of the Christian master was a point of contention between the Gnostic Christians and the Orthodox right at the outset of the early Christian movement.

Elaine Pagels elucidates this struggle in her book "The Gnostic Gospels": One gnostic teacher, whose Treatise on Resurrection, a letter to Rheginos, his student, was found at Nag Hammadi, says: "Do not suppose that resurrection is an apparition [phantasia; literally, "fantasy"]. It is not an apparition; rather it is something real. Instead," he continues, "one ought to maintain that the world is an apparition, rather than resurrection." He goes on to explain that ordinary human existence is spiritual death. But the resurrection is the moment of enlightenment: "It is . . . the revealing of what truly exists . . . and a migration (metabole—change, transition) into newness." Whoever grasps this becomes spiritually alive. This means, he declares, that you can be "resurrected from the dead" right now: "Are you—the real you—mere corruption? . . . Why do you not examine your own self, and see that you have arisen?" A third text from Nag Hammadi, the Gospel of Philip, expresses the same view. . . "Those who say they will die first and then rise are in error." Instead they must "receive the resurrection while they live." The author says ironically that in one sense, then, of course "it is necessary to rise 'in this flesh,' since everything exists in it!"<sup>ix</sup>

The Gnostic Author of the Testimony of Truth declares that "this, therefore, is the true testimony: when man knows himself, and God who is over the truth, he will be saved." Only those who come to recognize that they have been living in ignorance, and learn to release themselves by discovering who they are, experience enlightenment as a new life, as "the resurrection."<sup>x</sup>

This theme is central to the Gnostic Christians doctrine that the Christos nature comes as a result of receiving the Holy Spirit. This reception of the Holy Spirit was accomplished, according to them once they were initiated into the Gnosis of Jesus Christ.

Pagels, quoting Iraneus, of the Orthodox branch of the early Christian movement gives as an example a Gnostic Christian named Marcus, who was a Student of Valentinus and later a teacher in his own right, who received visions and had holy revelations as a result of his initiation into Gnosis. Iraneus states that Marcus then expects, in turn, that everyone whom he initiates into gnosis will also receive such experiences. In the initiation ritual, after invoking the spirit, he commands the candidate to speak in prophecy, to demonstrate that the person has received direct contact with the divine.<sup>xi</sup>

Just to clarify, this isn't very far from modern Protestant doctrine that a believer, once saved, would come to understand scripture and divine truth through the Holy Spirit. Using Strong's Concordance to analyze the Greek words used by the Gnostic writers to describe this doctrine, we learn that the word they use for prophecy, prophēteía which is derived from prophētēs, "prophet," which itself is derived from pró, "before" and phēmí, "make clear, assert as a priority", properly means "what is clarified beforehand;

prophecy which involves divinely-empowered forthtelling (asserting the mind of God) or foretelling (prediction)” Hence the Greek word propheteia is literally translated the gift of communicating and enforcing revealed truth, sometimes, but not always fortelling.

The Gnostics were convinced that whoever receives the spirit communicates directly with the divine, and particularly the Living Christ.

Often times they expressed this in their Gospels by attributing them to specific people, such as one of the Apostles. Pagels states that “Attributing a writing to a specific apostle may also bear a symbolic meaning. The titles of the Gospel of Thomas and the Book of Thomas the Contender (attributed to Jesus' "twin brother") may suggest that "you, the reader, are Jesus' twin brother." Whoever comes to understand these books discovers, like Thomas, that Jesus is his "twin," his spiritual "other self." Jesus' words to Thomas, then, are addressed to the reader: "Since it has been said that you are my twin and true companion, examine yourself so that you may understand who you are . . . I am the knowledge of the truth. So while you accompany me, although you do not understand (it), you already have come to know, and you will be called 'the one who knows himself.' For whoever has not known himself has known nothing, but whoever has known himself has simultaneously achieved knowledge about the depth of all things."<sup>xii</sup>

Some Gnostic sects even went as far as to teach initiation into Gnosis, by way of contact with the Holy Spirit even made you coequal with Christ in that have gone through a resurrection into true existence, as Christ modeled.

One founder of a modern mystery school said of Jesus “[He] preached a message of hope which might be expressed in these words: ‘Believe in me and my teachings, love and act in love toward all and let hope be the soul of your deeds, for beyond this present existence there is a more perfect life to come. I know this, for I have come therefrom, and thither I will lead you. Aspiration alone will not serve you. To attain the more perfect life of the future, you must begin by realizing it now, first by finding it within yourselves, in the Kingdom of Heaven that is within, then afterwards finding it in humanity through the acts of love and charity’”<sup>xiii</sup>

In determining if these ideas had any influence on the aims of Masonic initiation and ritual, we can consider what the Masonic Luminary Walter Leslie Wilmshurst writes in the first chapter of his “The Meaning of Masonry” regarding the Fellowcraft degree of the Rite of Emulation, which makes a reference to the letter ‘G’: In this degree it is that our attention is called to the fact that the Mason who has attained proficiency in this grade has been enabled to discover a sacred symbol, placed in the centre of the building, and alluding to the G.A.O.T.U. Doubtless we have often asked ourselves what that phrase and what that symbol imply. Need I repeat that the building alluded to is not the edifice we meet in, but is our own selves, and that the sacred symbol at the centre of the roof and of the floor of this outward temple is but symbolic of that which exists at the centre of ourselves, and which was spoken of by the Christian Master when He proclaimed that " the kingdom of heaven is within you "; that at the depths of our own being, concealed beneath the heavy veils of the sensual, lower nature , there resides that vital and immortal principle, which is said to " allude to " the G.A. because it is nothing other than a spark of God Himself immanent within us. Over the old temples of the Mysteries was written the injunction " Man, know thyself, and thou shalt know the universe and God." <sup>xiv</sup>

He makes the case that the letter “G” and that which it represents exists at the center of our being.

The Blazing Star, while rarely discussed because of where it is situated in the Entered Apprentice lecture and even more rarely seen- is related. It is in fact one of the Ornaments of the Lodge, and the lecture clearly states that the Blazing Star symbolizes divine providence

Taken as a compound symbol along with the Mosaic Pavement and Indented Tessell or Tessellated Border the meaning is even more clear: The Mosaic Pavement represents human life, checkered with good and evil, the indented tessel or tessellated border represents the manifold blessings and comforts which surround us or “the silver lining”, which we can enjoy by relying upon divine providence. Providence is another interesting word. It is a latin word “providentia” which meant “Divine interposition”. This word, interposition is derived from the French word *interposicion* which means “to put between or place among”.<sup>xv</sup>

The letter G, suspended in the east in modern lodges, was once suspended *directly over the altar, which itself was directly over the Blazing Star!*

Wilmshurt’s insistence that this symbol is the representation of the center of the Lodge, and that the Lodge is symbolic of man, drives home the point that these symbols taken together reflect the idea of the Indwelling Christ. Interestingly, his use of the verse from the book of Luke, chapter 17 that is so well known is even more explicit, for example in Young’s Literal Translation it is rendered “the reign of God is within you”!

This is due to the fact that the literal translation of the greek word used (Basileia) and sometimes translated to kingdom is actually more verily “royal power, kingship, dominion, rule not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom”.<sup>xvi</sup>

Another Brother, C.H. Stauffacher, in his book “The Internal workings of Freemasonry” says of the Master Mason degree that “by the instructions of that notable legend and the entire ritual, it is implied that we have been redeemed from the death of sin and the sepulcher of pollution”.<sup>xvii</sup>

Plutarch, both a priest of the rites of Apollo at Delphi and an initiate into the mysteries of Dionysus writes that “the soul at the moment of death, goes through the same experiences as those who are initiated into the great mysteries”.<sup>xviii</sup>

The Rosicrucian Society in Masonry itself is a continuation of the ideals and aims of the Invisible Rosicrucian school, which the authors of the manifestoes of the 17<sup>th</sup> century clearly espouse for “those that have eyes to see, and ears to hear”.

These hidden meanings in the text are explained nowhere as succinctly as they are in Paul Foster Case’s “The True and Invisible Rosicrucian Order”.

He writes: “Our Brother C. R., then, we regard as being none other than Christ. He is both Father and Brother. He is all-comprehending. He is the true founder of that fraternity of the Compassionate, whose only mission is to heal. He is the Friend of all. He is the Great Physician. He is the establisher of that perfect Order that leads all who enter it, step by step and grade by grade, to the comprehension of the, highest knowledge attainable by mankind. How his power and wisdom are manifested in the transformation of the natural man, a denizen of earth, into the spiritual man who is a citizen of heaven is

the real theme of Gnostic Christianity and of the Rosicrucian manifestoes. For in the temple of human society, there is a Holy of Holies, and that adytum of the Indwelling Divinity is a true House of the Holy Spirit.”<sup>xxix</sup>

Case also drives the point home when he says “...I advance, that the mysteries of the Rosy Cross were and are survivals of Christian Gnosticism combined with Hermeticism...” and “In a word, the religion of Rosicrucianism is a quest for the Inner Light of the indwelling Christos...”<sup>xx</sup>

These are not statements made lightly either, he arrives at these conclusions and shows his method over nearly 130 pages of the book.

A modern Masonic scholar points out that: “The Corpus Hermeticum, often called the cornerstone of the Western esoteric tradition, is truly one of the most significant volumes of wisdom coming from the ancient world and deserves attention in its entirety.” He then quotes Albert Pike: “He who desires to attain the understanding of the Grand Word and the possession of the Great Secret, ought carefully to read the Hermetic philosophers, and will undoubtedly attain initiation, as others have done; but he must take, for the key of their allegories, the single dogma of Hermes, contained in his Table of Emerald.”<sup>xxxi</sup>

These examples show that the ideals that were popular when our Masonic ritual was written do seem to give credence to the assumption that the aim of initiation is to align the spiritual trajectory of the candidate with the search for wisdom, illumination, and enlightenment. Perhaps toward the end of what we can now safely term “the Christos”, “The Indwelling Christ”, “Christ Consciousness”. And, that some of these ideas certainly made their way into Masonry.

Probably the most compelling example of the possibility that these ideas exist in our ritual is that of the 3<sup>rd</sup> degree legend. The same Masonic scholar mentioned earlier in connection with Hermeticism states: “Masonic ritual informs us that the Master’s murder leads to the loss of the Word, leaving it to be discovered in future ages. This may suggest that mankind is yet to find the key to its salvation as a whole, while at the same time revealing the path to individual enlightenment within the allegory of the legend. But however one may wish to interpret the Hiram Legend, it is clear that the death and raising of Hiram presents some kind of teaching on rebirth. It only follows then that the doctrine of rebirth is something every dedicated Mason should become familiar with.”<sup>xxii</sup>

The solution to this mystery of the “Lost Master’s Word” is said to be answered in the Royal Arch degree of the York Rite where the true word is ostensibly given, but it is also given in other places in the craft. To refrain from giving away anything to those who have not experienced the Chapter degrees, I will only point out this- they only allude to the true word in the same procedure as does the 3<sup>rd</sup> Degree of the Blue Lodge. It is necessary for me to conclude my argument by demonstrating that the solution to this mystery is also the answer to the similarities between Hiram Abiff and Christ. For the answer, ponder the epithet found in Psalm 118:22 (rendered in its original Hebrew as Eben Masu Habonim) as it is applied to Jesus in Acts 4:11.



In researching this paper, I have also found the key to understanding the conundrum. When Yogacharya O'Brian states that "We cannot become any more spiritual than we already are", she is right, for we are a reflection of the perfect creator to which we owe our life, in whom we "move and have our being". She is also right when she states that "There is no spiritual condition to be attained or improved because our spiritual nature is without cause. Spiritual practice is remembering this and acting in accordance with it." However, there is a condition which is simultaneously *human* and *Divine*, which can be attained.

To conclude this paper and make this final distinction perfectly clear, I offer this further passage from the writings of Emanuel Swedenborg: "Since, then, man was created a form of Divine order, God is in him-fully in him-to the extent that he is living in accordance with Divine order. Nevertheless, God is in him if he is not living in accordance with Divine order, but only in the highest regions in him, thereby giving him the ability to understand what is true and to will what is good; that is, giving him the faculty of understanding and the inclination to love. But so far as man lives contrary to order he shuts up the lower regions of his mind or spirit, and thus prevents God's descending and filling these lower regions with His presence; consequently, while God is in him he is not in God. It is a general canon in heaven that God is in every man, the evil and the good alike; but that man is not in God unless he lives in accordance with order; for the Lord says: That it is His will that man should be in Him and He in man (John 15:4)<sup>xxiii</sup>

[A final note from the author: Though I have tried to present in this paper a great deal of information for the reader to ponder, be aware that I have *concealed* more than I have *revealed*. Study of the sources used and the traditions referenced will yield more personal insight.]

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<sup>i</sup> Google definition search

<sup>ii</sup> Strong's Concordance

<sup>iii</sup> *Ibid.*

<sup>iv</sup> Stanley, Micheal, ed., *Western Esoteric Masters Series, "Emanuel Swedenborg"*(North Atlantic Books, 2003) p. 78-79

<sup>v</sup> *Ibid.* p.79

<sup>vi</sup> *Ibid.* p. 79

<sup>vii</sup> *Ibid.* p.59

<sup>viii</sup> *Ibid.* p.59

<sup>ix</sup> Pagels, Elaine, *The Gnostic Gospels* (Vintage Books, Div. Random House 1989) p.12

<sup>x</sup> *Ibid.* p.111

<sup>xi</sup> *Ibid.* p.20

<sup>xii</sup> *Ibid.* p. 18-19

<sup>xiii</sup> Lewis, H. Spencer, *The Mystical Life of Jesus* (AMORC, 2006) p. 170

<sup>xiv</sup> Wilmshurst, Walter Leslie, *The Meaning of Masonry* (E.P. Dutton & Company 1922) p. 38

<sup>xv</sup> Strong's Concordance

<sup>xvi</sup> *Ibid.*

<sup>xvii</sup> *Heirloom Family Bible, Masonic Edition*, (DeVore & Sons 1988) p. 9

<sup>xviii</sup> Naydler, Jeremy Ph.D. *Shamanic Wisdom in the Pyramid Texts* via [https://www.rosicrucian.org/publications/digest/digest2\\_2009/04\\_web/ws\\_03\\_naydler/ws\\_03\\_naydler.pdf](https://www.rosicrucian.org/publications/digest/digest2_2009/04_web/ws_03_naydler/ws_03_naydler.pdf)

<sup>xix</sup> Case, Paul Foster, *The True and Invisible Rosicrucian Order* (Weiser, 1985) p. 64-65

<sup>xx</sup> *Ibid.* p. 145 & 152

<sup>xxi</sup> Chornenky, Dennis, 32° From the Paper: *Initiation, Mystery and Salvation: The Way of Rebirth* (Saint Paul Lodge No. 3 Grand Lodge of Minnesota, USA.)

<sup>xxii</sup> *Ibid.*

<sup>xxiii</sup> Stanley, Micheal, ed., *Western Esoteric Masters Series, "Emanuel Swedenborg"*(North Atlantic Books, 2003) p.58