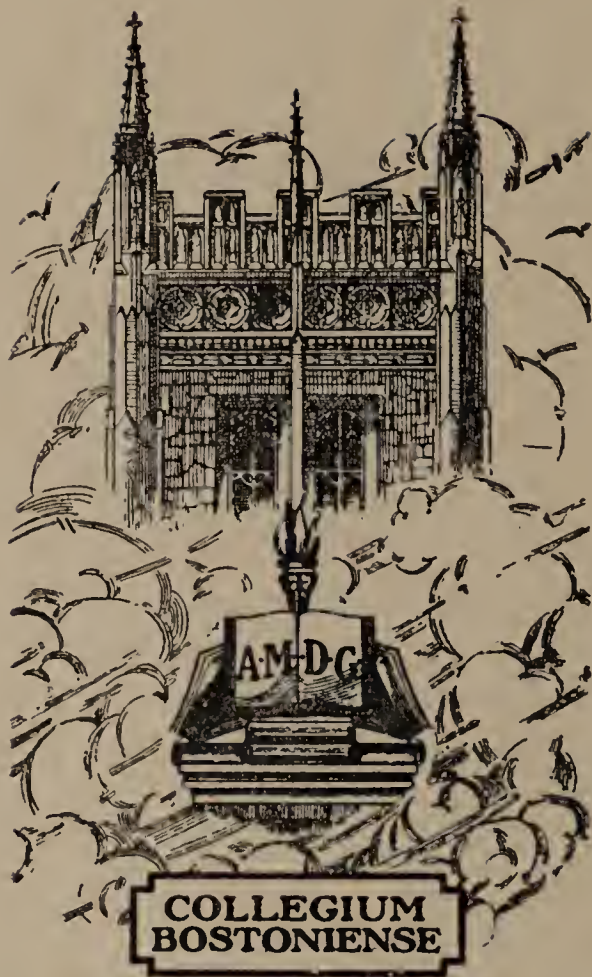


MASONIC COMPENDIUM
TO THE
SACRED BOOKS
AND EARLY LITERATURE OF THE EAST



Gift of

Mrs. J. E. Simpson



A MASONIC COMPENDIUM

TO THE

SACRED BOOKS

AND EARLY LITERATURE *of the* EAST

BEING A DIGEST OF ALL REFERENCES AND
ALLUSIONS TO THE ANTIQUITY, ARCHÆ-
OLOGY, AND CEREMONIAL FORMS OF
FREEMASONRY

WITH A

GUIDE TO MASONIC RESEARCH

BY

GEORGE WINSLOW PLUMMER 32

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INTRODUCTION

THE fourteen volumes of the "SACRED BOOKS" might be more appropriately termed the "Books of the Beginnings," since therein are to be found the very "beginnings" or fundamentals of all the great world religions, sciences, philosophies and notable organizations extant to-day.

To the Freemason this is of special importance and individual interest, inasmuch as the great world-Order that he has been led to regard as of undoubted antiquity is shown in these SACRED BOOKS, by the light of scholastic interpretation, to have its parallels, and possibly, nay, probably its very origin in the Sacred Scriptures, Legends, and Traditions of remote ages, a fact which alone forms the basis of Freemasonry's estimate of the Sacred Scriptures of the modern world as the chiefest of its "Great Lights," and its adoption of them as "the rule and guide for the faith and practice" of its members through life.

Thus, in these SACRED BOOKS, the genuine Masonic student will find the very beginning of Masonry itself, its legends, and its ethical fabric.

These SACRED BOOKS must be regarded in a very true sense as "Books of Magic," in the interpretations given by the ancients to their religious and ritualistic formularies, and when the Masonic student fully cognizes this truth, he will at once realize why so much importance was placed by the ancients upon postures, gestures, repetition of ethical formulæ and mantras; even the method of walking, standing, or kneeling—an importance equally insisted upon to-day by the Fraternity, which for this very reason cannot admit those who are maimed or crippled in speech, sight, hearing, walking, or the use of their hands.

All ancient religions were essentially systems of natural magic, theosophical, theological, philosophical, and astro-

logical. These systems of magic were inculcated by "initiations" classified broadly as the "Greater and Lesser Mysteries."

Freemasonry to-day is the custos and the repository of what were then known as the "Lesser Mysteries." All the postures, signs, grips, words, and tokens of the Lodge to-day have their actual origin in the mystical, magical processes of "our ancient brethren."

Masonic scholars are divided into two broad groups,—those who ascribe all Masonic origins to the coalition, reorganization, and reconstruction of the ancient and mediæval Craft Guilds in 1717, and those whose deeper and perhaps clearer vision leads them to seek in the wisdom and the rituals of ancient races the very beginnings of an Order that should be perpetual through the varying phases and fortunes of racial evolution, affording common ground of association for devoted students of the mysteries, unrestricted by doctrine or dogma.

The proof of the latter contention is shown by the records and testimonies of travelers to the most aboriginal races extant to-day, many of whom are now known to possess systems of initiation so similar to Freemasonry, as known to the modern world, as to preclude any possibility of mere coincidence. To the Mason who seeks in the pages of the SACRED BOOKS will come still "Further Light," powerfully corroborative and connective in its nature.

In Scott's "History of Masonry" (1759), the first chapter is entitled: "The Start of Masonry from the Creation of the Flood." Written and published in 1759, not so many years after the reconstruction period of 1717, it shows that the Masonic scholars of that day ascribed a vastly more remote origin to their Craft than the mere artisan and cathedral Guilds of Mediæval Europe, skilful and clever as such might have been. The references, in the little work just cited, to Cain, Seth, Enoch, Noah the Noachite, Shem, Ham, Japhet, Nimrod, Mizrain, etc., the Talmudic scriptural references and astronomical data and legend formerly scouted by those

who saw in Masonry nothing more than a mere modern fraternal order, find overwhelmingly corroborative evidential testimony in these SACRED BOOKS.

And these same SACRED BOOKS are all the more worthy of the careful study of careful Masonic scholars, for they are the compilation of scholars in the truest academic sense,—authorities in archæological, palæontological, philological, and ethnological science,—men who are recognized as actual, undeniable and above all practical criteria on the origins, development, and constitution of the human family.

In the SACRED BOOKS the scholastic and authoritative presentation, interpretation, translation and exposition of the wonderful records of Egypt, Babylonia, Assyria, Chaldea, Indo-Persia, India and even China and Japan, yield a wealth of testimony to the age-old origin of the great Masonic Fraternity, that exercises, and has always secretly exercised through various arcane societies, such a powerful influence in human affairs, in shaping and moulding the concepts of human fraternity, the oneness of all human units, the Fatherhood of God and the Brotherhood of Man.

LIST OF ABBREVIATIONS USED IN THIS COMPENDIUM

A. A. S. R.	Ancient Accepted Scottish Rite.
ARK M.	Ark Mariner Masons (Sovereign College Rite).
A. Y. M.	Ancient York Masonry (Blue Lodges).
K. T.	Knights Templars.
LDG. OF PERF.	Lodge of Perfection (A. A. S. R.).
NOACHITE.	Degree of Noachite Masons.
PHIL. DGS.	Philosophical Degrees (A. A. S. R.).
ROSE CROIX.	Chapter of Rose Croix (A. A. S. R.).
RT. OF MEMP.	Rite of Memphis.
R. A. M.	Royal Arch Masons.
S. J.	Southern Jurisdiction (A. A. S. R.).

A GUIDE TO MASONIC RESEARCH BY AID OF THE "SACRED BOOKS"

IT is well known to all Masons that after having been "made a Mason" the initiate has simply been furnished with a key through the symbolism of the Degrees, by which the real mysteries of the Craft may be unlocked.

Masonry is said to be a "system of philosophy expressed in allegory," and the real study of the mysteries of the Masonic philosophy *begins*, not ends, after one has been fully received into the Order.

Masonic philosophy may be said to be coeval with the very beginnings of human civilization,—almost with the commencement of Creative Process itself, and therefore the real understanding of it will be found only by diligent research into the ceremonials, rituals, and magical formulæ of bygone civilizations and religions.

The opportunity for such research is exactly just what the SACRED BOOKS afford, and no better or more complete compilation of the religious mysteries of antiquity, embracing all Masonic origins and prototypes, has ever been offered in such compact, convenient form.

It is for the purpose of enabling Masons to become thoroughly well informed in the archæology and antiquity, the esotericism and philosophy of their Order, that this COMPENDIUM has been compiled, including as it does all the valuable, interesting, and important references to original texts that may throw light upon the very beginnings of the philosophy of this eminently ancient and honorable fraternity.

To aid the novice in Masonic research, we give herewith a brief illustration of a suggested method of procedure. Other methods will undoubtedly suggest themselves as the student advances, and examination of one reference will invariably suggest cross-references.

EXAMPLE

A cardinal principle of Masonic doctrine and dogma is *Light*.

It is emphasized in every Degree of every accepted and recognized Masonic Rite in the world, and is therefore of paramount importance.

At the beginning of the E.·A.· work, the Candidate hears the words "Let there be Light."

Referring to our Compendium we look up the Subject "Light" under the letter "L." At first glance the number of references noted impresses us with the importance of the subject.

First, the researcher finds that the primal fiat ordinarily recorded in Genesis as ascribed to approximately 4004 B.C. has an origin dating back at least 12,000 years, and probably much further, and that the reverent command of the modern Masonic Master is not only a repetition and perpetuation of the Divine fiat, but has an esoteric significance relating to the endowment of the Candidate with the "Light of Reason," which makes him truly the "image of his Creator."

Secondly, the researcher finds that the light referred to is not the mere illumination of the Lodge room, but the inner illumination of his higher consciousness.

Thirdly, the student discovers that "from that Divine command sprang all Babylonian and Hebrew culture," and also "every form of human progress everywhere."

Fourthly, the researcher finds that "each upward step of man must come from letting in the Light."

Looking up the volumes referred to by the heavy or "Bold-Face" type,—Vol. 1, Pp. 3, 17, and studying carefully the context and correlated passages, the student is at once impressed by the tremendous importance of the life and progress of man as directly resultant upon the potency of this Divine fiat, and realizes, maybe for the first time, how his initial step in Masonry was made assuredly "upon the best and surest foundation."

It begins to dawn upon the student why at first he simply received "light"; at another time "more light," and at a still future time, "all the light that could be conferred upon him" at that particular time and place. For a study of the references to Light will show at once that the real light of the ancient religions and modern Freemasonry is not of the material world, but a growth of the spiritual and psycho-intellectual states.

Fifthly, the student will find on referring to Vol. 2, P. 445, the Egyptian ascription, "Glory to thee, O Light," the motif for so much of the devotional and ritualistic music of the various Degrees. And while studying this reference, if the student will look even cursorily through the volume (2, Egypt), he will be amazed to learn of the prominence given not only esoterically but exoterically to the principle of Light in the wonderful Egyptian rituals, than which no greater have ever been formulated in the history of the world.

Sixthly, reference has already been made to the esoteric significance of Light, but the researcher will find in the Compendium additional special references to this very subject, under the foreword "Esoteric."

At every Masonic altar, the Candidate is taught reverence for the greatest of all "Lights." Therefore, in Vol. 3, Pp. 1, 2, 3, he finds that it is truly the greatest, and the beginning of Hebrew literature and the whole of it, in fact, from the beginning of Hebrew independence down to 200 B.C. "A voice speaking from the time of Assyria's power and of Egypt's decay."

Our statement that the true Light is the higher and inner illumination is justified by the reference in Vol. 8, P. 128, in the verse "God's Light."

The reference in Vol. 7, P. 35, and P. 70, Pgs. 39-40, reveals the true significance of Light as the Create and the Uncreate, and directs our minds and thoughts to its intimate association with Deity as its Fountain and primal Source.

In our investigation of these references, the student has noted the testimony and exegesis of Babylonian,

Egyptian, Hebrew, Brahmin, Zoroastrian, Kabbalist, Arabian, Chinese and Japanese to the high ethical substance and significance of the principle of Light, so beautifully preserved, condensed, and epitomized in the modern Masonic rituals.

Now the consideration of the subject of Light necessarily leads us to two other important factors, the source of Light, and the voice of him from whose mouth the order therefor proceeds.

Thus we take up at once a careful examination of all the references to Deity. These we find classified under the captions Adonai, Adni, Ain Soph Aur, Architect of the Universe, Creator, and many other cognomens, which may be easily selected by a glance down the margins and a side glance at the foreword of the first line of each reference. Thus we find a widely differentiated nomenclature and gain a concept of the universality of Deity, that same universality which the symbolism of the Lodge room itself, it will be remembered, is designed to set forth. And not only do we gain this concept of universality, but we find the complete records of Man's attempt to express his concept of Deity from the most aboriginal ideas to the profundities of the Kabala.

Also we find the antiquity of the phrase, "Great Architect of the Universe" so peculiarly and appropriately Masonic.

As to the second factor, viz., the voice of him from whose mouth the order for light proceeds, we logically look up all references to the word or title "Master" and find at once that the illustrious title is one fraught with the deepest significance and import, a significance little dreamed of by so many who wear it in the modern Lodge. We find it to be indeed a title worthy of rank with earth's proudest and loftiest titles and carrying with it far more significance than attaches to any political or empirical cognomen.

From this brief outline and suggested cross-references, the student of the REAL mysteries of Freemasonry may easily see how deep and lasting is the study, how vast

are the material and time periods to be covered, and how necessary it is to have just such material in exactly the shape as the SACRED BOOKS alone offer, for critical, exhaustive, and thorough research into Masonic fundamentals.

The *Masonic Lecturer*, the Master or other officer who may be called upon for a *Degree Lecture*, the speaker at Masonic functions where pabulum really worth while is desired, will by means of this little but complete compendium be enabled to prepare himself as a source of light within his Lodge and Order.

In Vols. 7 and 8, a careful study of the Zoroastrian Fire Doctrine will yield incalculable riches of wisdom on the one topic of Light alone, showing how thoroughly it was understood by those Masters in the Art, and how little it is understood in comparison to-day.

The student is especially advised to read and re-read carefully, many times over, Vol. 4, which gives in succinct and masterly form the Kabala, on which is founded so much of the matter and import of the "Philosophic Degrees" of the Ancient Accepted Scottish Rite, especially as worked in the Southern Jurisdiction of the United States, and formulated into the impressive lectures contained in the "Morals and Dogma" of that Rite.

Odd, interesting, and valuable sidelights are thrown on less known Degrees in Masonry, such as the Ark Mariners' Degree, the Noachites, and others.

Masonic students will find it a great advantage to have a standard Bible at hand, open at Genesis, as they look up references for Masonic data from these pages.

After careful study of the requirements of students, it has been considered more advisable and ethical to arrange the references given herewith in alphabetical form, instead of relation to ritual or degree.

A

- ABIFF, HIRAM.....Prototype of. Vol. 1, P. 57,
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- ABRAHAM.....The Haggada. Vol. 3, P. 284.
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- AIN SOPH.....i.e., Limitless Expansion. Vol. 4,
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- AIN SOPH AUR.....Illimitable Light.

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- ALCHEMY Transmutation. Silver from dust
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- ALL-SEEING EYE Vol. 3, P. 99. Ch. ii. (Under-
stand what is above thee: an
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ing Ear, and that all thy
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- ALL-SEEING EYE Buddhist analogy, "Dhamma-
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- ARK AND FLOOD Vol. 1, Pp. 26, 60, 61, 208-212;
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- ARK OF NOAH Vol. 4, P. 402. Ark. M. and
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- AVICENNA Al Biruni, Physician; wrote on
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- BOWL.....Golden, broken. "That bowl was my own body." Vol. 8, P. 76, vs. 355.
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- CABLE TOW....."Make long the tether of the
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- CABLE TOW Curious analogy with Japanese Deities. "His Augustness Grand-Jewel drew the bottom-tied-rope along at her august back, and spake, saying,— 'Thou must not go back further than this.'" Vol. 13, P. 39. The Shiri-kume-naha, a rope made of straw. A. Y. M.
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- CEDARS OF LEBANON See Vol. 2, Pp. 51-53, and footnote P. 51. Also furnishings of the Temple and House of Ningirsu. These details specifically parallel those given in the Old Testament for the building of the Tabernacle. All Rites.
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the counsel and wisdom of the
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TERS I solved." Note the KING
occupied with the *Crafts-*
men and *Masters*. Vol. 1, P.
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umns.")

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(129 B.C.), A. Y. M. and R.
A. M.
- DEGREES.....Chinese. Mention is made of
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Degree." It is well known
that China has, for many
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antiquity, been the home of
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many grades or degrees. Chi-
nese Masonry has its origin in
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simultaneous with the Solo-
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bological. Kabalistic. Vol. 4,
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DUST TO DUST.....Funereal. "Tenants of the Tombs, to dust decay." Vol. 8, P. 57, vs. 242; P. 73, vs. 341. ("From dust we came, and unto dust we return.") All Rites.

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EAST.....Reverence to, East of Temple. Vol. 3, P. 39, Pgf. 5. All Rites.

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- KABALA.....Kabbalah, or Quabbala. On which, together with the Hermetic teachings, the philosophy of the A. A. S. R. "Morals and Dogma," by Pike, are based. Kabala means "Tradition." Begins. Vol. 4, P. 147. A. A. S. R.

- KABALA Divine Secret. Voice of the secret treasures of Masonic formulas and Rosicrucian secrets in the Middle Ages. Vol. 4, P. 147.
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- LAMP OF KNOWLEDGE . . . Shines at the gateways of the body. Vol. 9, P. 178. Ch. xiv. A. A. S. R.

LANDMARKS.....“Take not away then a word from the ancient teaching, and add not one; put not one thing in place of another.”
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LIGHT.....How recognized? “By detachment from this world of illusion and by a secret drawing toward the eternal world.”
Vol. 6, P. 107. All Rites.

LIGHT.....The fiat—“Let there be light” (Gen. i:3) is shown by the Sacred Books to have had an origin dating back perhaps 12,000 years. (**Vol. 1, P 3**.) It may indeed date from still earlier times.

It was vastly more than a ceremonial or ritualistic formula, and the results consequent upon that fiat—the origin and development of life, the evolution of man and his endowment with the *light of reason* that makes him truly the “image of his Creator,” that he might be “Lord over all things that were upon the earth”—gives a greater significance to the order of the Worshipful Master in the E. . A. . Degree—“Let there be Light.”

For the Light that the candidate there receives is not the light of the Lodge room, but the Light of Knowledge and Spiritual Illumination that the philosophic teaching of subsequent degrees amplifies.

In the light of the Sacred Books all the philosophy of the "Middle Chamber Lecture" and the lectures and charges of subsequent degrees is clearly seen to have had its origin in the remote ages from which these sacred records have come down to us.

LIGHT..... "Let there be," etc. (And the Elohim said), "Veyomar Elohim Yehi Aur Vayehi Aur." "Let there be light, and there was light." Vol. 4, P. 185, Pgf. 21. A. Y. M. and A. A. S. R.

LIGHT..... Greatest of the three Great Lights in Masonry is clearly shown to have had a Babylonish origin. Vol. 1, P. 1, Pgf. 1. Intro. A. Y. M.

LIGHT..... "Let there be," etc. The order of the Worshipful Master is the repetition of the first command of the Almighty to earth, and "from that Divine command sprang all Babylonian and Hebrew culture" and also "every form of human progress everywhere. Each upward step of man

- must ever come from letting in the Light," and every Mason has heard the command in every degree of Masonry. Genesis, quoted on **Page 17, Vol. 1, Pgf. 1.** All Rites.
- LIGHT....."Glory to thee, O Light." **Vol. 2, P. 445.** All Rites.
- LIGHT.....Bible, as greatest of three G.: L.: The whole of Hebrew literature from the beginning of Hebrew independence down to 200 B.C. "A voice speaking from the time of Assyria's power and of Egypt's decay." **Vol. 3, Pps. 1, 2, 3.** All Rites.
- LIGHT.....**Vol. 4, P. 49.** All Rites.
- LIGHT.....Created and Uncreated. **Vol. 7, P. 35, Pgf. 5; P. 70, Pgs. 39-40.**
- LIGHT.....Invocation of. **Vol. 7, P. 148, Pgf. 35; P. 155.** Foot-note 6. Light from three different sources. A. Y. M.
- LIGHT.....Esoteric, **Vol. 8, P. 177,** last line and beg. **P. 118.** A. A. S. R.
- LIGHT.....That illumines the senses. **Vol. 8, P. 128,** vs. "God's Light."
- LIGHT.....Rig Veda. **Vol. 9, P. 19.** Bk. I., Hymn 6 to Indra. A. A. S. R.
- LIGHT.....Esoteric. **Vol. 9, P. 152.** Ch. ix. Bhagavad Gita. A. A. S. R.
- LIGHT.....of Lights. **Vol. 9, P. 175.** Ch. xiii. Bhagavad Gita. A. A. S. R.

- LIGHT.....Curious reference to (Personal?) illumination. Vol. 12, P. 60 (5). A. A. S. R.
- LIGHT....."There is nothing like the proper light of the mind." Nei, or Inner Book of Chuang Tze. Vol. 12, P. 91. A. A. S. R.
- LIGHT....."Thou art the true Light." (Adam.) Lives of Adam and Eve. Vol. 14, P. 19. Ch. xxviii. A. A. S. R.
- LIGHT....."Light of the Universe."
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- MASONIC FUNDAMENTALS. Masonry is built essentially upon the Three Great Lights, of which the greatest is the Holy Bible, or Holy Scriptures. These Scriptures are based upon Hebrew, or Jewish, and Christian principles. Vol. 1, General Introduction and Introduction.
- MASONIC HIRAM Was the culmination of the line of Avatars beginning with Oannes, who gave the principles of architecture, geometry and laws. Vol. 1, P. 20. Mid. Ch. Lec. A. Y. M.
- MASONIC MOTTO "Ordo ab Chao," has its earliest parallelism in Marduk, the God who fought against chaos and darkness (i.e., brought order out of chaos). See account in Genesis of God, whose Spirit "moved abroad" and brought Light out of

darkness. This was the beginning of the "Bringing to Light" now humbly and reverently memorialized in the modern Lodge. **Vol. 1, Pp. 8, 9.** A. A. S. R.

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owes nearly everything to the Hebrews, who preserved and perpetuated the most sublime spiritual truths in their "Hidden, or Secret Wisdom," religion, based upon what they carried away from Babylon, and later from the Egyptians under Moses (Mesu), "who was learned in all the wisdom of the Egyptians." Vol. 1, P. 17. A. Y. M.

MASONS.of antiquity. The Khabiri, among whom secret or arcane societies existed, and through which many believe the "Lesser Mysteries" to have been perpetuated. Vol. 1, Pp. 263, 264. A. Y. M.

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- MASTER.....Term used to describe a “ruler of heaven.” The deity—“Master-of-the-August-Center-of-Heaven,” Chief of the Japanese primitive triad. Vol. 12, P. 14, the Kojiki. A. A. S. R.
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So putteth by the Spirit
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And passeth to inherit
A residence afresh."
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- SECRETS "Reveal not the secret to any
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- SENIOR WARDEN "Who resideth in the west."
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- SENSSES SUBJUGATED Bhagavad Gita. Vol. 9, P. 142.
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- SEPHER YETZIRAH "Book of the Words." "Book
of Creation." The first and
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2. MSLVTH, Masloth; the sphere of the Zodiac.
3. shBTHAI, Shabbathai; rest, Saturn.
4. TZDQ, Tzedeq; Righteousness, Jupiter.
5. MADIM, Madim; vehement strength, Mars.
6. shMsh, Shemesh; the solar light, the Sun.
7. NVGH, Nogah; glittering splendor, Venus.
8. KVKB, Kokab; the stellar light, Mercury.
9. LBNH, Levanah; the lunar flame, the Moon.
10. chLM ISVDTH, Cholom Yesodoth, the breaker of the foundations, the elements.

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Seven things to be met with;
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SEVEN..... Sacred Number. Vol. 4, P. 102. All Rites.

SEVEN..... "double letters": Beth, Gimel, Daleth, Kaph, Pe, Resh, Tau. Foundations of Life, Peace, Riches, Beauty, or Reputation, Wisdom, Fruitfulness, and Power.

They are double because their opposites take part in life. Opposed to Life is Death; to Peace, War; to Riches, Poverty; to Beauty or Reputation, Deformity or Disrepute; to Wisdom, Ignorance; to Fruitfulness, Sterility; to Power, Slavery.

Also associated with the double letters are the Planets:

Beth, Sol; Gimel, Venus; Daleth, Mercury; Kaph, Luna; Pe, Saturn; Resh, Jupiter; Tau, Mars.

And the powers of Via, Path; Pax, Peace; Sapientia, Wisdom; Divitia, Wealth; Gratia, Favor; Familia, Race; and Imperium, Power.

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- SMARAGDINE TABLET....Hermetic. Vol. 4, Pp. 276, 317. A. A. S. R. and Rt. of Memp.
- SOLOMON.....King of Israel, born 2912 A.M. Reigned 40 years. 433 years elapsed between the date of Solomon’s reign, and that of the destruction of the Temple. A. A. S. R. (Ldg. of Perf.), A. Y. M. and R. A. M. Vol. 3, P. 177.
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