

'The Temple of Solomon, The emergence of Templar Knights, founding fathers of Freemasonry. 'Becoming a Creator versus a creation via the Kabbalah.'

A commentary by Geraldine Pinzon

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In the following commentary, I will discuss the **Temple of Solomon in Jerusalem** as the **foundation** for one of largest fraternities (arguably) world-wide known as the **Freemasons**. Solomon's Temple Knights also known as the **Templar Knights** flourished during the Middle Ages as protectors of travelling Pilgrims. Along with the Templar Knights came much controversy. They would be alleged to be the founders of Freemasonry. Freemasonry has adopted **Solomonic symbols** as emblems of the organization as well as into modern day rituals. From the time of the Crusades entering the era of the Enlightenment, emerged a radical form of thinking contrasting religious dogma. The aim of this paper is to synthesize the origins of Masonry as rooted in Solomon's Temple. We will indulge in past controversies and take into consideration current masonic practices proclaimed **esoteric**. The Temple of Solomon was an architectural proposition intended to venerate the Jewish God, Jehovah. According to Scriptures, Yahweh declared to the warrior David that preceding heir, the future King Solomon would be the builder of this Holy Temple. The Temple was believed to be located where the current day Dome of the Rock stands and where Temple Mount was.

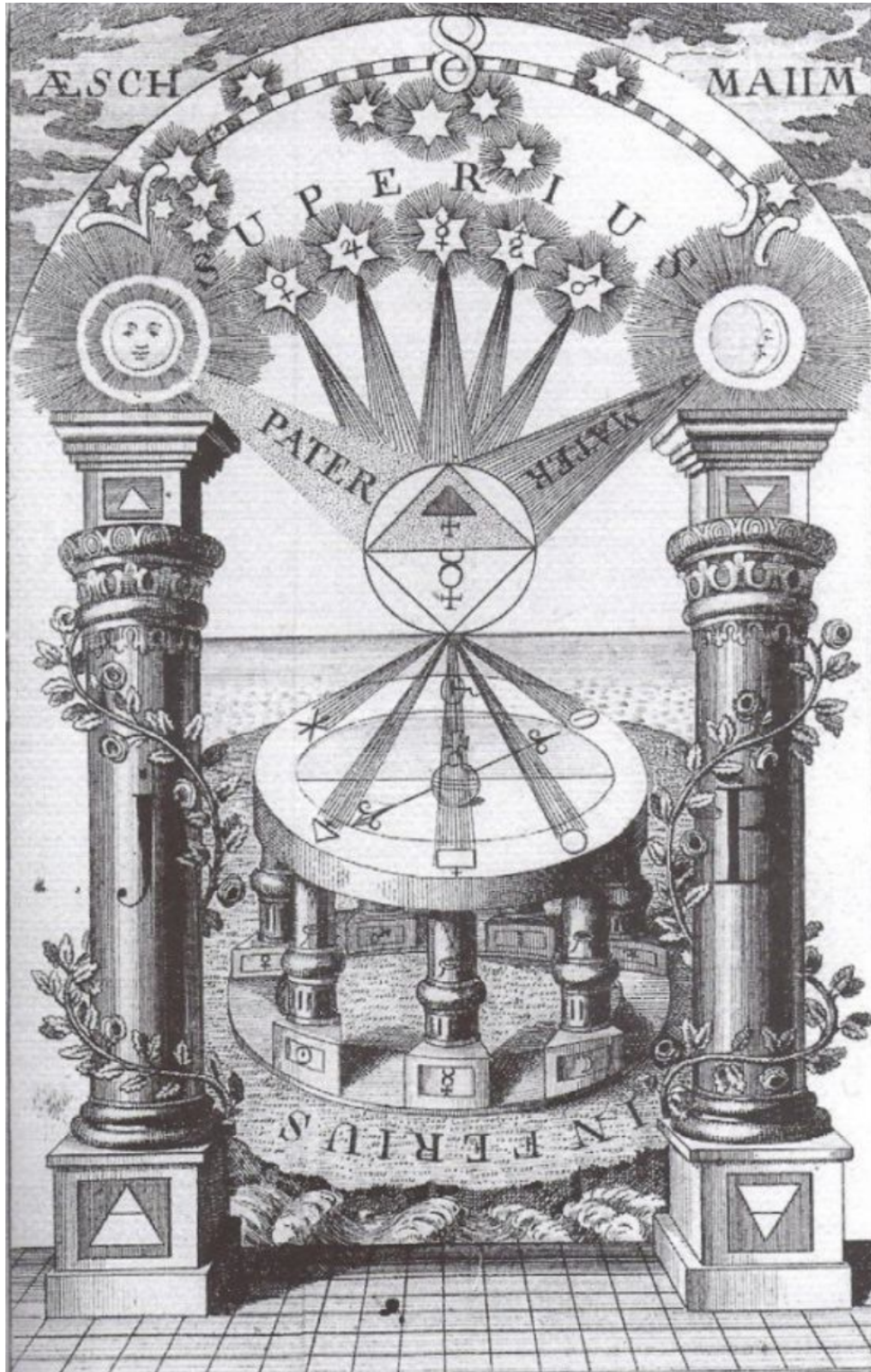


'The Knights Templar, who believed the **Dome of the Rock** was the site of the **Solomon's Temple**, gave it the name "Templum Domini" and set up their headquarters in the Al-Aqsa Mosque adjacent to the **Dome** for much of the 12th century'.  
Jerusalem a Land of Desire and Conflict.

Stay tuned as this written composition will transport you from biblical era of **Solomon's Temple** to the evolution of Templar Knights to current day Masons. We will consider alternate mediums possibly used to **influence energy**. Our analysis will be based acquired **esoteric** knowledge originating from the East, that was received and transmitted known as modern day **Kabbalah**. We will speculatively examine the teachings of the Kabbalah and how they can be explained by **physics**. The Temple

serves both as a physical and metaphorical entity cross-culturally. We will examine it as a **macrocosm**, a body of humans as well as a **microcosm**, the human body.

The materials of the Temple would be provided by **Hiram**, who would become an influential figure to actual and speculative **Masons**. There exists references of Masonic existence with **Holy Scriptures**, such as the following: **2 Kings 12:12** ' . . . **masons and the stonecutters**. . . bought timbers and hewn **stones** for repairing the **damage** to the house of Jehovah and used the **money** for all the other expenses.' This scripture is in reference to the **process** and contribution of the **construction** of **Solomon's Temple** overseen by **Hiram**, the builder. The Temple included elements such as **The Most Holy, Jachin and Boaz** which would later be found within art and architecture not limited but included within **Masonic imagery**..

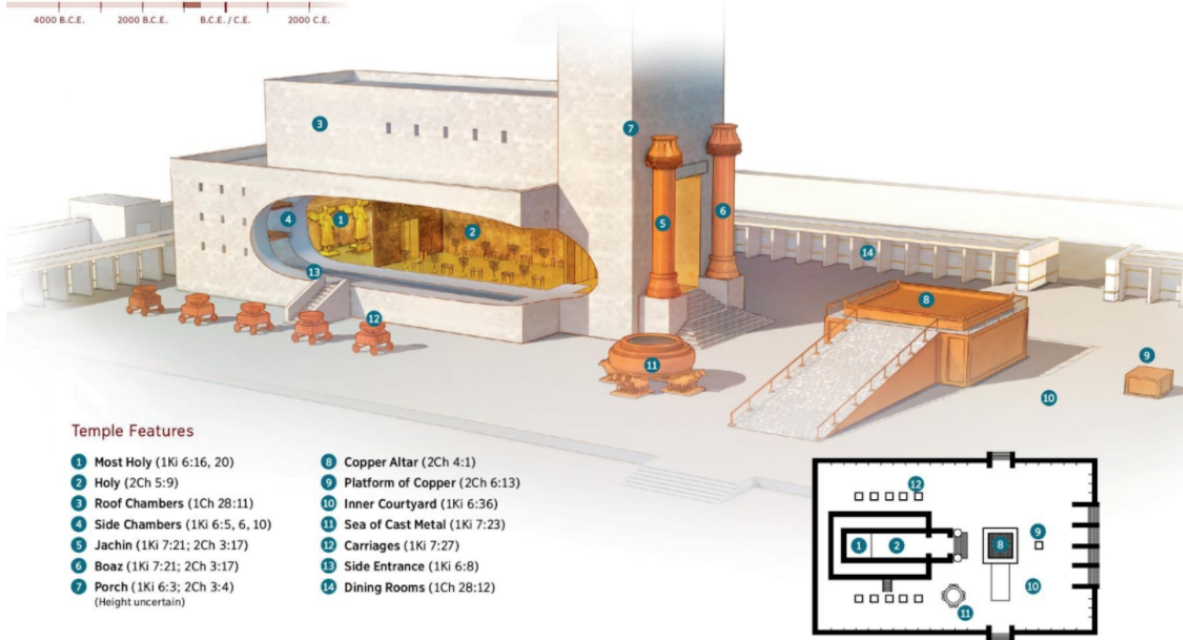
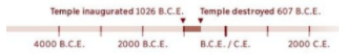


Jachin is on the South while Boaz is on the North

The Temple not only carried meaning for the physical structure but that of the body of humans. [1 Corinthians 6:19](#) Do you not know that your body is the **Temple** of the Holy Spirit within you, which you have from God? Also, you do not belong to yourselves.' This belief of **construction of oneself** via the betterment of the human condition would be essential to **Masonic framework** and development. By development, I propose not only of the **organization** as a whole but also of **intiatates** who desired to grow within the organization. Currently, the highest degree is **33 degrees** of the Scottish Rite, an honorary recognition limited to a very few. A simplistic but rather clear form of viewing Masonry is that of a **social pyramid** which climbed those with the greatest **potential** and enlightened **knowledge**. Of course, this would be denied by Masonic organizations who claim to see all equal within the brotherhood

By enlightened knowledge, I mean understanding how the world operates in terms of power dynamics and governing influences. Below is an **image** containing the **'Tabernacle and High Priest'** as depicted in Biblical scriptures. It is important to note that High Priests play a significant dramaturgical role as well as a **structural role** within Masonic organizations. We begin to see the metaphorical as well as literal adaptations of Solomonic emblems to Masonic structuralized imagery.

**B8** Temple Built by Solomon



**Temple Features**

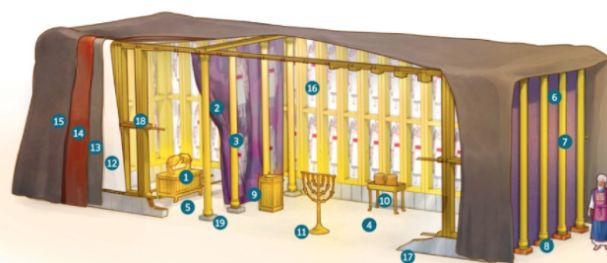
- |  |                                 |
|--|---------------------------------|
| 1 Most Holy (1Ki 6:16, 20)                       | 8 Copper Altar (2Ch 4:1)        |
| 2 Holy (2Ch 5:9)                                 | 9 Platform of Copper (2Ch 6:13) |
| 3 Roof Chambers (1Ch 28:11)                      | 10 Inner Courtyard (1Ki 6:36)   |
| 4 Side Chambers (1Ki 6:5, 6, 10)                 | 11 Sea of Cast Metal (1Ki 7:23) |
| 5 Jachin (1Ki 7:21; 2Ch 3:17)                    | 12 Carriages (1Ki 7:27)         |
| 6 Boaz (1Ki 7:21; 2Ch 3:17)                      | 13 Side Entrance (1Ki 6:8)      |
| 7 Porch (1Ki 6:3; 2Ch 3:4)<br>(Height uncertain) | 14 Dining Rooms (1Ch 28:12)     |

**King Hiram provides building materials**

## B5 Tabernacle and High Priest

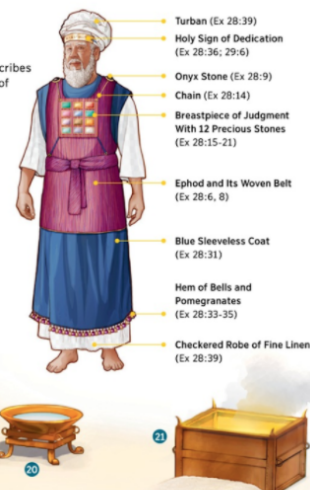
Tabernacle completed 1512 B.C.E. Temple inaugurated 1026 B.C.E.

4000 B.C.E. 2000 B.C.E. B.C.E./C.E. 2000 C.E.



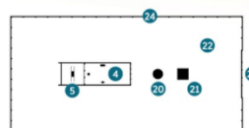
### High Priest

Exodus chapter 28 describes in detail the garments of Israel's high priest



### Tabernacle Features

- |  |   |  |
|--|---|--|
| 1 Ark (Ex 25:10-22; 26:33)                 | 11 Lampstand (Ex 25:31-40; 26:35)                         | 20 Copper Basin (Ex 30:18-21)          |
| 2 Curtain (Ex 26:31-33)                    | 12 Tent Cloth of Linen (Ex 26:1-6)                        | 21 Altar of Burnt Offering (Ex 27:1-8) |
| 3 Pillar for the Curtain (Ex 26:31, 32)    | 13 Tent Cloth of Goat Hair (Ex 26:7-13)                   | 22 Courtyard (Ex 27:17, 18)            |
| 4 Holy (Ex 26:33)                          | 14 Covering of Ram Skins (Ex 26:14)                       | 23 Entrance (Ex 27:16)                 |
| 5 Most Holy (Ex 26:33)                     | 15 Covering of Sealskins (Ex 26:14)                       | 24 Linen Hanging Curtains (Ex 27:9-15) |
| 6 Screen (Ex 26:36)                        | 16 Panel Frame (Ex 26:15-18, 29)                          |  |
| 7 Pillar for the Screen (Ex 26:37)         | 17 Silver Socket Pedestal Under Panel Frame (Ex 26:19-21) |  |
| 8 Copper Socket Pedestal (Ex 26:37)        | 18 Bar (Ex 26:26-29)                                      |  |
| 9 Incense Altar (Ex 30:1-6)                | 19 Silver Socket Pedestal (Ex 26:32)                      |  |
| 10 Table of Showbread (Ex 25:23-30; 26:35) |   |  |



## The era of the Crusades and Templar Knights

King Baldwin welcomed the religious **knights** and gave them quarters in the eastern part of his palace, which stood on the supposed site of **King Solomon's Temple** and adjoined the former **Al-Assad Mosque**; in the same areas of the canons of the **Holy Sepulchre** gave them stabling from their horses. At this time the king was a resident in the al-Aqsa mosque at the southern end of the **Haram al-Sharif** or Temple platform in **Jerusalem** for the crusaders believed this to be the site of Solomon's temple and therefore an appropriate dwelling for the king.<sup>1</sup>

<sup>1</sup>. Barber, Malcolm. *The New Knighthood: A History of the Order of the Temple*. Cambridge; New York: Cambridge University Press, 1994, 7.





**Dome of the Rock, Jerusalem; Image ©Thomas Guignard**

In this first period, the **Knights of the Temple** were laymen who had promised to live, as monks and nuns normally lived, in poverty, chastity and obedience. They said **prayers** at set times, and in their mess, they observed rules of behaviours which it like a monastic refectory. The king, the **Patriarch of Jerusalem**, and the upper clergy fed them.

<sup>2</sup> An early Templar seal shows the knights riding on the same horse, as an emblem of **poverty and brotherhood** which they professed but the shared horse cannot

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<sup>2</sup>.Partner, Peter. *The Murdered Magicians: The Templars and their Myth*. Oxford: Oxford University Press, 1982, 3.

represent literal truth, as from the beginning each knight needed two or three horses to fulfil his duties.



On the reverse of the same seal is a representation of **the Dome of the Rock**, the great, glittering Dome built by the early Muslim conquerors in **Jerusalem**, which stood to the west of the Templar area, in the centre of the **Haram-al-Sharif** platform and the supposed **site of Abraham's sacrifice**. This was the Dome made into a Christian church,

which was known to the Crusaders as the Temple of the Lord. It was quite distinct from the **Temple of Solomon** which was supposed to have once existed on the site of the Templar headquarters, a few hundred feet to the east.<sup>3</sup>



**Knights shown on the wall of Cressac Templar chapel**  
**Contributor: Nick Inman**

### **Temple Knights**

The Order of the Temple was founded in 1119 with limited **aim of protecting pilgrims** around Jerusalem. It developed into one of the most **powerful corporations in the medieval world** which lasted for nearly two centuries until its suppression in 1312. Despite the loss, if its central archive in the sixteenth century, the Order left many

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<sup>3</sup>.Ibid., 4.

records of its existence as the spearhead of the preceptories and the lands in the Latin West, and as a banker and ship-owners.<sup>4</sup> According to Partner, **'The Templars** came into existence in **Jerusalem** during the aftermath of the First **Crusade**. The Order of Poor Knights of the **Temple of Solomon** grew from a group of pious soldiers who gathered in **Jerusalem** during the second decade of the 12th century. They undertook the duty of protecting pilgrims on the dangerous roads between Jaffa, where they landed on the **coast of Palestine**, and **Jerusalem**. They lived under a religious rule known as **St. Augustine**, and they had help and guidance from the canons of the Church of the **Holy Sepulchre in Jerusalem**. Their leader was a nobleman from Champagne, a member of a cadet branch of the Counts of Troyes, called Hugues de Payns. They came to the **Holy Land** at a time when the first wave of knightly immigration was spent, and when the crusading state desperately needed not merely men but **trained fighters** drawn from the military aristocracy.<sup>5</sup>

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<sup>4</sup>.Barber, Malcolm. *The New Knighthood: A History of the Order of the Temple*. Cambridge; New York;: Cambridge University Press, 1994.

<sup>5</sup>.Partner, Peter. *The Murdered Magicians: The Templars and their Myth*. Oxford: Oxford University Press, 1982. 3



**Mural, Cressac Templar chapel France Contributor: Nick Inman**

This would be the evolution of what came to be the **Templar Knights**. Their political founders became their opposing forces which only emphasized the Templar's **cellular growth in power**. The hints of **secrecy** and the myth are performative remains of what within current day **Masons**. A translation of the work 'In Praise of the New Knighthood' written by Bernard Clairvaux in 1130. His exposition of the subject was based upon the emerging **dialectic** that was the Warrior-Monk as enacted of out by the Templars. The acute polarization between monk and warrior could be interpreted as the foundational stone of current day Masons. Are the masons superficially passive while secretly aggressive?

**Accusations and Isolation:** In 1258 Templars and Hospitallers had taken opposite sides in the ruinous **Palestinian civil war** of St. Sabas, whose main protagonist where the Venetians backed up the Templars) on one side and the Genoese on the other. Templar feuds with noble families in the Kingdom also played a part in this war, in which Templar and Hospitaller allies fought each other bitterly, even if the knights of the Orders did not themselves come to blows. This is our **atmosphere of Christian disunity** old suspicions and **jealousy of the Orders**, especially of the Templars, began to turn into a general feeling of **alienation and distrust**.<sup>6</sup>



**JACQUES de MOLAY (c 1243-1314) last Grand Master of the Knights Templar under torture in 1307. Contributor: Pictorial Press Ltd**

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<sup>6</sup>.Ibid., 23.

**Criticism and alienation:** The most damaging of all criticism made of the Templars probably came from the pen of a single chronicler, **William of Tyre**. The importance of his texts lies not so much in the specific allegations which it made as its general tone, and in the almost **universal diffusion which it achieved**. William was the author of an important chronicle of the crusading states during the twelfth century, and perhaps because he was a **Palestinian** bishop who had strongly resented their **privileged status**, he was strongly biased against the **Templars**. He was one of the few learned and able writers born in Christian Syria, and also a figure of political and ecclesiastical importance; he was Archbishop of Tyre and for a time the Chancellor of the Kingdom of **Jerusalem**. Although his chronicle did not quite extend to the Battle of Hattin in 1187 since he died in Europe before that date, he wrote the best-informed and constructed account of the Kingdom during the half-century preceding Hattin, and his work was well known during the Middle Ages and afterwards. He tells several much-quoted stories against the Templars which stress their **greed** and **egotism**:<sup>7</sup>

**Since many Templars now disport themselves on this side of the sea, riding their grey horses or taking their ease in the shade and admiring their own fair locks, since they so often set a bad example to the world; since they are outrageously proud that one can hardly look them in the eye; tell me Batard, why the Pope continues to**

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<sup>7</sup>P. Chevalier. *Histoire de la Franc-Maçonnerie Française* (Paris, 1974-5); C. Francovich, *Storia della Massoneria in Italia dalle origini alla rivoluzione francese* (Florence, 1974); J. M. Roberts, *The Mythology of the Secret Societies* (London, 1972); D. Roche, *Le siècle des lumières en province: académies et 257-80*; J. Katz, *Jews and Freemasons in Europe 1723-1939* (Cambridge, Mass., 1970), especially pp. 204 ff.

tolerate them; tell me why he permits them to misuse the riches which are offered to them for God's services on dishonourable and even criminal ends. They waste this money which intended for the recovery of the Holy Sepulchre on cutting a fine figure in the world; they deceive people with their idle trumpery, and offend God; since they and the Hospital have for so long allowed the false Turks to remain in possession of Jerusalem and Acre; since they flee faster than the holy hawks; it is a pity, in my view, that we don't rid ourselves of them for good.'<sup>8</sup>

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<sup>8</sup>.J.A Starck, *Über die alten und neuen Mysterien* (Berlin, 1782), pp. 290-1.



There was also such a profound, willful **incomprehension of Islam** in western **Christendom** that the monotheism of Islamic faith, which above all other religions abhorred the ascribing on any partners to the one God, was casually dismissed in the west as 'idolatrous'. In the **trial of the Templars**, one of the main charges was their supposed worship of a heathen idol-head known as a 'Baphomet' ('Baphomet = Mahomet = **Muhammad.**)<sup>9</sup>

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<sup>9</sup>.Partner, Peter. *The Murdered Magicians: The Templars and their Myth*. Oxford: Oxford University Press, 1982. Pg 34

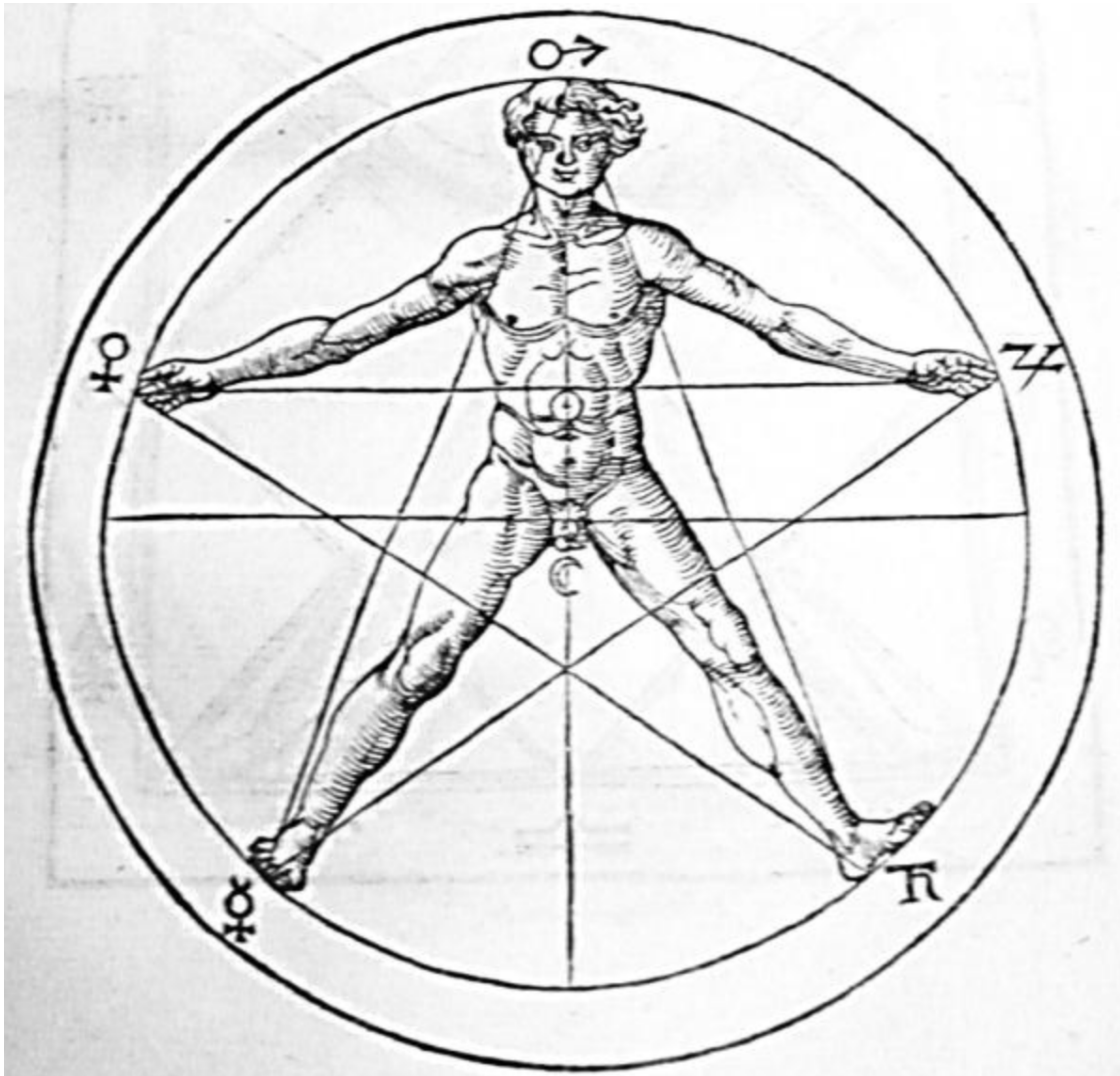


**Knights Templar Burned At Stake, 1307**  
 Contributor: Science History Images

**Magic, heresy and conspiracy:** The portrayal of the Templar Knights not only as sacrilegious servants of the **Solomon's Temple** but rather as beings who became empowered via the **magical arts**. The persecution of these icons, for both their power and their perceived association and reverence to the **Satanic figure** known as Baphomet.



The 19th century image of a Sabbatic Goat also known as Baphomet, created by Eliphas Levi.



The occultist and magician Eliphas Levi's pentagram, which he considered to be a symbol of the microcosm or human.

This complexity is far beyond a simplistic good versus evil, but rather blending of energies within both sides. The corruption of **power**, and inspired **envy** that led to **attacks**. The essentials of magical practice are perceived concealment, **plotting** and secrecy. A magical accusation almost always includes the charge or at least implication

of a **conspiracy**.<sup>10</sup> This conspiratorial secrecy could be represented as a plot which was directed not only against specific persons but against **society as a whole**.<sup>11</sup> 'When fear of witchcraft and its secret allies is married to social and **political instability**, the elements exits for public panic and for mass magical treason trials.'<sup>12</sup>

'Conspiracy against private persons merges, in these circumstances, into the wider idea of a conspiracy against the state. Should this occur, the multiplication of suspects is almost inevitable: from being one or two of the conspirators quickly become legion. Such a disaster may be **deliberately planned by a few unscrupulous people** for their own **political ends** or may be reached haphazardly as the result of **acute social tension**.<sup>13</sup> 'Societies which associate an internal with an external enemy are especially prone to such fears of mass conspiracy; it is only too easy to find panics of this nature in the 12th century.'<sup>14</sup> 'Magic has been attempted as a protection against personal misfortune; it can also be a means of **aggression** and attack. We must also make a distinction between magicians and their clients.'<sup>15</sup> 'Fear of magic has never been

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<sup>10</sup>.Partner, Peter. *The Murdered Magicians: The Templars and their Myth*. Oxford: Oxford University Press,1982., 40.

<sup>11</sup>.Ibid.

<sup>12</sup>.Ibid.

<sup>13</sup>.Ibid.

<sup>14</sup>.Ibid., 42.

<sup>15</sup>.Partner, Peter. *The Murdered Magicians: The Templars and their Myth*. Oxford: Oxford University Press, 1982, 44.

confined to the ignorant as even **leaders of society** have very often asked low people to practice law tricks for them.' By the fourth century, the most striking thing about magical practice was not so much in the **widespread belief** in its efficacy as the **social prominence** of the people who used it.<sup>16</sup> Highly educated men, writers and powerful civil servants believed themselves to have been the object of magical attacks. Christians were virtually committed by their religion to believe in demons.<sup>17</sup>

**Eusebius, Bishop of Caesarea**, the official historian of **Constantine the Great**, complains bitterly about the use of witchcraft by the tyrant **Maxentius** in his struggle with **Constantine**.<sup>18</sup> One of the most profound sentiments of Christian doctrine was the conviction that false gods or idols were not mere inanimate objects or mental delusions but work of the demons. A Christian who attached himself to these demons for his own selfish ends was cutting himself off from Christian society, from **God' people**.<sup>19</sup>

'On this view, a politician who brings a magical charge is trying to attain **a rational end by a superstitious means**. The problem at issue is the rationality of magical behaviour.<sup>20</sup> If we try to understand what a political witchcraft charge meant to the men

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<sup>16</sup>.Le tombeau de Jacques Molay ou le secret des conspirateurs, a ceux qui veulent tout savoir (Paris, L'An IV). Cf. Roberts, pp. 180-1.

<sup>17</sup>.Partner, Peter. *The Murdered Magicians: The Templars and their Myth*. Oxford: Oxford University Press, 1982, 44.

<sup>18</sup>.Ibid., 45.

<sup>19</sup>.Ibid., 47.

<sup>20</sup>.Ibid., 48.

who brought it, we cannot interpret it merely as a rational political act which takes advantages of the existence of magical beliefs among people. This overlooks the **real fear** of magicians which obtained among political, and which to them often made the supposed magical attack frighteningly real....Magic may be, as some have thought, the world of hope and desire, but also the world of fear.<sup>21</sup>

The line between accusations of magical practice and accusations of heretical views was not always very clear. A **conspiracy** was alleged by the prosecution in almost all the state trials involving magic or witchcraft. **The Templars** were claimed to represent a huge conspiracy embracing not only a vast number of living people but those stretching far back in time through the tainted **history of the Order**. The peculiar thing was the fusion of the idea of a **political conspiracy with the idea of a magical attack**.<sup>22</sup>

## MAGICAL CONSCIOUSNESS

'The concept of **magical consciousness** relates much more to the concept of **will or intent**, to the idea one can bring **specific effects or changes** within one's sphere of **consciousness**. This form of magic is about . . . **transformation of one's perception or state of awareness**.<sup>23</sup> . . . western magic by its nature, an esoteric tradition involves the

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<sup>21</sup>.Ibid., 58.

<sup>22</sup>.Ibid.

<sup>23</sup>.Drury, Nevill. *Stealing Fire from Heaven: The Rise of Modern Western Magic*. New York: Oxford University Press, 2011., 3.

exploration of relatively **unexplored human potentials**.<sup>24</sup> 'The magician, unlike the mystic or religious devotee, draws not so much upon the concept of **grace bestowed by God** as on the idea that one may **alter's one state of consciousness** magically at **will**. The magician dresses ceremonially to capture their likeness, in doing invokes their **sacred and symbolic energy**. By invoking that **sacred vibrations** one is not only tuning in to **archetypal level** of **awareness** associated with these sacred beings but actually obtaining a mastery of them.



The idea of **will** is vital to the magical attitude. Western religious devotion is an attitude of mind where one humbly **submits oneself before God** in the hope that He will bestow grace and salvation. There is no implied **act of control** and mastery here, **no**

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<sup>24</sup>.Ibid., 3.



**stealing fire from heaven.** One waits passively until grace is received.<sup>25</sup> The magical attitude, on the other hand, is clearly more **active** and often more **assertive**. The magician or witch is as the **center** of his or her **own particular universe**. With their **sacred formulae**, ritual invocations, and concentrated **will-power**, magicians and witches believe that they can bring certain **forces** to bear. The magician believes that he or she can **will to effect**.<sup>26</sup> ‘...energies that provide **sacred knowledge** and **wisdom**, wisdom that allows the **magical devotee** special insights into the **dynamics of the universe** and the **sacred potentials of humanity**. This type of magic is about **vision and deep, insightful, spiritual knowledge**. This is High Magic or gnosis.<sup>27</sup>

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<sup>25</sup>.Drury, Nevill. *Stealing Fire from Heaven: The Rise of Modern Western Magic*. New York: Oxford University Press, 2011.

<sup>26</sup>.Drury, Nevill. *Stealing Fire from Heaven: The Rise of Modern Western Magic*. New York: Oxford University Press, 2011.

<sup>27</sup>.Ibid., 5.



The Sefer Yetzirah (Book of Creation) is found as well within the higher degrees of Freemasonry. The Scottish Rite and York Rite bodies of Freemasonry. El libro de la Creación, o Sefer Yetzirah "Mantua 1562 - Editado por Jacob ben Naphtali ha-Kohen de Gazolo" Solomonic Columns on the cover of Book of Creation (below) also known as the Sefer Yetzirah.

In the most fundamental sense, the **Kabbalah** can be defined as a **mystical commentary** on the Pentateuch, the written Torah, or 'five books of Moses.' The Hebrew word Kabbalah which translates as '**that which has been received**' refers to an **oral or sacred tradition**. Although the Kabbalah did not exist in the written form until the Middle Ages, it is thought that the **Sefer Yetzirah, or Book of Creation**, was composed in

**Palestine** between third and the sixth centuries CE. The Sefer Yetzirah describes **how God created the world** by means of the **twenty-two letters of the Hebrew alphabet** and the **Ten sefirot**- a term that appears for the first time in **Hebrew literature**.

The ten **Sefirot of the Tree of Life** (also spelled **Sephiroth**) are a central **symbolic** aspect of the **Kabbalah**.<sup>28</sup> The Kabbalah was and is a form of Enlightenment. A breakaway from the teachings of religious dogma that controlled the masses during the Dark Ages. Spiritualism was not removed but rather reconstructed in a way that **man could create his own universe**. A thought process of **self-improvement**, self-understanding, and self-empowerment composed the Kabbalah (arguably). Via the eyes of the Church, this was a rejection of being at the mercy of God and communal existence. There is an emphasis on the **individual** being enlightenment which greatly opposes a sense of unity and equality interjected via the institution of religious organizations. It would be unjust to feel deserving of greater blessings than your brothers and sisters of the congregation. In this sense, we can view Christianity as a form of **communism**, that desires unity via God, and **lack of physical separation via the tangible world**. Within this dogma, the spirit should aim to overpower the **desires of the flesh**. Within the enlightenment of the Kabbalah, there was not a neglect of belief of spirit forces but rather a restructuring. This restructuring allowed for **humans to influence**, as well as to **influence one another**. If we can consider magic as the will to will, or cause affect. Magic has never ceased to exist or non-exist, it has simply been **reconceptualized** as the **influence of energy**. Everything is energy, energy in emotion.

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<sup>28</sup>.Ibid., 7.

Via the influence of human emotionality, perhaps a rather Darwinian ( this is simply speculative not conspiratorial) approach to life, one can influence the human body (microcosm), one can the influence a body of humans (macrocosm). According to Newton's Third Law: 'for **every action**, there is an **equal and opposite reaction**. The statement means that in **every** interaction, there is a pair of forces acting on the two interacting objects.' To understand the core of emotions, such as an **act** will cause a **reaction**. To influence man on a cellular level, we must first understand man and the nature of **Being**. These are the teachings of the Kabbalah. Emotions such as joy, love, disgust, anxiety, satisfaction, alertness, hope, sadness, amusement, pride, disgust, anger, gratitude, guilt, fear, awe, offense, embarrassment, contempt. Humans may experience any negative emotion or positive emotion in isolation or in combination not limited to its categorization. That is to say we can experience both negative and positive in combination at the same time.

Based on this understanding of **emotionality** as (energy) that may be acted on or rebound inward to for contemplation of the agent, we must consider mediums such as auditory devices (music), **images** (energy) and humans (**energy**) as causes of influence to other **humans (energy)**. Humans tend to **think, feel and to do**. Not limited to that order but as a range of possibilities. What we hear is a form of energy, what we feel is a form of energy, and what we do is a form of energy output.

Influence of images to cause a man to react via the reptilian part (the oldest part of your brain arguably) of the brain also considered the animalistic component. Sexuality causes desire as well as repulsion. The **influence of energy** via images via the **worldwide web** is an example of **modern-day magic**. This very paper is a form of **energy** transmitted via **documentation** for the recipient. It is causing an **affect** on the reader. I aim to seduce you via my proposition within this literature.

**Quantum entanglement:** I would like to present a concept that will further validate the proposition of magic (influence of energy) as not only a past but current phenomenon. '**Quantum entanglement** brings to mind voodoo. . . the scientific evidence that it exists is overwhelming Greene says. Voodoo or Magic reality is what physicists call this feature of the universe **locality**.

Emphasizing the point that you can **directly affect** only things that are next to you, that are local. Voodoo contravenes **locality** since it involves doing something **over here** and affecting something **over there without the need** for anything to **travel** from here to there, . . . a class of experiments performed during the last couple of decades has shown that **something we do over here** (such as **measuring** certain properties of a particle) *can* be subtly entwined with something that **happens over there** (such as the outcome of measuring certain properties of another distant particle), *without* anything being **sent** from here to there.<sup>29</sup>

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<sup>29</sup>.Greene, Brian. "Spooky Action at a Distance." PBS. September 22, 2011. Accessed May 10, 2018.

'While intuitively baffling, this phenomenon fully conforms to the **laws of quantum mechanics**, and was predicted using quantum mechanics, long before the technology existed to do the experiment and observe, remarkably, that the prediction is correct. This sounds like **voodoo (also known as Black Magic)**; Einstein, who was among the first physicists to recognize—and sharply criticize—this possible feature of quantum mechanics, called it "**spooky**." But the long-distance links these experiments confirm are extremely delicate and are, in a precise sense, fundamentally **beyond our ability to control**.'<sup>30</sup>

'Quantum connections between **two particles** can persist even if the two particles are on opposite sides of the universe. Nevertheless, these results, coming from both theoretical and experimental considerations, strongly support the conclusion that the universe admits **interconnections that are not local**. Something that happens over here can be entwined with something that happens over there even if nothing travels from here to there—and **even if there isn't enough time for anything, even light**, to travel between the events. This means that **space** cannot be thought of as it once was: **Intervening space, regardless of how much there is, does not ensure that two objects are separate** since quantum mechanics allows **an entanglement, a kind of connection, to exist between them**.'<sup>31</sup>

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<sup>30</sup>.Ibid.

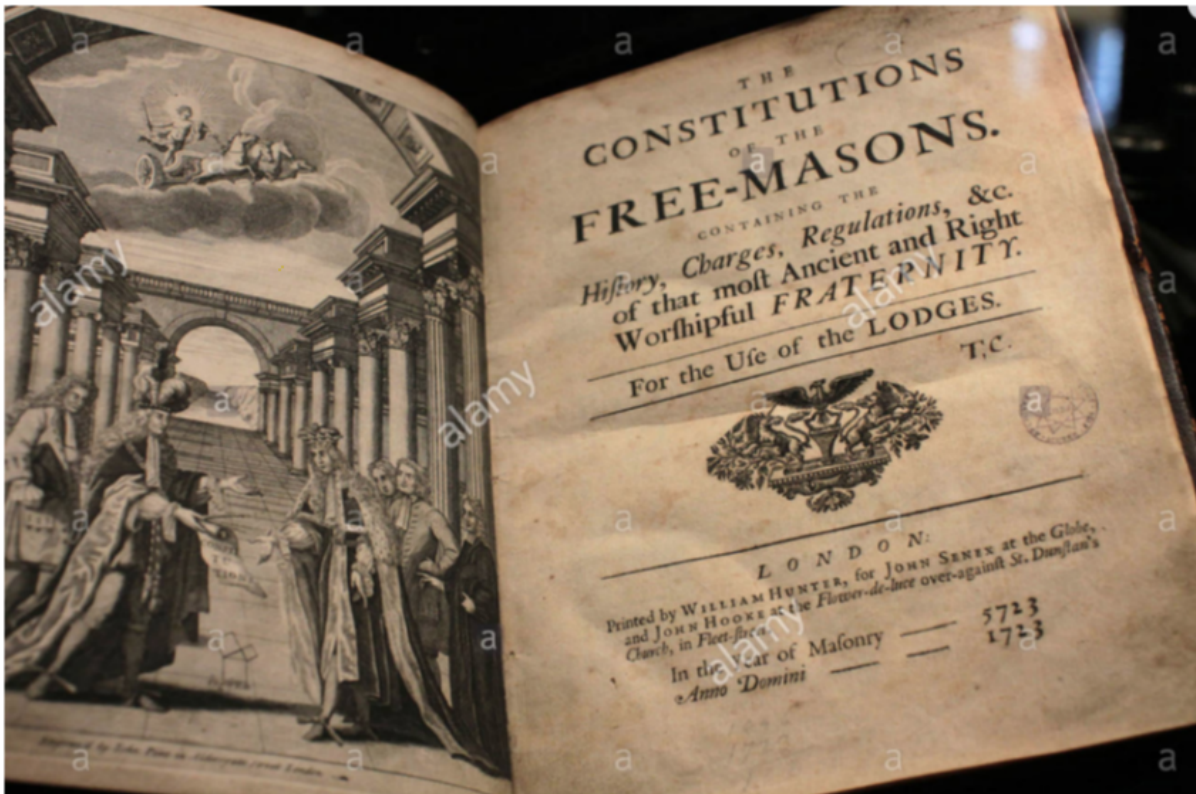
<sup>31</sup>.Ibid.

'A particle, like one of the countless number that make up you or me, can run but it can't hide. According to quantum theory and the many experiments that bear out its predictions, **the quantum connection between two particles can persist even if they are on opposite sides of the universe.** From the standpoint of their entanglement, notwithstanding the many trillions of miles of space between them, **it's as if they are right on top of each other.** Numerous assaults on our conception of reality are emerging from modern physics. But of those that have been experimentally verified, I find none more mind-boggling than this recent realization that our universe is not local.<sup>32</sup>

### **The Evolution of Freemasonry.**

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<sup>32</sup>.Ibid.



**Title Page of the Freemason Constitution. Freemasons' museum. Contributor: Godong**

'In the early 18th century new ideas began to act of **educated** opinion in Europe, dispelling what was thought to be a miasma of over a millennium of credulity and false beliefs. 'The Enlightenment was a movement directed towards a **critical renewal of all human knowledge**. Since so much existing knowledge had been filtered through the **organization of patterns of knowledge** which had been affected by superstition.<sup>33</sup> The transformation of ideas about the Templars during the eighteenth century shows how far from stern scientific rationalism the men of the Enlightenment could wander. All over Europe **men were fascinated by the idea of noble status**, and even in the countries like

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<sup>33</sup>.Partner, Peter. *The Murdered Magicians: The Templars and their Myth*. Oxford: Oxford University Press, 1982, 100.



England which lacked the clear idea of a noble fact there was plenty of interest in the **rank and privilege of knighthood**.<sup>34</sup> 'Successful lawyers, merchants and civil servants made their way into these order in large numbers, as did members of the entourage of princes. In this middle part of society, **Freemasonry** appeared and grew with explosive force. The **craft of Freemasonry** was one of the more extraordinary manifestations of the **Age of Reason**, typical of its time not only because it stood for rationalism, deism and benevolence, but also because it of the ambiguity which turned one side of its affairs from **rationality to mastery**.<sup>35</sup> Its ideology, founded on the metaphors of the **architecture of the universe and the buildings of the Temple**, was deist and non-confessional.<sup>36</sup> A craft of life which claimed the same protection of **professional secrecy** which the artisan-craftsmen had vindicated for the exercise of their trade. 'Emphasis on a **Masonic secret** from one generation to another. The Templars played a significant role in this tradition.<sup>37</sup> But **metaphorical** interpretation was very attractive to Freemasonry, in which the old popular attitudes were combined with a tradition of **esoteric metaphor** which went back to Renaissance.<sup>38</sup> The idea of a connection between **knighthood and Masonry** led to a transformation of the idea of **Masonic degrees**. The original three degrees of Masonic initiation ceremonies were those of

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<sup>34</sup>.Ibid., 101.

<sup>35</sup>.Ibid., 102.

<sup>36</sup>.Ibid.

<sup>37</sup>.Ibid., 106.

<sup>38</sup>.Ibid., 107 .

**Entered Apprentice, Fellowcraft and Master Mason**; these were taken over from the **practices**, assumed or real, of operative **stones masons** of the earlier period. The idea of knightly masons of the **crusading period** led to the introduction of new 'higher' degrees (Hauts grades) of Masonry, which were based on the concept of Mason-Knights who advanced in **esoteric knowledge**.<sup>39</sup> These advanced degrees were, as it were, certified by the lodge, and each degree was assigned a precise knightly title. **The highest degree being 33 degrees is part of the Scottish Rite**. One disadvantage of the higher degrees was that they encroached so far into the territory of the **esoteric** that they encouraged **masonic leaders** to .... To concern themselves with matters of the spirit.<sup>40</sup> 'The Grand Masters of the Order had been in special **spiritual illumination** deriving from the **Jewish Essenes**. This passed through the control of the Canons of the **Holy Sepulchre** at **Jerusalem** and had gone thence to the Order of the Temple.<sup>41</sup> Freemasonry had already incurred suspicion on account of its secretive ways and governments had looked at it with a chilly eye, in spite of its **highly placed membership**.<sup>42</sup>

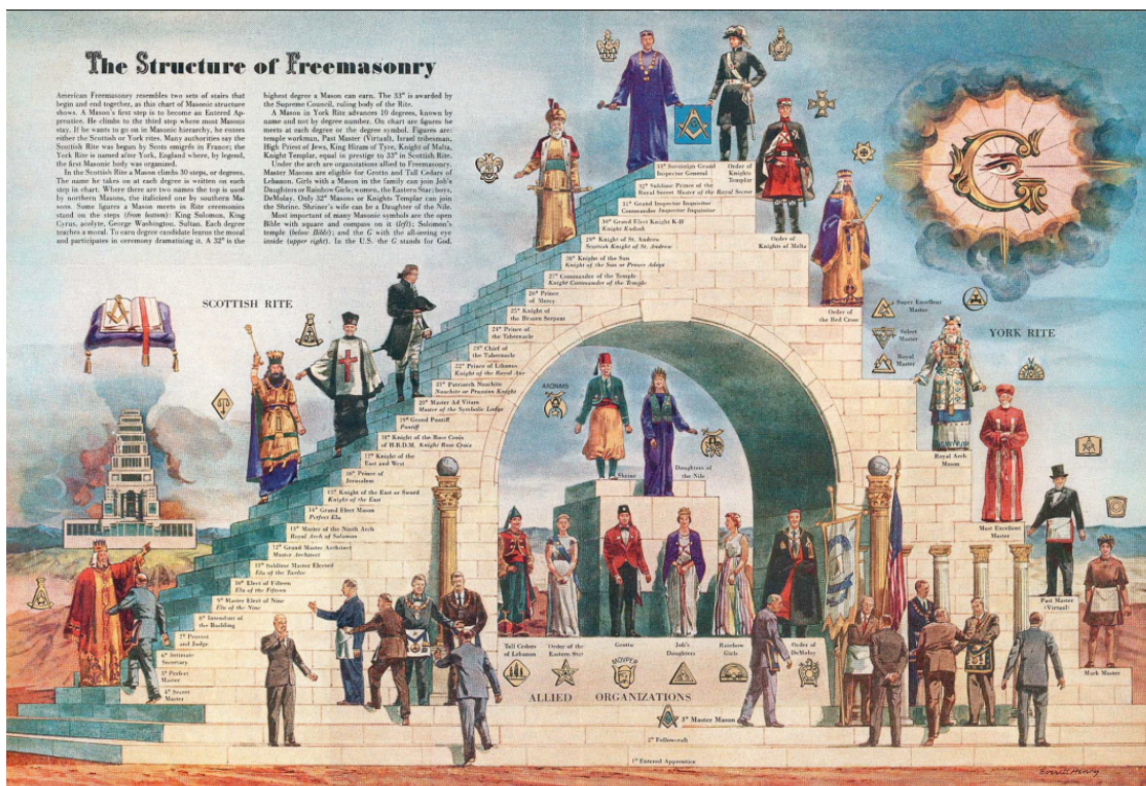
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<sup>39</sup>.Ibid.

<sup>40</sup>.Ibid., 109.

<sup>41</sup>.Drury, Nevill. *Stealing Fire from Heaven: The Rise of Modern Western Magic*. New York: Oxford University Press, 2011., 11.

<sup>42</sup>.Ibid.



**Solomonic imagery adopted via FreeMasonry.** Most important of many Masonic symbols are the **open Bible with square and compass on it**(left) ; **Solomon's temple** (below Bible); and the **G with the all-seeing eye inside** (upper right). The **G** stands for **God**.

The **Architect of the Universe** remains acknowledged within Freemasonry but also a rather marked allowance of the Masons as their own **architects of their future, past and present**. The proposal of the masons as the **Synagogue of Satan** by Christian denominations is key to understanding its place within religious dogma. The portrayal of the Mason philosophy as a seductive approach to life via a **brotherhood** of values intended to bring harmony and peace to the earth. Ironically although proposed to be led by divine guidance, it seemingly leaves **the mason as his own god**.

## Introduction to the KABBALAH

Medieval Precursors: The **Middle Ages** were the perfect setting for the **Kabbalah** flourish. Necessity breeds creativity. The need for man to **take control** over his own **destiny** separate from the **exploitation of the Church** was arguably the perfect recipe for the **receiving of and of the application** of the 'Kabbalah'. Although it may have been directed towards an intellectual audience, it's oral quality allowed for fluid transmission. Templar Knights bred from the era of the **Crusades** in which the Catholic church seized to take control over the **Holy Land**. Along with the missionaries came the need for protection of the pilgrims. As the group evolved via exposure to a currency of **emerging flux of energies**, along grew the internal knowledge and **acquired wisdom** from the **East**. The Kabbalah may have been a form of knowledge passed to the Templar Knights via an oral and visual transmission.

**In Charles Poncé's Kabbalah: An Introduction and Illumination for the World Today:** Kabbalah: attempts to go beyond and behind traditional established dogma in order to satisfy the **needs** which certain individuals have **to experience the Divine** directly without an intercession of an appointed body of fathers. **Mysticism** takes its strength from deficiencies of established religious practice. Do mystics fill up the **holes of the fabric of organized religion?**<sup>43</sup> The Kabbalah, the main compendium of **Jewish mystical** thought, differs from rabbinical Judaism in proposing that:

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<sup>43</sup>.Poncé, Charles. *Kabbalah: An Introduction and Illumination for the World Today*. Wheaton, Ill: Theosophical Pub. House, 1973, 15.

1. **The creator God of the Bible is a limited God** and that he is **subordinate** to a yet **higher, limitless and unknowable God, the En-Sof.**

**We can instantly how this can be seen as rather problematic and considered blasphemy by many fundamentalists who operate to the core by Biblical scriptures**

2. The universe is not the result of a creation ex-nihilo but the **result of a complex operation performed** by the emanated **attributes of En-Sof**, the Sefiroth

(This could actually be in agreement with evolution and the big-bang theory, it is simply relabeled via the language of Jewish mysticism.)

3. The Sefiroth is a bridge connecting the finite universe with the **infinite God.**

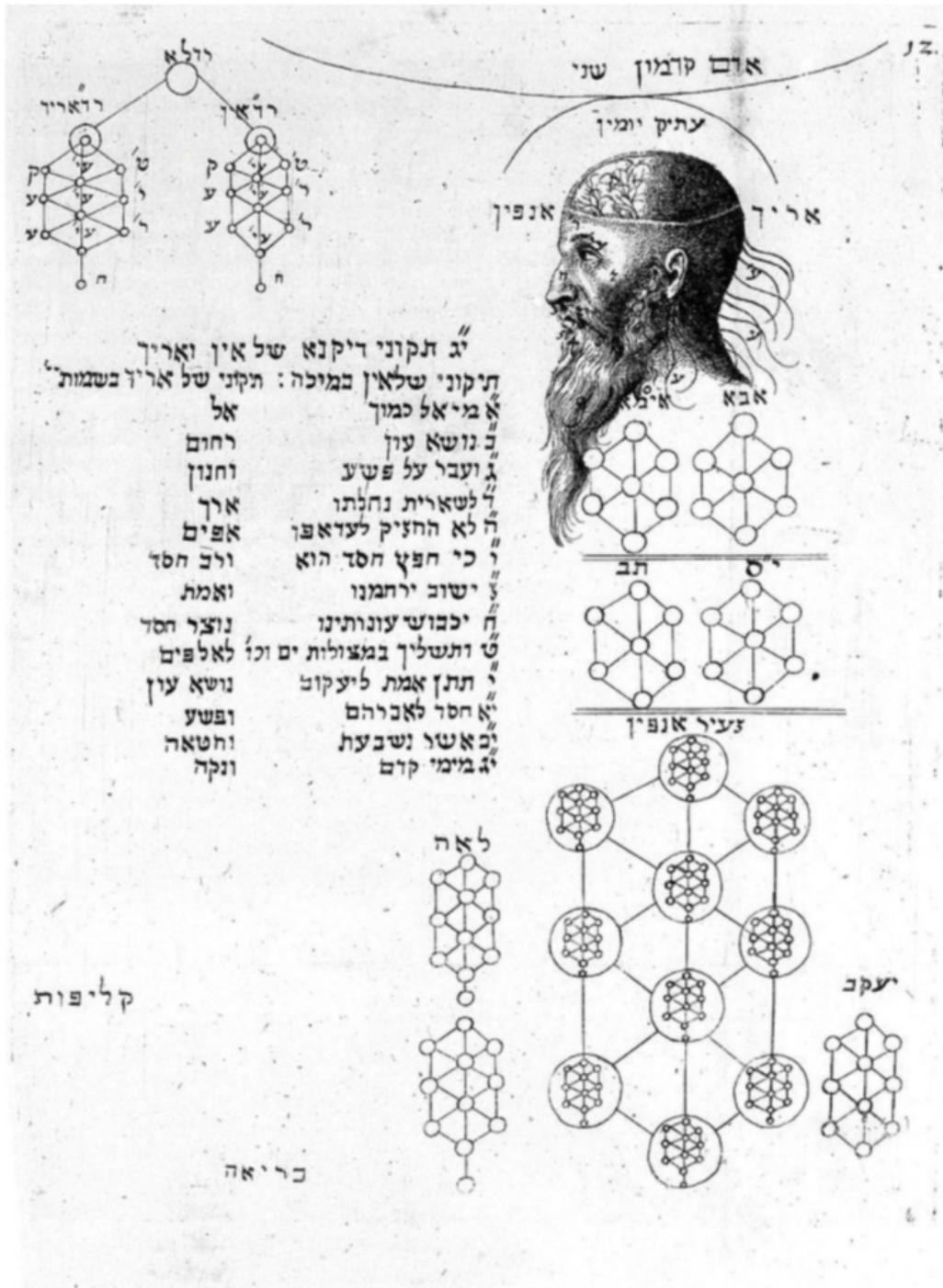
(A way of interpreting the universe is to see the polarity of God as both masculine and feminine, and via this polarity, the Sefiroth provides alternate dimensions for self-actualization. This self-improvement is in harmony if not the base of Masonic enlightenment.) It is this very form of thinking of **God of the Bible as limited** that allows for learners of the Kabbalah to learn and enact the creation of the universe, as a god. Via learning the thought process of God, you can play god. By this, I mean that you can be free-thinking to give yourself morals and limits.

‘There are two main subdivisions of Kabbalah. First is the **speculative** and then there is the **practical**. Speculative deals with the **philosophical considerations**. Practical also called **magical**, stresses the **mystical value of Hebrew words and letters**. It is this last description which has gained for Kabbalism and Judaism, in general, a great

misunderstanding, which must be discussed briefly. **Jewish magic** is thought to be the invocation of benefic powers through the **vehicle of the holy names of God** and his angels. **The Talmud** was the first to make a distinction between black and white magic. The Black was forbidden by the Bible in a number of places. White magic was thought to be the use of sorcery to further religious needs which were also condemned. The famous **Sefer Yetzirah** was often employed in this manner. By the time of the Medieval period, there were many texts containing various **incantations** formulas and **rituals**. Jewish Magic existed long before the appearance of what is now called Kabbalism.<sup>44</sup>

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<sup>44</sup>.Ibid., 17.



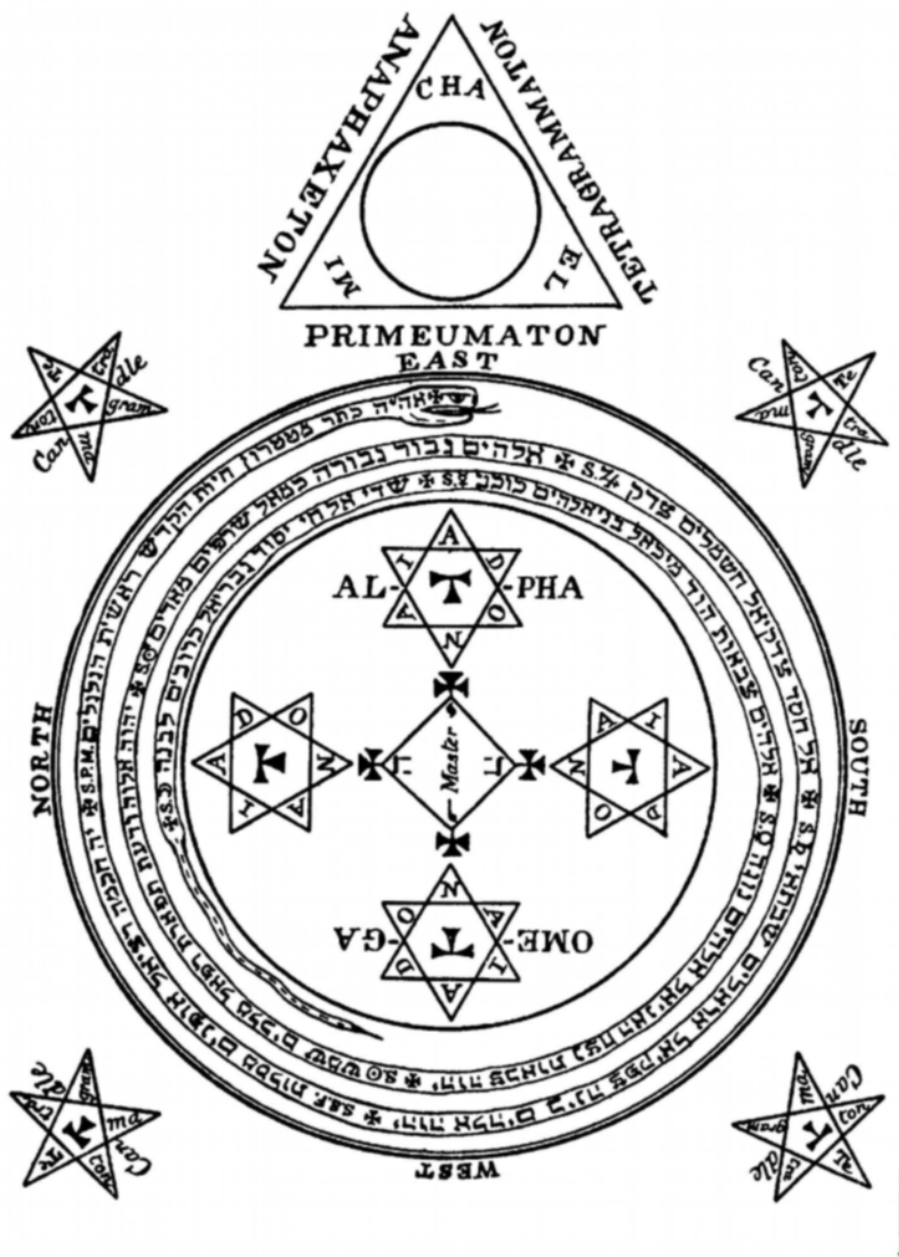
The Head of Adam Kadmon, copy of an illustration from 'Kabbala Denudata' by Knorr von Rosenroth, Frankfurt 1684,

'One of the most famous of these texts was the **Testament of Solomon** (not to be confused with infamous Key of Solomon) which listed the names of demons responsible of various illness, along with the cures. The **medieval Christians**, owing their through misunderstanding of the principles which underlay Jewish magic, were at one and the same time terrified and fascinated by such texts. The Christians treated magic as infernal, as an **Art of the Devil**, taught by the Devil.'<sup>45</sup>

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<sup>45</sup>.Ibid.





The Magical Circle of King Solomon

Source: *The Goetia: The Lesser Key of Solomon the King* (1904)

(Above) The form of the magic circle of Solomon, 'the which he made the might preserve himself therein from the malice of evil spirits.

'ie. **'Malleus Maleficarum** (The Witches' Hammer), the famous handbook of the **Inquisition** so thoughtful prepared by two Dominican priests Sprenger and Kramer.' We find satanic texts bearing the names of Hebrew demons and even the name of God, but close examination reveals that such product may have been **borrowing of terminology** of Jewish magic. There is a proposition that Jewish Magic differs from the Christian Magic. There is also **Christian Kabbalism**. Christian Kabbalism embellishes **Kabbalistic doctrine** with **Christian dogma** such as the concept of the **Christ** and the **Trinity**<sup>46</sup>. It disregards the **Old Testament** as a form Kabbalistic interpretation.<sup>47</sup>

**'Kabbalism as Jewish phenomenon alone:** There is a **mystical significance** of the Hebrew alphabet given us in the **Sefer Yetzirah or Book of Creation**. There is an emanation of the En-Sof into four worlds. There are also two concepts central to Kabbalism which are **En-Sof and the Sefiroth**. Once again practical Kabbalism is a various form of alphabetical permutations employed via incantations. The other core concepts are the Essence of man, the Soul and the Shekhinah (the feminine aspect of God).<sup>48</sup>

For us to understand the relevance of Kabbalism to the 20th-century man, we must first understand the history of the Kabbalah: **'Torah:** The term Torah (law) refers to **written** Law and an **oral** Law was made up of the **Pentateuch**, the first five books of the

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<sup>46</sup>.Poncé, Charles. *Kabbalah: An Introduction and Illumination for the World Today*. Wheaton, Ill: Theosophical Pub. House, 1973, 20.

<sup>47</sup>.Ibid.

<sup>48</sup>.Ibid.

Old Testament. This was the Books of Moses. It was believed that when Moses received the written Law (**Torah she-bi-khetav**) on Mount Sinai, he was also given the oral Law (**Torah she-be-al-peh**). The Torah, long before the recording of mystical speculations on the book took place, was thought of as containing a **magical structure**. This idea became a central point for later Kabbalistic speculation.<sup>49</sup>

'Moses ben Nahman (Nahmanides), the Spanish Talmudist, Kabbalist and Bible commentator (1194-1270) wrote that the entire Torah was composed of the **names of God & that the division of the words** contained in it could be further divided to yield **esoteric names**. Another Spanish Kabbalist Moses de Leon, wrote that the entire Torah was the single holy & mystical name of God.<sup>50</sup> It was believed that generally that the order of the Torah actually contained the **secret life of God**.<sup>51</sup>

'The most striking statement about the **creation of the written Torah** is to be found in a statement made by the founder of the Hasidic movements in Poland & Russia, Baal-Shem Tov. He proposed that the Torah existed originally as an **incoherent jumble of letters** that the phrases and sentences, words, and sections and chapter which now exist **came into existence at the time the events described took place**.<sup>52</sup> For example, the written passage describing the **creation of Adam** automatically arranged

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<sup>49</sup>.Ibid.

<sup>50</sup>.Poncé, Charles. *Kabbalah: An Introduction and Illumination for the World Today*. Wheaton, Ill: Theosophical Pub. House, 1973. 27

<sup>51</sup>.Ibid.

<sup>52</sup>.Ibid.

itself into its present form **as his creation took place**. If any of the events had been different, the written account would have been different, as well. Because not so much as a vowel point can be added or subtracted from the Torah, and it because it is thought of as **a living organism reflective of the secret life of God himself**, what we have is a **receptacle for divine energy**. The number of the coordinates represent a **quantum of energy, of spirit**. That is to say, the creation had allotted to the written Torah a specific quantum of spirit & that the spirit allotted it is only one aspect of divinity.<sup>53</sup>

'The earliest form of Kabbalistic literature is to be found in the tradition of the **Merkabah mystics**. These mystics concerned themselves with the Merkabah or Throne-Chariot of God which they believed they could reach in a shamanistic ascent, or in some cases descent through a series of heavenly halls. During the period of the **Second Temple** (circa 538. B.c.e.-70 c.e) an **esoteric doctrine** concerning the first chapter of **Genesis** and the first chapter of Ezekiel was current. **The use of imagery via a description of texts to transport the agent on a journey.**<sup>54</sup> Once again have the usage of images to intermediate the relation between the agent and his mystic experience.

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<sup>53</sup>.Ibid.

<sup>54</sup>.Ibid.

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Yod	Tet	Chet	Zayin	Vav	He	Dalet	Gimel	Bet	Alef
(Y)	(T)	(Ch)	(Z)	(V)	(H)	(D)	(G)	(B/V)	(silent)
<hr/>									
									
Ayin	Samech	Nun	Nun	Mem	Mem	Lamed	Khaf	Kaf	
(silent)	(S)	(N)	(N)	(M)	(M)	(L)	(Kh)	(K/Kh)	
<hr/>									
									
Tav	Shin	Resh	Qof	Tsadeh	Tsadeh	Feh	Peh		
(T)	(Sh/S)	(R)	(Q)	(Ts)	(Ts)	(F)	(P/F)		

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### Mem מ, Shin ש and Aleph א.

‘They are the mother of the remaining nineteen letters of the alphabet. By associating the three mothers with the three elements, the **prima materia of all things**, one obtains the mystical statement that **creation of the cosmos** is the result of the creation of language. The alphabet is the **instrument of creation** itself.<sup>55</sup> Is the occult or esoteric just simply enigmatic to the general public and only understood by a select few who have the tools and the ability to **receive the knowledge**?

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<sup>55</sup>.Ibid.

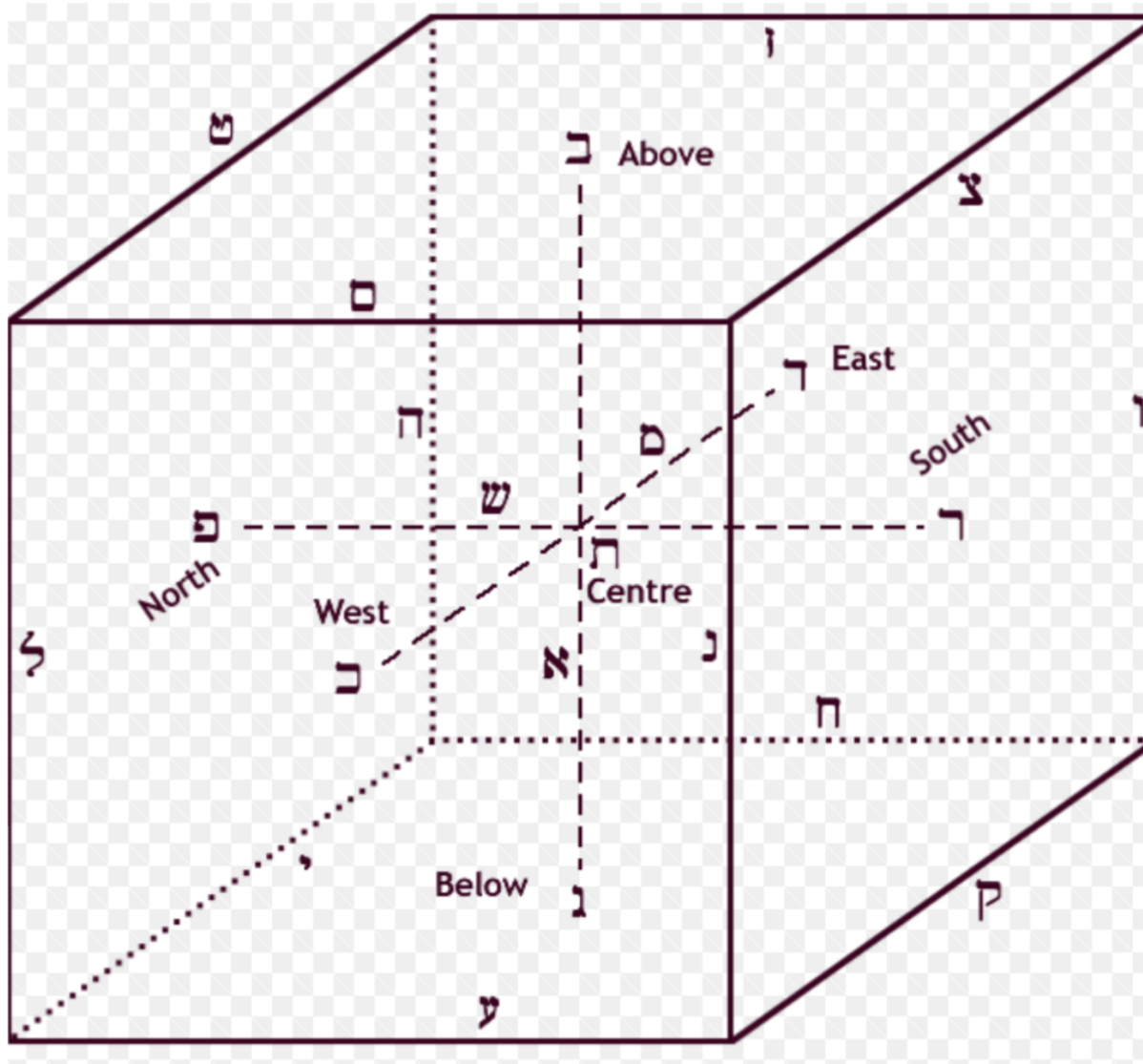


Kabbalistic and magic alphabets were invented by early philosophers to conceal their tenets and doctrine from the profane. Probably the most famous is the Malachim, supposedly derived from the constellations. From Francis Barrett, *The Magus*, London, 1801.

'Each letter, in turn, represents a bipolar unit: **life & death**, peace and war, **knowledge & ignorance, wealth & poverty, grace & sin, fertility & sterility, power & slavery**. They also represent seven positions in the space: **above, below, east, west, north**, south & the holy palace in the midst of them. In the addition to these significations, we are told that with the aid of the seven double letters **God produced and formed the planets, the days of the week & the gates of the soul**. The gates of the soul are two eyes, two ears, two nostrils & the mouth.<sup>56</sup>

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<sup>56</sup>.Ibid.



'The seven double letters give birth to directions of space, thereby causing order to appear in the midst of the original chaos. The assignment of these letters to the compass points in this instance is unusual in that it suggests the existence of two spaces.' Charles Poncé

'The designation of the above referring to the **macrocosm** and the below referring to the **microcosm** or profane world lie within a range of the **human body** ( the various senses



and the moods that are associated with them), it follows that **man is intimately connected with the universe.**<sup>57</sup>

To **become a god** means one has transformed life from being **predetermined and predestined** by outer conditions to a stage where one reaches truly **free will**. Means becomes a god when he ceases to be a **creation** and instead becomes a **creator**.<sup>58</sup> A god in the eyes of man, **a god I condemned by God**. If loving obedience indicates a humble, and noble spirit according to Christian doctrine, and personal autonomy and self-determination are the teachings of the **Serpent**. The **Original Serpent**, misleading the people. Then are those who study the Kabbalah finding ways of emancipating themselves from the **Creator of Universe**. Is studying the laws of Creation and the architecture of the Universe so dangerous that it could lead one the desire to be his own god. **Is this the fall of mankind?** Does this discourse go back to the beginning of time and end in the present moment? Should man **govern himself** via the teachings of the Kabbalah or should one let one's destiny be **governed by a Higher force of Power**? What takes **more faith and less willpower**? And what takes **more willpower and less faith**? Is studying and application of the Kabbalah an **endangerment of faith** and respect towards the **Creator of the Universe**, or is it simply an application of **agency** and utilization of the capacities granted by **The Creator**? Is faith without action not dead? How much action is too much action? Does self-governing autonomy fall under the realms of magic via intentionality? If any intentional act can be a magical act, is life not

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<sup>57</sup>.Ibid.

<sup>58</sup>.Ibid., 81.

composed of both magical and non-magical? Does this require belief in intentionality? How does this foster an understanding of those grasp **actions** versus **intentions**.

**Sifra di-Tseniutha:** The Book of Concealment Mystery.

'In its original, this section is only six pages long. This book concerns itself with the **manifestations of the Macroprosopus, the Greater Countenance** which came into being as a symbol of harmony after the equilibrium of this **universe** had been established. The idea of the **Macroprosopus** as a Deus absconditus or **hidden God** is suggested by the depiction of this God only in profile.<sup>59</sup> Would it not make sense that if **Kabbalistic knowledge** was passed down from the unveiling of the **Book of Creation** to the Templar Knights who passed it to the Freemasons. Would it not make sense for these **laws of creation** to be currently utilized by current and future Freemasons?

The Doctrines of Kabbalism are rooted in the '**THE EN-SOF (the unknowable, unexplainable, intangible force that is God) AND THE SEFIROTH (the Tree of Life)**'.<sup>60</sup> According to the Doctrine of Kabbalism: '**without symbols, nothing can be said. Masonic culture is filled if not sustained via symbolism.**

Bellow is the 'En-Sof & the ten Sephiroth showing the thirty-two paths of wisdom & its geometry. The relationship of Sephiroth, to each other are manifold. Through

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<sup>59</sup>.Ibid.

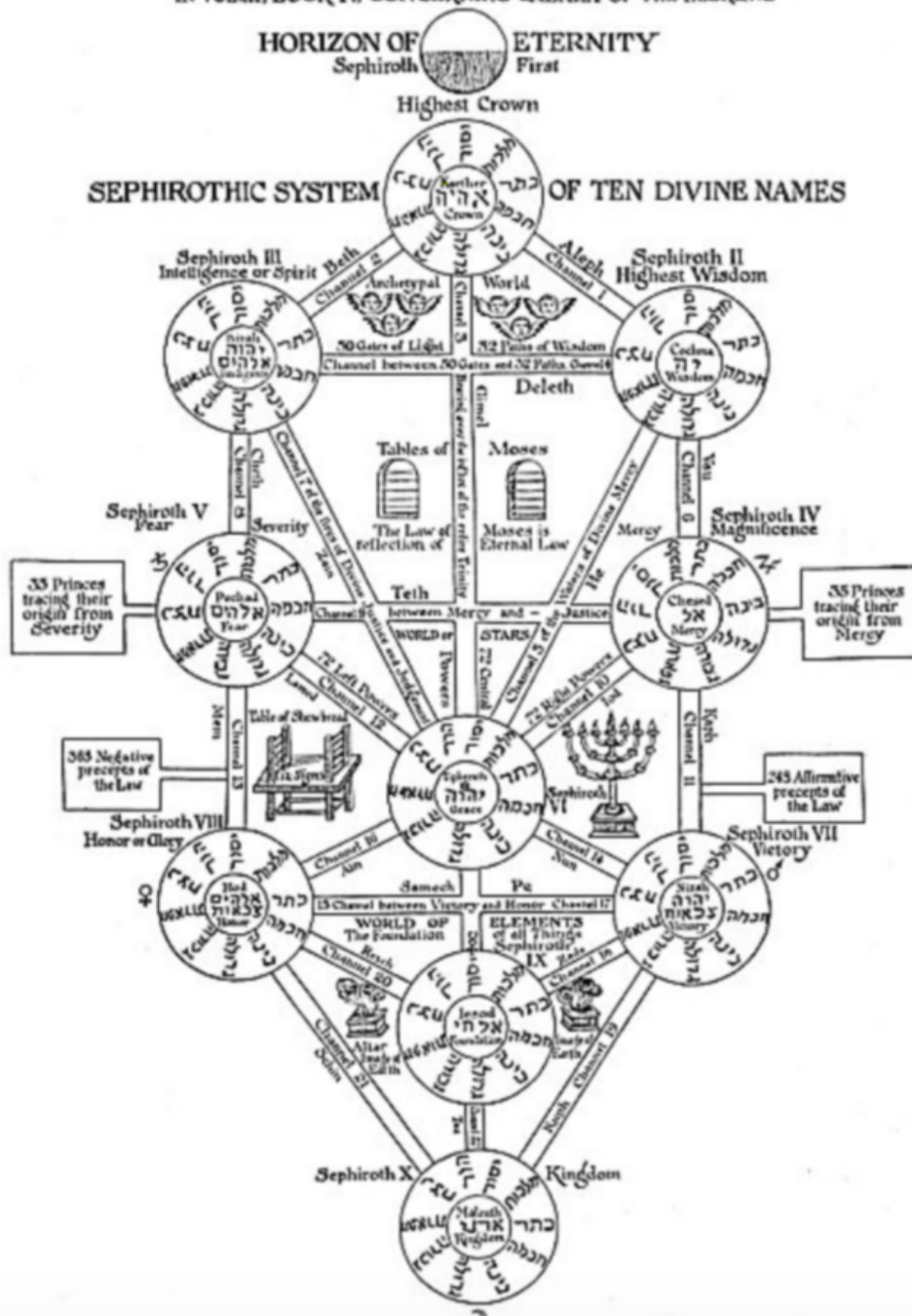
<sup>60</sup>.Ibid., 93.

**contemplation of these relationships**, however, the fullness of the **En-Sof** may be experienced.<sup>61</sup>

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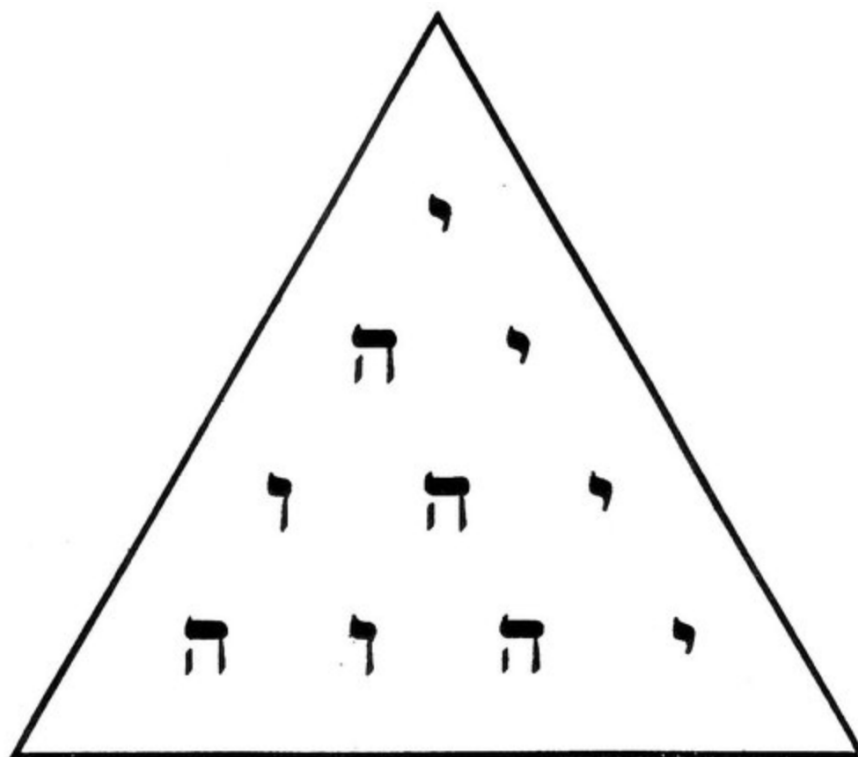
<sup>61</sup>.Ibid.

REPRESENTATION CONTAINING THE SUM TOTAL OF THE CABALA FOR INSERTION  
IN VOL-II, BOOK IV, CONCERNING CABALA OF THE HEBREWS



The ten Sephiroth composing the body of the prototypic Adam. 1. Kether--the Crown.  
2. Chochmah--Wisdom. 3. Binah--Understanding. 4. Chesed--Mercy.  
5. Geburah--Severity. 6. Tiphereth--Beauty. 7. Netsah--Victory. Hod--Glory. 8.  
Hod--Glory. 9. Yesod--the Foundation. 10. Malchuth--the Kingdom

Bellow is 'The Tetragrammaton' symbolizing the body of man & the process of creation within him. These are rather abstract concepts that must be revisited again and again in order to extract not only intellectual but also spiritually significance relating to man.



THE TETRAGRAMMATON.

*By arranging the four letters of the Great Name, ה ו ה י (I H V H), in the form of the Pythagorean Tetractys, the 72 powers of the Great Name of God are manifested. The key to the problem is as follows:*

$$\begin{aligned}
 \cdot &= I = 10 = 10 \\
 \cdot \cdot &= H I = 5 + 10 = 15 \\
 \cdot \cdot \cdot &= V H I = 6 + 5 + 10 = 21 \\
 \cdot \cdot \cdot \cdot &= H V H I = 5 + 6 + 5 + 10 = 26 \\
 &\text{The Great Name of God} = \overline{72}
 \end{aligned}$$

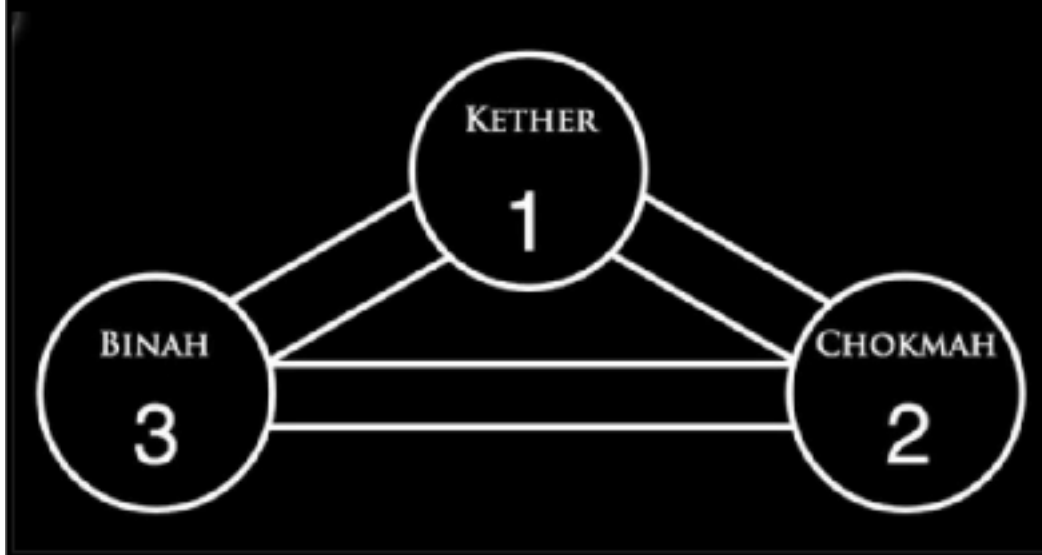
### The source of Emotion.

'If in experiencing an emotion, any emotion a person consciously refrains from acting on it while at the same time keeping the event alive within himself, he will

discover that the emotion leads him to another dimension of experience. He will discover that the energy of emotion does not die because of his refusal to give it space outside of himself. As it rebounds inward he will discover its source. Medieval Alchemists and Kabbalists insisted that men contain within him a Sun, a center of pure energy. It is from this place, this reality that which we experience its substance and structure.<sup>62</sup>

### The Thought Process of God

Sephiroth; Kether, Hokhmah, & Binah. This is the most important of the three triadic divisions of the Sephiroth for it symbolizes the dynamic function of a thought process anterior to the world, and therefore an archetypal model. It is supposed to represent the thought process of God. The remaining seven are not less significant but rather less discussed simply because are representations of sacred operations of the En-Sof in the world. The abundance of information to be found on the operations of that realm beyond human comprehension is strange. #CharlesPoncé




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<sup>62</sup>.Ibid., 232.

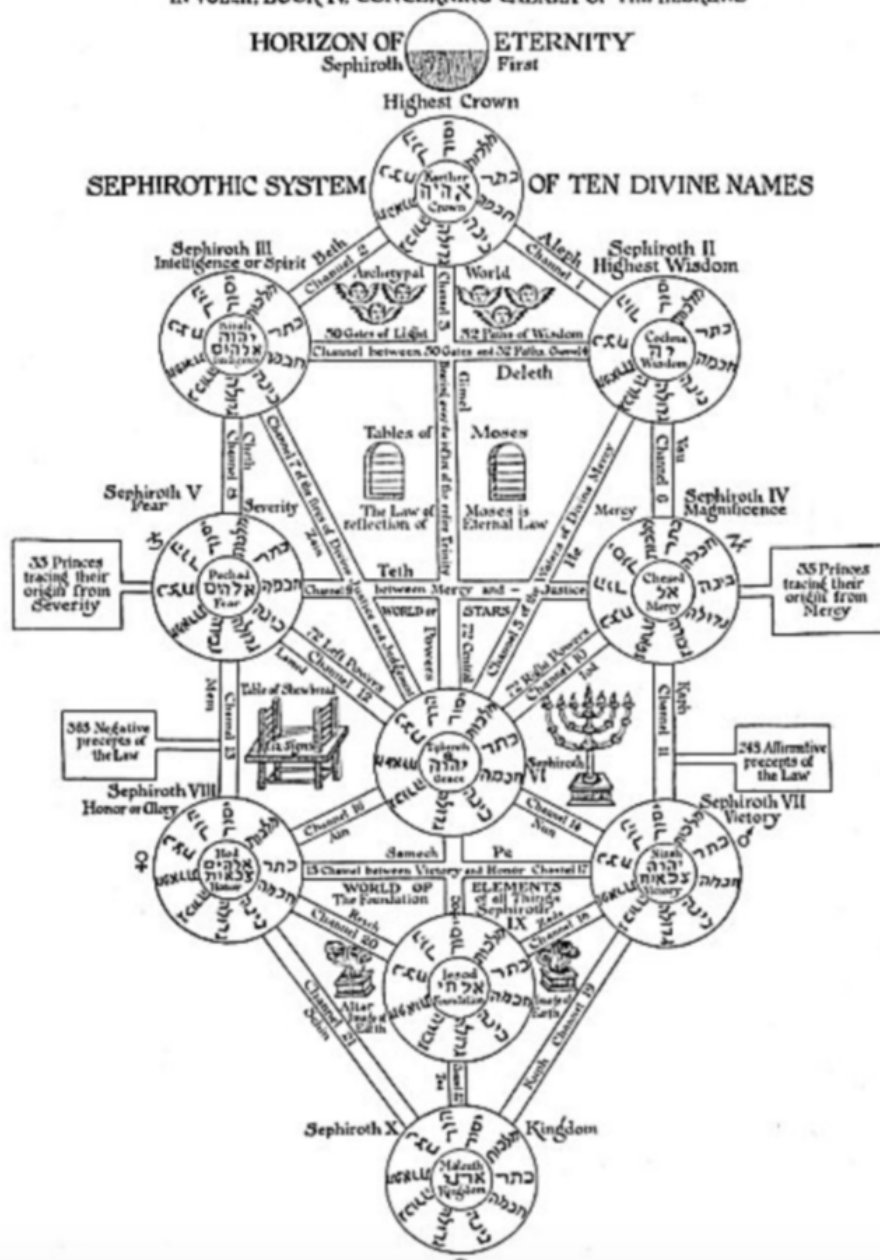
Two concepts that are at the center of all Kabbalist thought. Without the En-Sof and the Sefiroth, there is no Kabbalism. These two concepts may explain all of Kabbalah without any other commentary. Comprehend the **En-Sof** and you comprehend the meaning of **divine being**. Comprehend the **system of the Sefiroth** and you understand the meaning of **Being** in general. Most Jewish mysticism has these two concepts as the foundation stone. A language capable of communicating the quality of the transcendent realm in which the En-Sof & the Sefiroth reside must be symbolic. Without symbols, nothing can be said. The Kabbalists accordingly devised an array of **descriptions** which they felt best described what was **beyond perception**. These were men who had glimpsed the **divine pattern of manifestation** with the interior eye of dreams, and **intuitions** by means of the powers of visions with which they had been touched. We can satisfy philosophical appetites. As does the expression of En-Sof after its contraction takes on a course or series of paths. The glands within the human body operate and function without our consideration or awareness, so too do **the Sefiroth operate within the En-Sof**. Because each Sefirah is assigned a **moral and ethical value** and because these qualities are peculiar to the **human condition**, not just speculation on the universe in general but a **theory of the operations** of the **human mind** at the **deepest level where it merges with the soul**.<sup>63</sup>

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<sup>63</sup>.Ibid.

## The Sephirothic Tree.

REPRESENTATION CONTAINING THE SUM TOTAL OF THE CABALA FOR INSERTION  
IN VOL. II, BOOK IV, CONCERNING CABALA OF THE HEBREWS



The ten Sephiroth composing the body of the prototypic Adam. 1. Kether--the Crown. 2. Chochmah--Wisdom. 3. Binah--Understanding. 4. Chesed--Mercy. 5. Geburah--Severity. 6. Tiphereth--Beauty. 7. Netsah--Victory. 8. Hod--Glory. 9. Yesod--the Foundation. 10. Malchuth--the Kingdom



'In addition to recognising ten Sephiroth upon the Tree of Life, the medieval Kabbalists also divided the **Tree into four worlds of creative manifestations**. God was said to be present in each of these **four worlds**, and each, in turn, was represented **symbolically** by a letter in a **Tetragrammaton**, the sacred name JHVH (consisting of the four Hebrew letters Yod, He, Vau, He) usually translated as Jehovah, or Yahweh meaning Lord.<sup>64</sup>



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<sup>64</sup>.Drury, Nevill. *Stealing Fire from Heaven: The Rise of Modern Western Magic*. New York: Oxford University Press, 2011., 11.

**The four worlds are the following:**

**'Atziluth, the Archetypal World.** This level of existence is closest to the unmanifested realm of Ain Soph Aur and contains only one **Sephiroth**, Kether, which is described as the **"hidden of the hidden.** It is the emergence of **God's Will**, His creative urge. It is the infinite, the initiation of all that can and will be. It is infinity.

**Briah, the World of Creation.** This world contains two Sephiroth, Chokmah and Binah, representing the Great Father and the Great Mother and reflecting the highest expression of the **sacred male and female principles.** Their union gives rise to the World of **Formation (BEING).**

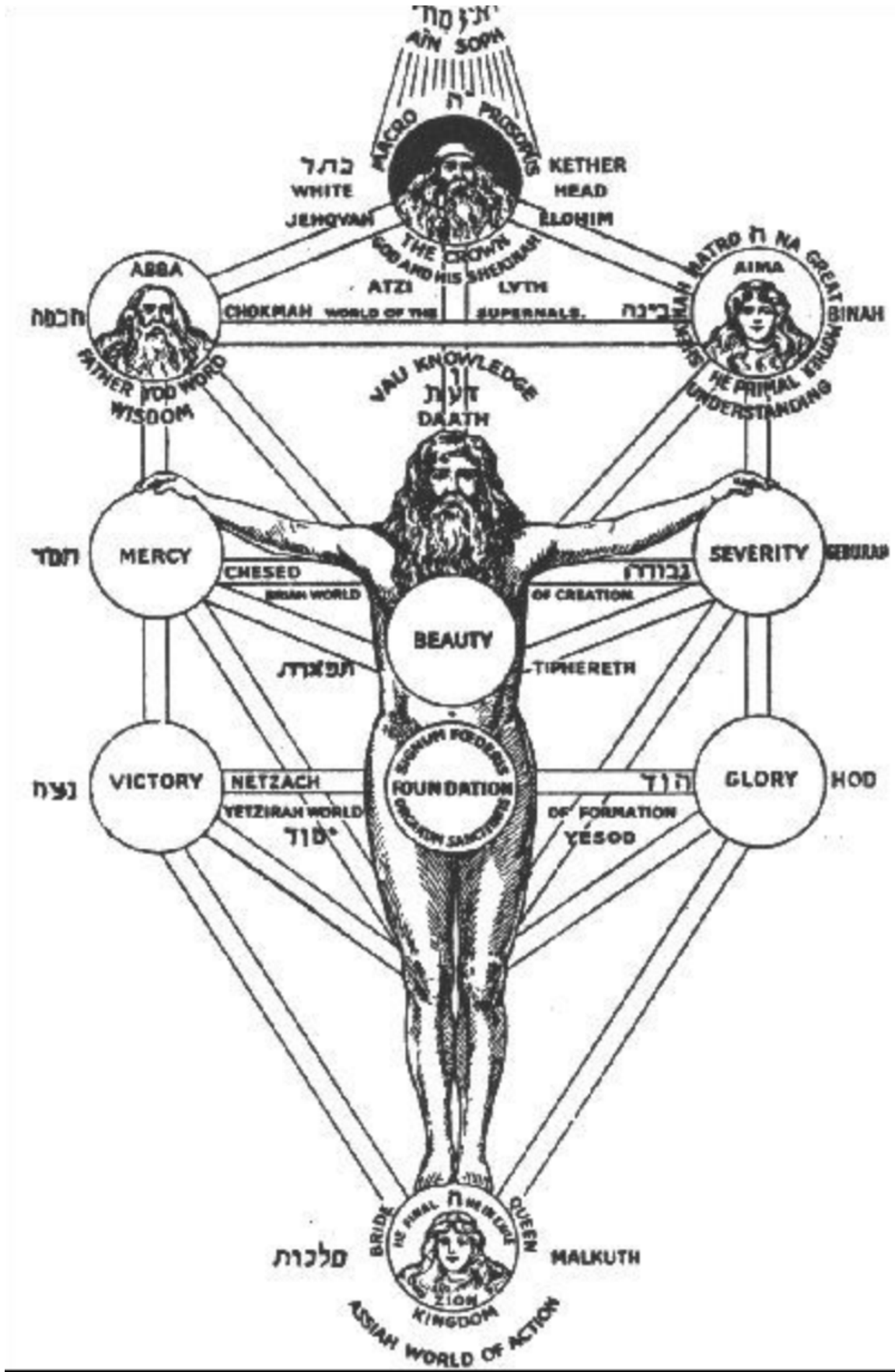
**Yetzirah, the World of Formation.** This world contains the Sephiroth Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod. As indicated by its name, **Yesod literally provides the foundation for all that has preceded it in the creative process of sacred emanation from the highest realms of the Tree of Life.**

**Assiah, the Physical World.** The world represents the final materialization of God's Will in the sphere of Malkuth on the Tree of Life and is represented by the Shekinah, the Daughter, who is spoken of variously as the Bride of the Divine Son in Tiphareth," "The Bride of Kether," and the "Daughter of Binah." **Shekinah personifies the Divine Feminine on Earth.**

Each Sephirah is also said to contain an entire Tree of Life.<sup>65</sup> **The intricate system of the Kabbalah. En-Sof as the source of all creation, by which all life emanates from. The danger arises when it questions the position of the Biblical God, as one that is limited and misrepresented. I may be so bold as to say that the Kabbalah is a metaphysical, philosophical interpretation and analysis on the Book of Creation aka the first five books of the Old Testament. Out of a denomination of Kabbalah is the proposition of a God that has both male and feminine aspects, and a desire to create. The desire led to the creation. An esoteric reading into the different names of God found within Biblical scriptures, ever so slightly pushing the realm of quasi-magic via a mystical approach to written descriptions intended or not intended, but extract as a form of literary transportation via the description of a vision.**

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<sup>65</sup>.Ibid., 11.



If so at what point does one begin to **exert influence over** other **energy** for the **desired outcome**? Are the **effects** of the **influence of energy long lasting**? Or simply a meager **attempt of man to play god**? The Middle Ages were the perfect **playground** for the Kabbalah to be played out. The Medieval world full of dark times, plagues, unstable economy, and millions of people dying. There was a prevailing belief that this was a result of **God's wrath**. The **image** of a vengeful and wrathful God was **exploited** by those of the Catholic Church, who sought reformation of behalf of penance and rebuilding of Churches. Maybe it was these dire and hopeless circumstances that led to a **desire** for agency and **change of one's life via action** rather than **faithful agent-less outcomes**. Was this the landscape from which the **illuminated** ones were simply aware of the Church's **corruption** and acquired **esoteric knowledge** allowing men to believe they could build their **own universe**.

**Freemasonry** has been defined as "as a system of morality veiled in allegory and illustrated by **symbols**" and as a **science** which is engaged in the search after **divine truth**.<sup>66</sup> An **esoteric wisdom** that was passed down within and outside the organization led the Freemasons to grow in power and become enemies of the **Church**. Condemned for its own sources of corruption but also for being a prevailing source that could possibly **take influence** from those under the reign of the Church. Masonic **initiatory ritual** also focused on the figure of **Hiram Abiff**, the **architect** who was slain during the

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<sup>66</sup>.Ibid., 23.

building of the **Temple of Solomon**.<sup>67</sup> Despite its symbolic references to the Temple of Solomon and the mythology of ancient Egypt, Freemasonry does **not limit** its conceptions of the Divine . . . it requires only a **statement of religious faith** from its **members**. Adherents are now asked only to confess their faith in "God the Father Almighty, **the Architect and Master-builder of the Universe** . . . a statement that is read at the admission of a new brother: "**Adam** our first parent, created after the Image of God, the great Architect of the Universe, must have had the **Liberal Sciences**, particularly **Geometry**, written in his Heart; forever since the Fall, we find the **Principles of it in the Heart** of his Offspring."<sup>68</sup> Master **stonemasons** were highly skilled craftsmen whose trade demanded considerable technical knowledge in **engineering and architecture**. Taking pride in their **craft**, they had developed over the centuries a **rich repository of legends** and **rituals highlighting their history** as the **builders** of palaces and churches.

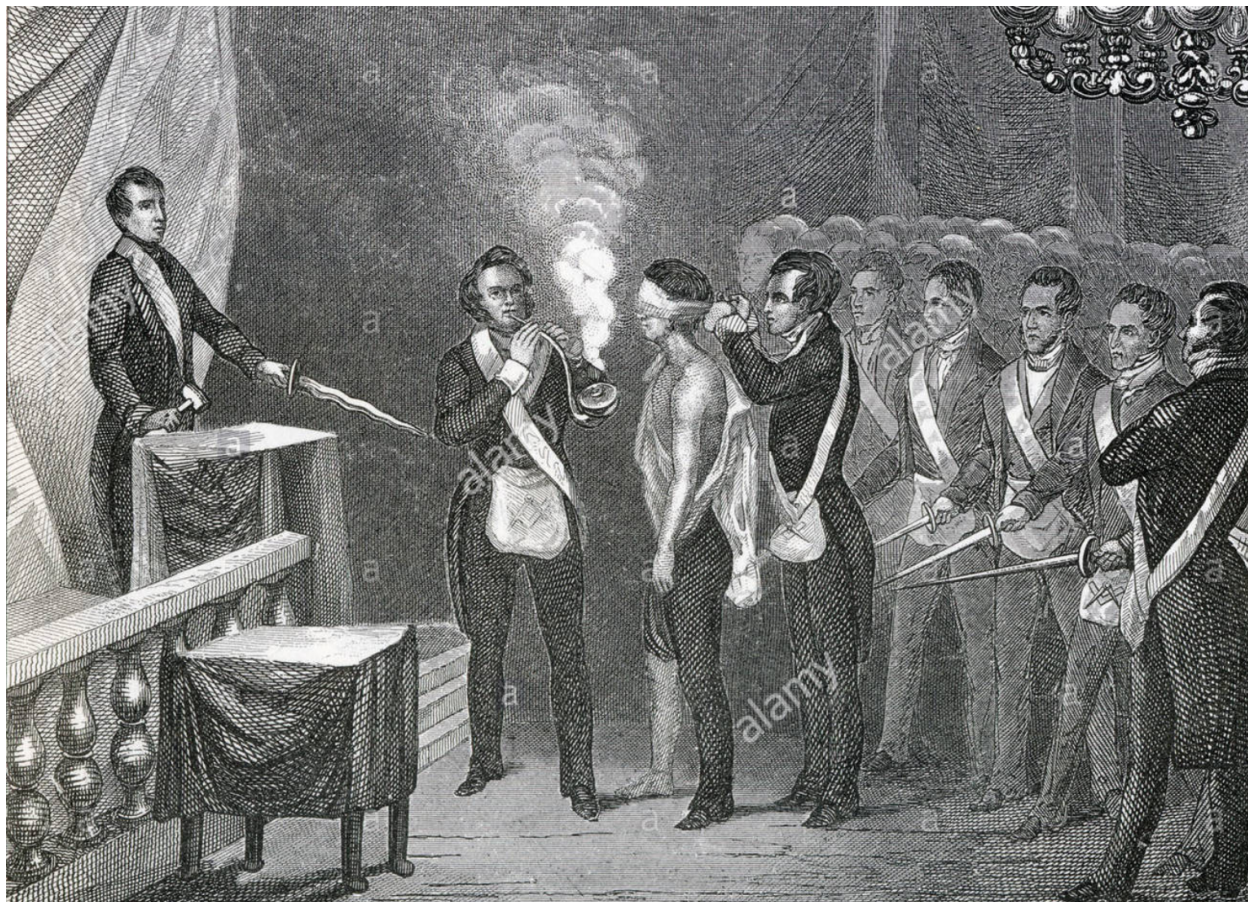
'As with a church, freemasonry's elaborate **ceremonies** and **esoteric symbolism** fostered a sense of spiritual mystery as well as a belief that members had access to a **higher wisdom** closed to those outside the order. Finally, lodges could be found across the **political spectrum**.<sup>69</sup>

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<sup>67</sup>.Ibid., 26.

<sup>68</sup>.Ibid.

<sup>69</sup>.VAN HORN MELTON, JAMES. "Freemasonry." In *Europe, 1450 to 1789: Encyclopedia of the Early Modern World*, edited by Jonathan Dewald, 470-473. Vol. 2. New York: Charles Scribner's Sons, 2004. *Gale Virtual Reference Library* (accessed May 8, 2018), 470-473.



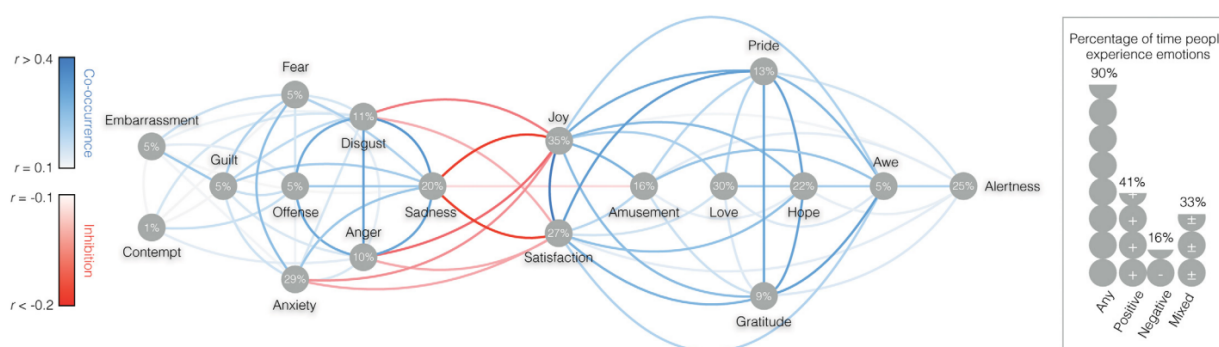
## MASONIC KABBALISM

'The work of redemption is the sole responsibility of man. To achieve it he must not only accept the reality of **evil** but must penetrate it for **meaning**. A concern with the inner world and the problems of **redemption** and **transformation** are ultimately selfish because the individual is concerned with such ideas retreats from the stage of social involvement. ....results in a attitude of reticence and concern, then the withdrawal is selfish. It is only when the individual replaces the value of active social participation in his group with another value that he can assume the privilege of withdrawing from the

active scene.<sup>70</sup> If in experiencing an **emotion**, any emotion a person consciously refrains from **acting on it** while at the same time keeping the event **alive within himself**, he will discover that the **emotion** leads him to another dimension of experience. He will discover that the energy of the emotion does not die because of his refusal to give it space outside himself. . . . as it rebounds inward, he will discover its source. Medieval alchemists and Kabbalists insisted that man contains within him the sun, a center of pure energy.<sup>71</sup>

### Centrality of Emotion

**Human emotions** can be represented as a network, wherein nodes represent specific emotions and the connections between them encode how likely emotions are to co-occur or inhibit one another.<sup>72</sup> Everyday human life is profoundly emotional: people



**Fig 4. Frequency and centrality of emotions in everyday life.** The line colors between specific emotions represent the extent to which emotions tend to co-occur (blue hues) or inhibit each other (red hues). The numbers in the grey dots underneath specific emotions represents their frequency of occurrence in the sample. The right panel represents the percentage of times respondents reported experiencing any, positive, negative, or mixed emotions.

doi:10.1371/journal.pone.0145450.g004

reported experiencing at least one emotion 90% of the time. Positive emotions were

<sup>70</sup>.Drury, Nevill. *Stealing Fire from Heaven: The Rise of Modern Western Magic*. New York: Oxford University Press, 2011, 228.

<sup>71</sup>.Ibid., 231.

<sup>72</sup>.Trampe, Debra, Jordi Quoidbach, and Maxime Taquet. 2015. "Emotions in Everyday Life."



reported over 2.5 times more frequently than negative emotions. This finding is consistent with previous studies that aimed to capture the everyday **emotional experience**.<sup>73</sup> Emotions are designed to exploit the psychological mechanisms of other people. (Larsen & Buss, 2014).

Modern man, in his attempt to find the scientific basis of reality, has sealed himself off in an intellectual vacuum. Religion no longer permeates the structure of either society or the individual. True, many **rituals** are still performed in the name of religion, but they are viewed as **social obligations**, gestures that any respectable man or woman is expected to perform. From such gestures, all **emotion** and all **intimacy** with the **Divine** is absent. We too seldom, therefore, find cause to question of our existence. To **find meaning** it is necessary for one to immerse oneself constantly in the **problem of Being**. Jewish mystics never lost sight of was the suffering experienced in the arena of the profane. They did not retreat from this suffering but sought instead to find meaning **in it by living it**.<sup>74</sup>

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<sup>73</sup>.Ibid.

<sup>74</sup>.Ibid., 235.

## JERUSALEM.

### HOLY WAR mediated via Space, Vision, Pilgrimage and Ritual.

Our story began in Jerusalem via the consideration of the Temple of Solomon. We traced back it's **origins** via contemplation of cultural references found within Masonic existence. We assume the founding fathers of Masonic orders to be Templar Knights, who were once coveted then destroyed by Christian leaders. Our everyday exposure to energy molds our overall **Being**. To deny this is to deny physics. Our exposure to energy be that of one human to another or via mass media has an affect. With **consistency** and **longevity** occurs emotional affect. This is absolutely undeniable. The idea that there may be or is a blueprint for understanding microcosm ( humans) and there is the ability to influence a body of humans (macrocosm) is not a conspiracy but rather a consideration of the present political circumstance not just in Jerusalem but worldwide. **External threats have been shown to repeatedly increase group cohesion (Stein, 1976) (Larsen & Buss, 2014)**. Is this not the ongoing repetitive cycle of war that is in motion between Palestine and Israel? **"The more intense the external threat, the greater the social bonding."** (Larsen & Buss, 2014). Is fear of atomic bombs, not a way of creating social **bonding** between people? I do not aim to negate that there is a **desire** to be in possession over Jerusalem, but I also believe there to be a struggle of power over dominance of people. To influence a **nation**, one must once again be able to **influence** the **individual**. When accomplishing mastery of this, one can influence a nation via **energy**. I suppose it is is more romantic to believe that political leaders seek

to **protect** their nations without a **self-interest**. But in the world of politics, sometimes there has to be a liability for the greater overall benefit. Why is the synthesis of this considered conspiracies, when it is a very logical possibility? Since when have political leaders been angels without sin, and since when have political decisions not been vetoed by surrounding organizations when the cost is too great to bear. Of course, there will always be a cost, just a higher cost those with less privilege. 'A late-20th-century publication of a **venerable Jewish book of magic** was thus the occasion for **ambivalence and anxiety** on all fronts: concern that the book's **power would be abused**.'

<sup>75</sup> Any sort of tool that hints at an acquisition of power carries ambivalence, especially from religious dogma, who vow that only God should have absolute power. This is an example of the socio-political condition that is tightly intertwined with religious beliefs and dogma. One may wonder how tangible actions are being enacted upon intangible factors that is Faith. It is the Faith of the Muslims, the Christians and the Jews that have led them to be in a struggle over a site they believe has spiritual sanctity.

We have **Art, Architecture and Place** to thank for the religious experience that has been the foundation of the spiritual pilgrimages enacted out by each Religion and their denominations. It is via tradition and ritual across these sacred sites and images that there has been a **cultural preservation**. If all **relations** are intermediated via images, then what we see to be and what we **desire to see** is the cause of **political turmoil**. It is not only in the physical that I believe human seek composure and harmony but it is also in terms of **social portrayal**. That is to say, they wish to 'look good' on action or in a

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<sup>75</sup> "Too Holy To Print": The Forbidden Books of Jewish Magic." Tablet Magazine. March 03, 2014. Accessed May 08, 2018.

reservation of action. This is politics. There is nothing more to it. Sometimes we don't do or say what want in order to be socially appropriate. Society does not allow people to express freely all of their sexual and aggressive instincts. Individuals must learn to control their urges.<sup>76</sup> Social etiquette extends into the realm of politics.

The idea that quantifiable physical actions are being enacted upon unquantifiable (arguably) energy that of emotions. 'Psychic energy to motivate all human activity. What were the forces that motivated people to do one thing and not another or that motivated people to do anything at all **(Larsen & Buss, 2014)?**<sup>77</sup> The emotions of those who pay loyal reverence to their religion. People are dying, threats of atomic bombs and political sanctions are taking place based war over Power and Religion. These two elements are tightly intertwined and almost inseparable within this context.

'Disposition to regard magical curses as threats to **Israel's very political stability**. The binary status of magic gave rise to contested formulations of its cultural position among rabbinic authorities.<sup>78</sup> Magic, religion, the influence of energy are also tightly intertwined. Magic can be anything that is not via the power of God, that is to say, that an atomic bomb is a form of magic. Unless something is divinely orchestrated, it may fall in the realms of energy originating from darkness. To realize when and if something is divinely orchestrated would seem to be rather an art, how can one know what is

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<sup>76</sup>.Larsen, Randy J. and David M. Buss. *Personality Psychology: Domains of Knowledge about Human Nature*. 4th ed. New York: McGraw-Hill Higher Education, 2010., 266.

<sup>77</sup>.Ibid., 267.

<sup>78</sup>.Ibid.

free-will and what is Divinely determined? I suppose this is an indication of **Faith**, a belief in a Higher Source that allows certain things to occur and prevents that others do. Faith is the reason that we allow religion to interfere with government policy. To deny Faith is to deny religion and to deny religion is a lack of reverence to a Higher Source of Power.

Why is magic so frowned upon cross-culturally in Judaism, Muslim and Christian doctrine? **Was magic the most profound degradation of the spirit, or the highest actualization of human potential?** How might we **understand a statement to the effect that a magical book** “has never before been published due to its great holiness”?<sup>79</sup>

‘Beyond the horizon of the **common Jew** and his literary staples lay **speculative mystical literature that God-fearing scholars might study.**<sup>80</sup> Here we have an example of knowledge excluded for mass consumption, but not just knowledge but also the ability to comprehend and effectively apply this knowledge. The same Esoteric material can through pass the hands of many but it takes a trained brain to be able to utilize the doctrine. To have a form of training as a need is an exclusion of those who have not had the privilege of the ability receive training. And so it would be that esoteric material would be published due to its permissible exposure of content. ‘But **beyond such speculative literature lay the practical materials** that were not to be published at all.<sup>81</sup>

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<sup>79</sup>“Too Holy To Print’: The Forbidden Books of Jewish Magic.” Tablet Magazine. March 03, 2014. Accessed May 08, 2018.

<sup>80</sup>.Ibid.

<sup>81</sup>.Ibid.

Once again we need to clarify the importance of speculative as a philosophical consideration and practical as the utility of doctrine. It would seem rather precarious to learn something to not apply it. Via the Kabbalah, there is an employment of the image as the principal medium, as well as to the written word around the En-Sof and the Sephiroth.

Coming back to the contemporary socio-political context: Publishing forbidden literature poses 'secondary dangers—in the sense that they stem not from the **threat posed by the magical material but by the reception of the book in the contemporary social context.**'

**Influence of energy (magic).** Not merely forbidden, magic was often constructed as a taboo in Jewish culture; its practice was **restricted** to particular **persons** while forbidden to general use.<sup>82</sup> There seems to be some clear **elitism** as to who had the privilege to be exposed to and dispose of the influence of energy. This would classify as that of contemporary politics, who gets voted into power based on advancement within socio-economic distribution.

### **New Jerusalem within the Masonic framework**

The adaptation of Christian themes and **symbolism by Masonic fraternities** has been proven to be quite controversial, especially via the eyes of fundamentalist. So much that an almost list of Christian denominations have declared Freemasonry as the

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<sup>82</sup>.Ibid.

**Synagogue of Satan.** This provocative statement is founded on the perspective that anything that misleads from the divine guidance of the **Creator is device of Satanic origins** to mislead the people from the **'The Truth, The Way, The Life.'** And so Freemasonry falls under the condemnation of Christianity not only for operating as perceivable own form of religion but also for disrespecting the Christian symbolism and **misuse for scriptures** for self-serving purposes. **Masonry** uses the **Book of Revelations** as a form of **guidance** to the aspiring Masons to attain a form of Enlightenment via actions that will long live after earthly death. The Mason organization uses the **All-seeing eye of God**, as a key component of its imagery but fails to include the **figure of Christ. Free-will is at the core of Masonry, to be empowered via personal actions.** It is this very philosophy that both elevates and ostracizes FreeMasonry. The Mason becomes the **architect of his own universe** The masons serves himself and the organization. In fact one may so bold as to say that via the **lens of Christianity**, the **Masonic fraternities** are a form of idolatry, taking precedence as prime figure of importance within the life of the agent.

**Present day Jerusalem, are we in a carnal war or a spiritual war? That of energy being manifested via matter.**

**ENERGY:** The scientific breakout of **energy transformation** and **influence of energy** in physics appears to be a form of validating the idea of magic within the context of Templar Knight controversies, myths and fantasies. If we believe **Alchemy** or magic as the **influence of energy** via different **mediums** such as **sound and visual.**

Could mainstream reception of Influence via sound: **vibrations whose auditory rhythms** have a profound impact on the **consciousness of the participant**.<sup>83</sup> From the focal perspective: the **ritual (enactment)**. . . actions and implements are a visual representation relevant to the specific end that is sought. .. carefully chosen **colors** and **symbols** play a paramount **role**.'

'Computer networks like the **World Wide Web** could take us into a type of **global collective consciousness**.<sup>84</sup> Emerging consciousness now permeating cyberspace via the **medium of the Internet**. Technology is an **extension** of the human mental world.<sup>85</sup> The **magic** of today is the technology of tomorrow. It's all magic. It's all **technology**.<sup>86</sup> To some, it may seem odd and paradoxical that machines, the synthetic, hard, material **devices** of this electronic **temporal reality** may serve as gateways to the spirit, **tools** of transcendence. But in fact, this fusion of spirituality or the '**inner quest**', and science, 'external quest,' is the **central force** of emerging new paradigm.<sup>87</sup>

$E = mc^2$

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<sup>83</sup>.Ibid., 63.

<sup>84</sup>.Ibid., 257.

<sup>85</sup>.Ibid., 259.

<sup>86</sup>.Ibid., 264.

<sup>87</sup>.Ibid.



If we consider the 'Book of Creation' as the **Art of Life**, we can then view life as a narrative, a story, possibly a film in which we all occupy certain **roles**. The breakdown of the Creation is Kabbalah in its essence. The dangerous occurs at the desire and proximity of wanting the role of God. 'All of life is seen as a fantasy in role-playing game in which the stakes are **physically real** but the lessons go **beyond physical reality**.<sup>88</sup> The object in role playing games is playing with characters whose traits you want to bring in your own life.<sup>89</sup> Occult underbelly --- a darker realm that feeds on fear and powerlessness in a rapidly changing world.<sup>90</sup> Images are energy in motion (emotion) influencing other forms of energy such as a human's emotionality (energy). What is Life? Richmond defines life as a 'collection of phenomena which succeed each other during a definite time in an organised body.'<sup>91</sup> The equation of Life is  $e=mc^2$ . Energy in motion =  $mc \cdot \text{speed of light}^2$ .  $E=mc^2$ , where E stands for energy, m for mass and c for the speed of light. **E = energy = energy in motion = emotion**. We are all emotion. We operate via feelings, we may intellectualize and restrain or act on our instincts but we are all energy in motion. To deny this is to deny the fundamental existence of life. The

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<sup>88</sup>.Ibid.

<sup>89</sup>.Ibid., 267.

<sup>90</sup>.Ibid. 267

<sup>91</sup>.Tuttle, Hudson. *Arcana of Spiritualism*. Place of Publication Not Identified: Book On Demand, 2014.

question is do trust that the Creator will make our lives a work of art, or do we execute agency as a creator of the Art that is Life?

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