



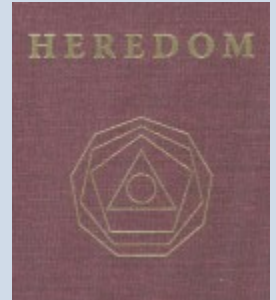
PIETRE-STONES REVIEW OF FREEMASONRY



THE MYSTERY OF THE ROYAL ARCH WORD

by Arturo de Hoyos, 33°

Published in Vol.2, Year 1993



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*This precious treasure, long concealed,
Was by three worthy knights revealed,
Where erst a temple stood.*

*Its ancient ruins they explored,
And found the Grand Mysterious Word
Made known before the flood.[1]*

This article is based upon a general familiarity with some form of the Royal Arch ritual. It is not a study of the present-day "Royal Arch Word" nor of its symbolism; rather, it offers one possible source for the trilingual compound word associated with the triangle. For the purposes of this article, irrespective of the rite in which it occurs, this is denominated the "Compound Word."

The Ineffable and Sublime Tradition

Royal Arch Masonry occupies a unique and perhaps enviable position within the Masonic superstructure. Existing under a variety of forms it is present in several Masonic systems. Under the British Constitution as well as in the American York Rite, it is considered the "completion" of the Craft ritual, while in the Ancient and Accepted Scottish Rite (A.&A.S.R.) its "secrets" are fundamental to the Lodge of Perfection.[2]

A version of the Royal Arch degree likely arose between 1737 and 1740. Although an investigation of the origins of the degree is beyond the scope of this work, it should be noted that all forms of the rituals likely derive from a common ancestor.[3] The Royal Arch is sometimes denominated "ineffable" and "sublime" in our rituals because it concerns the nature of the Hebrew *shem hameforash*, or unspoken name of God. This name was regarded as so sacred that the ancient Jews would not pronounce it, but substituted the word *adonai*, "Lord." [4]

Jurisdictional Variations

In spite of jurisdictional variations in the rituals, such as the *dramatis personae* and the alleged historical setting, the core of the ceremony (the discovery of the name of God) is the unifying underlying theme in all versions.[5] The discovery of this sacred name is based on a legend which antedates Speculative Freemasonry by at least 1200 years and embodies traditions common to both early Christian and Qabalistic writings.

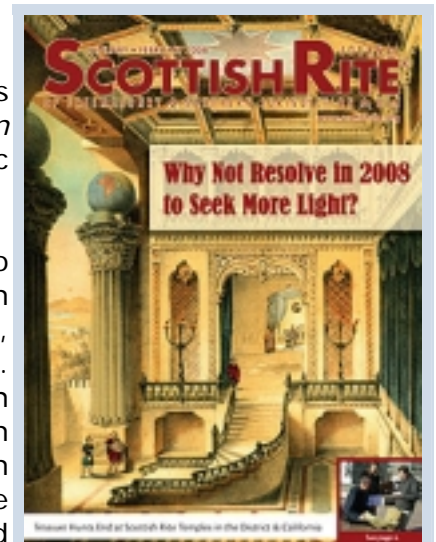
An Early Masonic Version of the Legend

The Scottish Rite inherited its version of this degree from Steven Morin's 25-degree Rite which is fortunately preserved *in toto* in the 1783 *Francken Manuscript*, now owned by the Supreme Council 33°, Northern Masonic Jurisdiction.[6]

According to the this version of this legend, Enoch sought revelation to learn the Almighty's true name, after which he beheld a triangular golden plate in a vision. Upon the plate was inscribed the Tetragrammaton, YHWH, or sacred four-letter name of God, which he was forbidden to pronounce. Presently he seemed to be lowered perpendicularly into the earth through nine arches into a vault where he again beheld the same plate. In commemoration of the vision he subsequently constructed a subterranean temple at the location of its manifestation, and duplicated the plate encrusting it with agate. The plate was set atop a marble pedestal and deposited in the ninth arch. Enoch was then commanded by God to place a stone door, in which a iron ring had been set, over the first arch to permit entry, and also to protect the treasure from the impending deluge. Enoch also constructed two pillars, one of brass, the other of brick, and upon them inscribed the arts and sciences to preserve this knowledge for the world. The location and knowledge of Enoch's temple was lost following the flood.

King Solomon coincidentally selected the same site for *his* temple and upon beginning construction discovered the ruins and a variety of treasures. Fearing that the antediluvian structure had been dedicated to a "false god" Solomon changed the temple's planned location. King Solomon also constructed a secret vault beneath the Sanctum Sanctorum which was supported by a large pillar denominated the Pillar of Beauty as it was destined to support the Ark of the Covenant.

Some time later he sent three Craftsmen to search the ruins for more treasures, at which time they discovered the stone door with the iron ring. One of the three tied a rope about his waist and was thrice lowered into the vault when, upon penetrating the ninth arch, he beheld Enoch's gold plate which greatly astonished him. After informing his companions of the discovery the three entered the vault by means of a rope ladder and retrieved the treasure which they presented to King Solomon who then created them Knights of the Royal Arch. Solomon informed them that in time they should be made acquainted with the true pronunciation of the Divine name, and permitted them to enter his secret vault where they encrusted the golden plate upon the Pillar of Beauty. The name of the chamber was then changed from



The Scottish Rite Journal is published bimonthly by the Supreme Council, 33°, Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction, United States of America, Washington, DC.

the *secret* to the *sacred* vault.

Judaeo-Christian Sources and Possible Origins

Three versions of the legend can be found that pre-date Speculative Freemasonry. A Fourth-century version is recorded in a work by Philostorgius, the Arian church historian, while a late thirteenth-century variation was recorded in the *Ecclesiastical History* of Nicephorus Callistus, the Greek historian.[7] Masonic scholar Bernard E. Jones, in his *Freemasons Book of the Royal Arch*, identifies another version based on Callistus and contained in Samuel Lee's *Orbis Miraculum*, published in 1659. A portion of Lee's version follows.

When the foundations [of the Temple at Jerusalem] were a laying, as I have said, there was a stone among the rest, to which the bottom of the foundation was fastened, that slipt from its place, and discovered the mouth of a cave which had been cut in rock. Now when they could not see the bottom by reason of its depth; the Overseers of the building being desirous to have a certain knowledge of the [*sic*] they tied a long rope to one of the Labourers, and let him down: He being come to the bottom, found water in it, that took him up to the mid-angles, and searching every part of that hollow place, he found it to be four square, as far as he could conjecture by feeling. Then returning toward the mouth of it, found a book lying there wrapped up in a piece of thin and clean linnen. Having taken it into his hands, he signified by the rope that they should draw him up. When he was pulled up he shews the book, which struck them with admiration, especially seeming so fresh and untoucht as it did, being found in so dark and obscure a hole. The Book being unfolded, did amaze not only the Jews, but the Grecians also, holding forth even at the beginning of it in great Letters (*In the beginning was the Word, and the Word was with God, and the Word was God.*) To speak plainly, that Scripture did manifestly contain the whole gospel....[8]

Jones remarks that Lee's work "give[s] the impression that the framers of the early Royal Arch ... drew inspiration not only from its text but from its frontispiece." The frontispiece includes a depiction of a king clothed in royal robes, crowned and bearing a scepter opposite a Jewish High Priest in ceremonial garments, wearing the ephod and breastplate.

Although the versions of the legend mentioned by Lee, Philostorgius and Callistus make no mention of Enoch's vision, the gold plate, the pillars or Solomon, the Sanctum *Sanctorum*, etc., these were perhaps inspired by other traditions. The pseudepigraphal *Book of Enoch*, for example, includes a series of "dream-visions" in which the prophet beheld the *cornerstone* of the earth and the *vaults* and *pillars* of heaven.[9] One verse, suggestive of the Royal Arch tradition, reads "Come to me, Enoch, and to my holy Word." [10]

The writings of Flavius Josephus may also have contributed to the Masonic tradition.[11] In his *Antiquities of the Jews* (Book I, Chap. II, vs. 3), he mentions that Seth, the son of Adam "made two pillars; the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also to inform them that there was another pillar of brick erected by them." [12] According to Rabbi Aryeh Kaplan, a Qabalistic legend maintained that

when King Solomon built the Temple, he constructed a deep labyrinth under the Temple Mount, where the holy vessels could be hidden in time of danger. Foreseeing that Jerusalem would be

threatened, King Josiah ordered that the Ark be concealed in this labyrinth, sealing it off so that it would not be discovered by the enemy. Thus, even to this day, the Ark is hidden somewhere under the Temple Mount in Jerusalem.[13]

Kaplan also notes, "It is debated if it [the Ark of the Covenant] was hidden under the Holy of Holies or in the Chamber of the Woodshed." [14]

In a Masonic legend remarkably similar to that referred to by Rabbi Kaplan, the Select Master's degree explains that some time before the completion of the Temple, Solomon King of Israel, Hiram King of Tyre, and Hiram Abif determined to make an effort to preserve the temple treasures should some calamity befall Israel. With a view to that end they constructed a secret vault under the Temple and placed replicas of the treasures therein—including an "imitation" Ark of the Covenant.[15]

A possible Masonic amalgam is apparent when we recall that in American York Rite rituals the Ark of the Covenant is discovered together with the *Book of the Law*. Concerning contemporary English Royal Arch rituals, the Rev. F. de Castells writes,

The R.A. Masons of to-day assure us that when the Sojourners found 'the Pedestal' in the Vault there was on the top a plate of gold. This is indeed very significant, because the plate of gold was a sort of cover for the Ark of the Covenant; and therefore although the Ark is not mentioned in the R.A. Ritual in this connection, the statement implies that the Ark was there all the time under the plate of gold.[16]

It appears then, that the American York Rite's Royal Arch ritual retains the Ark of the Covenant legend, while the English version, like the Scottish Rite, retains the gold plate.

Genesis vs. St. John

The Scottish Rite rituals make no use of the scroll mentioned by Philostorgius, Callistus and Lee. In American York Rite rituals, however, the *Book of the Law* (Torah), which corresponds with the scroll, is discovered within the coffer and effects an impending anachronism. In the state of Texas, following an examination of the Ark's contents, the Captain of the Host remarks, "Most Excellent [High Priest], there are some characters upon the top of the box." The High Priest responds, "You will place the cover on the box, Companion Captain of the Host." Immediately thereafter, the ritual directs the High Priest to *read* John 1:1.[17] How can the first line of the Gospel of John, a Christian text, dated ca. 98 C.E., reasonably be read from the Torah centuries before the Christian era? Should it be employed, even ritualistically, in an Old Testament context?[18] If this is a carry-over from the Philostorgius, Callistus, or Lee legends it is understandable but is quite improper. Awareness of this problem may have resulted in the substitution of Genesis 1:1 in many jurisdictions.[19] An alternative explanation for the Genesis reading in post-1836 rituals involves Godfrey Higgins' citation of the Callistus legend in his *Anacalypsis*. [20] Higgins merely states that the scroll read, "In the beginning, &c," which obviously fits both passages. Ritualists familiar with *Anacalypsis* could have assumed that the Genesis citation was intended.

The Triangle and the Compound Word



Figure 1. Triangular plate used in the author's Royal Arch Chapter.

The Scottish Rite's triangle legend is fairly simple: the Tetragrammaton, *yodh*, or alternately its initial letter *yod*, is engraved on a golden plate discovered atop "a triangular pedestal."^[21] In the American York Rite, however, the "imitation" Ark of the Covenant frequently rests on a pedestal, while the triangle appears on the lid of the Ark, and within the triangle are three words in cipher.^[22] Depending on jurisdiction, these cipher-words (the Compound Word) are supposed to have been the word, or key to the word of a Master Mason, lost at the death of Hiram Abif.^[23] The Royal Arch cipher used in the United States is actually a variation of a Hebrew Qabalistic cipher known as *aiq beker* or "the Qabalah of Nine Chambers."^[24] Interestingly, both the American York and Scottish Rites preserve the triangle and *yod* tradition in another, yet similar, manner. The ring worn by Scottish Rite 14° members bears a triangle with a *yod* in the center, as does the American York Rite's Royal Arch "signet of truth," or "signet of Zerubbabel." Figure 1 depicts the triangle appearing on the ark used in my own Royal Arch Chapter. In the center of the triangle will be found the *Tetragrammaton*.

Variations and Allegations

The Compound Word has appeared in several recognizable variations and in several other similar forms, including the possible variations *Zabulon* and *Zebulun*.^[25]

- 1) Jah-Baal-On^[26]
- 2) Jahabulum^[27]
- 3) Jah-Bale-Aum^[28]
- 4) Jubilon^[29]
- 5) Jah-Bel-On^[30]
- 6) Jubulum^[31]
- 7) Jah-Buh-Lun^[32]
- 8) Yabulom^[33]
- 9) Jah-Bul-Aum^[34]
- 10) Yahbulom^[35]
- 11) Jah-Bul-On^[36]
- 12) Iahbulon^[37]
- 13) Jao-Bul-On^[38]
- 14) Iao-Baal-Aum^[39]
- 15) Jabulum^[40]
- 16) Jah-Baal-Aun^[41]
- 17) Jahabulon^[42]

These, and similar permutations, are usually coupled with the words *Jehovah* and/or *God*.^[43] Rev. Ron Carlson, an anti-Mason from Minnesota, gives the Compound Word as *Jobulon*, and perhaps not too surprisingly, a Past High Priest who mistakenly thought the word was *Jah-Bow-On* proposed that it be changed to *Jah-El-Adon*.^[44]

In 1952 Walton Hannah and Hubert Box falsely charged that the Compound Word was a pagan amalgamation and profanation of God's name equivalent to the combinations *Jah-Baal-Osiris*, *Jesus-Moloch-Pan*, and/or *Jah-Lucifer-Pan*.^[45] This eventually resulted in the elimination of the Compound Word from English Rituals.

It must be understood that the Compound Word, like most of the "significant words" in Freemasonry, has undergone distortion and (d)evolution, and that the ignorance of even high-grade Masons has only added to the confusion of what has become a theological debate, i.e., *does the Royal Arch degree teach the worship of a particular "Masonic" deity?* And, if so, is this deity the Biblical God, or is it the alleged grafting of Yahweh with pagan Gods?

Royal Arch rituals typically identify the Compound Word as a trilingual name-title of Deity. In the United States, it is commonly claimed the Compound Word is a composite "name" in the Assyrian (or Syriac), Chaldean and Hebrew languages, while in the Early Grand Rite of Scotland the Compound Word was said to be "not one, but three, being the name of the Deity in the three principal languages of antiquity, the Hebrew, Babylonian and Egyptian."^[46] Most American jurisdictions explain that the pronunciation of the Omnific Word is inextricably connected with the Compound Word, which "covers" it; and that by inserting the vowels of the latter within the Tetragrammaton the lost Word of a Master Mason is restored.



Figure 2. Triangular plate commonly used in English Royal Arch Chapters.

Critics such as Hannah and Box ignore simple explanations which have respectable Judaeo-Christian interpretations. The variant *Jah-Bul-On*, for example, which was cited by the aforementioned critics, may be broken down as follows:

Jah--This word is a name by which *Jehovah* was worshiped (Psalms 68:4).

Bul--This is simply a variation of *baal*, *lord*, *master* or it may mean "in or on high" (the preposition *b* in or on + *alhigh*).^[47] The combination *Jah-Bul* could therefore mean "Jehovah, [the] Lord" or "Jehovah on high."^[48]

On--This word is a name for God in Ancient Greek, as He revealed Himself to Moses. In the *Septuagint*, an Ancient Greek version of the Old Testament, God identifies himself with the words *ego eimi ho* "I Am the Being" (Exodus 3:14). The words *ho On* in Greek mean "the Being," "the Eternal," or the "I AM." The words *ho On* are also applied to God in Revelation 1:4, 8 and numerous other verses as "the one who is."^[49]

Accordingly, *Jah-Bul-On* could mean:

- 1) "Jehovah, the Lord, the I AM"
- 2) "Jehovah on High: the I AM" or
- 3) "Jehovah on High: The Being."

Three Hebrew Letters

The English Royal Arch ritual provided an altogether different approach. Rather than the Hebrew-based cipher-word, the triangle commonly used in the English Royal Arch workings includes a Hebrew letter set at each corner (Figure 2). The "mystical lecture" of the *Aldersgate* ritual explains that

The characters at the angles of the [triangle] are of exceeding importance, though it is immaterial where the combination is commenced, as each has reference to the Deity, or some

divine attribute. They are the [aleph], the [beth], and the [lamed] of the Hebrew, corresponding with the [A, B] and [L] of the English Alphabet. Take the [aleph] and the [beth], they form [ab], which is Father; take the [beth], the [aleph] and the [lamed], they form [bal], which is Lord; take the [aleph] and the [lamed], they form [al], which means Word; take the [lamed], the [aleph], and the [beth], they form [lab], which signifies Heart or Spirit. Take each combination with the whole, and it will read thus: [ab, bal], Father, Lord; [al, bal], Word, Lord; [lab, bal], Spirit, Lord.[50]

This permutation of Hebrew letters is a qabalistic practice known as *temurah*.

In an interesting study, Harry Carr noted that the outlined permutations of the Hebrew letters does not fit the ritualistic interpretation.[51] While it is true that *ab*, means *father*, *bal*, does not mean *Lord*. Brother Carr called this a "childish mis-spelling" for *baal*. [52] And indeed, combinations of the letters *aleph* and *lamed* mean either *el*, *God*, or *lo, not*, as the Hebrew word for *heart* is *leb*, rather than *lab*.

However this may be, it may be noted in passing that the permutation of the *three letters* comprising the Divine name in Hebrew is a practice which approaches the beginning of the "written Qabalah," and is a subject of extreme importance.[53] Some Qabalistic schools maintain that a mystery is concealed within the permutation of these letters, and that by contemplating their various forms one may obtain enlightenment.[54] The letters represent a primordial Trinity, comprised of the Father, the Mother and the Son.[55] Although it is almost certainly coincidental, it should be noted that the letters of the primordial Trinity—*I, H, V* combined with those of their alleged Masonic counterparts—*A, B, L* form *IAHBVL* (*JAHBUL*).

Three English Letters

If the above confused attempts to translate Hebrew were not enough, it appears that ritualists, in typical Masonic fashion, have complicated the matter by providing various trinities of letters. Brother Carr wrote that "the Hebrew characters at the corners of the 'triangle' are not to be found in any of our ritual documents until after the 'standardization' [of the English ritual] in 1834." In spite of Bro. Carr's valued opinion, however, there is ample evidence that three letters *were* used in connection with the triangle long before this.

A pre-1800 degree known as the Knight of the Royal Arch, which is said to be conferred as an honor in some American jurisdictions, makes use of "a Delta [triangular] plate of gold, and in the middle thereof a five pointed star, on which is engraved the letter [h, *yod*] and the letters *I B L* on the three angles of the plate...."[56]

In the course of the degree,

the last initiated brother is let down into [an] arch by the help of two other brethren where he finds a pedestal with a gold Delta [triangular] plate. On it a copy of the law and a book of the arts and sciences. Also a considerable treasure, which he hands up to his 2 companions by means of a rope, retaining only the pedestal with the gold plate affixed to it, after which he is hauled up by them who let him down, having the pedestal and gold plate in his arms.

After presenting their finds, "the Grand Master addresses the 2 zealous brethren thus, 'dear brethren, among the things you have found, is the real and true Grand Master's Word, which was lost by the death of our respectable Grand Master, Hiram Abiff....'"

Sometime later, the candidates are taught the word: "One is instructed to say I _____; the other B _____; and the third L _____, and so alternately until everyone has completed the same...."

In the 1783 *Francken Manuscript* version of the Perfect Master degree we read that following Hiram's death a *triangularstone* was made with the letters I.M.B. engraved thereon, "the I. being the initial of the ancient master's word, and M.B. the Initials of the new word."

This also finds a parallel in the 1782 Rectified Scottish Rite's degree of Scottish Master of Saint Andrew, where we read of "...a square polished stone [upon which is] a triangular gold plate, bearing the sacred word JEHOVA and in the angle thereof the three letters J\B\M\, which are the initials of three words of the preceding grades."^[57]



Figure 3. Trinitarian device from "Salisbury Missal" (1534). From Roy A. Wells, *Some Royal Arch Terms Examined* (London: Lewis Masonic, 1988), p. 65.

We have now encountered the following explanations for four similar sets of letters associated with a triangle:

- 1) The A.B.L. (t, c, k) of the English Royal Arch, with the permutations AB, BAL, LAB, etc.
- 2) The I _____ B _____ L _____ of the Knight of the Royal Arch, being the "lost word."
- 3) The I.M.B. of the 1783 *Francken Manuscript*, wherein I = the "ancient" word and M.B. = the "new" word.
- 4) The J\B\M\ of the Rectified Scottish Rite signifying the initials of the words of the Craft degrees.

Which, if any, of these is "correct?" What was the original significance of the triangle with three letters?

Possible Trinitarian Origins

In his excellent study, *Some Royal Arch Terms Examined*, Roy A. Wells credits Harry Mendoza with a remarkable discovery. By substituting Hebrew for Latin on a Christian "Trinitarian Device" (Figure 3) the

mysterious *aleph*, *beth* and *lamed* on the British Royal Arch triangle are produced.

Latin	English	Hebrew
Pater	Father	Ab
Filius	Son	Ben
Spiritus	Spirit	Leb ^[58]

However appealing this appears, the Hebrew scriptures do not use *leb* as a designation for the Divine Spirit. The Hebrew text employs *Ruach Elohim*, "Spirit of God," *Ruach YHWH*, "Spirit of the Yahweh," and *Ruach HaKodesh*, "Holy Spirit."

In connection with this Wells also included an illustration from George Smith's 1785 work, *The Use and Abuse of Free-Masonry*, which is strikingly similar to the English Royal Arch triangle.^[59] At each corner will be found a Hebrew letter and the triangle is obviously intended as a Trinitarian device. I was initially puzzled to discover the name *Elijah* in the center—a position logically reserved for Deity. Although Elijah

means "Yahweh is my God," I believe a better explanation may be found in examining earlier versions of this symbol.

The earliest form I have been able to locate is presented as Figure 5, taken from Georgius von Welling's *Opus Mago-Cabbilisticum et Theosophicum* (1760).^[60] The words *Geist* (German for *spirit*), *Iehovah* and *Elohim* (Hebrew, *God*) surround the triangle, while *Eheieh* (Hebrew), "I AM," appears in the center. The engraver of Smith's frontispiece likely misread the word *Eheieh* and substituted *Elijah*.

The Alchemical Connection

A careful examination of the Hebrew letters in Figure 4 reveals that other errors may have been made as well. For example, the letter *lamed* in Figure 4 (at the apex of the triangle) appears to have originally been the letter *nun*. Another illustration in von Welling's *Opus* (Figure 6) provides another arrangement of the letters around the triangle. Although their arrangement differs, the letters are again ABN. It will be noticed that an enlargement of the detail (Figure 6-A) resembles the triangle used in at least one Canadian jurisdiction (Figure 7), which it inherited from England.^[61]

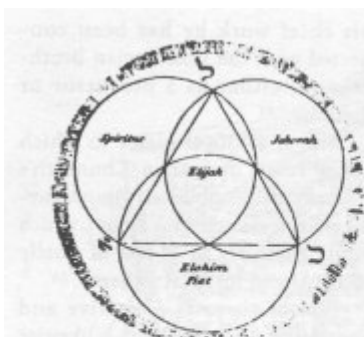


Figure 4. Design from title page of George Smith, *Use and Abuse of Free-Masonry* (1785). From Roy A. Wells, *Some Royal Arch Terms Examined* (London: Lewis Masonic, 1988), p. 70.



Figure 5. Diagram of "triune divine sulphur" by Georgius von Welling. From Manly P. Hall, *The Secret Teachings of All Ages* (Los Angeles: Philosophical Research Society, 1977), p. CXLVI.

Von Welling's diagrams are said to be based on the "Rosicrucian teachings" of Johannes Baptist van Helmont (1577-1644), an early alchemist and scientist, who claimed to have manufactured the *elixir vitæ*, the universal medicine capable of curing all human ailments and prolonging mortal life.^[62] Van Helmont, in turn, was influenced by Heinrich Khunrath (1560-1605), another alchemist, of whom Arthur Edward Waite writes, "Even for an alchemist he was of a strange an exotic kind, and because of certain symbolical plates which are attached to his chief work he has been connected with the Rosicrucian Brotherhood, either as a precursor or member."^[63]

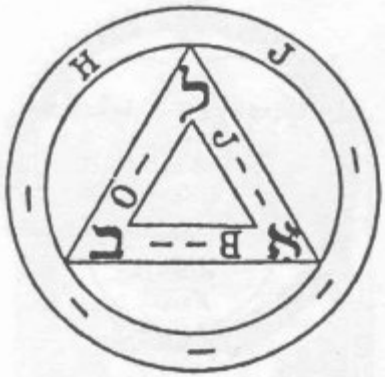
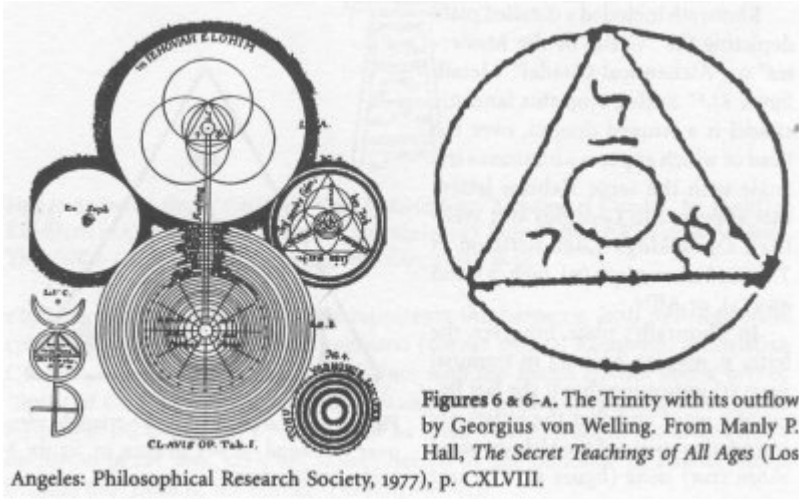


Figure 7. Triangular plate used in Manitoban Royal Arch Chapters.



Figures 6 & 6-A. The Trinity with its outflow by Georgius von Welling. From Manly P. Hall, *The Secret Teachings of All Ages* (Los Angeles: Philosophical Research Society, 1977), p. CXLVIII.

The symbolical plates to which Waite refers appear in Khunrath's posthumously-published *Amphithætrum Sapientiæ Æternæ* (1609), which Waite describes as "a text of purely spiritual and mystical alchemy."^[64]

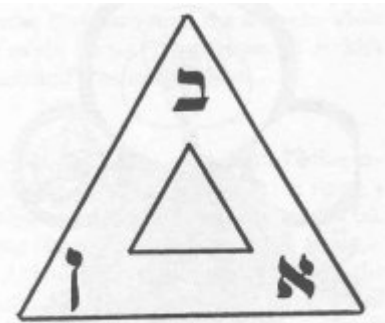


Figure 9. Enlargement of the triangle seen over the head of the dragon in figure 8 (redrawn for clarity).

Just as there is operative and speculative Masonry, there is likewise spiritual and practical alchemy. Both use the same arcane symbolism, just as we, as Speculative Masons, retain the Operative Mason's tools and terminology. Spiritual alchemy, which was chiefly a pursuit of medieval mystics, maintained that Christian enlightenment could be obtained through certain practices which were described in an intentionally confusing jargon. Today, it has been described as a type of primitive psychology and a means of self-improvement.^[65] This explains the alchemical aphorism *aurum nostrum non est aurum vulgi* (our gold is not the common gold). Practical alchemists, however, attempt to alter the properties of matter, sometimes through psycho-chemical means.^[66] Those who seek to enrich themselves by alchemical methods are contemptuously called "puffers."

Khunrath included a plate depicting the "Castle of the Mysteries" or "Alchemical Citadel" (detail, Figure 8).^[67] Sitting atop the citadel is a winged dragon, over the head of which appears a luminous triangle with the same Hebrew letters that appeared in von Welling's *Opus Mago-Cabbilisticum et Theosophicum*: *aleph, beth, and nun, or ABN*.

In Khunrath's plate, however, the letter *n*, *nun*, appears in terminal form indicating that it is the last letter of a word and that the letters are intended to spell out the Hebrew word *ehben stone* (Figure 9). The text explains that the triangular stone represents the hermetic *lapis philosophorum* (philosopher's stone) and *lapis angularis* (corner stone). Khunrath, a Christian Qabalist, equated the *lapis philosophorum* with the *Ruach Elohim* or "Spirit of God" of Genesis 1:2. The *lapis angularis* is identified in New Testament scriptures (Acts 4:10-11; 1 Peter 2:6-8) as Jesus Christ, who, as the *ehben masu ha-bonim*, or "stone rejected by the builders" of Psalms 118:22, became the "head of the corner".

The three Hebrew letters at the corners of the triangle are a symbol of Christ, who was the "Word" (Logos) of John 1:1. Perhaps significantly, the *Pretiosa Margarita Novella*, an alchemical text by Petrus Bonus, written *ca.* 1330-1339, also connected the "stone" with the phrase "In the beginning was the

word."[68] The Royal Order of Scotland likewise comes into play in this regard. This order, which may have existed as early as 1737,[69] includes the following catechism:

- Q. How many rule a Lodge?
A. Three.
Q. Why so?
A. For three reasons.
Q. Give me the first.
A. Because there are three terms in a syllogism by which we discover truth, the major and the minor proposition and the conclusion.
Q. And what is the second?
A. Because there are three sides in an equilateral triangle, which is an emblem of the third.
Q. And what is the third?
A. Because there are Three Persons in the Holy Trinity—Father, Son and Holy Ghost, One God. * * *
Q. Right Worshipful Senior Grand Warden, what in Masonry is said to represent the Son of Man?
A. The Perpend-ashlar.
Q. What is the Perpend-ashlar otherwise called?
A. The Stone which the Builders rejected, which is now become the Chief Stone of the Corner, or the most perfect pattern for Masons to try their Moral Jewels upon.

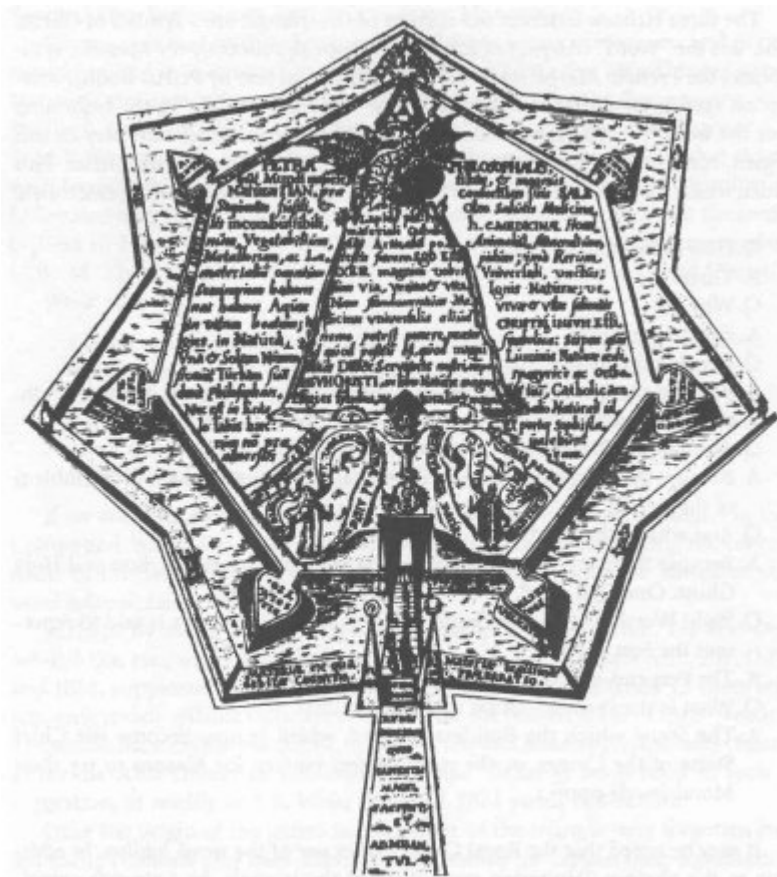


Figure 8. Detail from "Castle of the Mysteries" or "Alchemical Citadel" by Heinrich Khunrath in *Amphitheatrum Sapientiae Aeternae* (1609). From Stanislas Klossowski de Rola, *The Golden Game* (New York: George Braziller, 1988), p. 35.

It may be noted that the Royal Order makes use of the word *Jubilon*. In addition to the obvious Trinitarian symbolism of the triangle, by a strange coincidence, the word *ehben* also conforms to Harry Mendoza's Trinitarian explanation of the symbol, as alchemist "Joachim Frizius" [pseud. of Robert Fludd?], [70] in his *Summum Bonum* (1629) explains, "Aben (ict) means a stone. In this one cabalistic stone we have the Father, Son and Holy Ghost ... for in Hebrew Ab means Father and Ben Son. But where the Father and Son are present there the Holy Ghost must be also...." [71]

It is difficult to read the above without being reminded of the *mystical lecture's* attempted explanation of the letters ABL in the English Royal Arch triangle. Recall that in the two oldest Masonic legends cited, the 1782 Rectified Scottish Rite, and the 1783 *Francken Manuscript*, the triangle is connected with a *stone*.

Speculative Etymology and Speculative Masonry

Is it possible that confused or incorrect Hebrew letters in diagrams and documents resulted in the variety of Compound Words? Was the "Word" based upon Hermetic designs such as those in Smith's *Use and Abuse of Freemasonry*, von Welling's *Opus*, and their antecedent, the *Amphithætrum Sapientiae Æternæ*?

A.E. Waite, in his *Secret Tradition in Freemasonry* (1937), cites another Royal Arch legend which may have some bearing on this. In the degree of *Chevalier de la Royale Arche*, "a triangular stone [is discovered], bearing in its centre the name of God in Hebrew and one of the three following letters at the three angles: \B\M\, held to be 'the initials of the True Name borne by our Grand Master.'"

Waite adds that

A crude coloured vignette is affixed to the beginning of the manuscript, representing the jewel of the Grade, an Arch, having a pedestal beneath and thereon a triangle inscribed with the word JABULUM, which cannot be translated as it stands. It may be compared with the initials cited in the text above and is evidently placed in apposition to the Divine Tetragram, described as the name of God in Hebrew. [72]

If we consider the origins of the word *Jehovah* we may find a parallel in the Compound Word. The word was formed circa 1500 C.E. by combining the consonants of the Tetragrammaton JHVH or YHWH with the vowels of the word *adonai*, Lord, hence, JaHoVaH.

Perhaps by some similar method the variants *Jah-Bu-Lum*, *Iao-Bul-On*, *Jah-Bel-On*, etc., were obtained from combinations of the letters ABL, IBL, IMB and JBM, supplemented with vowels. Clearly, with a combination of these letters, only minor syllabic shifts are necessary for the construction of such "words." The accidental substitution of ABL in Smith's *Use and Abuse of Freemasonry* (Figure 4) for the ABN (stone) in von Welling's *Opus* (Figure 5) lends itself to such a suggestion, as readily as A.E. Waite observed, IBM yields JABULUM.

Once the origin of the letters in the corner of the triangle were forgotten enterprising ritualists may have attempted to "restore" or explain their significance with fanciful interpretations. Did the ritualistic citation of John 1:1, long connected with the stone, hint at the solution all along? If so, the Compound Word concealed the Mystery of the Trinity, and quite literally, for the Masons who introduced this cryptogram, THE WORD WAS GOD.

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NOTES

[1].Third stanza, "Ode for Closing the Grand Lodge of Perfection," *Secret Directory of Manuscripts of the Ineffable Degrees* (1850) Supreme Council, 33°, N.M.J. (J.J.J. Gourgas Supreme Council).

[2].The Rite of Perfection consists of the fourth through the fourteenth degrees of the Scottish Rite, and was a carry-over from Stephen Morin's Rite, preserved in the 1783 *Francken Manuscript*, which formed the basis of the A.&A.S.R. With the exception of the 9°, "Master Elected of Nine," and the 10°, "Illustrious Elected of Fifteen," (both *vengeance* degrees imported from the Adoniramite Rite), each degree in the 1783 *Francken Manuscript's* Rite of Perfection employs a variant of, or substitution for, the Divine name as a "significant word."

[3].The standard reference on the subject is Bernard E. Jones, *Freemasons Book of the Royal Arch* rev. by Harry Carr and A.R. Hewitt (London: Harrap, 1957; 1969), but see also "More Light on the Royal Arch" and "The Relationship Between the Craft and the Royal Arch," in Harry Carr, *World of Freemasonry* (London: A Lewis, 1983), pp. 163-179, 335-366.

[4].According to Albert G. Mackey, "In the third chapter of that book [Exodus], when Moses asks of god what is His name, He

replies 'I am that I am.:' and He said, 'Thus shalt thou say unto the children of Israel, I am hath sent me unto you,' and He adds, 'this is my name forever.' Now, the Hebrew word *I am* is, *Ehyeh*. But as Mendelsohn has correctly observed, there is no essential difference between *vhvt*, in the sixth chapter and *vuvh* in the third, the former being the first person singular, and the latter the third person of the same verb, the future used in the present sense of the verb *to be*; and hence what was said of the name *Ehyeh* was applied by the Rabbis to the name *Jehovah*. But of *Ehyeh* God had said, 'this is my name forever.' Now the word *forever* is represented in the original by *l'olam*; but the Rabbis, says Capellus, by change of a single letter, made *l'olam*, *forever*, read as if it had been written *l'alam*, which means *to be concealed*, and hence the passage was translated 'this is my name to be concealed,' instead of 'this is my name forever.'" "Jehovah," Albert G. Mackey, *An Encyclopedia of Freemasonry*, ed., rev., and enl. by Robert I. Clegg with suppl. vol. by H.L. Haywood, 3 vols. (Chicago: Masonic History, 1929; 1946), vol. 1, 501.

[5].For example, the Irish Royal Arch ritual differs from the American York Rite, the Scottish Rite and the English Royal Arch, in that its principal characters are King Josiah, Shaphan and Hilkiah the priest. See W.A. Moore, "The Irish R.A. Legend," *The Research Chapter of New Zealand of Royal Arch Masons No. 95*, vol. 6, no. 2 (March 1987), pp. 19-27.

[6]."The Development of Ecossais Masonry in France," A.C.F. Jackson, *Rose Croix* rev. ed. (London: A Lewis, 1980; 1987), pp. 31-45.

[7].Albert G. Mackey, *An Encyclopedia of Freemasonry*, ed., rev., and enl. by Robert I. Clegg with suppl. vol. by H.L. Haywood, 3 vols. (Chicago: Masonic History, 1929; 1946), s.v. Enoch.

[8].Samuel Lee, *Orbis Miraculum* (1659), p. 370, as quoted in Harry Carr, "The Relationship Between the Craft and the Royal Arch," in *Harry Carr's World of Freemasonry* (London: A Lewis, 1983), p. 359.

[9].1 Enoch XVIII. R.H. Charles, *The Book of Enoch* (London: S.P.C.K., 1917), pp. 44-45.

[10].1 Enoch 14:24.

[11].The "Lecture" of Thomas Smith Webb's Royal Arch ritual (which served as the foundation of the American York Rite) states in part: "We learn from sacred history and from the writings of Josephus"

[12].According to William Whiston, Josephus mistook "...Seth the son of Adam for Seth or Sesostris, king of Egypt, the erector of this pillar in the land of Siriad...." *Josephus: Complete Works* ([1737?] Edinburgh: William P. Nimmo, 1867; reprint ed., Grand Rapids: Kregal, 1981), p. 27.

[13].Aryeh Kaplan, *Meditation and the Bible* (York Beach, ME: Samuel Weiser, 1978), p. 58.

[14].Kaplan, p. 159, fnt. 40.

[15]."Few Americans realize the difference in rituals of the Royal Arch. Only in America do we find the Imitation Ark, an invention of Thomas Smith Webb, father of the American York Rite, and the best argument that the Select Master, which deals with said Ark, had to be an American invention...." J. Ray Shute, "The Innovators," *Collectanea* (Grand College of Rites, U.S.A.), vol. 10, no. 2 (1975), p. 100.

[16].F. de Castells, *The Genuine Secrets of Freemasonry* (reprint ed., London: A Lewis, 1978), p. 208.

[17].*Memory Aid for Chapter Work as Permitted by the Grand Royal Arch Chapter of Texas* rev. ed. (Richmond: Macoy, 1984), p. 154.

[18].Scriptural anachronisms abound in Masonic rituals. In many American Jurisdictions, the Mark Masters degree retains anachronistic readings of Matthew 20:1-16; 21:42; Mark 12:10; Luke 20:17; Acts 4:11 and Revelation 2:17. Other jurisdictions, such as California, substitute 2 Chronicles 2:16, and the anachronistic Ezekiel 44:1-3. *Ritual of the Grand Chapter of Royal Arch Masons of the State of California* (Grand Chapter R.A.M., 1974), pp. 20-21.

[19].Jeremy L. Cross, *The True Masonic Chart* (New Haven: Doolittle, 1820), p. 114; John Sheville and James L. Gould, *Guide to the Royal Arch Chapter* (New York: Masonic Publishing, 1867), p. 171.

[20].Godfrey Higgins, *Anacalypsis, an Attempt to Draw Aside the Veil of the Saitic Isis*, 2 vols. (London: Longman, Rees, Ormes, Brown, Green, and Longman, 1836), vol. 1, p. 832.

[21].Representations of the pedestal and plate, as used in the Supreme Council, 33°, S.J., may be found in Albert Pike, *Liturgy of the Ancient and Accepted Scottish Rite of Freemasonry* Part II (Charleston, A\M\ 5722; reprint ed., Springfield: Goetz Printing Co., 1982), pp. 148, 174; [Albert Pike,] *The Inner Sanctuary Part I. The Book of the Lodge of Perfection* (reprint ed. Supreme Council, 33°, S.J., U.S.A., 1962), p. 250. Depending on jurisdiction, the golden plate may be inscribed in any number of languages, including Hebrew, Samaritan, Phoenician, and Sanskrit.

[22].Thomas S. Webb's Royal Arch ritual explains that after penetrating the vault, the investigators discovered "in the north east corner thereof, on a pedestal, a box of an oblong form, overlaid with gold, on the top and sides of which were several mysterious characters." Versions of the Royal Arch Cipher are reproduced in Fred L. Pick and G. Norman Knight, *The Freemason's Pocket Reference Book*, 3d rev. ed. (London: Frederick Muller, Ltd., 1955, 1965, 1983), p. 73, and *Beyond the*

Pillars: More Light on Freemasonry (Grand Lodge A.F.&A.M. of Canada in the Province of Ontario, 1973), p. 92. The cipher is sometimes mistakenly called the "Rosicrucian cipher," as in Fred B. Wrixon, *Codes, Ciphers and Secret Languages* (New York: Bonanza Books, 1989), pp. 69-75.

[23]. In some American jurisdictions the Compound Word is denominated the *key word* or *covering word*, while another word is considered the *Grand Omnific Royal Arch Word*. Other jurisdictions maintain that the compound word together with another word constitute the *Grand Omnific Royal Arch Word*, or the *long lost Master's Word*, the *Royal Arch Word*, the *Grand Omnific Word*, etc. In Britain, the archaic *Jehovah Jahbulon* was deemed the *Sacred and Mysterious Name of the True and Living God Most High*. According to Dr. Oliver's alleged 1740 Rite Ancient de Bouillon, Hiram wore "a medal whereon [was] engraved a double triangle enclosed within a circle and in the midst of which are the Tetray Hebrew letters [vuvh]." A drawing of the jewel appears in Hinman, Denslow and Hunt, *A History of the Cryptic Rite* (1931) vol. 1, p. 177. Albert Pike likely used the representation in the Rite Ancient de Bouillon as the basis for his illustration of Hiram's jewel in his version of the Scottish Rite Master Masons degree. See Albert Pike, *The Porch and the Middle Chamber The Book of the Lodge*. (*Heredom*, A\N\ 5632 [New York?, 1872]), p. 313. Early Craft exposures placed the Divine name upon Hiram's grave; see Harry Carr, *Early French Exposures* (London: Quatuor Coronati Lodge No. 2076, 1971), pp. 99, 251, 355 (in Hebrew on a triangle); Erich J. Lindner, *The Royal Art Illustrated* (Graz: Akademische Druck und Verlagsanstalt, 1976), pp. 27, 29, 31, 59, 61, 63, 69 (the letter G within a triangle).

[24]. Compare Francis Barrett, *The Magus, or Celestial Intelligencer* (London: Lackington, Allen and Co., 1801), 2:65 (illus. fac. p. 66); E.A.W. Budge, *Amulets and Superstitions* (London: Oxford University Press, 1930), pp. 402-405; S.L. MacGregor Mathers, *The Kabbalah Unveiled* (London: Routledge & Kegan Paul, 1926), p. 10. As an amusing side-note, I add that while writing the first version of this paper (1992) my then nine-year-old son presented me a message in the R.A. cipher which he hoped would confound me. When I asked him for the source he retrieved *A Big Color-Activity Book: Nintendo Super Mario Bros.* (Racine, Wisconsin: Western Publishing Co., 1989), p. 42. So much for Masonic secrecy!

[25]. *Zabulon* is cited as a possible variant of *Jabulon* in Charles Laffon-Ladebat, *Ancient and Accepted Scotch Rite, Eighteenth Degree*, p. 105 and Michel Saint-Gall, *Dictionnaire des Hebraïsmes et d'Autres Termes Spécifiques d'Origine Française, Étrangère ou Inconnue dans le Rite Écossais et Accepté* (Paris: Editions Demeter, 1988); Allyn, *A Ritual of Freemasonry*, p. 257.

[26]. "Royal Arch of Enoch," *Ritual of the A&A Egyptian Rite of Memphis, 96°* (Sovereign Sanctuary of Canada, [ca. 1882]).

[27]. Arthur Edward Waite, *The Secret Tradition in Freemasonry*, 2d ed. (London: William Rider, 1937), p. 456. Waite compares this with *Jabulum*.

[28]. "Grand Elect Perfect and Sublime Master (or Mason)," *Secret Directory of Manuscripts of the Ineffable Degrees* (1850) Supreme Council, 33°, N.M.J. (J.J.J. Gourgas Supreme Council).

[29]. [*Secret Work*,] *The Official Ritual-Heredom of Kilwinning and Rosy Cross* (Edinburgh: Grand Lodge of the Royal Order of Scotland, 1953).

[30]. Henry Coill, *Masonic Encyclopedia* (New York: Macoy, 1961), p. 516. In a series of illuminating articles, Charles C. Hunt explores possible etymological roots and the religious significance of these words in his "Three Ancient Languages" in *Lessons in Capitular Masonry*, 4 vols. (Grand Chapter, R.A.M. of Iowa, 1927-1932; reprint ed., General Grand Chapter, R.A.M. International, 1971), vol. 4, pp. 50-64.

[31]. This appears in the "Knights of the Ninth Arch" degree in several early American exposés, as well as in the "Knight(s) of the East and West" in Bernard (1829) and Crafts (1852).

[32]. David Bernard, *Light on Masonry* 3d ed. (Utica: William Williams, 1829), p. 126; Avery Allyn, *A Ritual of Freemasonry* (Philadelphia: John Clarke, 1831), p. 123-124; George R. Crafts, *The Mysteries of Free Masonry* (New York: Wilson and Co., 1852), pp. 50, 56.

[33]. [Albert Pike,] *The Inner Sanctuary Part I. The Book of the Lodge of Perfection* (reprint ed. Supreme Council, 33°, S.J., U.S.A.,, 1962), p. 236.

[34]. [Egyptian Masonic Rite of Memphis] (N.p., n.d., ca. 1870-80), p. 97.

[35]. [Albert Pike,] *The Inner Sanctuary Part IV The Book of the Holy House* ([New York?] A\N\ 5644 [1884]), p. 44.

[36]. Hubert S. Box, *The Nature of Freemasonry* (London: Augustine Press, 1952), pp. 68-71; Walton Hannah, *Darkness Visible* (London: Augustine Press, 1952), pp. 154, 156; James Dewar, *The Unlocked Secret* (London: William Kimber, 1966), p. 200; Royal A. Wells, *Some Royal Arch Terms Examined* 2d ed. (London: A Lewis, 1978, 1988) pp. 54-58.

[37]. "The Rose Croix de Heredom," *The Text Book of Advanced Freemasonry* (London: Reeves and Turner, 1873), 205. Using the 1938 *Jahabulon* as a guide, I have reconstructed this word from the letters N . L . . H . I, read backwards, with each dot presumably represents one letter, ergo, I[A]H[BU]L[O]N.

- [38].Richard Carlile, *Manual of Freemasonry* (London, ca. 1825).
- [39].[Albert Pike,] [*The Magnum Opus*] (N.p. [1857]), p. XXVIII...1.
- [40].Charles Laffon-Ladebat, *Ancient and Accepted Scotch Rite, Eighteenth Degree* (New Orleans, 1856), p. 105; *Collectanea* (Grand College of Rites, U.S.A.), vol. 11, no. 2 (1980), p. 127; Albert Pike, *Sephar h'Debarim—The Book of the Words* (N.p. ANM 5638 [1878]), p. 140. The *Royal-Arche* degree in an undated set of Rite of Mizraim manuscript rituals I have gives *Jabulum* and *Ja-bu-lum*.
- [41].I have seen an old Scottish manuscript ritual with this form. It may have been intended to signify "Jah, lord of strength." *Jah*(vh) + *Baal* (kgc), "lord, master" + *Aun* (iut), "strength, force."
- [42].Walton Hannah cites this as "a variation of the Royal Arch word." See *Darkness Visible*, p. 202.
- [43].Pike's 1857 version included: vuvh I\A\W\ kgc A\U\M\.
- [44].Pastor Ron Carlson is President of Christian Ministries International of Eden Prairie, Minn. For a response to Carlson's lies, see Art deHoyos, *The Cloud of Prejudice: A Study in anti-Masonry*, 2d ed. (Kila, Mont.: Kessinger Publishing Co., 1992, 1993), pp. 56-60. "Resolution No. 4" by William F. Slusher, in *Address of the Grand High Priest, Grand Royal Arch Chapter of Texas and Capitular Review. Proposed Resolutions, 1991* (Waco, Tex.: Grand Royal Arch Chapter, 1991), pp. 42-43.
- [45].Walton Hannah, *Darkness Visible*, pp. 34-35, 181; Box, *The Nature of Freemasonry*, pp. 68-72; Hannah, *Christian by Degrees*(London: Augustine Press, 1954), p. 82.
- [46].*Collectanea* (Grand College of Rites, U.S.A.), vol. 10, no. 3 (1976), p. 205.
- [47].James Strong, *Dictionary of the Words in the Hebrew Bible*, word #1167. C.C. Hunt observes: "Sometimes Jehovah and Baal are used interchangeably. Notice in 2 Sam. 5:20, David names the place of his victory Baal-Perazim, because Jehovah had broken his enemies before him like a breach of waters. The name means 'the Baal of the place of the breach of waters.' Notice this union in the names of men of this time.For instance, Beeliada (Baal knows) a son of David, 1 Chron. 14:7, is called Eliada (God Knows) in 2nd Samuel 5:16. A certain friend of David is called Beliah (Baal is Jah) in 1 Chron. 12:5. David was a devout worshiper of Jehovah and would not have given the name Baal to his son had he considered it the name of a heathen deity. The name 'Bealiah' 1 Chron. 12:5, means 'Jehovah is Baal.' Thus here as well as in 2 Sam. 5:20 Jehovah is called 'Baal.'" C.C. Hunt, "Three Ancient Languages" in *Lessons in Capitular Masonry*, vol. 4, p. 60; Strong, word #5920. The word frequently has religious connotations: "al ... the *Highest* (i.e.*God*) ; also (adv.) *aloft, to Jehovah*: –above, high, most High."
- [48]. This is offered for argument only. I am not suggesting that kgc would *properly* mean "on high" as the Masoretic Text employs *maal* (kgn) in this sense.
- [49].Albert Pike alluded to this in his *Magnum Opus*, XXVIII...26, but omitted the comments when the section was reprinted *Morals and Dogma*, p. 618.
- [50].*The Ritual of Holy Royal Arch as Taught in the Aldersgate Chapter of Improvement No. 1657* (London: A Lewis, 1938), pp. 106-107. As with English Craft rituals, each body is free to elect which form is employed. Although the Domatic ritual claims to be the oldest, *Aldersgate* ritual, which follows it very closely, enjoys enormous popularity. In any case, the "mystical lecture" is virtually uniform.
- [51].For a discussion of temurah, see Israel REGARDIE, *A Garden of Pomegranates: An Outline of the Qabalah* 2d rev. ed. (St. Paul, MN: Llewellyn, 1970), pp. 111-116; Harry Carr, "More Light on the Royal Arch" in *World of Freemasonry* (London: A Lewis, 1983), pp. 176-178.
- [52]. Although *baal* is often considered a "pagan" designation, the name was Biblically employed in reference to Yahweh. As C.C. Hunt observed, "Beelida (Baal knows) a son of David, 1 Chron. 14:7, is called Eliada (God knows) in 2 Samuel 5:15. A friend of David is called Beliah (Baal is Jah) in 1 Chron. 12:5.... The name 'Bealiah' 1 Chron. 12:5 means 'Jehovah is Baal.' Thus here as well as in 2 Samuel 5:20, Jehovah is called 'Baal.'" *Lessons in Capitular Masonry*, vol. 2, p. 60.
- [53].Aryeh Kaplan, *Sefer Yetzirah: The Book of Creation* (York Beach, Maine: Samuel Weiser, 1990), pp. 80-85.
- [54].Gershom Scholem, *Kabbalah* (New York: Dorset, 1987), p. 180; "Divine Names," Aryeh Kaplan, *Meditation and the Bible* (York Beach, Maine: Samuel Weiser, 1978), pp. 74-86; Aryeh Kaplan, *Meditation and Kabbalah* (York Beach, Maine: Samuel Weiser, 1982).
- [55]. "The Numbers, Names, Letters & Computations of God," Charles Ponce, *Kabalah* (Wheaton, IL: Quest Books, 1983), pp. 169-196.
- [56].Ray V. Denslow, writing in his *Masonic Rites and Degrees* ([Transactions of the Missouri Lodge of Research], 1955), maintained the Knight of the Royal Arch was part of the "Helvetic Rite," but was unclear whether he meant the 1784 Reformed Helvetic Rite, or Glaire's 1810 Helvetic Rite. A copy of this ritual was in the collection of H.V.B. Voorhis, in a book entitled *Masonic Rituals: Templar, K.T.P., Female, Misc.* (Vol. 1737, item 21). The superscription on Voorhis' copy reads, "The following degree was not included in those of Stephen Morin but was first introduced into the Island of Jamaica by Moses Cohen

from North America, as Deputy Inspector." A notation adds, "Before 1800." Eugene E. Hinman, Ray V. Denslow and Charles C. Hunt, *A History of the Cryptic Rite* 2 vols. (General Grand Council, R.&S.M., 1931), vol. 1 p. 99, state that this degree was appended to an old manuscript ritual book of Morin's 25-degree rite which belonged to an old Jewish family of Jamaica. There is a similar copy known as the "Unmarked Manuscript Book from BX 31" located in the Archives vault of the House of the Temple of the Supreme Council, 33°, S.J. (Washington, D.C.). The 1802 *Circular throughout the two Hemispheres* issued by the first Supreme Council, 33°, A.&A.S.R., Charleston, S.C., explained that in addition to the Scottish Rite degrees, "most Inspectors are in possession of a number of detached degrees, given in different parts of the world ... [including] the Royal Arch, as given under the Constitution of Dublin." I believe the Knight of the Royal Arch is the degree here referred to.

[57]. Arthur Edward Waite, trans., *The Liturgy of the Rite of the Strict Observance Reformed and Rectified* (N.p., 1905; reprinted in Frederick F. Bahnsen, *The Rite of Strict Observance, C.B.C.S.* [Warrenton, N.C.: Privately Printed by J. Edward Allen, 1934]), p. R-16.

[58]. James Strong notes that *leb* is "used very widely for the feelings, the will and even the intellect..." *A Concise Dictionary of the Words in the Hebrew Bible* (Madison, N.J., 1890), word No. 3820.

[59]. George Smith, *The Use and Abuse of Free-Masonry* (London: G. Kearsley, 1785), detail, Figure 4.

[60]. Georgius von Welling, *Opus Mago-Cabbilisticum et Theosophicum* (Frankfurt and Leipzig, 1760). All of von Welling's illustrations are reproduced in Manly P. Hall, *The Secret Teachings of All Ages* (San Francisco: H.S. Crocker, 1928; reprint ed., Los Angeles: Philosophical Research Society, 1977), pp. CXLV-CXLVIII. This detail appears on page CXLVI in Table VII, item 3. Hall's commentary predates Mendoza's yet provides a similar interpretation. For Hall, the figure "represents the Trinity in its outflow."

[61]. *Authorized Copy of Ritual for Subordinate Chapters of Manitoba* (Manitoba: Grand Chapter of Royal Arch Masons, 1987), p. 68.

[62]. Paul M. Allen, *A Christian Rosenkreutz Anthology*, 3d rev. ed. (Blauvelt, NY: Spiritual Science Library, 1968, 1981), p. 375.

[63]. Arthur Edward Waite, *The Brotherhood of the Rosy Cross* (London: William Rider & Son, 1924), p. 61.

[64]. Heinrich Conrad Khunrath, *Amphithætrum Sapientiae Æternæ Solius Veræ, Christiano-Kabalisticum, Divino-Magicum, nec non Physico-Chemicum, Tertrium, Catholicon* (Hanau: E. Wolfart, 1609); Arthur Edward Waite, *The Secret Tradition in Alchemy* (London, 1926), p. 236.

[65]. See for example, Herbert Silberer, *Problems of Mysticism and its Symbolism* (New York: Moffat, Yard and Co., 1917); Mary Anne Atwood, *A Suggestive Inquiry into Hermetic Mystery* (Belfast: William Tait, 1918); Grillot de Givry, *Witchcraft, Magic & Alchemy* (Houghton Mifflin Co., 1931); Israel Regardie, *The Philosopher's Stone. A Modern Comparative Approach to Alchemy from the Psychological and Magical Points of View* (London: Rider & Co., 1938); Carl G. Jung, *Psychology and Alchemy* (Princeton University Press, 1953, 1968); Titus Burckhardt, *Alchemy: Science of the Cosmos, Science of the Soul* (Baltimore: Penguin Books, 1971); Cherry Gilchrist, *Alchemy: The Great Work* (Wellingborough: Aquarian Press, 1984).

[66]. A. Cockren, *Alchemy Rediscovered and Restored* (reprint ed., Mokelumne Hill, Calif.: Health Research, 1963); Frater Albertus, *Alchemist's Handbook* rev. enl. ed. (York Beach, Maine: Samuel Weiser, 1987).

[67]. The plate is reproduced in Grillot de Givry, *Witchcraft, Magic & Alchemy* (Houghton Mifflin Co., 1931), p. 348 and Paul M. Allen, *A Christian Rosenkreutz Anthology*, 3d rev. ed. (Blauvelt, N.Y.: Spiritual Science Library, 1968, 1981), p. 279.

[68]. C.G. Jung, *Psychology and Alchemy*, pp. 373-375.

[69]. This date is based upon Waite's deduction that Chevalier Ramsey was familiar with the ritual prior to his famous discourse of 1737. Arthur Edward Waite, *The Secret Tradition in Freemasonry* [2d ed.] (London: William Rider, 1937), p. 228. Henry W. Coil, citing Robert F. Gould, states that the Royal Order had "a Grand Master in London as early as 1741." *Freemasonry Through Six Centuries* 2 vols. (Richmond: Macoy, 1967), vol. 1, p. 298.

[70]. Arthur Edward Waite, *The Secret Tradition in Alchemy* (London, 1926), p. 11; Waite, *Secret Tradition in Freemasonry*, p. 232.

[71]. Joachin Frizius, *Summum Bonum, quod est verum Magiæ, Cabalæ, Alchymia veræ Fratrum Roseæ Crucis verorum subjectum* (Frankfurt, 1629), as quoted in Herbert Silberer, *Problems of Mysticism and its Symbolism* (New York: Moffat, Yard and Co., 1917), p. 177. I was obliged to correct the Hebrew, as it had been mistypeset. Although *aleph* (t) is the initial of *ab* (ct), "father," and *beth* (c) is the initial of *ben* (ic) "son," I have avoided using *nun* (b) as the initial of *nephesh* (apb), "spirit," because it properly signifies a ghost or departed spirit. It is not employed in reference to Deity, but refers to an "animal soul."

[72]. Waite, *Secret Tradition in Freemasonry*, p. 452.



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Heredom [orig. unknown] is a significant word in "high degree" Freemasonry, from French Rose Croix rituals where it refers to a mythical mountain in Scotland, the legendary site of the first such Chapter. Possible explanations include: Hieros-domos, Greek for Holy House, Harodim, Hebrew for overseers; Heredum, Latin for of the heirs.

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