

DOWNLOAD PDF LAWS OF THE LODGE AND THE WISDOM OF THE OLD ONES

Chapter 1 : The Principles of Masonic Law/Chapter V - Wikisource, the free online library

We bring forth the ancient wisdom teachings of our African Ancestors. We restore balance and order to our community and unto the earth. This is articulated as the practice and the observation of the Laws of Ma'at.

Are they binding as law? Do they benefit us as evidence for our faith, history, and understanding of the nature of God and of man? Are there principles that are unchanging under both Old and New Testaments? Can the Law of Moses help us understand and appreciate the gospel? Many Scriptures show that the Old Testament law is not binding on us today. Sinai between God and Israel. But God predicted the coming of a new covenant unlike that old one. That new covenant is the New Testament. Now that it has come, the Old Testament has vanished away. We today are subject to the gospel of Christ, which is a different kind of law: For more evidence that the Old Law is no longer in effect, please see the links at the end of this study. Some act as though the Old Testament is worthless today. They may ask, if the Old Testament was done away, why do preachers sometimes use it to prove their points? So people are confused about the purposes the Old Testament serves today. In this study, we will examine how we today ought to use the Old Testament. New Testament writers definitely state the Old Testament does have value. So, what is the real benefit or value of the Old Testament to you and me? What good purposes does it serve? How should we use it? Why should we study it? To answer these questions we will examine how inspired men in the New Testament used the Old Testament. Surely God approved of their use of the Old Testament, so we should use it the same way they did. We will see that the Old Testament gives several things that we need: But what would this mean without the Genesis account of creation? The Old Testament answers the basic question so many people wonder about: Hebrews 11 - The chapter of faith lists many examples of people of faith: Noah, Able, Abraham, Moses, etc. What would these references mean to us without the Old Testament records of their lives? Acts 7 - Stephen reviews the history of the Hebrew people showing how God had blessed them and sent them prophets as His messengers, but they continually rejected these prophets. In the same way, the Jews of his day had rejected and killed Jesus. These and many other New Testament passages refer to Old Testament history. What meaning would these passages have to us without a knowledge of the Old Testament stories? The only way you and I can understand many fundamental facts about the history of God and of the human race is to study the Old Testament. Much of the New Testament will be confusing and meaningless to us if we do not understand the Old Testament history that the New Testament refers to. By human power alone, man cannot predict the future or do miracles. But the Old Testament contains many examples of miracles God did and predictions He made that came true. Therefore, God exists and Jehovah is the true God. This evidence is as valid today as it ever was. Evidence that the Bible is the Word of God. Several of our most convincing proofs that the Bible is inspired rely on the Old Testament. The ability of the Old Testament writers to predict future events. As mentioned above, no one could not do this by their own power. If Bible writers accurately predicted the future, this demonstrates that God was working through them. The things that they wrote must be messages from God. This confirms our faith in the inspiration of the Bible. The unity between various Bible writers There are no contradictions in the Bible despite the fact the various books were recorded by many different men widely separated in time, location, characteristics, etc. Such could happen only if God were directing all these different writers. We conclude from such evidence that the Bible is a revelation from God. But to reach this conclusion, we often include Old Testament writings. Evidence that Jesus is the Christ, the Son of God. A knowledge of the Old Testament is fundamental to the very foundation of our faith. If you and I want to see the convincing evidences for our faith, or if we want to be able to present evidences to others, we must be familiar with the Old Testament. Some people get confused about this. Even some commentaries written by our brethren argue that, if a law applied both before and during the Law of Moses, it must still be a law today. That is a mistake cf. But there are certain facts about the universe and about God that have never changed. Anything the Old Testament reveals on these subjects will be as true today as it ever was. Laws may

change, but facts never change. God has always been: Shall we remain ignorant of these simply because they are in the Old Testament? Or shall we study and appreciate their beauty knowing that God is still the same today as then? Men have never been able to direct our own lives without Divine guidance. Yet we have always wanted to follow our own wisdom and desires, so men throughout history have sinned, rebelled against God, and needed forgiveness. We can learn this from the Old Testament examples. Romans 3 - Vv repeatedly quote Old Testament Scriptures showing men are sinners. V23 then concludes that all have sinned. It is proper to quote the Old Testament, because people today are the same as they were in Old Testament days. Is this true today? These are written for our learning. Why are these good for us? Because it is still part of human nature to want to do things our own way and end up rebelling against God. These and other truths never change. The Old Testament passages on these subjects are as valid today as they ever were, and we can use these passages like inspired New Testament writers did to substantiate these truths. God wants you and me to benefit from these beautiful and powerful descriptions of fundamental truths. In order to do so, we must be willing to study the Old Testament. Proper understanding of the Old Testament helps us understand and appreciate the New Testament. This follows from all we have already said. Prophecies of Jesus help us understand His life, death, and resurrection. Isaiah 53 - He was led as a sheep to the slaughter; and like a lamb before his shearer, so opened he not his mouth. And this is just one of many such passages. Should you and I ignore such passages just because they are in the Old Testament? Prophecies about the New Testament help us understand the nature of the church, the gospel, etc. The climax of the discussion came when James quoted Old Testament prophecies confirming that the Gentiles would be saved. Note that these were matters of New Testament doctrine. But these New Testament teachers proved them by considering Old Testament prophecies about them. When people have serious illnesses and then are healed, they appreciate their good health more because of the suffering. In fact, why not give it to Adam and Eve immediately after the first sin? Why wait years? But man did not know this! So God gave man a law of works that ultimately provided no forgiveness. This gave man the knowledge of sin: But years of Old Testament history, in which no one kept the law perfectly, proves to us that we should appreciate the New Testament law of grace and faith in the sacrifice of Jesus. This is the whole point of the books of Romans and Galatians. The book of Hebrews makes many other contrasts between the Old and New Testaments to help us understand and appreciate the New Testament. But to understand these contrasts, we must know what the Old Testament was like - we must study it. Many Old Testament laws were repeated and also bound in the New Testament. But many of these laws are explained, interpreted, and applied in the Old Testament in a way that helps us understand the laws. If New Testament law is the same as the Old Testament law, then Old Testament teachings and examples help us know how to interpret and apply the law. Inspired New Testament teachers often used the Old Testament in this way.

Chapter 2 : Gardnerian Book of Shadows: The Old Laws

CHAPTER I THE HERMETIC PHILOSOPHY "The lips of wisdom are closed, except to the ears of Understanding"--The Kybalion. From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced the philosophies of all races, nations and peoples, for several thousand years.

The necessary and usual officers of a Grand Lodge having been described, the rights, powers, and prerogatives of such a body is the next subject of our inquiry. The foundation-stone, upon which the whole superstructure of masonic authority in the Grand Lodge is built, is to be found in that conditional clause annexed to the thirty-eight articles, adopted in by the Masons of England, and which is in these words: It must never be forgotten in the words of another regulation, adopted in , and incorporated in the ritual of installation , that "it is not in the power of any man, or body of men, to make any alteration or innovation in the body of Masonry. This enumeration is in the following language: The Grand Lodge has also the inherent power of investigating, regulating, and deciding all matters relative to the craft, or to particular lodges, or to individual Brothers, which it may exercise either of itself, or by such delegated authority, as in its wisdom and discretion it may appoint; but in the Grand Lodge alone resides the power of erasing lodges, and expelling Brethren from the craft, a power which it ought not to delegate to any subordinate authority in England. Each of these will occupy a separate section. Of the Legislative Power of a Grand Lodge. In the passage already quoted from the Constitutions of the Grand Lodge of England it is said, "in the Grand Lodge, alone, resides the power of enacting laws and regulations for the government of the craft, and of altering, repealing, and abrogating them. The multiplication of these bodies, since the year , has so divided the supremacy that no regulation now enacted can have the force and authority of those adopted by the Grand Lodge of England in , and which now constitute a part of the fundamental law of Masonry, and as such are unchangeable by any modern Grand Lodge. Any Grand Lodge may, however, enact local laws for the direction of its own special affairs, and has also the prerogative of enacting the regulations which are to govern all its subordinates and the craft generally in its own jurisdiction. From this legislative power, which belongs exclusively to the Grand Lodge, it follows that no subordinate lodge can make any new bye-laws, nor alter its old ones, without the approval and confirmation of the Grand Lodge. Hence, the rules and regulations of every lodge are inoperative until they are submitted to and approved by the Grand Lodge. The confirmation of that body is the enacting clause; and, therefore, strictly speaking, it may be said that the subordinates only propose the bye-laws, and the Grand Lodge enacts them. Of the Judicial Power of a Grand Lodge. The passage already quoted from the English Constitutions continues to say, that "the Grand Lodge has the inherent power of investigating, regulating and deciding all matters relative to the craft, or to particular lodges, or to individual Brothers, which it may exercise, either of itself, or by such delegated authority as in its wisdom and discretion it may appoint. But as it would be impossible for that body to investigate every masonic offense that occurs within its territorial limits, with that full and considerate attention that the principles of justice require, it has, under the latter clause of the section, delegated this duty, in general, to the subordinate lodges, who are to act as its committees, and to report the results of their inquiry for its final disposition. From this course of action has risen the erroneous opinion of some persons, that the jurisdiction of the Grand Lodge is only appellate in its character. Such is not the case. The Grand Lodge possesses an original jurisdiction over all causes occurring within its limits. It is only for expediency that it remits the examination of the merits of any case to a subordinate lodge as a quasi committee. It may, if it thinks proper, commence the investigation of any matter concerning either a lodge, or an individual brother within its own bosom, and whenever an appeal from the decision of a lodge is made, which, in reality, is only a dissent from the report of the lodge, the Grand Lodge does actually recommence the investigation de novo, and, taking the matter out of the lodge, to whom by its general usage it had been primarily referred, it places it in the hands of another committee of its own body for a new report. The course of action is, it is true, similar to that in law, of an appeal from an inferior to a

superior tribunal. But the principle is different. The Grand Lodge simply confirms or rejects the report that has been made to it, and it may do that without any appeal having been entered. It may, in fact, dispense with the necessity of an investigation by and report from a subordinate lodge altogether, and undertake the trial itself from the very inception. But this, though a constitutional, is an unusual course. The subordinate lodge is the instrument which the Grand Lodge employs in considering the investigation. It may or it may not make use of the instrument, as it pleases. Of the Executive Power of a Grand Lodge. The English Constitutions conclude, in the passage that has formed the basis of our previous remarks, by asserting that "in the Grand Lodge, alone, resides the power of erasing lodges and expelling Brethren from the craft, a power which it ought not to delegate to any subordinate authority. This power it originally shared with the Grand Master, and still does in England; but in this country the power of the Grand Lodge is paramount to that of the Grand Master. The latter can only constitute lodges temporarily, by dispensation, and his act must be confirmed, or may be annulled by the Grand Lodge. It is not until a lodge has received its Warrant of Constitution from the Grand Lodge, that it can assume the rank and exercise the prerogatives of a regular and legal lodge. The expelling power is one that is very properly intrusted to the Grand Lodge, which is the only tribunal that should impose a penalty affecting the relations of the punished party with the whole fraternity. Some of the lodges in this country have claimed the right to expel independently of the action of the Grand Lodge. But the claim is founded on an erroneous assumption of powers that have never existed, and which are not recognized by the ancient constitutions, nor the general usages of the fraternity. A subordinate lodge tries its delinquent member, under the provisions which have already been stated, and, according to the general usage of lodges in the United States, declares him expelled. But the sentence is of no force nor effect until it has been confirmed by the Grand Lodge, which may, or may not, give the required confirmation, and which, indeed, often refuses to do so, but actually reverses the sentence. It is apparent, from the views already expressed on the judicial powers of the Grand Lodge, that the sentence of expulsion uttered by the subordinate is to be taken in the sense of a recommendatory report, and that it is the confirmation and adoption of that report by the Grand Lodge that alone gives it vitality and effect. The expelling power presumes, of course, coincidentally, the reinstating power. As the Grand Lodge alone can expel, it also alone can reinstate. These constitute the general powers and prerogatives of a Grand Lodge. Of course there are other local powers, assumed by various Grand Lodges, and differing in the several jurisdictions, but they are all derived from some one of the three classes that we have enumerated. From these views, it will appear that a Grand Lodge is the supreme legislative, judicial, and executive authority of the Masonic jurisdiction in which it is situated. It is, to use a feudal term, "the lord paramount" in Masonry. It is a representative body, in which, however, its constituents have delegated everything and reserved no rights to themselves. Its authority is almost unlimited, for it is restrained by but a single check:

Chapter 3 : Masonic Symbolism on the Winding Staircase | Freemason Information

The 3rd out of the 20 universal laws: 3. The Universal Law of Wisdom, wisdom erases Karma. If you have the wisdom to learn your lessons through love and wisdom you can mitigate your suffering.

The reference into the middle way is through the temple of Solomon, and the pathway to the Holy of Holies, the adytum in which the Holy Ark of the covenant resides at the the Kodesh Hakodashim, or the place in which deity dwells. In that journey through the middle space, the Second degree brother is introduced to some of the more seemingly secular influenced aspects of the fraternity that begin to take on a double, or symbolic, meaning. On their surface, the basic notions of these things are obvious, but not until you start to look at them closely, at their deeper meanings, that we start to see their relationships to other more esoteric ideas. This is similar to religious traditions where within one religious text there can be multiple layers of meaning, and multiple ways of interpretation which can lead to an allegorical, a moral, or a mystical meaning. It is a system of morality that strives to make good men better, which runs nearly in parallel with the many Volumes of the Sacred Law which seeks similar outcomes to achieve as it outlines and instructs its path to elevation. Whether its salvation or spiritual awakening the holy books seek to instruct its adherents to live better lives through their faith, the same that Freemasonry strives to through its practice "to make those good men better. Brother, we will pursue our journey. The first three allude to the three principal stages of human life, namely, youth, manhood, and old age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; so that in old age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality. They also allude to the three principal supports in Masonry, namely, Wisdom, Strength. They further allude to the three principal officers of the Lodge, viz.: Master, and Senior and Junior Wardens. The first segment is fairly straight forward; with narrative telling us that the three steps allude to the three stages of human life " Youth, Manhood, and Old Age. Youth is defined as: A young person; especially, a young man. The quality or state of being young; youthfulness; juvenility. The part of life that succeeds to childhood; the period of existence preceding maturity or age; the whole early part of life, from childhood, or, sometimes, from infancy, to manhood. Is it a wistful thought to what was achieved when younger and in still in school? Taken on a deeper level, it could allude to the idea of the degree itself, the First degree being synonymous to mean that in the first, the candidate comes to the lodge as a youth despite his chronological or physical age with a clean slate of perception and a clean pallet of interpretation. In a sense, he comes as blank slate to its teachings or to the ideas before him. The degree being his introduction from exterior life to interior life which ushers him both into the fraternity and into the concept of the undertaking. The Free Dictionary defines Manhood as: The state or time of being an adult male human. The composite of qualities, such as courage, determination, and vigor, often thought to be appropriate to a man. Adult males considered as a group; men. The state of being human. In the third entry, we can take much from it beyond it simply being our middle state of being. Interesting as this is, the second degree in which our further education takes place is not only about the practice of our youth but also our ability to learn and apply that education to our life. All this has to be transcended when you come to maturity, so that you can live not in dependency but with self-responsible authority. Old age is a bit more of a troubling and complex issue. So often in modern society we look at old age as a point of retirement where work and physical activity dramatically changes or diminishes. Old Age is essentially defined as ones age nearing or passing the average life span of human beings, and thus at the end of the human life cycle. It really is at a twilight of life period, one of great age and maturity where little change and much reflection takes place. This gives us an interesting perspective on the meaning as it implies a near end of physical life period of time which squares with the degrees lesson as the period of reflection of a life well spent. We become the Master of our all, ready to pass our knowledge on to the next generation. With this

vantage, we can take pause to deeply consider that our daily working of the degrees, intrinsically, could or should be conducted in the 2nd state, our manhood in which we conversely learn and grow. Symbolism of the Second Degree Cirlot, in his Dictionary of Symbols, makes an interesting point in that the idea of progression in the stages of age is not unique to Masonry. Think of the balance of three dots, one stacked above two. From this point, the degree breaks off to correlate these first steps with the three principal pillars of the lodge as Wisdom, Strength and Beauty which also has an interesting Kabalistic point of reference in the three pillars that make up the structure of the tree of life. Keep in mind, the orientation assumes the viewer reverse the structure to mirror ones own standing rather than simply reflect the observer. Wisdom, the left hand pillar of mercy, is an active pillar and representative of alchemical fire, which is the principal of spirituality, often called the pillar of Jachin. It is a masculine pillar, and relates to our mental energy, our loving kindness, and our creative inspiration as we traverse it up the Kabbalaistic tree through the Sephirot. Strength is the right hand pillar and takes the form of severity, shaped into the alchemical symbol of water. It can represent darkness, but it is a passive symbol that is feminine in nature and called the pillar of Boaz. Upon it we find the points of our thoughts and ideas, our feelings and emotions, and the physicality of our physical experience, our sensations, each an aspect of its Cabalistic progression. Beauty, then, takes on the role of synthesis of the two, the pillar of mildness; it is upon this pillar that the novitiate is transformed through his progressive states as he progresses. The central pillar of Beauty is representative of Jehovah, the Tetragrammaton which represents deity itself upon which our crown of being resides balanced through feeling and emotion from our foundation of justice and mercy, all of which springs from our link to the everyday world. These aspects of the Kabbalah are not specific attributes of the study in the blue lodge, rather elements of deeper esoteric study, found more specifically in the degrees of the Scottish Rite. Because of the pillars, and their deeper symbolic meaning, it does, however, necessitate looking at them deeper to see the relationship between them as the blue lodge degrees seem to have parallels in the study of the Kabbalah – a happy accident at some time past or with purpose to link the ideas together. Wisdom, Strength, and Beauty are specific aspects of the lower three degrees and emphasized here in the first three steps into the middle chamber, necessitating their deeper esoteric study to fully grasp their broader importance. As the degree instructs – Wisdom is to contrive, Strength is to support, and Beauty is to adorn all great and important undertakings – which are the fundamentals of the three pillars in the Kabbalaistic study. When the alchemical aspects of wisdom and strength are combined we can see the 6 pointed star appears, the symbol of transformation, often depicted in the conjoining of the square and compass in which Masons are instructed to square their actions and circumscribe their passions, which also corresponds to the link between the Saints Johns – the Baptist as the principal of alchemical water, and the Evangelist as the symbol of alchemical fire, both of whom have much deeper esoteric connections in Masonry. Also, the figures of the lodge leadership have a deeper connection as you begin to look at their alchemical connections too, when you look at their relationship to the Sun and moon, and the aspirant candidate as the solution of conflict, as Cirlot described, and as defined in the first degree – the three sphere aspect to balance the two of conflict. From these short first few tentative steps, we can see that there is a wealth of Masonic symbols at hand, but we are only one third into our progression. Our next step takes us deeper into the middle chamber to its central position where we encounter an interesting juxtaposition of the physical world to our very human aspect of being through our senses. For now, reflect a time on these first three steps and consider what comes next upon the path.

Chapter 4 : The Value of Old Testament Today: Law, Evidence, History?

Wisdom Keepers, Old Ones, Grannies, Grandpas, Cultural Advisors, Senators and words used within Aboriginal languages are often confused with the notion that they are synonymous with the term Elder. While terms like Wisdom Keepers, Cultural Advisors, etc, may actually refer to a person who is recognized as an Elder, it may also mean a person who.

The same thing was done, if I remember right, by the Founder of Christianity. Possession is nine points of it, which thou hast of me. Self-possession is the tenth. It should be the creed of our political faith. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love. Other times, he, obviously, is advanced as the highest example of professionalism. He is probably an excellent illustration of the ability of a lawyer in that era to combine aspects of commercialism, competence and dignity in the practice of law.

Professional Policy Considerations It is not to be won by trifling favors, but by lavish homage. The Tudor monarchs sent to prison jurors who refused to convict, and Napoleon caused them to be selected by his agents. If it had been as easy to remove the jury from the customs as from the laws of England, it would have perished under the Tudors, and the civil jury did in reality at that period save the liberties of England. A person who draws a mathematically precise line between an unwarranted assumption and a foregone conclusion. First came the one that I plannedâ€”as I thought, logical, coherent, complete. Second was the one actually presentedâ€”interrupted, incoherent, disjointed, disappointing. The third was the utterly devastating argument that I thought of after going to bed that night. Accept only good cases; 2. Settle the good cases; and 3. There is a tiny splinter group, of course, that believes that you can do these things. Among them are a few Texas oil millionaires, and an occasional politician or businessman from other areas. Their number is negligible and they are stupid. Talm Seek justice for all. Champion the cause of those who deserve redress for injury to personal property. Promote the public good through concerted efforts to secure safe products, a safe work place, a clean environment, and quality healthcare. Further the rule of law in a civil justice system, and protect the rights of the accused. Advance the common law and the finest traditions of jurisprudence. He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries. He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation: For depriving us in many cases, of the benefits of Trial by Jury: Those who clearly recognize the voice of their own conscience usually also recognize the voice of justice. Our defense is in law and order. Adages and Proverbs, , Lord Mansfield â€” Barnet â€” The law is not concerned with trifles. The more laws, the less justice. Where the law is uncertain, there is no law. One lawyer makes work for another. A lawyer and a wagon wheel must be well greased. When you pay too much you lose a little money. When you pay too little you sometimes lose everything because the thing you bought was incapable of doing the thing it was bought to do. The common sense law of business balance prohibits paying a little and getting a lot. There are law students to be arrested. In a word, a third part of the city is surely involved. The richest, most attractive, most prominent of the clergy are already executed. By custodial interrogation, we mean questioning initiated by law enforcement officers after a person has been taken into custody or otherwise deprived of his freedom of action in any significant way. Are you trying to show contempt for the court? Flower Bell Lee [played by Mae West]: That institution, gentlemen, is a court. Our courts have their faults, as does any human institution, but in this country our courts are the great levelers, and in our courts all men are created equal. It is the judgment of the jury, and not the judgment of the court, which is to assess the damages in actions for personal torts and injuriesâ€”. The damages, therefore, must be so excessive as to strike mankind, at first blush, as being beyond all measure, unreasonable and outrageous, and such as manifestly show the jury to have been actuated by passion, partiality, prejudice, or corruption. In short, the damages must be flagrantly outrageous and extravagant, or the

court cannot undertake to draw the line; for they have no standard by which to ascertain the excess. Deep conviction and warm feeling are saying their last say with knowledge that the cause is lost. The voice of the majority may be that of force triumphant, content with the plaudits of the hour, and recking little of the morrow. The dissenter speaks to the future, and his voice is pitched to a key that will carry through the years. Cardozo, *Law and Literature* 36 It shall be unlawful for any teacher in any of the Universitis [sic], Normals and all other public schools of the State which are supported in whole or in part by the public school funds of the State, to teach any theory that denies the story of the Divine Creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals. At the next session you may ban books and the newspapers. Soon you may set Catholic against Protestant and Protestant against Protestant, and try to foist your own religion upon the minds of men. If you can do one you can do the other. Ignorance and fanaticism is ever busy and needs feeding. Always it is feeding and gloating for more. Today it is the public school teachers, tomorrow the private. The next day the preachers and the lecturers, the magazines, the books, the newspapers. After while, your honor, it is the setting of man against man and creed against creed until with flying banners and beating drums we are marching backward to the glorious ages of the sixteenth century when bigots lighted fagots to burn the men who dared to bring any intelligence and enlightenment and culture to the human mind. Our First Amendment was a bold effort to adopt this principle "to establish a country with no legal restrictions of any kind upon the subjects people could investigate, discuss and deny. The Framers knew, better perhaps than we do today, the risks they were taking. They knew that free speech might be the friend of change and revolution. But they also knew that it is always the deadliest enemy of tyranny. With this knowledge they still believed that the ultimate happiness and security of a nation lies in its ability to explore, to change, to grow and ceaselessly to adapt itself to new knowledge born of inquiry free from any kind of governmental control over the mind and spirit of man. Loyalty comes from love of good government, not fear of a bad one. But there is never a cause contested, the result of which is not mainly dependent upon the skill with which the advocate conducts his cross-examination. The most cautious cross-examiner will often elicit a damaging answer. Now is the time for the greatest self-control. If you show by your face how the answer hurt, you may lose your case by that one point alone. How often one sees the cross-examiner fairly staggered by such an answer. He pauses, perhaps blushes, and after he has allowed the answer to have its full effect, finally regains his self-possession, but seldom his control of the witness. We do not consecrate the flag by punishing its desecration, for in doing so we dilute the freedom that this cherished emblem represents. There are bad people in it, Mr. Richard, but if there were no bad people, there would be no good lawyers. You can only be free if I am free. Nothing chills nonsense like exposure to the air. Do you belong in Journalism? We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. If it were, the laws would lose their effect, because it can always be pretended. Grant, *First Inaugural Address*, 4 Mar. A man who qualifies himself well for his calling never fails of employment in it. Warren, quoted in W. You might just as well pack up your books now and leave the school. Searching for quotations on lawyers, I found this on your site: The city called Philadelphia in Bible times is the city now known as Amman, Jordan.

Chapter 5 : Socrates Quotes (Author of Apologã-a de Sã³crates)

Wisdom Sayings and Quotes. Below you will find our collection of inspirational, wise, and humorous old wisdom quotes, wisdom sayings, and wisdom proverbs, collected over the years from a variety of sources.

The word "Torah" has multiple meanings including: A scroll made from kosher animal parchment, with the entire text of the Five Books of Moses written on it; the text of the Five Books of Moses, written in any format; and, the term "Torah" can mean the entire corpus of Jewish law. This includes the Written and the Oral Law. In rabbinic literature, it was taught that the Torah was one of the six or seven things created prior to the creation of the world. Simeon ben Lakish taught that the Torah preceded the world by 2, years and was written in black fire upon white fire. Akiva called the Torah "the precious instrument by which the world was created". Rav said that God created the world by looking into the Torah as an architect builds a palace by looking into blueprints. It was also taught that God took council with the Torah before He created the world. Other Jewish sages, however, disregard the literal belief that the Torah existed before all else. Saadiah Gaon rejected this belief on the grounds that it contradicts the principle of creation ex nihilo. Judah Barzillai of Barcelona raised the problem of place. Where could God have kept a preexistent Torah? While allowing that God could conceivably have provided an ante-mundane place for a corporeal Torah, he preferred the interpretation that the Torah preexisted only as a thought in the divine mind. Similarly, the Ibn Ezra raised the problem of time. Judah Halevi attempts to alleviate the argument by explaining that the Torah precedes the world in terms of teleology; God created the world for the purpose of revealing the Torah; therefore, since, as the philosophers say, "the first of thought is the end of the work," the Torah is said to have existed before the world. Its purpose seems to be to make Israel "a kingdom of priests and a holy nation. The designation of the Torah by nomos, and by its Latin successor lex whence, "the Law" , has historically given rise to the misunderstanding that Torah means legalism. It was one of the very few real dogmas of rabbinic theology that the Torah is from heaven; i. According to biblical stories, Moses ascended into heaven to capture the Torah from the angels. In one of the oldest mishnaic statements it is taught that Torah is one of the three things by which the world is sustained. Eleazar ben Shammua said: The Torah was often compared to fire, water, wine, oil, milk, honey, drugs, manna, the tree of life, and many other things; it was considered the source of freedom, goodness, and life; it was identified both with wisdom and with love. Hillel summarized the entire Torah in one sentence: The message of the Torah is for all mankind. Before giving the Torah to Israel, God offered it to the other nations, but they refused it; and when He did give the Torah to Israel, He revealed it in the extraterritorial desert and simultaneously in all the 70 languages, so that men of all nations would have a right to it. Alongside this universalism, the rabbis taught the inseparability of Israel and the Torah. Yet, were it not for its accepting the Torah, Israel would not be "chosen," nor would it be different from all the idolatrous nations. Saadiah Gaon expounded a rationalist theory according to which the ethical and religious-intellectual beliefs imparted by the Torah are all attainable by human reason. He held that the Torah is divisible into two parts: In the period between Saadiah and Maimonides , most Jewish writers who speculated on the nature of the Torah continued in this rationalist tradition. Judah Halevi , however, opposed the rationalist interpretation. He allowed that the Torah contains rational and political laws, but considered them preliminary to the specifically divine laws and teachings which cannot be comprehended by reason, e. The Torah makes it possible to approach God by awe, love, and joy. It is the essence of wisdom, and the outcome of the will of God to reveal His kingdom on earth as it is in heaven. While Judah Halevi held that Israel was created to fulfill the Torah, he wrote that there would be no Torah were there no Israel. Maimonides emphasized that the Torah is the product of the unique prophecy of Moses. He maintained that the Torah has two purposes: Maimonides held that the Torah is similar to other laws in its concern with the welfare of the body; but its divine nature is reflected in its concern for the welfare of the soul. Maimonides saw the Torah as a rationalizing force, warring against superstition, imagination, appetite, and idolatry. He cited the rabbinic

dictum, "Everyone who disbelieves in idolatry professes the Torah in its entirety", and taught that the foundation of the Torah and the pivot around which it turns consists in the effacement of idolatry. He held that the Torah must be interpreted in the light of reason. While Maimonides generally restricted analysis of the nature of the Torah to questions of its educational, moral, or political value, the Spanish kabbalists engaged in bold metaphysical speculation concerning its essence. The kabbalists taught that the Torah is a living organism. Some said the entire Torah consists of the names of God set in succession or interwoven into a fabric. Ultimately, it was said that the Torah is God. This identification of the Torah and God was understood to refer to the Torah in its true primordial essence, and not to its manifestation in the world of creation. Influenced by Maimonides, Baruch Spinoza took the position that the Torah is an exclusively political law, however he broke radically with all rabbinic tradition by denying its divine nature, by making it an object of historical-critical investigation, and by maintaining that it was not written by Moses alone but by various authors living at different times. Moreover, he considered the Torah primitive, unscientific, and particularistic, and thus subversive to progress, reason, and universal morality. By portraying the Torah as a product of the Jewish people, he reversed the traditional opinion according to which the Jewish people are a product of the Torah. Moses Mendelssohn considered the Torah a political law, but he affirmed its divine nature. He explained that the Torah does not intend to reveal new ideas about deism and morality, but rather, through its laws and institutions, to arouse men to be mindful of the true ideas attainable by all men through reason. By identifying the beliefs of the Torah with the truths of reason, Mendelssohn affirmed both its scientific respectability and its universalistic nature. By defining the Torah as a political law given to Israel by God, he preserved the traditional view that Israel is a product of the Torah, and not, as Spinoza claimed, vice versa. With the rise of the science of Judaism Wissenschaft des Judentums in the 19th century, and the advance of the historical-critical approach to the Torah, many Jewish intellectuals, including ideologists of Reform like Abraham Geiger, followed Spinoza in seeing the Torah, at least in part, as a product of the primitive history of the Jewish nation. The increasing intellectualization of the Torah was opposed by Samuel David Luzzatto. He contended that the belief that God revealed the Torah is the starting point of Judaism, and that this belief, with its momentous implications concerning the nature of God and His relation to man, cannot be attained by philosophy. Luzzatto held that the foundation of the whole Torah is compassion. In general, he agreed on the purpose of the Torah - to convert the universe and God from It to Thou - yet differed on several points concerning its nature. Buber saw the Torah as the past dialogue between Israel and God, and the present dialogue between the individual reader, the I, and God, the Thou. He concluded that while one must open himself to the entire teaching of the Torah, he need only accept a particular law of the Torah if he feels that it is being spoken now to him. The secular Zionism of the late 19th and early 20th centuries gave religious thinkers new cause to define the relationship between the Torah and the Jewish nation. Some defined the Torah in terms of the nation. Thus, Abraham Isaac Kook taught that the purpose of the Torah is to reveal the living light of the universe, the suprarational spiritual, to Israel and, through Israel, to all mankind. While the Written Torah, which reveals the light in the highest channel of our soul, is the product of God alone, the Oral Torah, which is inseparable from the Written Torah, and which reveals the light in a second channel of our soul, proximate to the life of deeds, derives its personality from the spirit of the nation. The Oral Torah can live in its fullness only when Israel lives in its fullness "in peace and independence in the Land of Israel. Thus, according to Kook, modern Zionism, whatever the intent of its secular ideologists, has universal religious significance, for it is acting in service of the Torah. In the State of Israel, most writers and educators have maintained the secularist position of the early Zionists, namely, that the Torah was not revealed by God, in the traditional sense, but is the product of the national life of ancient Israel. Those who have discussed the Torah and its relation to the state from a religious point of view have mostly followed Kook or Buber. However, a radically rationalist approach to the nature of the Torah has been taught by Yeshayahu Leibowitz who emphasizes that the Torah is a law for the worship of God and for the consequent obliteration of the worship of men and things; in this connection, he condemns the subordination of the Torah to nationalism or

to religious sentimentalism or to any ideology or institution. Eternity Non-Abrogability In the Bible there is no text unanimously understood to affirm explicitly the eternity or nonabrogability of the Torah; however, many laws of the Torah are accompanied by phrases such as, "an everlasting injunction through your generations. It was a principle that "a prophet is henceforth not permitted to innovate a thing. With the rise to political power of Christianity and Islam, two religions which sought to convert Jews and which argued that particular injunctions of the Torah had been abrogated, the question of the eternity or "nonabrogability" of the Torah became urgent. Saadiah Gaon stated that the children of Israel have a clear tradition from the prophets that the laws of the Torah are not subject to abrogation. Presenting scriptural corroboration for this tradition, he appealed to phrases appended to certain commandments, e. He interpreted the verses, "Remember ye the Torah of Mosesâ€ Behold, I will send you Elijahâ€" , as teaching that the Torah will hold valid until the prophet Elijah returns to herald the resurrection. Maimonides listed the belief in the eternity of the Torah as the ninth of his 13 principles of Judaism, and connected it with the belief that no prophet will surpass Moses, the only man to give people laws through prophecy. He contended that the eternity of the Torah is stated clearly in the Bible, particularly in the passages "thou shalt not add thereto, nor diminish from it" and "the things that are revealed belong unto us and to our children for ever, that we may do all the words of this Torah". In a long discussion he contended that nonabrogation is not a fundamental principle of the Torah, and that moreover, no text can be found in the Bible to establish it. After Albo, the question of the eternity of the Torah became routine in Jewish philosophical literature. However, in the Kabbalah it was never routine. In the 13th-century Sefer ha-Temunah a doctrine of cosmic cycles or shemittot; cf. Thus, while eternal in its unrevealed state, the Torah, in its manifestation in creation, is destined to be abrogated.

Chapter 6 : Strong Heart Consultations - Home

[1] Campbell, Joseph, *"The Power of Myth"*, p. [2] *ibid** Duncan's *Ritual Monitor* is the most universal aspect of the degrees and widely available in public circulation so as to get a glimpse of the Masonic degrees.

The Kybalion, by Three Initiates, [], at sacred-texts. From old Egypt have come the fundamental esoteric and occult teachings which have so strongly influenced the philosophies of all races, nations and peoples, for several thousand years. From her Secret Doctrine all nations have borrowed. India, Persia, Chaldea, Medea, China, Japan, Assyria, ancient Greece and Rome, and other ancient countries partook liberally at the feast of knowledge which the Hierophants and Masters of the Land of Isis so freely provided for those who came prepared to partake of the great store of Mystic and Occult Lore which the masterminds of that ancient land had gathered together. In ancient Egypt dwelt the great Adepts and Masters who have never been surpassed, and who seldom have been equaled, during the centuries that have taken their processional flight since the days of the Great Hermes. At the doors of her Temples entered the Neophytes who afterward, as Hierophants, Adepts, and Masters, traveled to the four corners of the earth, carrying with them the precious knowledge which they were ready, anxious, and willing to pass on to those who were ready to receive the same. All students of the Occult recognize the debt that they owe to these venerable Masters of that ancient land. He was known as Hermes Trismegistus. He was the father of the Occult Wisdom; the founder of Astrology; the discoverer of Alchemy. The details of his life story are lost to history, owing to the lapse of the years, though several of the ancient countries disputed with each other in their claims to the honor of having furnished his birthplace--and this thousands of years ago. The date of his sojourn in Egypt, in that his last incarnation on this planet, is not now known, but it has been fixed at the early days of the oldest dynasties of Egypt--long before the days of Moses. The best authorities regard him as a contemporary of Abraham, and some of the Jewish traditions go so far as to claim that Abraham acquired a portion of his mystic knowledge from Hermes himself. As the years rolled by after his passing from this plane of life tradition recording that he lived three hundred years in the flesh, the Egyptians deified Hermes, and made him one of their gods, under the name of Thoth. Years after, the people of Ancient Greece also made him one of their many gods--calling him "Hermes, the god of Wisdom. In all the ancient lands, the name of Hermes Trismegistus was revered, the name being synonymous with the "Fount of Wisdom. They did not believe in "casting pearls before swine," but rather held to the teaching "milk for babes"; "meat for strong men," both of which maxims are familiar to readers of the Christian scriptures, but both of which had been used by the Egyptians for centuries before the Christian era. And this policy of careful dissemination of the truth has always characterized the Hermetics, even unto the present day. The Hermetic Teachings are to be found in all lands, among all religions, but never identified with any particular country, nor with any particular religious sect. This because of the warning of the ancient teachers against allowing the Secret Doctrine to become crystallized into a creed. The wisdom of this caution is apparent to all students of history. The ancient occultism of India and Persia degenerated, and was largely lost, owing to the fact that the teachers became priests, and so mixed theology with the philosophy, the result being that the occultism of India and Persia has been gradually lost amidst the mass of religious superstition, cults, creeds and "gods. So it was with the Hermetic Teachings of the Gnostics and Early Christians, which were lost at the time of Constantine, whose iron hand smothered philosophy with the blanket of theology, losing to the Christian Church that which was its very essence and spirit, and causing it to grope throughout several centuries before it found the way back to its ancient faith, the indications apparent to all careful observers in this Twentieth Century being that the Church is now struggling to get back to its ancient mystic teachings. But there were always a few faithful souls who kept alive the Flame, tending it carefully, and not allowing its light to become extinguished. And thanks to these staunch hearts, and fearless minds, we have the truth still with us. But it is not found in books, to any great extent. It has been passed along from Master to Student; from Initiate to Hierophant; from lip to ear. When it was written down at all, its meaning was veiled

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in terms of alchemy and astrology so that only those possessing the key could read it aright. This was made necessary in order to avoid the persecutions of the theologians of the Middle Ages, who fought the Secret Doctrine with fire and sword; stake, gibbet and cross. Even to this day there will be found but few reliable books on the Hermetic Philosophy, although there are countless references to it in many books written on various phases of Occultism. This teaching, however, is known to many to whom it has descended, from mouth to ear, on and on throughout the centuries. Its precepts have never been written down, or printed, so far as we know. It was merely a collection of maxims, axioms, and precepts, which were non-understandable to outsiders, but which were readily understood by students, after the axioms, maxims, and precepts had been explained and exemplified by the Hermetic Initiates to their Neophytes. These teachings really constituted the basic principles of "The Art of Hermetic Alchemy," which, contrary to the general belief, dealt in the mastery of Mental Forces, rather than Material Elements-the Transmutation of one kind of Mental Vibrations into others, instead of the changing of one kind of metal into another. We herein give you many of the maxims, axioms and precepts of THE KYBALION, accompanied by explanations and illustrations which we deem likely to render the teachings more easily comprehended by the modern student, particularly as the original text is purposely veiled in obscure terms. Our own work is printed in the regular way, in the body of the work. So that according to the Teachings, the passage of this book to those ready for the instruction will attract the attention of such as are prepared to receive the Teaching. And, likewise, when the pupil is ready to receive the truth, then will this little book come to him, or her. Such is The Law. The Hermetic Principle of Cause and Effect, in its aspect of The Law of Attraction, will bring lips and ear together--pupil and book in company. So mote it be!

Chapter 7 : Famous Quotes in the Law

Wisdom, like fine wine, takes time to age. "The young man knows the rules, but the old man knows the exceptions." ~ Oliver Wendell Holmes "Wise men, though all laws were abolished, would.

The 20 laws cover Karma, reincarnation, vibration, attraction, Soul Evolution and much more. This is an extract from the book. The 1st out of the 20 universal laws: The Universal Law of Harmony This law supersedes even the fundamental law of Karma, for harmony is the supreme potential of balance. The purpose of Karma is to attain harmony. If you through a rock into a pond you disturb the harmony of the pond, you are the cause, the effect is the splash and the ripples that flows out and back until harmony is restored. Similarly, your disharmonious actions flow out into the Universe and back upon you, lifetime after life time, until eventually your own harmony is restored. The 2nd out of the 20 universal laws: The Law of Reincarnation and Karma Until you have resolved your Karma and fulfilled your Dharma, which are the deeds you must do, you will continue to reincarnate into sequential lifetime upon the earth. Neither God nor the Lords of Karma bestow suffering upon you during these lives, you and you alone decide what you most need to learn and in your earthly sojourns, and for each life experience you seek out other souls, often with shared histories, and always with Karmic configurations matching your needs. Whenever you act with intention you create Karma. Actions are considered to be thoughts, emotions, words and deeds, and the motive, desire and intent behind each. Disharmonious acts must be balanced in the future in this life or in a future lifetime, to have Soul growth. The 3rd out of the 20 universal laws: The Universal Law of Wisdom, wisdom erases Karma If you have the wisdom to learn your lessons through love and wisdom you can mitigate your suffering. Sadly, we seem to learn the fastest through pain, through directly experiencing the consequences of our actions. As an example, you greedily take from others, and instead of learning through wisdom and love that this is wrong, you have to experience from others someone greedily taking from you, whether later in this life or in a future lifetime. In your last life you were married to a Soul who is your mate today, and whom you cruelly left for another in that previous lifetime. Before you were born into your current life, you agreed to be left by your mate, under similar circumstances. This will allow you to balance your Karma and directly experience the pain of abandonment. If through the wisdom of Master-Life-Awareness it is easier to detach consciously from the relationship with love, you will ease the pain of parting while also passing your own test, and thus absolving Karma and evolving from within. The 4th out of the 20 universal laws: The Universal Law of Grace Karma can be experienced to the letter of the law or in mercy and grace. In other words if you give love, mercy and grace to others, you will receive the same in return. The 5th out of the 20 universal laws: We have reincarnated because we desire to evolve spiritually. By rising above all of our fear based emotions and in so doing learning how to express unconditional love we raise our vibrational rate, and move closer to a state of harmony. Even where it appears that we are not evolving we are in reality making progress. We learn through the pain of our disharmonious acts, which can be viewed as our mistakes or failures. This is the law of Soul evolution. The sixth out of the 20 universal laws: It means one who has transcended the need of Earthly incarnations but who has chosen to return to the earth to support others in achieving enlightenment. A Bodhisattva knows he will never really be free until all souls are free. Most serious students of metaphysics have entered the Bodhisattva Development Stage of their evolution. The 7th out of the 20 universal laws: When Einstein discovered that "matter is energy" he opened the door to merging science and metaphysics. The scientists have proved that energy cannot die, it can only transform reincarnate , and, by its very nature, energy must go forward or backwards, it cannot stand still, for to do so is stagnation, resulting in transformation. Your skin, which appears solid, is actually trillions of swiftly moving molecules orbiting each other at a specific vibrational rate; a physical life rate you have earned in the past as a result of how harmoniously or disharmoniously you have lived your past lives and your current life up until this moment in time. When you are harmonious for a lifetime, you will have attained the highest vibrational rate - the God level. The 8th out of

the 20 universal laws: Although many of the major events in your life are Astrologically predestined, you always have free will to mitigate the impact of the event, or to transcend it entirely. This will result from how you live your life up to the situation you have destined for yourself to experience. If you give grace and mercy to others, are positive, loving, compassionate, and demonstrate by your action that you have learned past lessons, you can minimize disharmonious experiences! As you obtain Master of life awareness and develop conscious detachment, you will be far less affected by worldly events than in the past. A Master of Life enjoys all the warmth and joy that life has to offer, but detaches from the negativity by allowing it to flow through him without affecting him. You always have free will in how you respond to any situation. If you respond with positive emotions, compassion and integrity, you have probably learned your karmic lessons and will not have to experience a similar situation in the future. The 9th out of the 20 universal laws: The Law of One Every Soul, living and discarnate, is connected at the level of the collective unconscious, deep within the Higher-Self. We are all part of a great energy gestalt called God, and because we are part of God, we are God. It is the goal of the gestalt to move the energy forward, creating more energy. So, in living harmoniously, we each increase our vibrational rate and intensify the vibration of the entire gestalt. When we are disharmonious, we decrease the vibration of the entire gestalt, because we are one, everything you think, say and do, affects every other Soul. The 10th out of the 20 universal laws: The Universal Law of Manifestation Everything manifest begins as a thought, an idea. Ideas and experiences create beliefs which in turn, create your reality. If you are unhappy with your current reality, you must change your beliefs and your behavior. Beliefs can be changed when you recognize those that are not working for you, and begin programming what will create success and harmony in your life. Within physical and spiritual laws, you can manifest any reality you desire to experience. Learn more by checking out this Free Video. The 11th out of the 20 universal laws: When you accept what is, you accept the unalterable realities in your life without resisting them. Some things are facts. They exist, and no matter how much you resist them, there is nothing you are going to be able to do about them. Change what you can change, but have the wisdom to accept unalterable situations as they are, without wasting mental or physical energy attempting to change what you cannot change. Out of acceptance comes involved detachment. The ability to enjoy all the positive aspects of life, but to allow the negative to flow through you with out resistance and without affecting you. The 12th out of the 20 universal laws: The more you assist others, the more you will assist yourself. The power of this Law also works in your day-to-day life. The 13th out of the 20 universal laws: The Universal Law of Fellowship When two or more people of similar vibration are gathered for a shared purpose, their combined energy directed to the attainment of that purpose is doubled, tripled, quadrupled or more. This esoteric awareness has been used by covens, esoteric religions, healing groups, and recently, worldwide meditations for world peace. The 14th out of the 20 universal laws: The Universal Law of Resistance That which you resist you draw to you, and you will perpetuate its influence upon your life. Resistance is fear, so it is something you need to Karmically resolve. The Law of Resistance assures that you let go of the fear by encountering it until you are forced to deal with it by learning conscious detachment. The 15th out of the 20 universal laws: The Law of Attraction " Where your attention goes, your energy flows. If you are negative, you draw in and experience negativity. If you are loving, you draw in and experience love. You can attract to you only those qualities you possess. So, if you want peace and harmony in your life, you must become peaceful and harmonious. The 16th out of the 20 universal laws: The Universal Law of Reflection This Law says that the traits you respond to in others, you recognize in yourself, both positive and negative. It has four primary manifestations: That which you admire in others, you recognize as existing within yourself; 2. That which you resist and react to strongly in others is sure to be found within yourself; 3. That which you resist and react to in others is something which you are afraid exists within you; and, 4. That which you resist in yourself, you will dislike in others. In other words, you have chosen to incarnate upon the manifest plane to learn to rise above the effect of fear. Those fears will always be reflected in your reactions to others. Thus your goals are very obvious once you recognize how to perceive them. As you let go of the fear, you automatically open to expressing more unconditional love. The 17th out of the 20

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universal laws: The Universal Law of Unconditional Love The expression of unconditional love will eventually result in harmony. Unconditional love is not romantic love. It is the acceptance of others as they are without judgment or expectations. It is total acceptance of others without attempting to change them, except by our own positive example.

Chapter 8 : The Kybalion: Chapter I. The Hermetic Philosophy

Famous Quotes in the Law. "The law is the last result of human wisdom acting upon human experience for the benefit of the public." The Old Curiosity Shop.

The law was made for the Wicca, to advise and help in their troubles. As a man loveth a woman, by mastering her, so the Wicca should love the Gods, by being mastered by them. And it is necessary that the Circle, which is the Temple of the Gods, should be truly cast and purified, that it [10] may be a fit place for the Gods to enter. And the Wicca should be properly prepared and purified, to enter into the presence of the Gods. With love and worship in their hearts they shall raise power from their bodies to give power to the Gods, as has been taught us of old, [15] For in this way only may man have communion with the Gods, for the Gods cannot help man without the help of men. So he resigned his lordship to her. But the Priestess should [25] ever mind that all power comes from him. It is only lent when it is used wisely and justly. And the greatest virtue of a High Priestess is that she recognizes that youth is necessary to the representative of the Goddess, so that she will retire gracefully in favour of a younger woman, Should the Coven so decide in Council, For the true [30] High Priestess realizes that gracefully surrendering pride of place is one of the greatest of virtues, and that thereby she will return to that pride of place in another life, with greater power and beauty. So it be Ardane, that none but the Wicca may see our mysteries, for our enemies are many, And torture looseth the tongues of many. It be Ardane that each Coven shall not know where the next Coven bide, or who its members are, save the Priest and Priestess, [40] That there shall be no communication between them, save by the Messenger of the Gods, or the Summoner. Only if it be safe, may the Covens meet, in some safe place, for the great festivals. And while there, none shall say whence they come, or give their true names, to the end that, if any are tortured, in their agony, they can [45] not tell if they know not. So it be Ardane that no one may tell any not of the Craft who be of the Wicca, nor give any names, or where they bide, or in any way tell anything which can betray any to our foes, nor may they tell where the Covenstead be, or where is the Covendom, [50] or where be the meetings or that there have been meetings. And if any break these laws, even under torture, The Curse of the Goddess shall be upon them, so they never reborn on earth, And may they remain where they belong, in the Hell of the Christians. She will heed all complaints of brothers, and strive to settle all differences among them, but it must be recognized that there be people who will ever strive to force others to do as they will. And if they will not agree with their brothers, or if they say, "I will not work under this High Priestess," it hath always been the old law to be convenient for the brethren, and to void disputes, any of the Third [65] may claim to found a new Coven because they live over a league from the Covenstead, or are about to do so. Anyone living within the Covendom wishing to form a new Coven, to avoid strife, shall tell the Elders of his intention and on the instant void his dwelling and remove to the new Covendom. Members of the old Coven may join the New one when it be formed, but if they do, must utterly void the old Coven. The Elders of the New and the Old Covens should meet in peace and brotherly love, to decide the new boundaries. Those of the Craft who dwell outside both Covendoms may join either indifferent, but not both, though all may, if the Elders [75] agree, meet for the Great Festivals, if it be truly in peace and brotherly love. But splitting the coven oft means strife, so for this reason these laws were made of old, And may the curse of the Goddess be on any who disregard them. So be it ardane. Each should guard his own writings and destroy it whenever danger threatens. Learn as much as you may by heart, and when danger is [85] past, rewrite your book as it be safe. So ever destroy anything not necessary. You may be enjoined. Keep all thoughts of the Craft from your mind. Say you had bad dreams; a devil caused you to write it without your knowledge. Think to yourself, "I know nothing. I have forgotten everything. If the torture be too great to bear, say, "I will confess. I cannot bear this torture. What do you want me to say? Tell me and I will say it. I was not myself. If there [] be an excuse they may show mercy. If you have confessed aught, deny it afterwards; say you babbled under torture, you knew not what you did or said. If you are condemned, fear not. The Brotherhood is

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powerful. They may help you to escape, if you stand steadfast, but if you betray aught, there is no hope for you, in this [] life, or in that which is to come. Be sure, if steadfast you go to the pyre, Dwale will reach you. You will feel naught. You go but to o Death and what lies beyond, the ecstasy of the Goddess. At the first sign of swoon, they cause it to be stopped, and blame the tormenters. For that reason, the tormenters themselves are apt to feign to torment, but do not, so it is best not to die at first. If the worst comes, and you go to the pyre, wait till the flames and smoke spring up, bend your head over, and breath in with long breaths. You choke and die swiftly, and wake in the arms of the Goddess. Let the Pentacles be of wax, so they may be broken at once. Have no sword unless your rank allows you one. Have no names or signs on anything. Write the names and signs on them in ink before consecrating them and wash it off immediately after. Do not Bigrave them, [] lest they cause discovery. Let the colour of the hilts tell which is which. So never do anything to disgrace them. Never boast, Never threaten, Never say you would wish ill to anyone. If you or any not in the Circle speak of the Craft, [] say, "Speak not to me of such. These speak as if they were well affected, as if they would come to Meetings, saying, "My mother used to go to worship the Old Ones. I would that I could go myself. Let us all pray for that happy day. And even the Christians say, "A labourer is worthy of his hire. So it be Ardane. To those who ever must be chief, there is one answer, "Void the Coven and seek an other, or make a Coven of your own, taking with you those who will to go. Their priests tell them that any who get our help or our cures are damned to the Hell forever, so men be mad for the terror of it. But they make men [35] believe that they may scape this hell if they give victims to the tormenters. So for this reason all be forever spying, thinking, "An I can but catch one of the Wicca I will scape this fiery pit. And though they slay ten of their people to one of ours, still they care not; they have many thousands, while we are few indeed. So it is Ardane that none shall use the Art in any way to do ill [45] to any, howevermuch they have injured us. And for long we have obeyed this law, "Harm none" and nowtimes many believe we exist not. So it be Ardane that this law shall still continue to help us in our plight. No one, however great an injury or injustice they receive, may use the Art in any to do ill or harm any. Men say, "Such an one is a mighty searcher out and persecutor of Old Women whom he deemeth to be Witches, [55] and none hath done him Skith [harm], so this be proof they cannot, o r more truly, that there be none," For all know full well that so many folk have died because someone had a grudge against them, or were persecuted because they had money or goods to seize, or because they had none to bribe the searchers. And many have died [60] because they were scolding old women, so much so that men now say that only old women are witches, and this be to our advantage, and turns suspicion away from us. Do good, an it be safe, and only if [70] it be safe, for any talk may endanger us. It is Christian priests and sorcerers who accept money for the use of their Arts, and they sell Dwale and evil love spells and pardons to let men scape from their sins. Be not as these. If you accept not money, you will be free of temptation to use the Art for evil causes. But ever let the Coven debate the matter at length. Only if all are satisfied that none may be harmed [80] may the Art be used. If it is not possible to achieve your ends one way without harming any, perchance the aim may be achieved by acting in a different way, so as to harm none. May the Curse of the Goddess be on any who breach this law. So it be Aredane. Never bargain or cheapen anything which you buy by the Art. In any disputes between the brethren, no one may invoke any laws but those of the Craft, or any Tribunal but that of the Priestess and the Priest and the [95] Elders. And may the Curse of the Goddess be on any who so do. But ever say "I know not of it here, perchance they may be, but afar off. I know not where. Always speak of them as old crones, consorting with the Devil and riding through the air. But ever say, "But how may men ride through the air an they be not [] as light as thistledown? But keep [] another book with all the Banes [poisons] and Apies. Magicians and Christians may taunt us, saying, "You have no power. Do magic before our eyes. Then only will we believe," seeking to cause us to betray our Art before them. Heed them not, for the Art is holy, and may only be used in need. And the curse of the Gods be on any who break this law. Now, if a High Priestess wishes to resign, she may do so in full Coven, and this resignation is valid. But if they should run off without resigning, who may know if they may not return w within a few months? So the law is, if a High Priestess leaves her coven, but returns within the space of a year and a day, then she shall

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be taken back, and all shall be as before. Meanwhile, if she has a deputy, that deputy shall act as High Priestess for as long as the High Priestess is away.

Chapter 9 : Untitled Document

knowing the wisdom of old, seeking far within the heart of infinity knowledge that belonged to Earth's youth. Wise were we with the wisdom of the Children of Light who.

A Journal for the Incoming of Maat Saturday, March 15, Maat and Masonry The origins of Freemasonry have a long convoluted history and like many ancient occult Orders it has no precise beginning. The point to be known is that regardless of the flaws of certain individuals, Masonry itself is merely the upholding of the basic primary virtues of Man and there will always be those who seek to invert and manipulate things for their own personal gain but of course these are not the principles of true fraternal Masonry. Originally, and even somewhat still now, Freemasonry represented the highest form of Religion and Communion among the Many and the One. What matters really is the level of understanding, and the overall maturity of He or She who is in charge of that Path. The Path is what You make it, and that is the Great Work. In essence, Freemasonry indeed represents the true World Religion of Man and all are in its school, whether they know it yet or not. The problem is - the Black Lodge has gained more servants on its side and the balance has been knocked awry. Darkness shackles the hearts and minds of the many and Light only scares them deeper into the comfort of the blanket of ignorance. The Blind have made their Covenant and made more of a monster themselves than that which their small minds were able to even fathom in the first place. On the other hand, we have entire worlds of knowledge in libraries around the world and on the internet which contain records the heights of human knowledge and intelligence, often available for free to the public, and it all goes unnoticed and left to sit while the masses clamor for answers. The only way they can be helped is if they find it in themselves. Therefore it was that the Sword and the Trowel were the insignia of the Templars, who subsequently, as will be seen, concealed themselves under the name of Brethren Masons. The Window is Heh, the fifth letter and the fifth element which is associated with the Spirit which is of the Stars. In Jewish Gematria is the number of The Pentagram as well, and Gematria Database showing how important a gematria database is for easily finding qabalistic connections between magical concepts. It is the Sun which traces the Royal Arch in its course across the sky. It is deep within that the Spark is found, and it is far within 93 million miles within that our Sun is away from us. Thus, her association with measuring, mathematics, and the matrix. She is the ruler of the Laws of Nature, and she is one of the highest aspects of the Great Mother. This shows without a doubt that Mathematics and Numbers govern the Divine Law. Crowley died 43 years after his reception of Liber L. GM is also related to the Gems of Gematria, the Sephiroth themselves. L is the letter of the Law. The Divine Law of Maat, i. Mathematics, and of Spirit interacting with Matter. It is the beginning of the second half of the Hebrew alphabet showing the line of division, or balance. The title of this essay itself came to me as an inspiration while working with a lot of different material on Freemasonry and a wide range of other Egyptian and Hermetic subjects. The path of Zayin is right above that of Lamed. L is the letter of Love and Zayin is the path of The Lovers. Lam is essentially a mask of a form of entity that is located somewhere in the desert of the Abyss having been spawned from the dead body of the Serpent whose head was crushed by the Abyss, i. I am Thoth who brings back Maat I am he who returns the Udjat Eye, I am he who abolishes its dimness, when its brightness was damaged in the House of the Moon. Grant says that "The shaft denotes the place of crossing, an interdimensional duct that penetrates the Mauve Zone denoted by the TET This is the Hidden Pillar, the Phallus buried in Amentet. It is associated with Teth, the Serpent, but instead of Tau, the Cross, it terminates in itself Teth. See the paths surrounding Tiphareth on the Tree of Life. And remember that the Bee is symbolic of the immortality of the Soul. In Outer Gateways, Kenneth Grant mentions the Bee and its relation to many streams of relevant subjects: The bee, beetle, or crab, is therefore the link between the earliest manifestation of the Typhonian current and its final phases. Note that all three are insectival, for the crab is a kind of water beetle, or is considered as such in occult lore. These phases constitute the links of a chain which precedes, includes, and then transcends the human component. But it should be understood that the human element does

not grow out of, or into, the two Typhonian phases which precede and succeed it, rather, the human element appears as an interruption, an interference even, with the ongoing current. For the bearer descends from the Bear Typhon, which embodies the type Typh of the blood royal, i. The armigerous crest of the clan includes two bears. Lincoln also tells us that "one of the most sacred of Merovingian symbols was the bee"! They reveal a possible connection between an historic lineage - the Merovingian - and the Typhonian Tradition. The crest, which supplies the key to the current represented by the Merovingian bloodline and the ORDER of Sion, comprises the symbols of the Typhonian line of descent: The motto incorporated in the crest reads *et in Arcadia ego*. The two bears denote the Mother Typhon and her son Set. The image of the bee pictorializes the buzzing or humming vibration peculiar to the Outer Ones, or their vehicles. However, it has been said by some that the North is an inimical direction, for being that of the North wind. The Bible also points to North as being a source of evil: Then the LORD said to me, "Out of the north the evil will break forth on all the inhabitants of the land. AR is Light and is the root of Aur. Merovingian comes to Meroveus or Merovech. Meroveus was said to have been born from a Quinotar a sort of Neptunian sea-beast and a woman. The Merovingian dynasty was a Frankish dynasty and considered the first French royal house. Thus, it is the Merovingian Antichrist in Revelation. These keys come through tests, trials, and purifications. This Triad is the Supernal Triad which unfolds into the Ruach. These 6 are topped with Daath, the non-sephira that really creates the Tree in the first place as being the Black Hole of absence sucking The All from the Ain into Being. Daath is the Door of All Doors. Speaking frankly, the Door is symbolic of the Soul. Yog-Sothoth is also said to be the Gate and the Key of the Gate. He was the thirteenth along with 12 apostles. The Water is related to Aquarius who holds the pitcher of water, but Mem is associated with the element Water and Aquarius is attributed to He, The Star. See Break the Cycle. Kenneth Grant also found it important enough to give a section on it in the end of the final book of his Typhonian Trilogy, The Ninth Arch. We see here the underlying implication of the number again. Remember that Qoph is attributed to The Moon card. An important mathematical, and one could also say Masonic concept is the Pythagorean Triangle and the formulas surrounding it. Thus, the triangle represents the Great Work declared to be an operation of the sun and moon. Again the alchemists held that their work depended on three principles, which they named Mercury, Sulphur, and Salt. Of these, Mercury was the principle by whose aid the work of the Sun and Moon was performed, and without Mercury nothing could be done. The alchemical books also make it clear that Sulphur is the second principle, and that it therefore occupies an intermediate place between Mercury and Salt. Salt is also indicated as being the principle of fixation, just as Mercury is the volatile state of Matter. Hence, in our diagram Figure 1 we assign Mercury to the upper segment of the Osiris line, Sulphur to the middle segment, and Salt to the lower segment. To the line corresponding to Isis, the mother, we have assigned four elements - Fire, Water, Air, and Earth. These elements, need we say, are not the ordinary physical things that go by their names. This the alchemists make clear by always taking care to speak of "our" Fire, or "our" Earth, just as they always speak of "our" Sulphur, "our" Gold, or "our" Mercury, in order to indicate that what they are so naming is always to be understood as being other than the common substance. Finally, to the hypotenuse of the triangle are attributed the ascending kingdoms of manifestation. Nearest the base and nearest to the element of "Earth" is the mineral kingdom. Above that is the vegetable kingdom, followed in order by the kingdoms of animal and human life. To the uppermost segment of the hypotenuse the fifth, or divine, kingdom is assigned. It is what Jesus called "the Kingdom of God. This Pythagorean Triangle is remarkable, not only because of the properties of its three boundary lines, but also because of its interior angles. Of these, the first is the right angle of ninety degrees, formed by the junction of the descending line of Osiris to the horizontal base, or Isis. Thus, the angle joining the lines of Osiris and Isis may be represented by the alchemical aphorism: From this it is clearer than the sun that the matter of the Stone is nothing else but Sol and Luna. It is attributed to The Star card, and symbolizes Sirius the star-system nearest to ours. Maat is thus the measurer, the Matrix or womb from which the Egg comes. Another point relevant to this writing is The 8-fold Seal of Immortality. Melchizedek and Metatron have been associated with one another quite often, and they are indeed quite

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similar in a few respects. Something to note here is that 8, which is a symbol of the infinity, also forms the Chaos Star, also known as the Star of the Magi, and the Star of Ilu. Thus, we see that these codes are in order and succinct in their interrelation numerically and conceptually. I will be providing the links to the calculated formula for each example soon. There is much Gnosis that can be gained from further research into these subjects and codes. Relevant links are located below: