

CHAPTER VIII



A Final Visit to Boaz and Jachin

We are told that at the building of King Solomon's Temple (1012-1005 B.C.), a magnificent Edifice built to the Glory of God, and modeled after the Tabernacle (the *Tent of Jehovah*) in the Wilderness from the time of Moses, there stood two Great Pillars denoted as 'Boaz' and 'Jachin.'

*And he set up the pillars in the porch of the temple;  
and he set up the right pillar, and called the name thereof Jachin:  
and he set up the left pillar, and called the name thereof Boaz.*

I Kings 7 : 21  
II Chronicles 3 : 17



**B**Y WAY OF THE historical background and layout of this Temple, it occupied the site prepared for it by David, which had formerly been the threshing floor of the Jebusite Ornan or Araunah, on *Mount Moriah*. The whole area enclosed by the outer walls formed a *square* of about 600 feet. In this, and all other essential points, the Temple followed the model of the Tabernacle. The Sanctuary was exactly double of the Tabernacle, the ground-plan measuring 80 cubits by 40, while that of the Tabernacle was 40 by 20. The *Holy of Holies* was a cube of 20 cubits, being in the Tabernacle 10. In the Outer Court was placed the Altar of Burnt Offering. and between it and the Sanctuary was the Laver at which the Priests washed their hands and feet before entering.

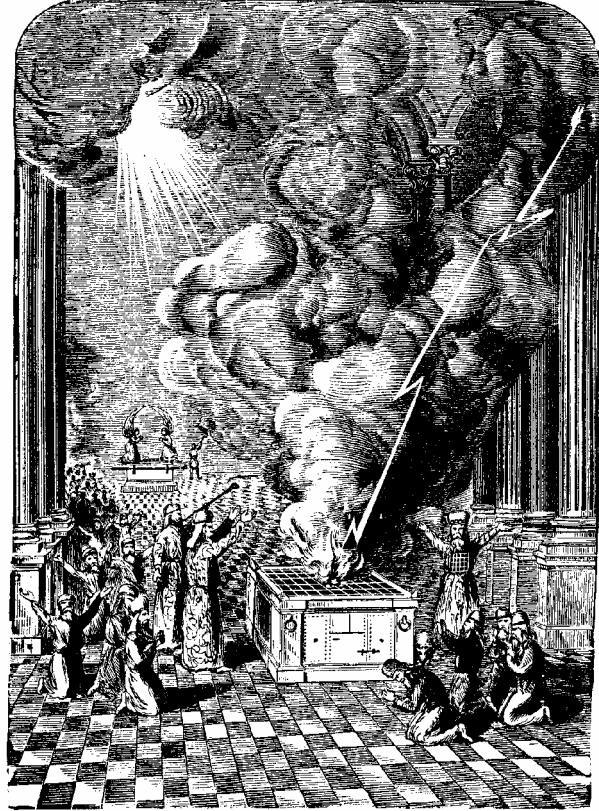
Masonically, as Entered Apprentices, we enter the Outer Court where we encounter the Altar of Burnt Offerings. In the New Testament it is recorded in Mark 11:15: "And they came to Jerusalem: and Jesus went into the Temple, and began to cast them out that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves." In John 2 ; 13 - 16 it is further recorded, "And the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the Temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the Temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise."

As Entered Apprentice's we were Divested of all metallic substances and given a Working Tool for 'divesting our hearts and consciences of all the vices and superfluities of life . . . & etc.' When asked, "What came you hereto do?" The Entered Apprentice responds: "Learn to subdue my passions . . . ." The Outer Court of the Entered Apprentice then, as in the days of King Solomon's Temple, is not a place to offer up animals on the Alter of Burnt Offerings, but a time and a place within each of us to divest *ourselves* of our lower (animal) nature. It is a time of Preparation

(duly and truly) and Purification (in the Holy Fire) to clear the drosses of the outer 'house of merchandise,' so that we may 'pass' the Veil of the Temple in Jeru-salem (the 'City of Peace' or 'Sacred Place of Wholeness.')

At the conclusion of the Entered Apprentice degree, we are placed in the northeast corner of the Lodge, not just because we are now cornerstones of the Temple we have undertaken to build, but also because we are still in darkness (the North) and have been placed next to the Senior Deacon for further Guidance and Instruction, and next to the Master (the East) for more Light.

As Entered Apprentice's we are taught to wear our Aprons "with the flap turned up, to prevent soiling the clothes; Masonically to prevent daubing with untempered mortar." The wording of the numerous injunctions we are given in the various degrees should give rise to the greatest of suspicions in every Mason who is in Search of Light. It is the Obligation of every Freemason to not merely listen to the words, but to contemplate their exoteric (outer/profane) and esoteric (inner) meaning (with the Three Precious Jewels of the Second Degree.) In archetypal symbolism, the animal, such as the ram, lamb, ox, calf, bull, goat, and *centaur* have four feet on the ground . . . Earth. As man, we are clothed in an Earthen body and have a mind which functions in Earthen ways. A common symbol for Earth is:



denoting the four cardinal directions, seasons and Elements, among other things.

As Entered Apprentice's, known to other systems as 'Novices, Neophytes, Chelas' or various other names, they are charged with learning the *language* of the Mystery Teachings, to learn how to *communicate* with their new inner ('higher') nature, to 'subdue the Earth' and to move toward the center of the cross (or the cube unfolded). The Apron reflects this by the nature of its whiteness and spotlessness, its badge of innocence in this new 'birth.' The lower portion of the apron, being square, is emblematic of the earthen nature of the Entered Apprentice, while the triangular portion, pointing to the most *vital* part between the extreme points of the compasses, is emblematic of the journey the Entered Apprentice is undertaking from his 'lower' to his 'higher' nature, the sum of the 'parts' being  $4 + 3 = 7$ , the number of steps or *chakras* or veils that must be passed to become One with the Sanctum Sanctorum.

The *mortar* is a substance composed of Earth, Water, Air and Fire, the ancient Four Elements, with which the Entered Apprentice, when duly and truly prepared, is to 'build' (or discover) the *Living Stone*, the *Perfect Ashlar*, the *Great Pearl*. Upon *this rock* we are enjoined to build our church or temple. Think in terms, too, of 'poor, blind, Samson, chained to the wheel (of exoteric life and his lower nature). He took his place between (within) the pillars of the Philistine temple (of Dagon) bringing the whole illusion crashing down to its foundation. Clearing away the rubble, the New Temple could then be built from the New, True Foundation Stone.

The Entered Apprentice, being as yet uninstructed, does not yet have the facility of the Sage or the Magus (or the Master) to control the Four Elements and as such is dabbing with *untempered mortar*. The *clothes* that the Entered Apprentice is trying to *prevent from soiling* with this *untempered mortar* is the newly acquired Inner Garment he

obtained when he Divested himself of this Outer Garment in the Preparation Room, *and which he is to wear at all times in the Lodge Room, it being a representation of the Ground Floor, Middle Chamber or unfinished Sanctum Sanctorum of King Solomon's Temple, and at all times once he has been Raised to the Sublime Degree of Master Mason, whether 'in the Lodge or about in the World.'*

These brief highlights of some of the allegorical *possibilities* of the Entered Apprentice degree, have been set forth to lay the Foundation for the entry of the new Brother to the Middle Chamber of KST.

The Passing of a Brother during the Degree of Fellowcraft, is a momentous event in the Journey of every Freemason. Without giving it a (conscious) thought, on the previous page I wrote, "It is a time [as an Entered Apprentice] of Preparation (duly and truly) and Purification (in the Holy Fire) to clear the drosses of the outer 'house of merchandise,' so that we may 'pass' the Veil of the Temple . . ." In preparing this section of writing I found myself asking within, "Why do we refer to 'Passing' in relation to the Second Degree. My inner self knew it referred to the 'Passing of the Veil.' I then wondered what our old friend Albert Mackey had to say about this." I have once again been well-rewarded for listening to my inner dialogue: Mr. Mackey, in Volume II, page 545, records:

**Passed.** . . . It alludes to his (Fellow Craft) having passed through the porch to the middle chamber of the Temple, the place in which Fellow-Crafts received their wages . . ." ( i. e. inner wages)

The 'porch' of King Solomon's Temple is where the Pillars are 'located.' The 'wages' do not necessarily refer to metallic substances --- coin of the realm, except in possibly the sense of a Spiritual 'reward.' (The words in the ' marks throughout this book, incidentally, are frequently placed on words which have inner meanings in the language of allegory and symbols. The word 'porch' for example, was freely translated into the King James version of the Bible, but could have been translated perhaps more correctly with another word, such as entryway, gateway, doorway, passageway, transitional energy, portal, & etc., keeping in mind the essence of the usage and placement of the word. Also, if *we* are the Temple which we are endeavoring to 'Build,' then *where ARE the Pillars 'located?'* Thus is the nature of the essence of symbol and allegory, until we arrive at a '*point*' where 'language' as we know it is *transcended* -- a return to our natural state -- as before the Tower of Babel, to our Edenic, Adamic Grace.

Upon entry to the Second Section of the Fellowcraft Degree, the Brother is once more met by the Senior Deacon who will allow or assist the worthy and well-qualified Brother to Pass the Veil. "What Veil?," you may (or may not) ask, and if there is a Veil, what is its nature and from what suspended or to what attached? A very brief explanation is something along the lines of this:

When we perceive a feeling (if we are paying very close attention), we become aware of a 'vibratory' fluctuation or 'feeling' in our energy field, call it an electromagnetic oscillation. The frequency of this electromagnetic field is significantly finer than the ones which normally register on our electro-mechanical instruments. Time and space are possibly more multidimensional than we may normally be aware of. As we attune our beings to our 'higher' Nature, by Divesting ourselves of our 'lower' Nature, we pass through lesser and greater levels of attunement. Various 'higher levels' are not accessible to persons vibrating at a 'lower Nature,' though the 'reverse' may not necessarily be the case. This 'passing' from a 'lower' vibration to a 'higher' vibratory rate is part of what is implied in the phrase 'Passing the Veil.' It is associated with the initiatory process of passing from our 'lower,' earthly nature, to our 'higher,' spiritual nature, or perhaps more correctly stated as the 'spiritualization of our earthly being' . . . 'on earth as it is in heaven.' The words 'vibration, energy-field or electromagnetic oscillation' may be perhaps a turn-off to some people, but considering the atomic basis of matter (i.e. our earthly bodies) and of the electromagnetic nature of our thoughts (i.e. our brains waves) it is not the slightest stretch to associate our spiritual nature with the higher vibratory rate we all experience in our spiritual moments or when experience a higher aspect of love.

A lasting reference to the passing of the veil appeared in an inscription on the front of the famous temple of Isis of Sais, in the city of the same name, which read, "I, Isis, am all that had been, that is or shall be; no mortal Man hath ever unveiled me."

This Saitic Isis is frequently portrayed as standing between two pillars, with a veil before her. This is perhaps an apt illustration of the Pillars on the 'porch' of King Solomon's Temple, which the Fellowcraft visits at the beginning of the Middle Chamber Lecture. No mere mortal *man* is permitted in the Middle Chamber or Sanctum Sanctorum of King Solomon's Temple. Perhaps a mortal *man* could enter a place *representing* the Middle Chamber or Sanctum Sanctorum of King Solomon's Temple, but only a *Spiritual Man* (in the androgynous sense) may pass the Veil. The portal or gateway experience that is directly connected with this passing is that of the Pillars of Boaz and Jachin.

The Pillar on the left is Boaz, represented in our Lodge Room by the Terrestrial Sphere surmounting it. The Pillar on the right is Jachin, represented in our Lodge Room by the Celestial Sphere surmounting it (although this is not necessarily the way they are represented in the Bible). Celestial and Terrestrial: Heaven and Earth. Picture in your mind, if you would the Inner Door of the Lodge as it would appear to a Candidate, were he not blindfolded. The only bar to his entrance is his belief that he is not permitted to simply reach out and open the door. Once the door is opened, whether by the Candidate, the Senior Deacon or by anyone, then passage may occur, because there is no impediment to the motion of the Candidate (or Initiate). There does exist the alternate possibility of recognizing the impediment as an illusion, thereby being able to pass *through* the door, but this is for a different level of 'Masters.'

Once the Door has been opened, passage is possible, leaving only the Doorway to indicate where the Door had been. Common sense would tell you that if there was a passage way before you, bounded by two huge pillars on your left and your right, you would not walk *into* the pillar on your left! Nor would you walk *into* the pillar on your right. In either case the pillar would not yield, because of its sheer weight and volume, and you would not gain entry in such a manner. You would walk *between* the pillars. That is, unless the passageway was of such a vibrational intensity that you could literally not pass through the vibrational field, or of such a vibrational level that you could not perceive its 'location.'

This poses two distinct 'problems' in trying to *actually* pass the veil, *represented* in Freemasonry (and the Bible) by Boaz and Jachin. The first is knowing 'where' the portal (porch) is, and the second is to be of the proper vibration such as to perceive it and pass it. In the popular television series "Kung Fu," starring David Carradine, a frequently shown opening scene, or portion of one of the series, is when the star, in his role as a Shaolin Priest-in-waiting is asked to 'pass' his final test. He 'passes' between a long row of Masters (who had gone this way before him), finding himself at a place where there is a 'path' of white rice paper he must traverse without tearing it, i.e. without leaving an impression in the very delicate rice paper. To understand the 'solution' to the test is to understand that a perfected Shaolin Priest (or a True Master Freemason), must be *perfectly* suspended between (or in harmony with) Heaven and Earth, thus permitting the traversing of the ultra fine path represented by the (pure) white rice paper. Thus the Master would be able to traverse it in his Light Body, touching the paper, but leaving no mark in or upon it.

The scene in this series continues by the Priest's successful traversing of the path and arriving at the completion of the passing, at which point the viewer is shown a cauldron filled with glowing embers, and bearing the raised image of a dragon on either side of it. The Priest places a forearm on either side of the cauldron, lifting it from its position and then sets it back down, causing the marks of the dragons to be 'branded' on each of his respective forearms. The symbol of the harmonizing our being with the fiery cauldron or 'pot' and the dragon (serpent-fire) is a very ancient one, and is the support of all institutions, especially this our ours. The 'dragons' may be found in the Northeast Corner of the Lodge among the symbols of the Senior Deacon (the Staff of Mercury), on the clasp that holds the apron of an officer of the Lodge (silver for Lodge officers, gold for District and Grand Lodge ones), or in the Pillars of our Lodge.



## Freemasonry and a View of the Perennial World Philosophy

By way of the Kung Fu illustration above, there becomes a parallel for the Passing of the Veil associated with the Pillars of Boaz and Jachin. Boaz denoting water, receptivity, feminine, left, reflection, lunar, west, passive and similar properties, and Jachin denoting fire, active, masculine, right, source, solar, east, and similar properties, which, when brought into perfect harmony or equilibrium, will bring the Two Pillars into Harmony/Unity, on Earth as it is in Heaven, and thereby permit the passing of the Veil and bringing to Light the illusion of the Duality of the Two Pillars.

*Behold, how good and how pleasant it is for Brethren to dwell together in Unity! (Psalm 133).*

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