
Esoterika Albert Pike Pdf 39 ((EXCLUSIVE))

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This is a collection of the lectures given at Cornell University by Robert A. Kerr (1890-1954). Robert Albert Kerr was born in Philadelphia, but spent most of his professional life in Honolulu, where he was a professor of astronomy at the University of Hawaii and a director of the Kamehameha Schools. He left the faculty to begin the work of tracing Albert Pike's career, and during a visit to Albert Pike's grave in Mississippi in 1921, he met and befriended Albert Pike's daughter, Marion Pike Ewing. She shared her father's love for Albert Pike and presented Kerr with some of her father's letters. Kerr subsequently began making annual visits to Mrs. Ewing's home in Philadelphia, and the bulk of this collection was accumulated by her son. The strongest aspect of Freemasonry is the Masons strong spiritual commitment to God, and to moral duty, and his concern for the human condition. We are taught to have faith in each other, to love our neighbors as ourselves, to share our resources with those less fortunate, and to seek truth, beauty, and virtue. Our ritual is a vehicle for this spiritual endeavor. Like a figure, like a symbol it may not reveal the mysteries that reside within it, but it is in itself symbolic. The most extended analysis of ritual is given in the Ritual Monitor, which enforces certain regulations for, and makes recommendations regarding, the conduct of the ceremony. Esoterika, which expands upon the mythic symbolism of masonic ritual, further illuminates and enlarges these rather standard definitions. Drawing from the traditions of Plato, Plotinus, and of Emanuel Swedenborg, as well as from the occult, esoteric, and mystical societies which flourished in the last century, Albert Pike, himself an initiate of the Scottish Rite, was a profound rationalist. He consistently sought to understand the secrets of the universe according to scientific reason. This gave Freemasonry an important common ground with his own beliefs. That Albert Pike did not write about Freemasonry may seem hard to understand, for in the legend of Hiram, King of Tyre, the Freemasons say that of all men who devoted themselves to the sciences and to the arts, Albert Pike was the greatest. Albert Pike, in *Morals and Dogma*, continually refers to what the Gnostics of the Renaissance discovered about the true nature of the universe, and what the Pythagoreans realized about the structure of all things. He speaks with particular clarity about the nature of the Holy Spirit, the Holy Fire, the Cosmogonic Man, the Creator and the Word, the Trinity, and the Logos. What he describes as the Golden Key to Masonic ritual, the Logos, the Word, is a symbolic form of Newtonian gravitation. This symbolism is further developed in his journal, *Masonic Notes* (*Notes and Letters on the Masonic Fraternity*), from which nearly all of this article has been transcribed. These notes were written for a monthly magazine, and were not intended to be published. They are much more open to interpretation than *Morals and Dogma*. In these notes, Albert Pike also reveals that Freemasonry is a type of religion. It is concerned with the future state of man. It is a type of worship, and is a method of grace by which one prepares for that future state. Morality is the most important subject discussed. The system of morals is adapted from that of Masonry. One learns to love and serve God, to love one another, and to be kind to one another. To do good to all men, and to withhold injury from none. To worship only God, our Creator. To worship Christ our Redeemer, and to imitate His passion, suffering, and death. To worship the Holy Spirit as a divine manifestation, a spiritual power, a personage of light, or a cosmic fire. To worship the Holy Spirit as a divine power, a divine manifestation, a divine personage, or a cosmic fire. To worship the Holy Spirit as the cosmic force, or as the evolving spirit of the universe. To worship Him as the light. To worship Him as love. To

worship Him as the life. To worship Him as fire. And, finally, to worship Him as the divine fire.3

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this is the complete text of albert pike's never-before-published esoteric study of the symbols of blue lodge degrees. subjects include the compasses and the square, the weapons and blows of the assassins, the three grips, the substitute for the masters word, the 47th problem of euclid, the truth, is the cable-tow a symbol, corner stones, the ladder of jacob, tubal cain, shibboleth, and solomon and hiram. contains the complete text of albert pike's never-before-published esoteric study of the symbols of blue lodge degrees. subjects include the compasses and the square, the weapons and blows of the assassins, the three grips, the substitute for the masters word, the 47th problem of euclid, the truth, is the cable-tow a symbol, corner stones, the ladder of jacob, tubal cain, shibboleth, and solomon and hiram. section i. i. introduction: the esoteric philosophy of freemasonry is a very brief, but complete synopsis of the esoteric philosophy found in the a.m.r. as well as the morals & dogma, which pikes said was based on his lectures with comte. section vii. the third principle relates the blue degrees to the third principle of the a.m.r., pikes philosophy on the order of the universe. in doing so, we will see that pikes philosophy on the order of the universe of freemasonry is derived from his philosophical view of the a. section viii. the fourth principle relates the blue degrees to the fourth principle of the a.m.r., pikes philosophy on the pyramid. pyramid literature has attributed this philosophy to either blavatsky or pike, but the reality is that pikes philosophy is derived from the a.'s fourth principle. 5ec8ef588b

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