

IN THE BEGINNING, THERE WAS LIGHT

Connecting Man and God in the Entered Apprentice Degree

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Blue Lodge Masonry has been deemed a progressive science. As a discipline comprised of graduated steps (the tiered Degree system), the Craft equips the advancing Mason with the tools he needs to smooth his ashlar. In a purely exoteric sense, this endeavor is undertaken, as the familiar slogan goes, to make good men better.

The process of three distinct Degrees is part of an effort to aid a Brother in reaching his full potential, even beyond his envisioned capacity. A full, three-Degree experience in a Blue Lodge can do this. However, the thesis of this paper is that a man does not need to be Raised to become “better” in the most important sense: *spiritually* better and awakened to his innate connection to the Great Architect of the Universe. The emblems of our internal Divinity are presented to the newest among us, the Entered Apprentice.

This notion, that we, as mere humans, already have within us this level of pure greatness is reflected in many of the world’s religions and philosophies, many of which have helped to give form and inspiration to the Labors of Ancient Craft Masonry.

- Christianity: Psalm 82:6 reads, “I have said, Ye are gods; and all of you are children of the most high.” This idea is echoed in John 10:34, “Jesus answered them, Is it not written in your law, I said, Ye are gods.” The counter argument to this may be proposed in John 14:6, with Jesus Christ declaring, “I am the way, the truth, and the light; no man may cometh unto the Father, but by me.” One interpretation of John 14:6 has Jesus portrayed as the gatekeeper—the Tyler, perhaps—to the heavenly realm; that man is separate from G~D. Another reading, however, is that Jesus is here leading by example, that if one opens oneself to connection with the godhead, as Christ had, he too may ascend. The latter interpretation has John 14:6 avowing our innate godliness, as preached in Psalm 82:6 and John 10:34.¹

- Alchemy: This science engages the practitioner in the labor of transmuting base materials into precious metals. The *Speculative* Alchemist engages in this pursuit on a spiritual level, using the symbology of fire to burn away the impurities of self, and symbolic mercury in an attempt to reveal what already rests within, the *prima materia*. This process is summarized by the acronym V.◌I.◌T.◌R.◌I.◌O.◌L.◌, translated as, “visit the interior of the Earth and rectifying it you will find the hidden stone”². Masonically, this *magnum opus* is demonstrated in the 13th and 14th Degrees of the A.◌A.◌S.◌R.◌ and the Royal Arch Masons Degree of the York Rite.

- Hermetic Philosophy: No fewer than eight of the Gothic Constitutions, or Old Charges, credit Hermes Trismegistrus, the “father of Wisdom” with disseminating the seven liberal arts and sciences.³ By extension, according to these documents,

he was the progenitor of Freemasonry. Hermes is also the father of Hermetic philosophy. His teachings espouse the concept of “as above, so below”, a recognition that every level of perception/existence/reality is but a reflection of the others, with the Divine level being the pinnacle. To the student of Hermetic thought, we are all but reflections of that which is above, The All⁴.

- Egyptian Mysteries: History is rife with civilizations that have personified human beings as deities. Egyptian dynasties hinge on this concept: that the best among them, their ruling elite, were self-actualized gods on Earth, carrying the power, entitlement, and responsibility of gods. The parallels of Egyptian and Masonic Mysteries have been the subject of much research and reflection by our Brethren, leading to the assertion by Bro. ◌ Meredith Sanderson, “it is a truism that Freemasonry has been handed down to us by the civilization of Ancient Egypt”⁵.

Thus, despite the different names and particulars of description, the concept that human beings—that we ourselves—hold within us the spark of the Divine is pervasive, and that iterations of this realization are found across the globe and through the centuries. Given that so much of the structure of Freemasonry has its origins in the religions, Mystery Schools, and traditions briefly outlined above, it is reasonable to affirm that Ancient Craft Masonry itself also espouses this belief, even if that belief is shrouded in symbolism. Further, because godliness is *inherent*, it is reasonable to presume that this lesson is revealed to the youngest among us, our Brother Masons of the First Degree. This message is presented to those Brothers with eyes to see, throughout the aspects of the ritual of the Entered Apprentice.

The Working Tools

The working tools of the Speculative Mason are those symbols which we use for the “more noble and glorious purposes” of conveying the various lessons of morality and goodness. The two working tools presented to the Initiate are the 24-Inch Gauge and the Common Gavel.

There arises a great incongruity in the explanation of the Speculative uses of the 24-Inch Gauge, the first Working Tool of an Entered Apprentice. Operative Masons, it is explained, utilize this tool to “measure and lay out their work.” The “more noble and glorious purposes” Craft Masons have for use of this tool is “dividing our time”⁶. The parallels between the 24-inches of the gauge and the 24-hours of the day are clear. What is unclear, however, is how basic time management techniques are at all “noble and glorious”. In comparison to the lessons imparted via the other working tools of Craft Masonry, the notion of the 24-Inch Gauge as a time management tool is simply unsatisfactory. What, then, is the hidden lesson of this working tool, and how does it relate to gaining conscious connection with the Grand Geometrician?

The answer comes in combining the Operative and Speculative uses of this tool: with the 24-Inch Gauge we understand physical space as well as the passage of the hours. The

true, if concealed, teaching of the 24-Inch Gauge refers to our mastery of space and time. This is, indeed, intended in the cosmic sense that it seems. The very fabric of reality as we perceive it, and the basis for our potential to understand and attain conscious oneness with the Master of Masters, is coalesced into the appropriate application of this working tool.

The fact that it is the very first Working Tool introduced to a man as he engages upon his Masonic journey is not by accident; there is purpose behind its introduction. From the very beginning, the Initiate is given the opportunity to view his potential for consciousness on a cosmic scale. *From the very beginning*. The only learning period required for this realization is how long it takes a man to fully reflect on the teachings of this Tool, but there is no Masonic probationary period he must endure before finding this Light.

Much attention and contemplation has been made with regard to the lessons of the second E.◊A.◊ Working Tool, the Common Gavel. We are to use this tool to “divest our hearts and conscience of all the vices and superfluities of life”⁷, thereby shaping ourselves to become a part of the structure of the spiritual Temple. Breaking the rough corners from stones, the Operative’s use of the tool, is the first labor before the Ashlar can truly be made plumb, square, level, and cemented into place. The Gavel is an implement of brute force, and the act of breaking off bits of rock leaves little opportunity for more nuanced refinement of the building material, thus the need for the Working Tools of the subsequent Craft Degrees; this underscores the message of Speculative Masonry as a progressive science.

Of interest here is a third Working Tool, long absent from American Craft Lodges. Prior to 1832, the E.◊A.◊ was also given the Chisel⁸. The Chisel was Monitorially explained to be an emblem of education. When paired with the Common Gavel, however, we see that, if his hands are skilled and his eye is true, an Apprentice can make an ashlar perfect without relying on the square, plumb, or level; he can engage upon the Great Work of smoothing his ashlar by careful and precise application of the Common Gavel and Chisel together. This removes, then, the notion of perfection of self as necessarily being a three-Degree process. With the right sensibility, the Entered Apprentice has the necessary Working Tools to achieve perfection. This notion is supported in the Bristol Working wherein the Chisel is used to impart upon the E.◊A.◊ “that perseverance is necessary to establish perfection”⁹ Further, let us not forget that in Operative Masonry, a building is begun by the laying of the Cornerstone in the northeast corner. The Cornerstone must be perfect, for if any flaws exist, the entire structure, no matter how perfect it may otherwise be, will collapse. The pre-existing perfection of the E.◊A.◊ is clear when we realize that each newly-made Mason is placed in the Northeast corner of his Lodge. If the Craft did not already believe the Apprentice to be perfect, he would have to be placed elsewhere¹⁰.

It is essential to remember that smoothing the ashlar is not a labor to change the characteristics of the stone; it is a labor of uncovering what is already present. In the Gnostic *Gospel of Thomas*, Jesus says, “If you bring forth what is within you, what you

bring forth will save you”¹¹. The rough outer shell of the unhewn stone is merely what is visible, but nested within, the perfect ashlar is extant, just waiting to be discovered.

The Gavel is representative of another of the Degrees of the Craft, that of the Master Mason; specifically, the Gavel of the Worshipful Master. From the East comes “good and wholesome instructions”. The Worshipful Master is the one with sufficient Wisdom to draw upon the Trestleboard the plans for the Temple. He is also the only Mason who has the right and power to wield a Gavel; when in Lodge assembled, only a Brother of the third Degree can possess the Working Tool of a Brother of the first Degree. This apparent oddity only furthers the underlying message of the ability of the Entered Apprentice for spiritual perfection and conscious connection with God.

Recalling that the Worshipful Master endeavors to rule his Lodge with the regularity of the sun and the moon, the key to deciphering the hidden teaching lays in the Mysteries of Ancient Egypt. Osiris, king of the Egyptians, the eldest son of Saturn, represented, and was represented by, the Sun. His sister and wife, Isis, the Goddess of all knowledge, was represented by the Moon. Their son, Horus, represented perfection, the proto-Christ, and was the culmination and combination of his parents. If the Worshipful Master, the only Brother entitled to utilize the Gavel, is, in the best of circumstances, a perfect reflection or demonstration of the combined attributes of the Sun and the Moon, then he finds his Ancient counterpart in Horus. What more, the source of the W.◊.M.◊.’s power, the Gavel, is itself symbolic of the earth-bound Deity Horus. As the Gavel links the 3rd and 1st Degrees, we realize that the E.◊.A.◊. is as entitled to this representation of the Divine as is the W.◊.M.◊..

Attempts to discern Masonic relevance from ancient Egypt are well founded. The parallels between (if not direct influence upon) Masonic teachings to be found in Egyptian theology have been keenly observed by numerous Masons over the years. Not the least of these efforts was undertaken by Bro.◊. Manly Hall who devoted an entire treatise on the subject¹². Further, references to Egypt as the ancestral seat of Freemasonry can be found in at least nine of the Gothic Constitutions¹³. Even if these iterations of Egyptian lore and symbology are not the result of direct pedigree, at a minimum they represent what Bro.◊. Shawn Eyer calls a “philosophy of history, a worldview rooted in perennialist concepts”¹⁴ descended from Egyptian teachings.

Chalk, Charcoal, and Clay

In the third Lecture of the Entered Apprentice Degree, we are each taught that the essential characteristics of the newly Initiated Brother are freedom, fervency, and zeal; these were the characteristics of an Apprentice serving his Master in ancient times, and speaks to the manner in which Speculative Masons ought to serve both the Craft and the True Master of Masters.

While the roots of this teaching are found in the subservience of an Apprentice to his Master, in keeping with the thesis of this paper, these three substances carry with them

the hidden teaching that First Degree Masons are not only on par with their Brethren of the advanced Blue Lodge degrees, but that they also possess the ability to connect with G.◊.A.◊.O.◊.T.◊.U.◊.

The first clue to this is drawn in Chalk, and follows the same line of reasoning as presented above with the argument of the Gavel linking the E.◊.A.◊. to the Worshipful Master in the East. In this instance, it is not a tool of authority linking the two Brothers, but the chosen medium by which “good and wholesome instruction” is imparted. When our Operative forebears began mingling with their Speculative Brethren, and teachings moved from the work site to the Lodge room, the symbols of our Royal Art were laid out on the floor of the meeting space, drawn in chalk. When the lessons were concluded, it fell to the new Initiates to remove the markings, mop them clean, thereby enabling the Entered Apprentices to remain true to their promises to keep the emblems of our Order hidden from the profane¹⁵. This delineation of duties reinforces the hierarchal structure of the Craft Degree system: Master Mason as teacher, Entered Apprentice as student. And yet, just as the Gavel is symbolic of both the First and Third Degrees of Masonry, Chalk fulfills the same role of bridging this perceived gap.

Supported by Bro.◊. A. E. Waite who writes that the Great Work requires “the concurrence of the sun and the moon”¹⁶, we can maintain the arguments of Egyptian theology presented above. Both the Worshipful Master—the most accomplished of all Master Masons—and the Entered Apprentice are represented by the same Masonic emblem, and are therefore equals, and equally able to connect with the Grand Geometrician. For a full viewing of this connection with the Great Architect, we must also view the other two elements of this symbolic triad of substances.

Charcoal and Clay are to be considered in concert, and, indeed rely on each other for further illumination of this point. This pairing is no mere conceit, nor is it clumsily done simply in order to reinforce this writer’s point. Bro.◊. Street advises that fervency and zeal are “synonymous; one is from the Latin *ferveo*, to boil, while the other is from the Greek *zeo*, having the same meaning”¹⁷; the etymology of the two terms allows for their combination as we labor to discover the hidden teaching, while the delineation in substances suggest that this is not unintentional redundancy. To find the method of smoothing our ashlar via the pairing of charcoal and clay, we must look to our spiritual kin, the Speculative Alchemist.

Recall that the Alchemist is engaged in the same Labor as Freemasons, albeit under its own distinct lexicon: in a very basic sense, Masons embark upon the Great Work using builder’s allegory, while Alchemical terminology frames the same endeavors as laboratory operations. The Alchemist seeks to reveal the Elixir of Life¹⁸, the equivalent of the Freemason’s perfect ashlar. In both contexts, the purpose is to uncover, to bring to the surface, what is already present: the Mason utilizes his Working Tools and the Alchemist uses flame, mercury, and sulfur.

It has been observed, “The alchemist...like the potter before him, is a ‘master of fire’...It was therefore the magico-religious power which could modify the world and which,

consequently, did not belong to this world”¹⁹. By applying the heat of the charcoal to the base substance of the clay, the Alchemist, and through him, the Entered Apprentice, can elicit symbolic spiritual gold. Before this can be done, the plans must be displayed: the Chalk must be utilized upon the Trestleboard to instruct that Mason how to engage in the *opus alchymicum*²⁰. Chalk represents the knowledge, Charcoal represents the method, and Clay represents the matter. Just as the “Elixir of Life” can exist under so many different names, the labels of “Freemasonry” and “Alchemy” are but two of the names used to describe the same process of spiritual purification of the Great Work. As such, the apparent mixing of Masonic and Alchemical metaphors is merely utilizing sets of established descriptors to define and enlighten the same process.

A glimpse into an early Masonic catechism may also shed Light on at least one aspect of this trinity of substances, that being clay. The *Dumfries No. 4 MS* (c. 1710) contains the following:

Q: what mortar had these massons at ye buillding of ye temple

A: the same such smorter as they had at ye building of nimrods Tower viz
slime being a kind of hot o Earth which they made thin & powred it into ye wall
affter ye stons was laid it was of ye nature sement or bitumor²¹

It is reasonable to conclude that the “slime... hot o Earth” is, indeed, clay. As such, when used with the Gavel and Chisel, the Entered Apprentice can hew the stones, and then bond them into architecture. The Mason of the First Degree has the full means of constructing King Solomon’s Temple, and correspondingly, that “house not built with hands.”

The Due Guard

We are told that the Due Guards allude to the positions our hands were placed in when we took the Obligations for the Degrees. But there is little, if any, explanation as to why our hands were placed in such positions in the first place. Bro.◌. Sanderson advises that our signs “have esoteric meaning; they are not merely means of ‘giving proof.’ They are... in reality, ‘secrets’”²². I submit that the Due Guard of an Entered Apprentice is designed to be a physical representation of our oneness with the “creator of the sun and all it illuminates”²³.

Our Brother, John Nagy, draws a wonderful parallel between the various Due Guards of the three degrees of Craft Masonry and the three working tools of a Fellowcraft. Bro.◌. Nagy observes that the plumb is a tool that is suspended from a point above and points to a point directly below. This tool is alluded to in the Due Guard of an Entered Apprentice, with the right hand representing the plumb, and the left hand representing the point signified by the dangling plumb. The Due Guards of the F.◌.C.◌. and M.◌.M.◌. also have correspondence with the Square and Level, respectively²⁴.

The three Working Tools of the Fellowcraft signify the lessons of appropriate conduct, including how we should ever meet, act, and part. Thus, with Bro.◌. Nagy’s observation

as the guide, the Due Guards, and the positions of our hands at the time we obligate ourselves, are present to implant the subconscious lessons of our proper Masonic behavior, even to the E.◌.A.◌. who, at that time, has had no instruction as to the Square, Plumb, or Level. Yet, as with all things Masonic, there is further truth and deeper meaning, and for that we look, in this instance, to our legendary origin.

When the Great Architect asked King Solomon what he desired most, the King requested the wisdom to fairly judge his subjects. Impressed by the nature of the request—not for riches or influence, but for the ability to labor with justice—the Great Architect granted Solomon’s wish. Thus, King Solomon became most wise.

Bro.◌. Lon Milo Duquette reminds us of this lesson, and weaves a further Masonic tapestry from those Biblical threads. He sheds light by virtue of his pairing of Solomon’s wisdom to the lesson imparted on the Emerald Tablet of Hermes: King Solomon’s desire to be a conduit through which the wisdom of Deity could flow is a demonstration of the Hermetic description of the perfected Universe; “As above, so below”²⁵ The Great Work of improvement of self and purification of spirit comes as an entity is exactly reflected in the perfection of the world above. This is demonstrated in the direction given to the soon-to-be initiated Candidate when he is advised that no great undertaking should begin without invoking the blessing of Deity; just as King Solomon asked for guidance, so too should the Mason as he begins his journey on the path of Enlightenment.

Thus, two of the actions of the Initiate have been illuminated: the hands are placed as such to represent the plumb, and the call to Deity is to emulate ancient King Solomon. Bro.◌. Nagy’s description of the Plumb meshes smoothly with Bro.◌. Duquette’s reminder of the Emerald Tablet of Hermes: The plumb is the mundane illustration of “as above, so below”: exact congruence between the levels of being. And so—with the instruction to pray, the positions of the hands at Obligation, the Due Guard and its corresponding Working Tool and their layered meanings—a pattern of teaching emerges within the various parts of the E.◌.A.◌. Degree: that of tapping into the Grand Geometrician for guidance and wisdom, and, indeed, personifying Him on the terrestrial plane.

Under the model proposed above, the right hand represents the Great Architect, while the left hand represents Man. This is reinforced in the second E.◌.A.◌. Lecture itself. In answer to the query of why the right hand was placed on the Volume of Sacred Law, we are told, “[T]he right hand was supposed by our ancient brethren to be the Seat of fidelity, and so they worshiped Deity under the name of *Fides*, which was supposed to be represented by the right hands joined, or by two human figures holding each by other by the right hand”²⁶. G~D to man, Above to Below, Plumb line to a point. Thus, at every Opening of a Lodge, at each of its Closings, and every time a Mason addresses the East when Laboring on the First Degree, we are reminded, by the repetition of the Due Guard of an Entered Apprentice, that we, via the Hermetic teachings, carry the spark of the Divine.

It is both humbling and astounding to realize that within this action there lays true and profound Light. A simple hand gesture, made millions of times by millions men throughout hundreds of years over countless miles, carries deep philosophic teaching as well as the potential for a dawning of the truth of our capability of attaining conscious connection with the Universe. The Due Guard is no mere frivolity, not some antiquated salute to be casually rendered; instead look to the East, and know all that is implicit in our action.

Postremo

The men, our Brothers, who labored to refine the stone of our ritual and symbolism placed within these teachings layers of meaning. The surface and obvious meaning was described—at least in part, certainly—to satisfy the curiosity of cowans or eavesdroppers. But just as the E.◊.A.◊. must remove all of the superfluities of his character, so must we eschew the superfluities of ritualistic explanation; just as the smooth ashlar exists within the rough, deeper levels of meaning lay beneath the rough exterior of the workings of our Royal Art.

Whether he be a fresh Initiate or the eldest Grand Lodge officer, when a Brother seeks, he shall find. One of the Mysteries to be discovered and cherished by the Craft is the knowledge that simply by virtue of our birth, we are touched by G~D, and we have the capacity to make conscious connection with the Divine however we may understand it. This is not a privilege reserved for those who have experienced the Hiramic resurrection, but one that is bestowed to every human being. Freemasonry offers a context and vocabulary to receive this revelation, and can be the vehicle by which Enlightenment can be reached.

¹ King James Bible

² “V.◊.I.◊.T.◊.R.◊.I.◊.O.◊.L.◊.” also appears in the Chamber of Reflection, lending further Masonic relevance to the term. It is credited to Basil Valentine, coined circa 1450, as referenced in Eliade p. 162.

³ Hughan, William James. The Old Charges of British Freemasons. (1872) London (see *Grand Lodge MS* [1632], *Sloane MS No.* 3848 [1646], *Harleian MS No.* 1942 [1670], *Lodge of Hope MS* [1680], *Alnwick MS* [1701], *Papworth’s MS* [1714], and *Krause’s MS* [1810]); also, Cole, Benjamin, The Antient Constitutions of the Free and Accepted Masons, Neatly Engrave’d On Copper Plates, With a Speech Deliver’d at the Grand Lodge in York. (1731). (As reprinted in Cole’s Constitutions (1897), compiled by Bro.: William James Hughan [printed by Richard Jackson: Leeds]).

⁴ Three Initiates, The Kybalion (1940). Chicago, IL: Yogi Publication Society.

⁵ Sanderson, Meredith. An Examination of the Masonic Ritual (1925). London: The Baskerville Press, LTD. p. 34

⁶ *Masonic Monitor—Vermont* (2004) (hereafter noted as *MMVT*), p. 38

⁷ *Ibid.* p. 39

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- ⁸ Sanchez, Jorge. *Short Talk Bulletin*. Vol. 84 no. 3 (2006, March). (retrieved from: www.smithfieldlodge.com/Light/STB/Stb8403.htm)
- ⁹ Cohoughlyn-Burrows, Charles E. *The Bristol Masonic Ritual: The Oldest and Most Unique Craft Ritual Used in England*. (1995). New York: Poemandres Press.
- ¹⁰ Schwendimann, Beat. *Philalethes: The Journal of Masonic Research & Letters*. Vo. 64, No. 1 (Winter 2011)
- ¹¹ Pagels, Elaine, *The Gnostic Gospels* (1989). Random House, New York, NY: Vintage Books. , p. xv. The full text of the *Gnostic Gospel of Thomas* can be found at <http://www.gnosis.org/naghamm/gosthom.html>
- ¹² Hall, Manly P. *The Lost Keys of Freemasonry* (1937). New York, NY: Penguin.
- ¹³ Hughan. (see *York MS No. 1* [c. 1600], *Grand Lodge MS* [1632], *Sloane MS No. 3848* [1646], *Harleian MS No. 1942* [1670], *Lodge of Hope MS* [1680], *Alnwick MS* [1701], *Papworth's MS* [1714], and *Krause's MS* [1810]); also, see Cole.
- ¹⁴ Eyer, Shawn. *Esotericism from a Masonic Perspective*. Reprinted in *The Green Mountain Freemason*, Spring 2011.
- ¹⁵ Anonymous. *Jachin and Boaz: Or An Authentic Key to the Door of Free-Masonry*. (1762) London p. 12; see also G., J. *Mahabone: Or, The Grand Lodge-Door Open'd* (1766) p. 36
- ¹⁶ Waite, Arthur Edward. (1908, March). *Pictorial Symbols of Alchemy*. Occult Review, volume 8 (number 5). Retrieved from: www.propheticmystic.com/Teachings/Alchemy/ps2.pdf. p. 3
- ¹⁷ Street, Oliver Day. *Symbolism of the Three Degrees* (1924) Kingsport, TN: Southern Publishers. p. 89
- ¹⁸ Eliade, Mircea, *The Forge and the Crucible*. (1978). Chicago, IL: University of Chicago Press. P. 164. The goal of the Alchemist was deemed so sacred that it was concealed under as many as 600 different names, of which “the Elixir of Life” is just one.
- ¹⁹ Eliade p. 79
- ²⁰ Eliade p. 162; Translated as “The Alchemist’s Work”
- ²¹ *Dumfries No. 4 MS* (c. 1710) as reprinted in Knoop, Douglas, and Carr, Harry. *Early Masonic Catechisms* (2nd edition) (1943) p. 63
- ²² Sanderson, p. 28
- ²³ *MMVT* p. 52
- ²⁴ Nagy, John. *Building Hiram: Uncommon Catechism for Uncommon Masonic Education* (2009). Lutz, FL: Promethean Genesis Publishing
- ²⁵ Duquette, Lon Milo Hall, *The Key to Solomon's Key: The Secret of Magic and Masonry* (2006). Consortium of Collective Consciousness Publishing. There are many translations of the Emerald Tablet of Hermes, each with its own slight variations. The translation from 12th Century Latin reads: 0) When I entered into the cave, I received the tablet zaradi, which was inscribed, from between the hands of Hermes, in which I discovered these words:

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- 1) True, without falsehood, certain, most certain.
 - 2) What is above is like what is below, and what is below is like that which is above. To make the miracle of the one thing.
 - 3) And as all things were made from contemplation of one, so all things were born from one adaptation.
 - 4) Its father is the Sun, its mother is the Moon.
 - 5) The wind carried it in its womb, the earth breast fed it.
 - 6) It is the father of all 'works of wonder' (Telesmi) in the world.
 - 6a) Its power is complete (integra).
 - 7) If cast to (turned towards- versa fuerit) earth,
 - 7a) it will separate earth from fire, the subtile from the gross.
 - 8) With great capacity it ascends from earth to heaven. Again it descends to earth, and takes back the power of the above and the below.
 - 9) Thus you will receive the glory of the distinctiveness of the world. All obscurity will flee from you.
 - 10) This is the whole most strong strength of all strength, for it overcomes all subtle things, and penetrates all solid things.
 - 11a) Thus was the world created.
 - 12) From this comes marvelous adaptations of which this is the procedure.
 - 13) Therefore I am called Hermes, because I have three parts of the wisdom of the whole world.
 - 14) And complete is what I had to say about the work of the Sun, from the book of Galieni Alfachimi. (Retrieved April 28, 2011 from <http://www.sacred-texts.com/alc/emerald.htm>)

²⁶ Duncan, Malcolm C., Revised Duncan's Ritual of Freemasonry, Part 1. (2001). Bensenville, IL: Lushena Books. p. 50