

Hermetic Masonry in the Gnostic Tradition – Notes 4

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Occult Masonry: A Continuation of the Ancient Mysteries

If we study Masonry (which is undoubtedly a continuation of the Ancient Mysteries), then we will observe that its symbolism is separate from its legitimately real philosophical value. If the purpose of the Ancient Mysteries was to know a supra-physical World, this was because it truly exists and because this is where one goes after death. While the ordeals are still maintained in apparent form, in the Ancient Mysteries, they were real and highlighted some aspect of the work that is needed in order to reach that supra-physical World. It is not possible that Masonry is divorced from its source, or that its symbolism only exists metaphorically...

There is a Path in order to learn the secrets of the Light and that path is known and lived in the rituals of Occult Masonry. We must not forget that Masonry (just as much as the Catholic religion), in its rites and ceremonies, is nothing more than recollections of the Real Art or Magic. In order to create, we need a creative gland or organ and the Mason must use this when they want to dedicate themselves to Masonic and Experimental Magic: “We have certain nervous centers that we must excite in the experiments. With them we can awaken and exteriorize our magical forces.”

These centers are in intimate relation with our endocrine glands and they, in their turn, are susceptible to being provoked into functioning with certain practices or exercises. The ancient rites, and those which are from the ninth century, give the practices mentioned with all the details: the days in which to do the practices, how they are done, and (in the same manner) their association with vocalization. All this is indicated in the Masonic calendar. They give instructions on the awakening of the chakras (that a Mason of the middle ages called “flames”) and in those times the neophytes had to learn to magically handle the passwords of the first and the second degrees, etc.

Huiracocha says “The practice of how to do all this is locked up in the giving of the signs, grips and passwords of Masonry. How insignificant sometimes is the grip that is required!” The vowels I A O (which are enclosed in the passwords of the first degrees of Masonry) must be **pronounced in combination with the grips** and immediately the blood of our organism undergoes an instant modification, and this puts us into a condition for provoking psychic phenomena.

‘Oriental’ or Turkish Masonry and the Grips or Hand-Signs for I A O

In 1924, a book was published in German called *The Practice of the Ancient Turkish Freemasons: The Key to Understanding Alchemy* [Die Praxis der alten türkischen Freimauerei: Der Schlüssel zum Verständnis der Alchimie] by Rudolf Freiherr von Sebottendorf.

It presented some very interesting ideas, including that certain secret formulas were given to the Prophet Mohammed and that he passed these down to an intimate circle of disciples. This is the secret knowledge of the ‘Oriental Freemasons’. According to the book:

“The Prophet distributed these formulas throughout the Koran according to a precise key (the so-called ‘abbreviated letters’, which are like esoteric acronyms or ‘holy abbreviations’).

This secret doctrine explains that the *Sura* (or Chapter of the Koran) in which a formula occurs and specifies the number of days that a practice is to be repeated. The formulas are present in 29 Suras, which are said to be related to the 29 days of a Synodic lunar month as well as to 29 divisions of the physical body.

This is the path the Dervish Order is accustomed to taking. This not only has to do with a general sort of knowledge, but they also attempt to acquire special powers by means of a specific practice. However, for the most part, the Dervishes are the people who strive after higher knowledge, and from whom the spiritual leaders of Islam will be drawn. If they pass the time of testing (which usually lasts 825 days), then they will receive higher initiation. Or, on the other hand, they may receive a more special instruction in order to attain certain magical characteristics.”

Sebottendorf says that this higher initiation is related to certain Exercises of Freemasonry, and the work of the Alchemists and Rosicrucians. These exercises are characterized by the use of the three signs of recognition employed by modern Freemasons: sign, grip and word. Sebottendorf clarifies that these are not merely signs of recognition, nor symbols, but rather “magical operations designed to induct the finer radiation of the primordial power, to incorporate them into the body and thereby make the body more spiritual, to give the balance of power to the spirit over the body. The signs are three different positions of the hand, known by the vowels which are indicated by them:

1. *The I-sign* The right hand is in a fist and from the fist the index finger is extended straight out; the hand is put in such a Position that the finger is directed straight upward into the heights so that the letter I is represented.
2. *The A-sign* The hand is held in such a way that all the fingers lay in a flat plane; the thumb is now extended so that it forms an angle of 90 degrees, a right angle with the line of the index finger.
3. *The O-sign* One is to bend the fingers and thumb of the angled hand in such a way that the tip of the thumb just touches the tip of the index finger. The thumb, index finger and the part of the hand between these two digits form a circle, an O.”



“...The indispensable condition upon entering the exercises is faith in GOD, the awareness that the individual is one with GOD. I repeat this reminder for those who wish to begin these exercises, which in no case can cause harm to anyone who has a selfless spirit.

But they may be harmful to anyone who undertakes them with the selfish intention to delve into secrets which he is not supposed to know. In the best case he will perform the exercises without success and will become annoyed at having spent money on such a worthless book.

The work is divided into three parts:

I. the Preliminary work

II. the Main work

III. the Pursuant work

The Preliminary Work

One stands upright, forms the I-sign and concentrates his whole attention on the uplifted finger while continuing to think of nothing other than I, I, I. One will soon notice that the finger begins to become warm in a most peculiar fashion. When this warming becomes noticeable one allows the hand to fall, and after a while the A-sign is formed. One should attempt to vivify the A in a similar way until one feels a dry warmth in the thumb.

Then one immediately forms the O and animates it in the same way. The Oriental, who Sequesters himself in the solitude of his *tecke* (i.e. of a Dervish establishment) will feel definite signs of the kind indicated on the first day, the Occidental, who will do the exercise no more than about 10 minutes in the morning or evening, will need a few days longer.

As soon as the warming takes place, the student must form the I and animate the finger with Si, Si, Si until he feels that is becoming warm. He then lets his hand drop and immediately forms the A. He animates the angled hand with Sa, Sa, Sa and after a while guides his hand to his neck, makes the hand grip, and thereby conducts the induced rarified forces of nature to his neck. During this he constantly thinks Sa, Sa, Sa, then sharply removes his hand and forms the O, which, after he has animated it with the syllable So, So, So, he moves to his solar plexus in the Master-grip after a while.

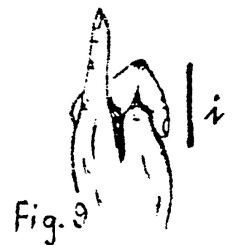
This preliminary works encompasses a time span of ten days, that is: three days of animation with the simple vowel sounds and seven days with the syllable made up of the vowel compounded with S...”

Without going any further into this system, it certainly seems that Huiracocha is familiar with it, but we refer you to the source material for additional investigation.

Rune Occultism, Hand-Signs and Vocalization

In 1933, another book was published in German called *Rune Magic [Runen-Magie]* by Siegfried Adolf Kummer. It describes some interesting things, including Runic Hand Postures or Positions, which he called Rune-Grips [*Runengriffen*]. We find some remarkable similarities between Kummer’s system and that of so-called “Oriental Freemasonry” mentioned above. The Hand Positions (or Hand-Signs) are very similar to those mentioned above by Sebottendorf:

I - Is Rune ...raise the left Arm vertically upwards, the left Hand will take the *Is*-or *Ich*-Rune-Hand-Grip shown in Figure 9. The Practitioner clenches the left Hand, extends the Index-Finger upwards and sings (from a deep to a high Tone) the “i-i-i” sound repeatedly. Thoughts are directed to Universal-Love [*Alliebe*] and to the Development of the magical Force of the Self or of the Inner-Being [*der magischen Kräfte des Ichs*]... This Grip can also be performed with the right Hand, it then produces a different Body-Current which is also recommended.



A - Ar Rune ...Figure 10 shows the *Ar*-Rune-Grip which is executed right-handed and with the thumb bent as far as down as possible. Here, when singing the “A-a-a-a” sound especially electrical Subtle-Forces are accumulated in the hand, causing the Practitioner to feel a subtle Tingling and a slight Stinging/Prickling in the thumb, the Base-of-the-Thumb, and the Middle-of-the-Hand; the outstretched Fingers begin to vibrate slightly. ...Thoughts or inner Meditations are directed towards Absorbing *Ar*-Fire and Solar-Force. This Grip has a particularly rejuvenating and strengthening effect on the Life-Force. When it is Circulated in the Body by conscious-willpower, a strong effect is produced on the solar plexus. The astral color is silver-grey to light/bright grey-green.



O - Os Rune ...One stretches the left Arm upwards, bending the Thumb and Forefinger of the outstretched Hand so that the Fingertips touch, as Figure 4 shows. One sings the “O-o-o” sound in the way already explained (raising and lowering the Tone). Soon one will feel a circulating Oscillation of Subtle-Forces in one’s Hand. ...This is the Grip of *Odem*, Ode and Breath. It has an especially beneficial spiritual effect for the conscious Rune Practitioner. Often after this Exercise the Smell of Ozone can be detected on the Hand. After finishing the Exercise, the collected Subtle-Forces are to be directed throughout the entire Body by conscious-willpower. The astral Color-Vibration is light-purple.



Note that these are only 3 of the hand exercises given in Kummer’s text, the rest we’ll review as part of our [Gnostic Runology](#) course.