

THE CRAFT FREEMASONRY NEWSLETTER No.35 MAY 2010

TO THE GLORY OF THE GRAND ARCHITECT OF HEAVEN AND EARTH



MASONIC HIGH COUNCIL THE MOTHER HIGH COUNCIL

In The Lord is All Our Trust

To All & Sundry

To whose knowledge these presents shall come

Greetings

COMMUNICATIONS

From the Craft Where Reigneth Peace and Silence

“The Light Shined in Darkness and the Darkness Comprehend It Not”

*“The man, whose mind on virtue bent,
Pursues some greatly good intent
With undiverted aim;
Serene, beholds the angry crowd,
Nor can their clamours, fierce and loud
His stubborn honour tame”.*

BLACKLOCK



Address from the Secretary General of the Masonic High Council

CONCERNING AND REGARDING THE TRUE ORIGINES OF CRAFT FREEMASONRY

The General Board of Masonic Regularity and Jurisprudence, having meet decided that in face of the numerous erroneous and misleading information found on the net and in several publications concerning speculation and some even declaring that Craft Freemasonry originates in and from the so called Order of Knight Templars, the following clarification, issued by The Masonic High Council all members of the international confederation.

I - The History of Craft Freemasonry is well documented by both English and German Masonic Scholars.

II - Craft Freemasonry and its uses, costumes and traditions based and inherited form those of the Operative Medieval Craft Guilds are in its own merits particular to the Craft, and form a specific and a unique and beautiful symbolic system.

III – The Order of the Temple and any other Chivalric Order DOES NOT constitutes the bases on which the Craft is based upon. Further more the General Board of Masonic Regularity and Jurisprudence informs that the Craft and the Operative Craft out-dates in antiquity the Order of the Temple and any other Chivalric Order as it can be easily verified by the Old Charges of Operative Craft Freemasonry:

- 643 AD

Edict of Rothari, 643 A.D. INCIPIT EDICTVM QVEM RENOVAVIT DOMINVS ROTHARI

Section 144. Of the Comacine Master - If a Comacine Master with his associates (colligantes) shall undertake to restore or build the house of any person whatsoever, after an agreement shall have been closed as to payment, and it chanches that someone should be killed, by reason of the house, through the falling of either material or stone, no claim shall be lodged against the owner of the house, in case the Comacine Master or those working with him (consortibus) shall fall to settle for the death or the damage done; because who after having contracted to do work f or his own advantage, must assume, not undeservedly, the damage done.

Section 145. Of masters called or brought in. - If any person shall call or bring in Comacine Masters one or several - to design a work or to daily assist his retainers (servi) at the building of his house (domun aut casa), and it should happen that, by reason of this house (casa), one of the Comacines is killed, the owner of the house (casa) shall not be held responsible. On the other hand, if falling timber or stone should kill an outsider or cause injury to anyone, the fault shall not be imputed to the Masters, but to him who called them in, and he shall be responsible for the damage.

- 926 AD

In the year 926 A.D., there was held a General Assembly of Masons at York, England, called by King Athelstan's son Prince Edwin, wherein the great traditions of symbolic and operative masonry were constituted, revived, or organized, and a new code of laws for the governing of the Craft instituted.

"Soone after the Decease of St. Albones, there came Diverse Warrs into England out of diverse Nations, so that the good rule of Masons was dishired (disturbed) and put down vntill the tyme of King Adilston. In his tyme there was a worthy King in England, that brought this Land into good rest, and he builded many grat workes and buildings, therefore he loved well Masons, for he had a Sonne called Edwin, the which loved Masons much more then his ffather did, and he was soe practized in geometry, that he delighted much to come and talke with Masons and to learne of them the Craft. And after, for the loue he had to Masons and to the Craft, he was made Mason at Windsor, and he gott of the King, his ffather, a Charter and Comission once every yeare to have Assembly within the realms where they would within England, and to correct within themselves ffaults & trespasses that weere done as touching the Craft, and he held them an Assembly at Yorke and there he made Masons and gave them Charges, and taught them the Manners and Comands the same to be kept ever afterwards.

And tooke them the charter and Comission to keep their Assembly, and Ordained that it should be renewed from King to King, and when the Assembly were gathered together he made a Cry, that all old Masons or young, that had any Writeings or Vnderstanding of the charges and manners that weere made before their Lands, wheresoever they were made Masons, that they should shew them forth, there were found some in ffrench, some in greek, some in Hebrew, and some in English, and some in other languages, and when they read and over seen well the intent of them was vnderstood to be all one. And then he caused a Booke be made thereof how this worthy Craft of Masonrie was first founded, and he himselfe comanded, and also then caused, that it should be read in any tyme when it should happen any Mason or Masons to be made to give him or them their Charges, and from that time vntill this day Manners of Masons have been kepte in this manner and omen, as well as Men might governe it, and ffarthermore at diverse Assemblyes have been put and Ordained diverse Charges by the best advice of Masters and ffellows."

The findings of the Society of Philaletes in 1785

And if the above is not sufficient to show that Craft Freemasonry has recorded history that precedes the Order of the Temple, the General Board of Masonic Regularity and Jurisprudence further issues the following information, to put at rest all and any fantasy and wild gueses on the subject of the origins of the Craft.

"A unique event was sponsored by the Societe des Philaletes. Founded in Paris in 1773 for the purpose of tracing the origins of Freemasonry, the Philalethians: established the Academie occultiste (Occult Academy). With the help of contacts in every country, archives and a library were built up that soon contained valuable holdings.

When sufficient information had been collected in 1784, a questionnaire was sent to 128 Freemasons of all Masonic Systems. The replies were to be subject matter for discussion at a convention scheduled in Paris for 15 February 1785. Some of the questions pertained to formalities of masonic ritual etc., but the main object was to inquire of the participants what, in their opinion, was the most essential principle of masonic knowledge, and where and when it originated; what was its lineage, and what groups of individuals could be assumed to have possessed it.

The convention, which went on till 26 May 1785, was attended by representatives from Warsaw, St. Petersburg, and Stockholm, as well as Austria and England, and of course the French Lodges. Many were personalities well known in masonic circles. Also present were Saint-Germain and Cagliostro; Mesmer, though invited, declined, as did Saint-Martin. No unanimity was reached on the origin of Freemasonry, most believing it to be the "hermetic sciences," others "Christian theosophy." A second convention from 8 March to 27 May 1787 was equally inconclusive. However, it may not be fair to rate the gatherings as unsuccessful: the official transactions may have been far less important than the private exchange among so many luminaries of the age and the common quest for the roots of the esoteric knowledge of their century."

Please ensure that all of your brethren are made aware of the above clarification.

Sincerely and Fraternaly,
Dimitrij Klinar, MHC
Secretary General



Masonic High Council of Serbia

MW Bro. Stanislav Raković – MHC Serbia
Vice President MHC MHW

MW Bro. Miroslav Kendrišić, MHC Serbia
Senior Grand Officer MHC MHW

MW Bro. Aleksandar Antić, MHC Serbia
Grand Inspector General Easter Europe



Masonic High Council of Romania

Lodge Concordia, Middle Arad

Lodge Universum, Middle Vulcan

Lodge Parang, Middle Petrosani

Masonic Triangle, Timisoara



Masonic High Council of Venezuela

The New Grand Officers Elected

2010 - 2011

Muy Resp. Gran Maestro, Francisco José Rojas Carvajal, MHC
Diputado al Gran Maestro, Rodrigo Armas Frezza
Primer Gran Vigilante, Enrique de Jesús Marcano León
Segundo Gran Vigilante, Carlos Raúl Perdomo Risquez
Gran Orador Fiscal, Richard Alex Klein Messinger

OFICIALES DIGNATARIOS

Gran Secretario: Emeregildo Delgado D'Jesús
Oficial Mayor: Exel Zambrano
Gran Tesorero: José Luis Betancourt Porte
Primer Gran Oficial: Edwin Tillerio

OFICIALES

Segundo Gran Oficial: Susano Torrealba
Gran Primer Maest.de Ceremonia: Giovanni Guarrasi Sigona
Gran Segundo Maest. de Ceremonia: Krischen Tillerio
Primer Gran Experto: Marcos Ojeda Sánchez
Segundo Gran Experto: Vicente Zerpa Pérez
Gran Hospitalario: Wissan Abouhandam Fonseca
Gran Guarda Templo Interior: Leonel José Meza Martínez
Gran Guarda Templo Exterior: Nerio Monsalve

GRANDES COMISIONES

JURISPRUDENCIA Y ASUNTOS CONSTITUCIONALES

RH Edgar Pulgar Polanco, RH Rodrigo Armas Frezza, RH Nicolás Rivas Cisneros

RELACIONES INSTITUCIONALES

RH Asdrúbal José Colina Peralta, RH Marcos Ojeda Sánchez, RH Luís Enrique Lugo

HACIENDA

RH Carlos Eduardo Guevara Pérez , RH Nerio Monsalve, RH Carlos Bello

INSTRUCCIÓN Y RITUALES

MRH Andres Eloy Murzi Sifontes, MHC, RH Richard Alex Klein Messinger,
RH Argenis Rafael Marcano Brito

MIEMBROS DEL TRIBUNAL SUPREMO

Sala Constitucional

MRH Andrés Eloy Murzi Sifontes, MHC, RH Ermeregildo Delgado D' Jesús, RH Asdrúbal José Colina P.

Sala Penal

RH Enrique de Jesús Marcano León, RH Tony Hamui Chogandijan, RH Marco Aurelio Prada

Sala Administrativa

RH Giovanni Guarrasi Sigona, RH Edgar Pulgar Polanco, RH Adilso Alberto Carrasquero Castellanos

Dear Brethren, The Masonic High Council of Venezuela gives notice that five new Lodges have joined the Masonic High Council of Venezuela in search of Craft Masonry which can be only found under the auspices of the Mother High Council and international federation.

The New Lodges are:

Resp. Logia Luz del Doce de Julio No.207- 6

Valle de Ocumare de la Costa. Or. Venezuela, Rito de Memphis

Resp. Log. Nueva Generación Masónica No.7

Valle de Caracas Or. de Venezuela, Rito Antiguo y Aceptado de 1804

Resp. Log. Giordano Bruno No.8

Valle de Mérida Or. de Venezuela, Rito Ingles de York

Resp.:. Log.:. Lafayette No. 157 - 9

Rito Antiguo y Aceptado de 1804. Vall.:. de Caracas Or.:. de Venezuela

Resp.:. Log.:. Benjamin Franklin No. 13

Rito Ingles de York. Vall.:. de Caracs Or.:. de Venezuela



Masonic High Council of the Middle East

Dear Brethren,

Fire, as everyone knows was the source of fear and destruction for lots of civilizations and cultures. It has been the source of heat and warmth for many others. It is the source of light for many as well.

My favourite is the Lodge candle, the candle that enlightens our work; any candle in the Lodge, whether the Blue Shinning Star or any other one. The most important condition is that it should be in a Lodge, but without the artificial light of lamps. I am talking about the candle in the Ancient and Primitive meetings where the candle was to decide when the meeting would be over. It was the only source of Light in the Lodge. It was to give the Serenity and Warmth (same effect as Fire) to All. The candle and All of its Five Elements would sum up the Five Elements of Life and The Human Being as well.

The Five Elements of a Lodge Candle are:

- The Brass Base of a Candle; that is the Entity that Gathers All of the Elements to follow. It is also supported by the second element that is to follow

-The Three Legged Support Triangle that holds and supports the whole entity of a Lodge Candle. This is the point of Strength and Support

- The Third Element of a Candle is the Cotton Filament. That is so soft, but at the same time it is the Speaker of a candle; the Holder of Truth and "The Light Bearer". It is The Scape Goat and the "One Who Burns to Enlighten"; It is the Element that sacrifices itself to turn the fear of darkness in us to the Warmth and Enlightenment of the Light; The Light of True Vision, but not True Sight.

- The Fourth Element is The Wax, but Bees Wax, as most of Us know. It is the sign of Purity and the Skeleton of the Entity; it is the Support and the Fuel for Continuity and Existence; It gives Fuel that Burns but does not Burn, it only changes in shape, to shape our senses and enlighten our Wisdom.

- Fire, hence is one of these Five Elements of a Candle. It is the Aql, the leader and The Light, The End Result, the Truth. Fire here is Warmth and Serenity; it is the Truth, that if we are not able to understand, would be a scorching heat that will burn everything; thus Fire is hot if we don't understand. On the other hand, if were able to understand and use the Light of Fire properly, it would be a path of Guidance and the Light of Wisdom. Thus, Fire, in this case would be the cool and true Light that would guide our senses to the True Light, the True Human, The Angel in each one of Us.

Let Us All "see" the True Light and always be guided by a Beam of True Light, that will shed Light at this Darkness, to enable Us to reach our True Goal, The Ultimate Light, The Truth.

Your Brother in Light



Masonic High Council of Paraguay

The Regular Multiritualistic Grand Lodge of Paraguay, affiliated to the MHC the Mother Masonic High Council of the World, was consecrated their Grand Temple following the Ancient Charges during a full energized Ceremony.

March 27th was a day plenty of joy for the Paraguayan Brethren, because a long dream was concreted and now this temple build T:.G:.O:.G:.A:.O:.T:.U:. will be a space to regular meeting open to all Brethren recognised by the Old Tradition.

La Gran Logia Regular Multiritualística del Paraguay afiliada al Alto Consejo Masónico Madre del Mundo, ha consagrado su Gran Templo de acuerdo a los antiguos usos y costumbres en una ceremonia cargada de energía.

El sábado 27 de marzo 2010 fue un día de júbilo para los Hermanos del Paraguay, porque un sueño largamente anhelado se ha cumplido y de ahora es mas, este templo erigido A.: L.: G.: D.: G.: A.: D.: U.: será un espacio para realizar las tenidas regulares y estará abierta a todos los Hermanos que sean reconocidos por la Antigua Tradición que profesamos.





Food for Thought

“People are often unreasonable, irrational and self-centered. Forgive them anyway.
If you are kind, people may accuse you of selfish ulterior motives. Be kind anyway.
If you are successful, you shall win some unfaithful friends and some genuine enemies.
Succeed anyway.
If you are honest and sincere, people may deceive you. Be honest and sincere anyway.
What you spend years creating, others could destroy overnight. Create anyway.
If you find serenity and happiness, some may be jealous. Be happy anyway.
The good you do today will often be forgotten. Do good anyway.
Give the best you have and it may never be enough. Give your best anyway.
It is between you and Your GOD. It was never between you and them anyway”.

Mother Theresa

William Hogarth

1697 – 1764



The Mystery of Masonry Brought to Life by ye Gormogons (second state) 1724

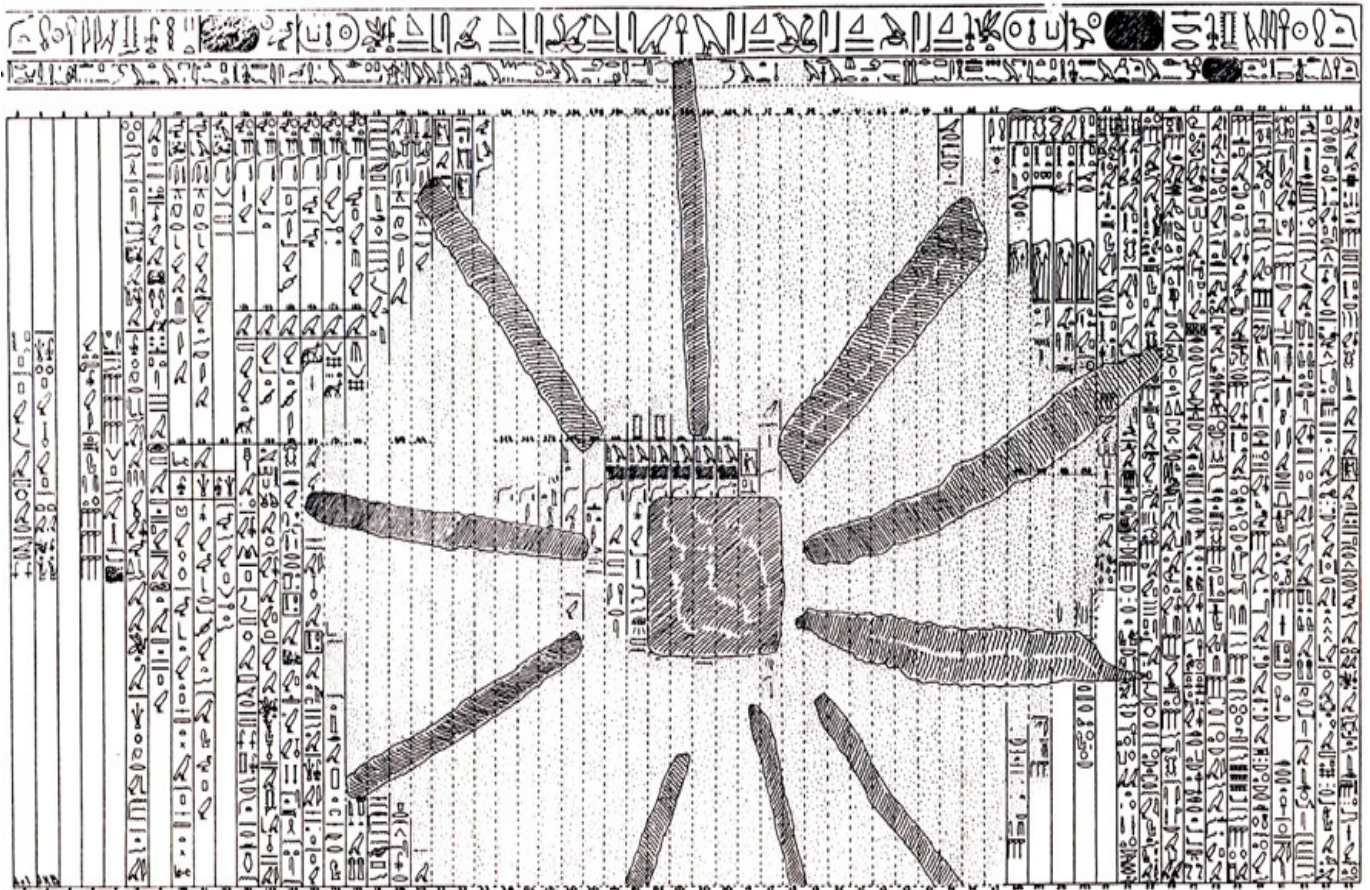
This dense, exotic and obscene print saw Hogarth extending his satiric investigation of urban culture into the world of freemasonry. The *Mystery of Masonry Brought to Light by the Gormogons* pictures a grotesque parody of the annual Masonic procession through the capital, in which a group of Eastern mystics, accompanied by a dancing monkey dressed in Masonic gloves and apron, lead a donkey carrying an old woman freakishly twisted at the waist, whose pock-marked buttocks are exposed to view and kissed by a trapped Masonic novitiate. Behind her, the Masons who file out of the pictured tavern are obscured by the ridiculous figure of Don Quixote, who lurches towards the old woman; his companion, Sancho Panza, reels back in shock nearby, accompanied by the figure of a laughing butcher.

The *Mystery of Masonry* draws upon no less than four works from a contemporary series of prints representing the adventures of Don Quixote, including *Don Quixote takes the puppets to be Turks*, which features the familiar figures of Sancho Panza and the laughing butcher, together with the old woman, all of whom Hogarth transplants to his print.

The Shabaka Stone

George G. M. James 1954

The Memphite Theology is an inscription on a stone, now kept in the British Museum. It contains the theological, cosmological and philosophical views of the Egyptians. It has already been referred to in my treatment of Plato's doctrines; but it must be repeated here to show its full importance as the basis of the entire field of Greek philosophy. It is dated 700 B.C., and bears the name of an Egyptian Pharaoh who stated that he had copied an inscription of his ancestors. This statement is verified by language and typical arrangement of the text, and therefore assigns the original date of the Memphite Theology to a very early period of Egyptian history, i.e., the time when the first Dynasties had made their new capital at Memphis: the city of the God Ptah, i.e., between 4000 and 3500 B.C. (Intellectual Adventure of Man by Frankfort, p. 55).



Hieroglyphic text of the Shabaka Stone

After Breasted, J.H. : "The Shabaka Stone", in : ZÄS, n°39, 1902, pls.1-2.

The Text:

This consists of three supplementary parts, each of which will be treated separately: both as regards its teachings and the identity in Greek philosophy.

Part I presents the Gods of Chaos. Part II presents the Gods of Order and arrangement in creation; and Part III presents the Primate of the Gods, or the God of Gods, through whose (Logos) creation was accomplished.

In Part I pre-creation or chaos is represented as follows:

A. Text of Part I:

The Primate of the Gods Ptah, conceived in his heart, everything that exists and by His utterance created them all. He is first to emerge from the primeval waters of Nun in the form of a Primeval Hill. Closely following the Hill, the God Atom also emerges from the waters and sits upon Ptah (the Hill). There remain in the waters four pairs of male and female gods (the Ogdoad, or unity of Eight-Gods), bearing the following names:—

(1) Nun and Naunet, i.e., the Primeval waters and the counter heaven.

(2) Huh and Hauhet, i.e., the boundless and its opposite:

(3) Kuk and Kauket, i.e., darkness and its opposite; and

(4) Amun, i.e., (Amon) and Amaunet, i.e., the hidden and its opposite.

(Egyptian Religion by Frankfort, p. 20; 23. Intellectual Adventure of Ancient Man by Frankfort, p. 21).

B. The Philosophy of Part I:

(1) Ptah has the following attributes: (a) The Primate of the Gods, i.e., The God of Gods (b) The Logos. Thought and creative utterance and power (Egyptian Religion by Frankfort, p. 23). (c) The God of Order and form (d) The Divine Artificer and Potter (Fire Philosophy by Swinburne Clymer; Jamblichus; Ancient Egypt by John Kendrick, Bk. I, p. 318; 339).

It must be noted that while the Sun God Atom sits upon Ptah the Primeval Hill He accomplishes the work of creation. But the Memphite Theology dates back to 4000 B.C., when it is believed the Greeks were unknown (Frankfort's Intellectual Adventure of Man, p. 5; 53; 55. The Book of the Dead, p. 17).

This arrangement in the Memphite Theology could only mean that the ingredients of the Primeval Chaos contained ten principles: four pairs of opposite principles, together with two other gods: Ptah representing Mind, Thought, and creative Utterance; while Atom joins himself to Ptah and acts as Demiurge and executes the work of creation. From such an arrangement in the cosmos we are in position to infer the following philosophies:

(a) Water is the source of all things.

(b) Creation was accomplished by the unity of two creative principles: Ptah and Atom, i.e., the unity of Mind (nous) with Logos (creative Utterance).

(c) Atom was the Demiurge or Intermediate God in creation. He was also Sun God or Fire God.

(d) Opposite Principles control the life of the universe.

(e) The elements in creation were Fire (Atom), Water (Nun), Earth (Ptah or Ta-tjenen) and Air.

Part I of the Memphite Theology is the correct Source of these philosophies: but strangely the Greeks have claimed them as their production, although without any right whatever.

C. Individual Greek Philosophers to whom portions of the philosophy of the Memphite Theology has been assigned:

Of these doctrines, "water as the source of all things" has been assigned to Thales (Zeller: Hist. of Phil. p. 38); that of the "Boundless or Unlimited", has been assigned to Anaximander (Zeller: Hist. of Phil. p. 40); while that of "Air as the basis of life" has been assigned to Anaximenes (Zeller: Hist. of Phil. p. 42). Furthermore, the doctrine "that Fire underlies the life of the universe", has been assigned not only to Pythagoras, who spoke of the functions of the central and peripheral Fires; but also to Heraclitus who spoke of the transmutation of Fire into the other elements, and their transmutation back into Fire. Also Democritus who spoke of Fire Atoms, as filling space as the Mind or Soul of the World; and Plato who spoke of a World-Soul, which is composed of Fire Atoms. (Wm. Turner's Hist. of Phil. p. 42; 5; Zeller's Hist. of Phil. p. 53; 149; Plato's Timaeus, 30A; B. D. Alexander's Hist. of Phil., p. 40).

Likewise the doctrine of opposites has been assigned not only to Pythagoras, who spoke of the elements of the unit as odd and even; but also to (a) Heraclitus who spoke of "the unity of warring

opposites"; (b) Parmenides who spoke of the distinction between Being and Not-Being; (c) Socrates, who spoke of things as being generated from their opposites; and

(d) Plato who spoke of Ideas and Noumena as real and perfect; but phenomena as unreal and imperfect. (The Phaedrus of Plato 250; Parmenides 132D; Aristotle Metaphysics I, 6; 987b, 9; Plato Phaedo 70E; Zeller's Hist. of Phil. p. 51; 61, 68; The Timaeus, p. 28).

Furthermore, the doctrines of the Nous (or Mind) or an Intelligent Agency as responsible for creation, has been assigned not only to Anaxagoras, but also to Socrates who spoke of the existence of useful things as the work of an Intelligence: To Plato who spoke of a World-Soul or Mind, as the cause of life and knowledge in the universe and to Democritus, who attached a similar meaning. (Zeller's Hist. of Phil. p. 80; p. 85; Wm. Turner's Hist. of Phil. p. 82; p. 109). The doctrine of the Logos has been assigned to Heraclitus who spoke of Fire as the Logos or creative principle in nature; while the doctrine of the Demiurge, or an Intermediate God who created the world, has been assigned to Plato (Wm. Turner's Hist. of Phil. p. 55, p. 108).

A. Text of Part II

The Gods of Order and arrangement in the cosmos are represented by nine gods, in one God-head, called the Ennead. Here Atum (Atom), the source of the Ogdoad, is also retained as the source of the Gods of Order and arrangement. Atum (Atom) names four pairs of parts of his own body, and thus creates eight Gods, who together with himself become nine. These Eight Gods are the created Gods, the first creatures of this world; and Atum (Atom), the Creator God, the Demiurge, of whom Plato spoke. The Gods whom Atum (Atom) projected from his body were who are said to have given birth to four other Gods:

(i) Shu (Air)

(ii) Tefnut (Moisture)

(iii) Geb (Earth) and

(iv) Nut (Sky);

(v) Osiris (the God of omnipotence and omniscience)

(vi) Isis (wife of Osiris, Female Principle)

(vii) Seth (the opposite of good)

(viii) Nephthys (Female Principle in the Unseen World).

(Plutarch: Isis et Osiris, 355A; 364C; 371B; Frankfurt; Intellectual Adventure of Ancient Man, p. 66–67).

B. The Philosophy of Part II.

As we read the text of Part II, we find that the Sun God Atum (Atom) who was present in the Chaos was also present at the development of orderly arrangement in the cosmos. At this stage Atum (Atom) assumes the role of creator of all Gods except Ptah, the God of Gods. He next proceeds to accomplish this special type of creation in the following manner: He commands Eight Gods to proceed from His own body according to the names of those eight parts.

The result of this creation presents us with what has been called (a) the "Ennead" or the unity of "nine Gods in one Godhead" (b) the doctrine of the Demiurge as in Part I, (c) the doctrine of the created Gods and (d) the doctrine of the Unmoved Mover; also (e) the doctrine of opposites and (f) Omnipotence and Omniscience. Of these doctrines, that of the "Ennead" will be dealt with elsewhere, and since the doctrine of the Demiurge has already been treated, together with (c) the created Gods, I shall now discuss the doctrine of the Unmoved Mover, as based upon the same act of creation. According to the Memphite Theology of the Egyptians, Atum created Eight Gods who proceeded from eight parts of His own body. He was seated upon Ptah the Hill and was unmoved. In this act of creation

Atum (Atom) became the Unmoved Mover. In spite of the Memphite Theology being the direct source of these doctrines, yet Plato has been given credit for the doctrine of the created Gods; while Aristotle has received credit for that of the "Unmoved Mover". Certainly the world has never been more misled.

Here it must be made quite clear, that the doctrine of a Demiurge in creation includes two other doctrines: that of the created Gods and that of the Unmoved Mover.

It was the function of the Demiurge to create the universe; and in doing so, his first act was the creation of the Gods, who accordingly became the first creatures.

But the manner in which the Demiurge created the Gods was the process of projecting them from His own body.

This method of creation clearly makes the Demiurge the Unmoved Mover.

However the history of Greek philosophy has assigned the authorship of the doctrines of the Demiurge and the created Gods to Plato, and the authorship of the doctrine of the Unmoved Mover to Aristotle.

But this so-called Platonic doctrine is one, made up of three inseparable parts (a) the Demiurge (b) the function of the Demiurge and (c) the method of the function: a unity which contradicts Aristotle's authorship of what is really only an inference from the supposed original doctrine of Plato.

(The Myth of Creation in Plato Timaeus; Wm. Turner; Hist. of Phil., p. 109–110; Zeller's Hist. of Phil. p. 192; Wm. Turner's Hist. of Phil. p. 142).

The doctrine of opposites has already been discussed, however, in Part I of the Memphite Theology. One of the pairs of created Gods, Osiris and Isis was used to represent the male and female principles of nature. In addition to this, Osiris had other qualities attached to Him, which might be understood from the following derivatives (a) osh meaning many, and (b) iri meaning to do and also (c) meaning an Eye. Consequently Osiris came to mean not only many eyed or omniscient, but also omnipotent or all powerful. Here again, as in all instances already mentioned, in spite of the fact that the Memphite Theology is the source of Greek philosophy, yet the doctrines of "an Intelligent Cause", a Nous as responsible for the life and conduct of the world, has been assigned to Anaxagoras, [paragraph continues] Socrates and also Plato, whose World Soul, consisted of fire atoms, like the World Soul of Democritus. (Plato Timaeus 30, 35. Xenophon Memorabilia I, 4, 2; Wm. Turner's Hist. of Phil. 63).

A. Text of Part III

In this third part of the Memphite Theology, the Primate of the Gods is represented as Ptah: Thought, Logos and Creative Power, which are exercised over all creatures. He transmits power and spirit to all Gods, and controls the lives of all things, animals and men through His thought and commands. In other words it is in Him that all things live move and have their eternal being.

B. The Philosophy of Part III

From Part III we infer the following doctrines:—(a) all things were created by the thought and command of Ptah, the God of Gods. (b) Through the thought and command of Ptah, we all live, move and have our eternal Being. (c) Ptah is Creator and Preserver as has already been pointed out elsewhere; Ptah's powers were transmitted by magical means to Atum who performed the work of creation. (Intellectual Adventures of Man by Frankfort, p. 52–60).

II. Memphite Theology is the Source of Modern Scientific Knowledge.

A. The Ennead and the Nebular Hypothesis.

B. The identity between the Sun God Atom, and the atom of science.

A. The Ennead and the Nebular Hypothesis coincide.

Just as the Memphite Theology is the source of Greek philosophy or primitive science, so it is also the basis of modern scientific belief. The Gods of Order and arrangement in the cosmos are represented by

nine Gods in the Godhead, called the Ennead. Atum, (Atom), the Sun God, i.e., Fire God, creates eight other Gods, by naming four pairs of parts of his own body, from which they came forth. Here the names of the created Gods were given as Shu and Tefnut (Air and Moisture), Geb and Nut (Earth and Sky); and two other pairs of opposites: Osiris and Isis; and Seth and Nephthys, who are supposed to be the first creatures of this world (Frankfort's *Intellectual Adventures of Man*, p. 54).

Now if we compare this Egyptian cosmology with the Nebular hypothesis of Laplace, we would find very striking similarities in the two contexts. According to the Nebular hypothesis our present solar system was once a molten gaseous nebula. This nebula rotated at an enormous speed, and as the mass cooled down it also contracted and developed greater speed. The result was a bulging at the equator and a gradual breaking off of gaseous rings, which formed themselves into planets. These planets in turn threw off gaseous rings, which formed themselves into smaller bodies, until at last, the sun was left as the remnant of the original parent Nebula. From this context it is clear that the original parent nebula was fire or the Sun, and that by throwing off parts of itself, it created some planets, which in turn threw off parts of themselves and created others. According to the context of the Memphite Theology, the creator God was the Sun God or fire God Atum (Atom), who named four pairs of parts of his own body, from which Gods came forth.

But Atum (Atom) together with the Eight Created Gods composed the Ennead or Godhead of nine: a very striking similarity with modern science which teaches that there are nine major planets. We may now summarise these similarities:—(a) The creator God in both the Egyptian and Modern Cosmologies is the Sun or Fire. (b) The creator God in both cosmologies creates Gods from parts of Himself. (c) The number of Gods are nine and correspond with the nine major planets. These similarities make it evident that Laplace obtained his hypothesis from the Memphite Theology or other Egyptian sources.

Of course the Memphite Theology, according to Frankfort in his *Intellectual Adventure of Ancient Man*, p. 54 does not mention the creation of planets. Nevertheless, since it was the method of the Egyptian to conceal the truth by the use of myths, parables magical principles (primitive scientific method), number philosophy and hieroglyphics, we can easily see what methods might be involved before we could arrive at a better translation of the Memphite Theology.

At any rate, the entire setting of the Memphite Theology is astronomical, and what could be more natural, than to expect an astronomical interpretation? It seems well within reason, to regard the Ennead as the heliocentric system of history. Atom the sun God, creating eight other Gods or planets from his own body, as the Unmoved Mover a teaching which has been falsely attributed to Aristotle.

B. The identity between the Egyptian Sun God Atum (Atom) and the atom of Modern Science:

There are two things which I desire to point out in connexion with the relationship between Atum (Atom) the Egyptian Sun God and the atom of modern science. These things are (i) the similarity of attributes and (ii) the similarity of names. (i) The Egyptian God Atum (Atom) means self-created; everything and nothing; a combination of positive and negative principles:—all-inclusiveness and emptiness; a Demiurge, possessing creative powers; the Creator Sun. (p. 53, Frankfort's *Intellectual Adventure of Ancient Man*; p. 182, Frankfort's *Kingship and the Gods*).

Atum (Atom) also means "the all and the not yet Being"; (p. 168 Frankfort's *Kingship of the Gods*). As a God Atum (Atom) represents the principles of opposites. The atom, as the substratum of matter, according to Greek philosophy, is defined by Democritus as "movement of that which is" (To on) within "that which is not" (To mē on). It therefore represents the principle of opposites, and shows the identity between the Egyptian Sun God and the substratum of matter. Furthermore, the atom is defined as "the full and void; being and not-being (Zeller's *Hist. of Phil.*, p. 38) and these definitions coincide with the everything and nothing, and the "all-inclusiveness" and emptiness of the Egyptian Sun God.

(ii) The similarity of names shared by the Egyptian Sun God and the atom of science:

Now, with reference to the similarity of these two names, the first thing we should bear in mind is the fact that they both possess identical attributes, as has been already pointed out in section i; and consequently we are compelled to conclude that the atom of science is the identical name of the Egyptian Sun God: the most ancient of Gods except Ptah, who was present with Atom at creation. The

second thing we should bear in mind is the fact that the name of the God Atom (sometimes spelt Atum) belongs to the cosmology of the Memphite Theology, whose date goes back to 4000 B.C. when the Greeks were not even known. Consequently we are compelled to conclude that the Greeks obtained both the original name and the attributes of the Sun God Atom from the Egyptians.

Furthermore, the Greeks were unacquainted with the Egyptian language, during the period of the so-called Greek philosophy, dating from the sixth century B.C. and as a consequence transliterated Egyptian words into Greek without regard to their Coptic derivatives. The following Homeric stories verify the practice of the Greeks in the transliteration of Egyptian words and the plagiarism of their legends. (a) According to Homer, Proteus was a Maritime Divinity feeding his phocae on the coast of Egypt. He was endowed with the gift of prophecy which was exercised only upon compulsion. Proteus, however was an Egyptian Pharaoh who succeeded to the throne on the death of Pheron, the son of Sesostris. Proteus was also worshipped at Memphis. The Greeks did not only transliterate the name of this Egyptian King, but also plagiarized on the legend. (Herodotus II, 112).

(b) Likewise the story of Io the Argive Princess, who was changed into a heifer, and after long wanderings, reached [paragraph continues] Egypt, where she gave birth to a God, and where she herself was worshipped as the Goddess Isis, points clearly to the introduction of the worship of Isis or Athor, under the symbol of the heifer, at an early period into Argos. Here it must be pointed out that Io is the Coptic name for Moon, and the same word was preserved as the dialect of Argos, without any affinity with any Greek root. It was a habit of the Greeks to Hellenize Egyptian words by transliterating them and adding them to the Greek vocabulary.

(c) This practice of borrowing words from nearby nations continued until New Testament times. In Acts of Apostles of the Greek Testament, Chapter 13th and verse 1, the word Niger (i.e., black man) in the name Simeon the Negro is a Roman or Latin word (niger, nigra, nigrum) meaning black. Simeon, of course, was an Egyptian Professor attached to the Church at Rome.

The atom of science is really the name of the Egyptian Sun God that has come down to modern times, through the so-called Greek philosophy, and carries identical attributes, with the Sun God. (Diodorus I, 29; John Kendrick's Ancient Egypt, vol. II 5-52; Eust. ad Dionys: Perieg: V).

N.B.

It must be remembered that what we erroneously call Greek philosophy, was the beginning of science or the investigation of nature; and consequently we cannot separate modern science from Greek philosophy.

III. Memphite Theology Opens Great Possibilities for Modern Scientific Research.

A. Greek Concept of the Atom; erroneous.

The Greeks derived the meaning of the atom from (i) (alpha) i.e. a negative prefix meaning not; and (ii) (temnein) i.e. the present infinitive active of (temno) to cut. The two derivatives together meaning "that which cannot be cut". For centuries the world has been misled by this misconception of the Greeks: a fact which no doubt, had impeded the progress of atomic research by Western scholars, who had believed in the so-called Greek origin of philosophy or primitive science.

Today, however, the Greek conception of the atom is no longer tenable, since modern science has successfully split the atom.

B. Great scientific secrets in the Memphite Theology, yet to be discovered.

I believe that the time has come, within which man will be able to unlock most of the secrets of nature hitherto hidden and unknown. I have shown that the Nebular Hypothesis of modern times coincides with the teachings of the Memphite Theology, in which the Sun God Atom is said to have created eight other Gods, which together with himself constitute the Ennead of the Egyptians, which correspond to the nine major planets of modern scientific teaching.

We also know that out of Cosmic Chaos there arose from the primeval waters a pair of Gods i.e. the Primeval Hill and Atom the Sun God, and that through the contact of Atom with the Hill, He received power to create the other eight major planets. This seems to imply that



(i) Atomic energy originates from water and earth, since water H₂O, and uranium, an indispensable ingredient in atomic energy, is found in the bowels of the earth. Note that both Atom and the Hill came out of the primeval Waters.

(ii) Four pairs of Gods, representing positive and negative principles still remain in water, in the form of male and female frogs and snakes, and constitute four fifths of the secrets of creation, which man has yet to fathom.

(iii) Successful scientific research in the principles and secrets of nature lies in the study of the Memphite Theology, whose symbology requires the key of magical principles for its interpretation. With this approach our men of science should be able to unlock the doors of the secrets of nature and become the custodians of unlimited knowledge.

This is the legacy of the African Continent to the nations of the world. She has laid the cultural foundations of modern progress and therefore she and her people deserve the honour and praise which for centuries have been falsely given to the Greeks. And likewise, it is the purpose of this book to make this revelation the beginning of a universal reformation in race relations, which I believe would be the beginning of the solution of the problem of universal unrest.



You're invited to read the following outtake from the book of architectural workshops by the author Robert Peskar who will try to explain the basic concepts of the discussed area. Also very interesting are the words of dr.Ivan Stopar in the book "Bridka kopja, ostri meči" ("Bitter spears, sharp swords"), published by Viharnik, which are quoted below. **Gorazd Žagar**

GOTHIC ARCHITECTURE IN GORIŠKA, SLOVENIA ARCHITECTURAL WORKSHOPS 1460-1530

By Robert Peskar

MASON'S MARKS

Spade-work in research of stonecutter's marks was contributed by Franz Ržiha. Beside basic appearances he divided marks into four different constructional systems which supposedly belonged to four main workshops. But it was soon discovered that this kind of classification is astray. But despite new cognitions a lot of questions especially about the meaning and the purpose of stonecutter's marks were not satisfyingly answered. Opinion that the marks were used for settling accounts but in general they appeared as personal, authoring and ownership marks has prevailed. Günter Bindig also warned about new methods to research architecture although stonecutter's marks played a major role at this. Only Horst Masuch thoroughly devoted his research to the problem of stonecutter's marks and on the grounds of account books and building practice on the biggest construction sites in the medieval Europe determined that for merely accounting stonecutter's marks were not necessary. He also warned of some new viewpoints of not only the meaning and purpose of stonecutter's marks but also of different documenting methods which are along with some new findings also interesting within the sphere of gothic architecture in Slovenia.

Whilst rulebooks of stonecutter's brotherhoods in greater detail describe relationships between masters, journeymen, masons and apprentices they do not say much about their marks. More interesting mentionings come from documents from the beginning of the 16th century in relation to a quarrel between the main masters of workshops in Magdeburg and Annaberg about the length of the prescribed learning period. Because the dispute was ruled in the favour of the first master and the master from Annaberg did not agree they threatened him to show his mark on the board of shame. He replied to the threat with: "...ich hab meyn zeichen, welches maynn ehr antrifft also redelich vnnd hertlichen erdineth...". According to this mentionings it is evident that we should treat stonecutter's marks as personal marks. They ment legitimation to the carrier, his pride, honour and they accompanied each educated stonecutter to the end of his life.

This means that the stonecutter did not change his mark. The only exception are some mirrored marks which were adapted to the symmetry of the composition by the masters or journeymen; these are mostly located on the hidden sides of the portals or vaulted key stones. From domestic material we know of two examples of the master's marks described above and one of them can be found of the aisle arch of the church on Pungert in Kranj from 1478 and the other on the centre key stone of the choir of present parish church in Škofja Loka from around 1524 where the master H.R. together with his mark also depicted mirror image of his monogram. Only in the works of master Hansa Vechselperger his mark is known in three versions.

If we talk about stonecutter's marks as of personal marks then we have to treat them parallel to other marks which are known in medieval era, because the marks were in similar forms also spreaded among the other craftsmen, such as carpenters, and among traders and citizens (house marks)[see remark below]. Only the nobles had family coat of arms at their disposal. These personal marks had in important role among mostly illiterate residents and were used as an instrument of law in the middle ages with which the right or a duty was marked. This means that the marks could be inherited or impart to lawful heirs. But it cannot be determined how much is this true for stonecutter's marks. We can find in some known European architect families that marks were passed from one member to another but this occurrences are more of an exception than a rule.

This finding is even more valid because the stonecutter's marks can be in many cases understood as authoring mark. Horst Masuch was pretty held up about this. As a substantial argument he used a relatively short period of its intended use because they totally lost their purpose when the chiselled stone was set up. But we cannot say the same for those marks (master's marks) which can be found

with different inscriptions, representative places, year inscriptions, shields on vaults, that is accompanied by saints in which along with strengthening of architects self-confidence and social position also aspiration for authors individuality is reflected.

So numerous moments show that stonecutter's marks differ among themselves by the meaning and the purpose: on one side we deal with marks of masters and on the other side with the marks of journeymen and their marks had very short period of intended use compared to master's marks. And that is the reason why most writers assumed that the stonecutter's marks were necessary to establish the amount of work done when accounting the payment. And in this context, as stated before, Horst Masuch warned that marks in this role don't need accounting books. Even if on numerous construction sites (Prague, Vienna) the stonecutters were paid by pieces, this means by work, they received payment every week and counting the chiselled pieces was not hard especially if we take into account a small number of simultaneously working stonecutters and a small number of chiselled pieces in one week.

Even more significant fact is that we cannot find stonecutter's marks in accounting books, not even in cases when stonecutters had the same name. Representative on the person placing an order used instead of their marks stonecutter's body particularity (i.e. *Henrich maius* and *Henrich minor*) or stonecutter's origin. Thesis that marks were not necessary for accounting is also supported by figuratively shaped architectural segments signed with marks. In Slovenian material we can find a lot of such plastic art and among the most beautiful are definitely figurative consoles with stonecutter's marks in Pleterje charterhouse (reference: M.Zadnikar, 1996, pp. 120-121). It should also be mentioned that stonecutter's mark, who chiselled consoles, cannot be found on any other architectural segment. This all evidence that the usage along with meaning and purpose of stonecutter's marks was spread only among stonecutters, ie. inside the workshop, and they didn't have any special function in relation with the person who placed the order.

As it was emphasized by Horst Masuch some answers regarding the purpose and the meaning of stonecutter's marks can be hulled from work relations on the mediaeval construction sites which are best documented in Nürnberg (St.Lorenz), Prague (Sv.Vid), Konstanza and Vienna (St.Stefan). On all of the construction sites markedly oscillation of the number of hired stonecutters can be observed. In Prague, Nürnberg and Vienna the biggest number of employees was during the summer months but in October after the chiselled stones were set in the number rapidly decreased. The other way round can be observed in Konstanza where the biggest number of employed stonecutters is in winter months, even if the stones were also set in in the summer time.

This fact can be explained by the climate of that place because contrary of the northern towns it was possible to work in the winter time. But in any case everywhere a tendency to change the construction site can be observed. In Prague for example between 1372 and 1378 a number of stonecutters was 162, but most of them (94) collaborated at construction only a few months and some of them (14) only one week. Only six stonecutters remained on the construction site for more than three years. At the same time we observe that the stonecutters frequently, after a few months or a few years long break, returned to the construction sites. On the other hand they also moved to another places on the same construction site.

They stopped chiselling because of the work in a quarry or because of setting up chiseld pieces or they found extra work at the same time. About this a permit from Maksimiljan I. speaks, that the stonecutters in Konstanza can also take jobs on other profane buildings in the city, if the work on the cathedral will not suffer from it. Because of interruptions of this kind some pieces stayed half chiselled or were even the reason for stonecutter's absence on the pay days. The last can be read in the rule books of the brotherhoods, which state that the payment can only be received by those journeymen which are present on a pay day (usually Saturday evening).

These circumstances pose a question of what part do stonecutter's marks have here. Horst Mauch concluded that stonecutters because of their frequent absence or other reasons could not always assert their rights to payment. So there could be no abuse while they were absent, this means that some journeyman received payment for the work he actually did not perform, stonecutters chiseld in their marks on the pieces for which they didn't yet receive payment and thus guaranteed appurtenant rights for themselves. On the other side the stonecutters were frequently leaving the construction sites before their chiselled pieces were put into place so the marks prevented that anyone of the other journeymen requested payment for a work already done. If an unchanged and constant team of journeymen were working then stonecutter's marks were not necessary.

Even when from a viewpoint of construction processes in later periods accordingly with the appearance of stonecutter's marks reflect more or less special construction circumstances, we will not talk about this matter any more because it certainly demands more detailed treating in which we should have to take into account also the marks which can be found ie. on original plans from 15th century. But it has to be emphasized that a mark from one stonecutter can be found even in a period of one year over numerous construction sites not regarding to the distance between them.

With this the chance that two stonecutters would have the mark of the same shape is getting smaller, especially not in the narrower geographical area. And this is already enough to excuse the greater role of the marks in art-historical interpretations of Gothic architecture, especially in the cases where we can't hold on to style characteristics and the marks are the only starting-point to chronologically determine and to date individual monuments. But stonecutter's marks as one of the most visible elements of the organized workshop community or educated Masons are not welcome only to assess the chronology of its origin. Their appearance can also show the connection of any kind of individual stonecutters with certain workshops which is best shown by the number of stonecutter's marks on one building. For this it takes proper documentation of marks, which concerns not only the shape, but also the exact location and count.

"BITTER SPEARS, SHARP SWORDS"

By Dr. Ivan Stopar

They began to build (page 32, 2nd paragraph)

The masters who were leading the construction works were at the beginning educated in monastery workshops, so called Masons lodge, which later, in Slovenia from the 14th century on attained independence or binded with an important feudal lord. Lodges of this kind was in Celje binded with Counts of Celje, which along with the Marija's chapel at the parish-abbey church of St. Daniel and some other important gothic buildings also constructedž charterhouse with an eminent church in Pleterje and as its leader master Melfrid was testified, builder on Friderik's tower in Celje. We do not find out much in sources about masters who worked in our region in middle ages but we know what kind of skills and knowledge they had to posses.

Along with masonry they had to master at least stone-masonry (stone cutting), mathematics, especially geometry, and among their journeymen who actively took part at construction, the first place was occupied by stonecutter - *latomus, lapicida*. Right behind him was mason - *murator, caementarius*, who was probably skilled in stonecutting, too, and with them also blacksmith - *faber, faber ferarius*, who maintained the tools and the carpenter - *lignarius, carpentarius*. Of course the new buildings needed ceilings and roofing so that finally roofer could arrive which covered roofs with shingles, schist or dippers (antique tradition in Slovenian Littoral region).

The unprofessional works had to be taken care off by the castle lord himself, the person who placed the order, and had to be carried out by serfs. But they didn't feel shortage of work, they had to prepare needed wood, timber, break rocks in the quarry and also burn lime, transporting construction material to the construction site and many other things. How the work was then carried out can be seen in miniatures, scattered around the mediaeval manuscripts, where we can also learn about tools that was used, from protractors and sounding lines to axes, choppers, chisels, hammers and heel-barrows and many kinds of devices which eased up lifting loads into height.

Signatures in the stone (page 40, 3rd-6th paragraph)

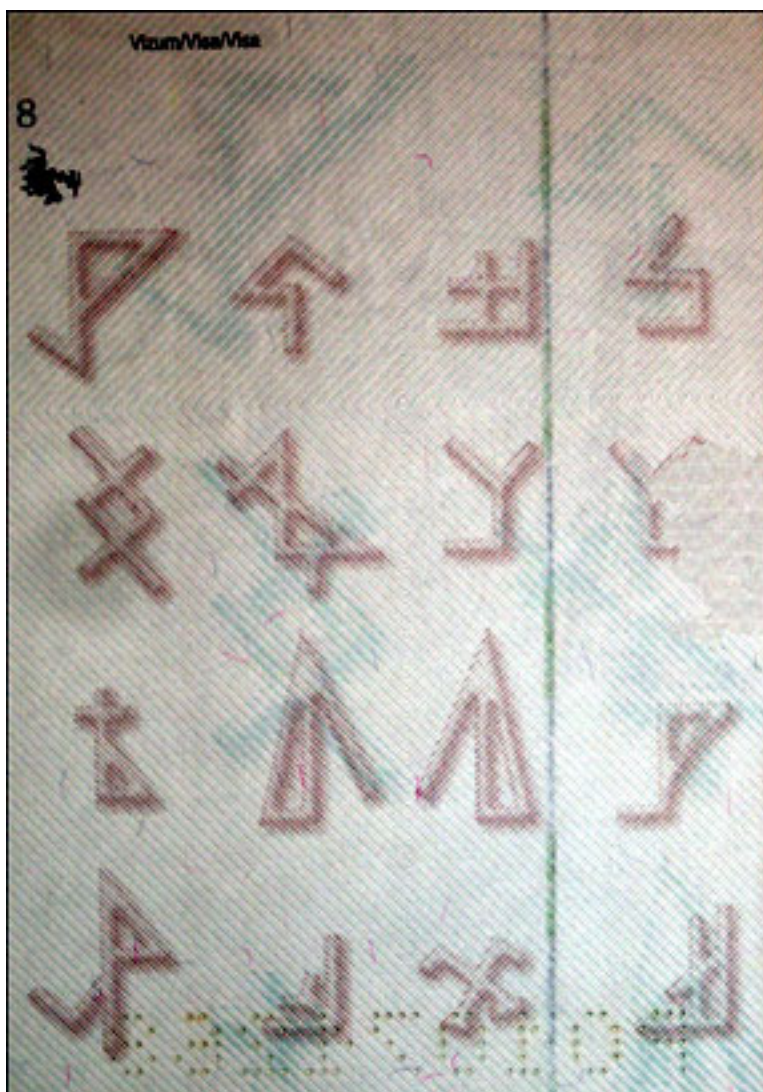
Stonecutter's marks on the castles are one of the most important messages from the past. A century ago researchers surmised that they were stonecutter's signatures - they were supposedly marking chisled stones so they could settle accounts. This claim is still valid but it also raises doubts. The marks do not appear everywhere and when we encounter them their density and diversity change. Luckily, when we find them, they help us at dating individual building elements and with their it is easier to determine what was made by the same workshop or belongs to the same constructional phase in an architectural complex. Here we must not change stonecutter's marks with similar but ambitiously designed located on emphasized places master's marks. These are similar to stonecutter's marks but are always bigger and are seen only on important architectural elements, consoles or key stones of arches.

Stonecutter's marks appear on middle-European architectural monuments in the second half of the 12th century, until they disappear along with mediaeval stonecutter's lodges in the first half of the 16th century. Oldest marks in Slovenia can be found on residential tower of castle Pišece in Bizeljsko, which origins are determined (with reservation) in the time of around 1200. All lower part of its eastern wall is strewn with marks and they can also be found in the walls of big romanesque loop in the first floor.

The marks are, similarly as on cathedral in Krka in Carinthia, shaped as Roman letters and are randomly arranged, without any predetermined order. Marks on the castle in Pišece are in given shape unique in our region and maybe we will sooner or later be able to connect them with a Masons lodge which was active at the time in the region of archdiocese Salzburg.

Stonecutter's marks which have preserved on the first outer wall of Žovnek castle in Braslovče are dated into the 13th century, but unfortunately marked stone blocks are already in the secondary position. So they just document the existence of a building from the era but do not date the defence wall itself where they embedded. Not regarding to this they represent interesting and still unique example of stonecutter's marks in our conditions, which with its characteristics, very simple, from short lines composed shapes show of their creation in the early Gothic era.

In the 14th and 15th century the stonecutter's marks become more frequent on our castles. They are smaller on the outside, only a few centimetres, and at the same time much more complicated compared to Romanesque or early Gothic, and at the end of the era they are very playful. They were not yet systematically documented or studied but it is true that they are more rare on the castles as on the churches of the same era. This is probably on the account of a circumstance that on our mostly



ruined castles stonemasoned parts ie. windows and doors didn't preserve like at sacral architecture which mostly survived through the time.

Stonemasoned architectural elements were always the first wanted prey because they could be used at new constructions. And where they were preserved are very valuable, especially those found in the 1980's when researching prince's manor in Celje. They are from around 1400 and by their shape it can be determined, like in abbey church in Celje or monastery church in Pleterke, that they originate from a lodge of architectural master Melfred from Celje and its branched activities.

It is very interesting that the stonecutter's marks appear on one of the pages of the passport! Actually it is a copy of a page from a book by Mariaj Zadnikar titled "PTUJSKA GORA - Visoka pesem slovenske gotike" where he sketched some (maybe all) of the stonecutter's marks gathered in 1950.

I wonder, how much can we say that these marks are Slovenian. I presume that most of these marks belong to the masters who came here to work on stones from abroad.



Important Notice

Dear Brethren,

The Secretary General's staff is working hard to ensure that this newsletter is prepared and sent out to all of you on a regular basis. We urge you all to send in all items, which you may, feel are of interest to the thousands of brethren who receive this newsletter. Although we cannot always guarantee publication we can certainly promise not to if you do not send it! We will not publish your name if you do not wish us to, please enclose your details to prove authenticity

We look forward to receiving input.

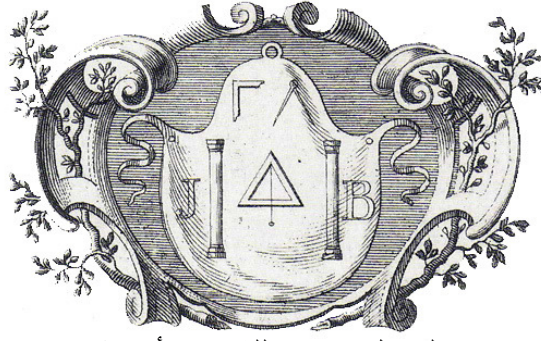
From the staff of the Office of the Secretary General

All enquiries, submissions and articles should be sent to the attention of the:

**Secretary General
Masonic High Council**

e-mail: masoniccouncil@gmail.com

"We are unable to return material submitted by individual brethren. Any submissions which are not signed will not be considered for publication."



المحفل الاكبر للشرق الأوسط



محفل الأمير رقم 1

من المحفل الاكبر للشرق الاوسط المنتظم و محفل الأمير رقم 1 :. الإمارات إلى حضرة صاحب السمو الشيخ خليفة بن زايد آل نهيان رئيس دولة الإمارات رعاه الله وأصحاب السمو إخوانه وأهل بيتهم الكرام ، وأصحاب السمو الشيوخ حكام الإمارات وفق الله الجميع لما فيه رضاه وجبر مصيبتهم.

سلام عليكم ورحمة الله وبركاته أما بعد:

لقد بلغنا وفاة شقيقكم رحمه الله، سمو الشيخ أحمد بن زايد آل نهيان ونقول: أحسن الله عزاءكم وجبر مصيبتكم وغفر للفقيد وتغمده برحمته ورضوانه وأصلح ذريته جميعاً. ولا يخفى على الجميع أن الموت طريق مسلوكة ومنهل مورود، وقد مات الرسل وهم أشرف الخلق عليهم الصلاة والسلام، فلو سلم أحد من الموت لسلموا، قال الله سبحانه: **كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ**، والمشروع للمسلمين عند نزول المصائب هو الصبر والاحتساب والقول كما قال الصابرون: **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**، وقد وعدهم الله على ذلك خيراً عظيماً، فقال: **أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ**، وصح عن النبي صلى الله عليه وسلم أنه قال: ((ما من عبد تصيبه مصيبة فيقول: إنا لله وإنا إليه راجعون اللهم أجرني في مصيبتى واخلفني خيراً منها إلا أجره الله في مصيبتى وخلف له خيراً منها)). فنسأل الله أن يجبر مصيبتكم جميعاً، وأن يحسن لكم الخلف، وأن يعوضكم الصلاح والعاقبة الحميدة.

ونوصي أنفسنا بالصبر والاحتساب، والتعاون على البر والتقوى، والاستغفار لشقيقكم، والدعاء له بالفوز بالجنة والنجاة من النار، جبر الله مصيبة الجميع، وضاعف لكم جميعاً الأجر، وغفر لشقيقكم، وأسكنه فسيح جنته، إنه سميع قريب، والسلام عليكم ورحمة الله وبركاته.