FREEMASONIC SYMBOLS ETC

Dear Ole,

It seems you are interested in connecting dots between false flag events and symbolism used in freemasonry. I heard you mention the one shoe (1) correlation and infer to karma (2) being the reason obvious signs are left in plain sight.

If you don’t mind me writing to you about the above, I would like to try to explain the significance of them from a freemason’s perspective. I am in fact a freemason in the GLFF, grand loge de France, an all woman’s lodge based on the ancient accepted Scottish rite, REAA. I was initiated in 1994, 23 years, and held several high level positions in lodge and in various committees, governing bodies. It was also my duty to select, prep, initiate neophytes, train new and old masons and initiate them into higher degrees. I also participated in the international expansion of women’s freemasonry, from Europe to US.I was co-opted into masonry from my ex-husband who was a lifelong diplomat from a diplomat family. If you have any questions pertaining to the above please feel free to ask to clarify. In 2014, I decided to take a hiatus because I had too much going on in my life. I may go back at a later date or I may not. If I did, it would only be for socialising purposes. Nevertheless, it has been very much a part of my entire life and remains so today because what you’ve learned is kind of hard to unlearn. I would like to add that REAA is the freemason branch for politicians and basically elite society across the world. It is an international networking association after all no matter what anyone says to the contrary, and I have solid proof to back up that assertion.

1. So let’s start with the easy one, the shoe thing. It is correct that the shoe can be seen as a freemason symbol. It’s kind of a no brainer as it’s so widely represented in literature and pictures commonly available to anyone willing to do a little research. The only thing I can add here is the why. The reason we give to people asking this question is the obvious and practical one : you are missing a shoe because you are a neophyte and you are being presented imperfect, like a straggler, disheveled at the door of the honourable, respected temple. A person who walks with one shoe on and one shoe off looks pretty ridiculous, right? I mean either keep both of them on or take both off. This is done on purpose to make the person feel uncomfortable, lopsided, disorientated, humiliated or inferior and check the ego at the door. Once the real initiation takes place, both shoes are taken off and the person can be, according to the specific ritual in dark socks, or barefoot. The reason being that we are inside the temple, a sacred space, where silence reigns and an initiation is about to occur whereby the neophyte will need all his or her concentration and 5 senses to hear, sense, feel, integrate what’s taking place. Loud clunking shoes could distort the mental imagery and sensations. Also, the feet on the ground allow for grounding to take place as there are certain steps better done without shoes. It’s really no more or no less complicated than that.
2. So now for the more complex version of why this issue of karma and leaving signs in plain sight has come up. I can only refer to a specific hexagram in the I-ching (see below) that this reminds me of to attempt to explain my theory as karma is not usually mentioned in lodge and certainly doesn’t exist in the articles of the masonic constitution or instructional guides or manuals. So here’s my take on the subject. I don’t have my books with me right now to draw a more accurate picture of this so I took this from the internet for you. It describes specifically a situation whereby a member of ruling elite, a King for example, is on a hunting expedition on his royal grounds. He will first secure 3 sides of his property not allowing wild animals to pass through, while purposely allow 1 side of the fence to be open for all willing participants to go freely through. Before starting the ritual, and officially opening the hunting, the King will sound off his rifle so as to scare the animals. Only those smart enough will escape through the one open door. The others will willingly participate and let themselves be shot and killed. They are game so to speak.

See any parallels with Harvest 91 or Charlottesville here?

This is similar in freemasonry whereby the neophyte, selected and prepped for the initiation, will enter the temple through one door (the other three walls have no passageway) and also be given the opportunity to leave, escape, have a change of mind. This is expressly done before the start and before taking any kind of oath and becoming official member of the order. At every step of the ignition process the person is asked are you sure you want to go through with the process. That way all responsibility is on the initiate who can no longer blame anyone for adhesion as they were not forced even though they don’t know what is going to happen. It’s suppose to be a sign of faith and free will. There is no sense of redemption, or redeeming oneself, as all the responsibility is placed on the individual who was informed and forewarned in no uncertain terms of what will happen if they go through with the initiation and decide to leave and speak about it afterwards (throat slashed, tongue cut out, heart ripped out are a few). Don’t be fooled by the imagery. This doesn’t actually happen. It is all symbolic reference.

FM (freemasonry) is not a religion, or even spiritual, but based on signs and symbols, rituals. Mix of Egyptian, Judeo-christian allegory, St John and references to Allah, Plato, Socrates, Mozart, Pythagore and Buddha as well. So there are religious references but also philosophers, mathematicians, painters, musicians.  Speech, actions, words are very familiar and engrained in the seasoned freemason, identifiable and detectable through other signs, symbols, questions and answers. These are unmistakable and immediately identifiable traits of character. i.e. how a person holds themselves, hands, feet, posture, points of questioning. I suppose like a policeman can identify another of the sort, or a doctor of another person the same medical community. While religious groups can often identify members proactively through external symbols, dress codes and even racial features, etc, FM is very subtle or hidden in plain sight, broad daylight, but only to the learned. (eyes to see and ears to hear). I would compare it to class distinction. At a formal dinner aristocrats learned to carry out the rituals required whereby someone not used to that would have difficulty in such a setting. The opposite is also true. Maybe an upper crust person wouldn’t know how to go to McDonald’s and order a meal or the codes of how to even pay or where to sit.

When you train freemasons and initiate them to higher degrees, you go through a process of questions and answers. I can only compare this to the recent posts by Q-anon. As if it were asking questions of the initiate and requiring specific answers in return to pass go. Very ceremonious indeed and the similitude is something to think about.

FM symbols are vast (pyramid, obelisk, all seeing eye, star of David, pillars, black and white mosaic pattern, pomegranates, grapes, roses, wheat, ropes and knots, pendulums, windows with bars, stones, animals: lion, eagle, owl, words: harmony, beauty, wisdom, single digits, like 3, 7, 9, double digits 11, 22, 33, 44, 55, single, double and triple letters ( e.g. my basic name and degree M:.M:. K:.ODE:. written in FM language).

I think it’s important for you to receive confirmation from several sources when you reference freemasonry in your speeches or interviews so that you can ascertain where you are accurate or not. This is my purpose for writing to you. To give you confirmation on these two specific pieces of information that I heard recently (I have no idea who you received them from).  I haven’t listened to every one of your videos, but many, and in general I like the way you are careful to point out that you were informed by an insider and cross-verified especially if you are unfamiliar with the material. This proves to me that you are a conscious researcher open to evaluation and correction if need be. The more fact-based the better. BTW The colour purple has an entirely different meaning for FM than the one I heard you and Kerry Cassidy mention.

If you have any other dots to connect on this subject, please feel free to contact me.  I would imagine most of your contacts on freemasonry are men, especially at the high level, which I'm familiar with too, but I think it's good for you also to get the point of view from a woman on this subject, which at a high level is more rare. This is not my job. I currently have another day time activity totally unrelated to any of this. But having studied political science and international relations and spent 30 some odd years flying in these circles through affiliation, observing the elite, I’m definitely interested in what researchers like you have to say.

Lastly, I’m not an advocate of freemasonry. I sort of fell into it at a very young age, naturally, through my curiosity and interest in mystery schools and esoterism. I call it the logical flow of things because that’s exactly what it was at the time. It all just morphed into one gigantic power structure and basically turned me off more and more. Frankly, after I received everything I wanted from it, and gave back a lot of time, money and energy to it’s perpetuation, I feel it’s an even exchange and I don’t need nor want it anymore as it’s quite time-consuming. Instead I’m investing my free time in other subjects that interest me more nowadays like taking on lobbies working for big pharma and because I have two adult children (one is studying renewable energy engineering and the other green architecture) clean resources. I’m not one for pie in the sky theories although I have spotted ufo’s and et’s but mostly at foreign ministries, embassies or world banks :°)) Joking. I did in real life too.

Thank you Ole for taking the time to read this and again Merry Christmas to you and your family and keep up the good work.

Kristine

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**I Ching -THE PÎ HEXAGRAM**

Pî indicates that (under the conditions which it supposes) there is good fortune. But let (the principal party intended in it) re-examine himself, (as if)

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by divination, whether his virtue be great, unintermitting, and firm. If it be so, there will be no error. Those who have not rest will then come to him; and with those who are (too) late in coming it will be ill.

1. The first SIX, divided, shows its subject seeking by his sincerity to win the attachment of his object. There will be no error. Let (the breast) be full of sincerity as an earthenware vessel is of its contents, and it will in the end bring other advantages.

2. In the second SIX, divided, we see the movement towards union and attachment proceeding from the inward (mind). With firm correctness there will be good fortune.

In the third SIX, divided, we see its subject seeking for union with such as ought not to be associated with.

4. In the fourth SIX, divided, we see its subject

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seeking for union with the one beyond himself. With firm correctness there will be good fortune.

5. The fifth NINE, undivided, affords the most illustrious instance of seeking union and attachment. (We seem to see in it) the king urging his pursuit of the game (only) in three directions, and allowing the escape of all the animals before him, while the people of his towns do not warn one another (to prevent it). There will be good fortune.

6. In the topmost SIX, divided, we see one seeking union and attachment without having taken the first step (to such an end). There will be evil.

**Footnotes**

[75:VIII](http://www.sacred-texts.com/ich/ic08.htm#fr_67) The idea of union between the different members and classes of a state, and how it can be secured, is the subject of the hexagram Pî. The whole line occupying the fifth place, or that of authority, in the hexagram, represents the ruler to whom the subjects of all the other lines offer a ready submission. According to the general rules for the symbolism of the lines, the second line is the correlate of the fifth; but all the other lines are here made subject to that fifth;--which is also a law of the Yî, according to the 'Daily Lecture.' To me it has the suspicious look of being made for the occasion. The harmony of union, therefore, is to be secured by the sovereign authority of one; but he is warned to see to it that his virtue be what will beseem his place, and subjects are warned not to delay to submit to him.

Where does the 'sincerity' predicated of the subject of line 1 come from? The 'earthenware vessel' is supposed to indicate its plain, unadorned character; but there is nothing in the position and nature of the line, beyond the general idea in the figure, to Suggest the attribute.

Line 2 is the proper correlate of 5. Its position in the centre of the inner or lower trigram agrees with the movement of its subject as proceeding from the inward mind.

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