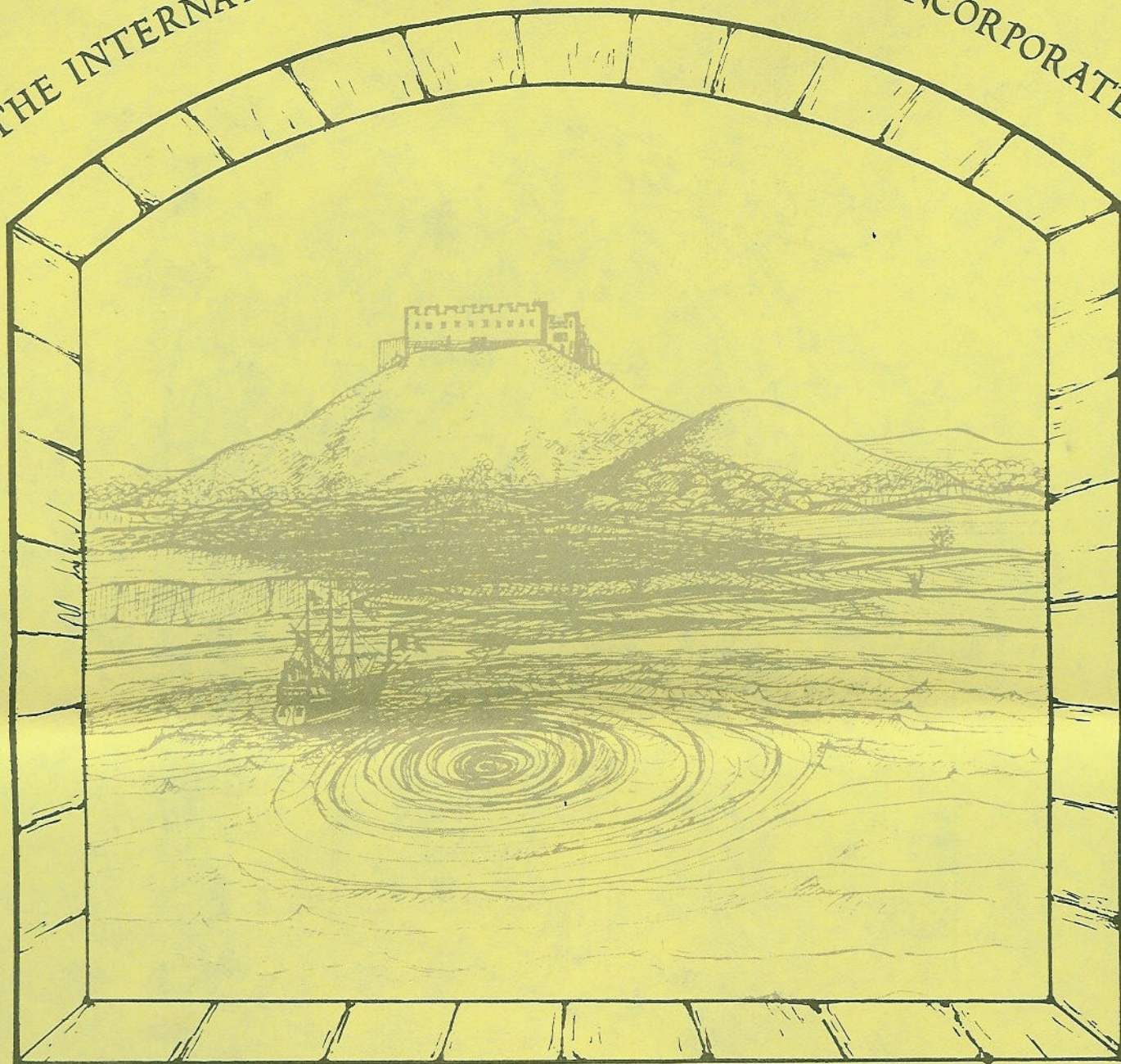


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

GRADE: *COMPANION*

LIBER 51 THE TRADITION OF THE TEMPLE

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



Paul Dupuis

The dubbing of a Knight.



Beloved Companions

#193

Beginning in this Liber I am going to present a series dealing with the Grail, Freemasonry, and the Templar Tradition. It will continue through the next several Libers. You will surely find this series both delightful and enlightening and it is in keeping with our effort to present information from the Traditional streams.

Let us begin right away with an enquiry into the ideas associated with chivalry.

THE ORDERS OF CHIVALRY

THE INSTITUTION OF CHIVALRY First of all, just what was or is: "Chivalry" ? Chivalry was a feudal military institution of the nobility of the time. It defined the behavior of the mounted warrior known as the *Knight* both on the battlefield as well as off of it, in his social relations with society such as his equals, his comrades, his enemies, the church, women, the peasantry and the poor. Certain ideals nowadays, such as nobility of heart, honor, courage, gallantry and generosity have become associated with the notion of chivalry.

CHIVALRY ORIGINATED FROM A MIXTURE OF INFLUENCES The institution of chivalry originated from a mixture of several influences. Germanic military customs were tailormade for the enormous possibilities opened up by the use of cavalry in the armies of Western Europe in the Middle Ages. Then there was the Church, which sought to limit and control violence by channelling it in certain ways, including the idea that violence could be directed against the enemies of Christendom. Another element was the concept of courtly love popularized by the wandering Troubadours, according to which a noble knight had to develop the finer side of his nature by devoting himself to a lady of his class, and by passing certain tests of character, to win her esteem and affection.

BIRTHPLACE AND RANKS OF KNIGHTHOOD Knighthood was first established in France but quickly spread to other Christian countries. Under the rules of knighthood, an

aspirant passed through the ranks of Page, Ecuyer or Squire, and finally to that of Knight. The function of Page was to personally serve his master and his lady, attend to them during the hunt, and even wait on them at table if the occasion demanded it. The Page was taught love of God, veneration for sacred things, respect for womanhood, and manners and virtues befitting his future status.

The Page was promoted to the rank of Squire in the course of a special ceremony in which a priest blessed the sword and sword-belt which the Squire would carry on his person from that moment on. A Squire could be made a Knight from the age of 21, after having shown proof of fidelity, zeal and valor.

VIGIL The ceremony for admission to the status of Knight was a solemn affair. The future Knight was required among other things to spend several nights praying in a chapel and to undertake a certain amount of fasting. The act by which the aspirant was formally made a Knight was first known as dubbing. Originally it was carried out by administering a blow or slap to the neck or shoulder, while certain words of welcome or exhortation were uttered. Eventually the practice developed into what was called the accolade, although the word dubbing has persisted into modern times. The accolade involved touching both shoulders of the aspirant with the flat of a sword blade.

A KNIGHT, A MAN OF HONOR A Knight had to embody the virtues he had been taught as a Page and a Squire. He had to be a man of his word and an oath or promise had to be kept no matter what. Lying was a very grave offence and could only be wiped out by the shedding of blood. In short, a Knight had to symbolize and inspire all the noble qualities to which a human could aspire.

The status of knighthood could be conferred at any time, including on the battlefield after some great feat had been accomplished. The most popular occasions, however, were the important religious festivals, especially Pentecost, and during coronations, births and baptisms of kings and princes. The different actions performed during the ceremony of investiture, as well as the accoutrements used, were of a symbolic character. The double-edged sword was to remind the newly-dubbed Knight that his task, among other things, was to maintain chivalry and justice. The straight lance symbolized truth, the coat of mail represented a fortress erected against vice, and the spurs were to incite the new Knight to deeds of virtue and honor. The shield was a symbol of his place between the sovereign and his people with the duty to preserve peace.

THE CRUSADES The Crusades began in 1095 and brought together the Knights of Christendom in a common enterprise under the umbrella of the Church. There began the practice of dubbing Knights at the place believed to have been the burial place of him who was known as the Christ. *Knights who were dubbed at this spot were known as Knights of the Holy Sepulchre.*

Gradually, classes of Knights developed and banded together for some common purpose. Some were fraternities established on religious lines and into which Knights were admitted as monks. Such fraternities followed rules of celibacy and were organized in hierarchical fashion with officials bearing titles such as Grand Master, Grand Prior, Commander and Knight. Some of these Orders were international in character, such as the Order of the Knights Templar, the Order of the Hospitallers of St. John of Jerusalem and the Order of St. Lazarus, this last-mentioned devoting itself principally to the protection of leper hospitals. There were also national crusading orders such as the Order of Calatrava in Spain, the Order of Avis in Portugal and the Teutonic Knights in Germany. As these Orders grew in wealth and influence, religious aims gave way to political ambitions.

THE DEMISE OF KNIGHTHOOD The fading out of the crusades, the defeat of the Christian armies by the forces of Islam, the development of new military strategies for effectively deploying footsoldiers, the success of bowmen at the battle of Crécy in 1346 and at Agincourt in 1415, the development of artillery and the erosion of feudalism by centralized power, gradually destroyed the institution of knighthood. Chivalry degenerated into fashionable elegance ... and Christian fervor gave way almost completely to courtly love. The old sense of personal honor became egoistic pride to be defended in duels.

GOVERNMENTAL ORDERS OF CHIVALRY With the disappearance of the medieval Orders of Chivalry, new types of institutions gradually came into being. These were more or less **honorary associations** established, on the one hand, by sovereigns in various countries and consisting of members whose common link was the possession of some titular distinction. Thus, in the British Empire, for example, Orders were established by various monarchs to bestow upon certain persons a recognition or award for work or service done for their country, thus: the Victorian Order which was instituted by Queen Victoria. In Barbados, the Order of Knight of Saint Andrew is bestowed upon particular Barbadian people in recognition of services rendered. Many, but not all, governments of the world have a system of honors which they bestow upon their nationals for service rendered to the country. In exceptional circumstances the award is also

given to non-nationals, as in the case of former president Ronald Reagan of the United States, who has been made Honorary Knight Grand Cross of the Most Honorable Order of the Bath, one of Britain's highest orders of chivalry, by Queen Elizabeth II, on June 14, 1989.

FRATERNAL ORDERS OF CHIVALRY On the other hand, quite apart from the Chivalric Orders instituted by governments for their various purposes, there also came into existence, many centuries after the actual historical chivalric orders went out of existence ... various fraternal orders of chivalry which were established to perpetuate and emulate the noble qualities and ideals that were originally expressed by the first knights. Some of these fraternal, chivalric orders, stand on their own such as the Knights of Pythias; others as a 'degree' within Freemasonry and other fraternal societies.

At this point, let us have a look at two actual or historical chivalric orders:

THE KNIGHTS OF MALTA AND THE TEUTONIC KNIGHTS

THE KNIGHTS OF MALTA

At different times in their history, the Knights of Malta have been variously known as the Knights Hospitallers, the Knights of St. John of Jerusalem and the Knights of Rhodes. This order was one of the most important of the religious orders which came into existence during the Crusades. It began as the Hospitallers of Jerusalem, a wholly religious and charitable Order, established by Italian merchants in Palestine to help poor pilgrims.

In the year 1099, Gérard, Rector of the Hospital and a Frenchman from Martigues in Provence, inducted the brethren to take vows of poverty, obedience and chastity. The Patriarch of Jerusalem granted them the habit of the Order, a plain black robe with a white eight-pointed cross on the left breast.

Around 1120 Gérard died and was succeeded by Raymund du Puy, who changed the character of the Order by making it into a military one. He wished it to be active in the field and to devote itself to the protection of Palestine from the "infidels." The constitution of the Order along military lines by du Puy is considered to be the beginning of the Order of Knights Hospitallers of St. John. According to some sources, however, the Order was constituted as early as 1113 when Pope Pascal II was said to have issued a Bull authorizing its establishment.

From about 1120 onwards until the middle of the sixteenth century the history of the Order was one of continuous warfare with the armies of Islam. When the Order, along with other defenders of Christendom, was expelled from the Holy Land, it took refuge in Cyprus. The knights were not happy there, and after seizing the island of Rhodes settled there for some two hundred years, during which time they acted as an outpost against the encroachment of Ottoman power. In the meantime their rivals, the Knights Templar, were crushed and some of their possessions and properties given to the Hospitallers.

In 1522 the Turks captured Rhodes, and after finding temporary refuge in Italy, the Order was granted the island of Malta by the Emperor Charles V of Germany. In 1530 the Knights of Malta took possession of Malta, where they were to remain for 268 years until it was given up without a struggle by Grand Master Ferdinand von Hompesch in 1798. The Order has nevertheless managed to survive into modern times, existing today mainly as a charitable institution.

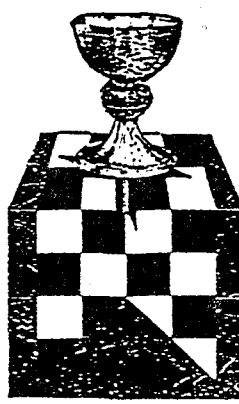
THE ORDER OF THE TEUTONIC KNIGHTS

During the Crusades, a wealthy German living in Jerusalem built a hospital to take care of pilgrims from his country. The Patriarch of Jerusalem gave him permission to add an oratory to the hospital. Other Germans from the towns of Lubeck and Bremen contributed to the development of this charity and for the building of a hospital in Acre. In 1190 Pope Clément III approved the creation of the Order of Teutonic Knights and in 1196 Pope Celestin III granted it the same privileges as other orders.

Heinrich Walpot was elected the first Grand Master. The knights of the order adopted as dress a white mantle with a black cross embroidered in gold. Later a black double-headed eagle was added. After the fall of Acre, the main body of the Knights returned to Europe where for many years they engaged in crusades against the pagan inhabitants of Prussia and Poland, progressively losing their religious character in the process. After accumulating great power in Eastern Europe the Order went into decline for a variety of reasons, including the loss of its religious fervor. The little which survived of the Order was taken over by the Emperor Francis II between 1805 and 1809, in which year it was abolished by Napoleon.

-o-o-o-o-o-o-o-o-o-o-

We will continue in the next Liber with a study of the Order of Knights Templar.



#194

In this lecture we begin our series on the Holy Grail. The Grail was the chalice of the Last Supper in which the wine was given the significance of the blood and life of the Divine. It will be necessary, however, to lay down some foundational groundwork before we can get into the heart of the Grail story. It will be interesting to note just how this introductory information involves the Templars, of whom we will soon learn more!

THE TEMPLE
THE ORDER OF MELCHISEDEK
&
THE ESSENES

THE MEANING OF THE TEMPLE

The knowledge about man's origins and the reasons for his existence in the Cosmos ... which has been guarded by generations of initiates ... has always remained the same in essence ... though the language, the symbols, and the institutions used to express this knowledge ... are changed or adapted to conform to the experience and needs of the civilization of the time.

For example: the Judeo-Christian vision of the beginnings of life and its future on this planet and beyond is but ONE version of the story of man and the universe.

Each civilization has had its version, each valid for the time and the people for whom it was intended. Each of these versions or traditions has had its esoteric or secret aspects. What is extraordinary, however, is that there are more similarities than differences in the methods used by these secret traditions to change the consciousness of their respective practitioners.

THE MEANING OF "ESOTERIC" The word "esoteric" means hidden spiritual or philosophical teachings intended only for the initiated. The terms "Spiritual Tradition", "Primordial Tradition", "Esoteric Tradition" or simply "The Tradition" refer to that collection of esoteric knowledge, teachings or realizations which cannot be, or have not been, communicated in written form.

Down through the ages such knowledge has been transmitted orally or through methods known only to initiates ... *methods which provoke an INNER REALIZATION rather than an intellectual comprehension within the seeker.*

SACRED SHRINES Man has always believed that there should be a special place dedicated to the reception of higher knowledge, and all great spiritual traditions have encouraged respect and veneration for the place or building where contact with a higher level of consciousness, the source of transcendental knowledge, --- divinity, the gods, God or the ultimate creator --- was sought.

The Latin word **templum** from which the word temple derives, signifies a holy enclosure or building screened from the eyes of the profane. In later times it came to mean a shrine where people worshipped, whatever the denomination; it was also used in fraternal societies such as the Freemasons and Martinists to designate a place where their meetings and ceremonies took place.

Esoterically, the temple symbolizes the receptical in which divine revelation is received. It is also the material representation of the human heart, which is the true temple. According to the Tradition, the physical temple is only necessary because at the present stage of our evolution, the majority of mankind cannot contact higher levels of consciousness without external aids. This will gradually change as evolution continues.

LOCATION OF TEMPLES One of the elements of knowledge handed down over the ages was **how** to build temples. These places, destined for contact with higher intelligences, angels, gods, or simply the divine, were not built just anywhere. It is now known that they were quite often erected where the location favoured a junction between cosmic and telluric currents.

Sometimes nearness to a depression with underground water, or to a hill with a particular shape was considered desirable. The Templars learned in the Middle East about the science of energies for building and used it to revolutionize the art of cathedral construction in Europe. The Roman Catholic Church apparently retained the knowledge of the art, and used it in building churches up to the time of the Reformation. The purpose of the various techniques was to ensure that something happened during ceremonies --- that some kind of spiritual transmission of spiritual knowledge or realization took place for the benefit of those present.

The Esoteric Tradition has used the word 'temple' in a wide sense. *The Tradition itself as a repository of primordial wisdom has been called the Temple.* It is from this point of view

that any spiritual movement which in its deeper teachings respects the purity of the primordial wisdom handed down by initiates, can be considered to be a manifestation of the true and eternal Temple.

THE ORDER OF MELCHISEDEK

One documented account of an early example of the transmission of spiritual knowledge is the Bible's reference to the meeting between the patriarch Abraham and the mysterious Melchisedek.

The name Melchisedek is derived from the Hebrew Melki Tzaddiq, King or Ruler of Righteousness. Very little is known about this legendary personage. Reference is made to him in the Bible as follows:

And Melchisedek King of Salem brought forth bread and wine; and he was the priest of the most high God.
And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth.
And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.
(Genesis 14: 18-20)

Other references to Melchisedek are to be found in: Psalms 110:4 and Hebrews 7:1-21. (Please pause and read these passages now.)

Templar teachings shed light on the meaning of some of these citations. For example, according to Biblical narrative, Melchisedek was born without father or mother. To the Templars this means that Melchisedek was not born on this planet but was a spiritual being who came from elsewhere. The Bible states that Melchisedek gave Abraham bread & wine after the latter had conquered the Kings of Edom. In the Templar tradition, this relates to a symbolic act of the highest importance.

The giving of bread & wine to Abraham is just another way of saying that because Abraham had conquered the warring elements in himself, he had reached the stage where he was ready to take another step on the ladder of evolution. By direct transmission of some kind, Melchisedek initiated Abraham into a new level of consciousness and awareness.

ISLAM & CHRISTIANITY Now, one of the tasks assigned to the original Templars was to encourage the unification of Islam and Christianity. Such a realization would in a way be a return to the original source of revelation which gave birth to these two great religions. Melchisedek transmitted the essence of the Tradition to Abraham, who in turn passed it on to his sons, Isaac and Ishmael.

From age to age this deposit of spiritual knowledge has come down to us in two streams, one through Israel (Moses), and the other through the African and Arabian initiates (Jethro). *The two strands were brought together for the first time by Moses after he was initiated in the Egyptian mysteries.*

The Essenes, with their Egyptian links, collaborated with John the Baptist to prepare the coming of the Christ, bringing together the two currents once again. After the Christ the two branches resumed their parallel routes, one of which produced Mohammed, another great manifestation of the divine spirit.

MELCHISEDEK: FOUNDER OF THE PRIESTHOOD OF THE WESTERN TRADITION To the Templars, therefore, Melchisedek is one of the key figures of the Order of the Temple. He is a father figure in the same way that Hiram Abiff is the father figure in the tradition of Freemasonry. At Chartres, one of the great French cathedrals, whose construction was sponsored by the Templars, an impressive stone carving and a beautiful stained glass window pay homage to Melchisedek, father of the eternal priesthood.

According to Templar tradition, Melchisedek was neither born in the normal sense "...having neither beginning of days, nor end of life;..." nor did he die. His mission was not the same as the other archetype --- the Christ. Melchisedek symbolized the eternal spirit of the Father aspect of the Godhead, while Christ symbolized the principle of the Son. As the archetype of the Son, the Christ had to incarnate and conquer death to prove to a sceptical humanity that life was indeed eternal. (Who symbolized the Mother or Feminine principle? We will deal with this at the appropriate time.)

Two symbols have been associated with Melchisedek: wheat and the beehive. Wheat symbolizes nourishment, spiritual and physical. The beehive is a symbol of unity, where many parts work for the good of the whole. The six-sided cell of the honey comb is also representative of the six-rayed star -- the star of David -- which also symbolizes esoterically the perfect union of the lower and higher aspects of man, the conjunction of two triangles.

Melchisedek, founder of the priesthood for the Western Tradition, was described in the Bible texts quoted earlier, as King of Salem. The name Salem is apparently derived from the Hebrew word Shalom, meaning peace. In an upcoming lecture I will try to clarify why opposition is inevitable and in some way necessary at our present level of evolution ... but it is interesting to observe at this point that in the city of Jerusalem there is perpetual confrontation between the two branches of Adam's descendants: that of Sarah, which was to produce the

Christ; and that of Hagar, from whom descended Mohammed, the founder of Islam.

THE ORDER OF MELCHISEDEK It should be clear from what I have said so far, that the Order of Melchisedek does not exist on a material level. *Any person who has reached the level of spiritual advancement where he can make conscious contact with the roots of our spiritual tradition is de facto a member of the Order of Melchisedek.* Any priest who by his spiritual capacity is able to function as a channel for the spiritual energies of the Christ, is a priest after the Order of Melchisedek.

Another outstanding example of spiritual transmission in biblical history was the giving of bread & wine by the Christ to his disciples at the Last Supper. The historic words: "And he took bread, and gave thanks, and gave unto them, saying 'This is my body which is given for you; this do in remembrance of me'", meant that the disciples were instructed to perpetuate this act in the future. Ordained priests are supposed to have inherited the tradition of transmission by which they should be able to stimulate a new awareness of spiritual realities during the Eucharistic moment of the Mass when the host and the wine are consecrated. Either recipients are particularly secretive about their experiences ... or something has been lost ... since in these days one does not meet many people who say that their level of consciousness has been raised after taking communion. Perhaps the ecclesiastic tradition has left out in its training for the ministry those techniques which Abraham and subsequent initiates may have used to ensure victory over the "Kings of Edom" within themselves, before attempting to transmit divine knowledge and consciousness?

In our next Liber I will continue this introduction, and turn your attention to the Essenes. You will then see why it is necessary to have this preliminary information before we can approach our main topic: The Holy Grail!

Q U E S T I O N S

- 1) What name was given to the Knights who were dubbed at the Holy Sepulchre?
- 2) What caused the degeneration of Chivalry?
- 3) What were the duties of a Page?
- 4) Who was Jethro? Who was Hagar?
- 5) What is the Grail?
- 6) Who was Melchisedek and what is the Order of Melchisedek?

-o-o-o-o-o-o-o-o-o-o-o-o-o-o-

Beloved Companions

The questions are often asked: What is Freemasonry? From where did it come? Who started it? Is it 'esoteric'? How many 'degrees' are there?..... Obviously in a short talk such as this all these questions cannot be fully dealt with, but I will try to give a general overview.

THE FIRST MASONIC GRAND LODGE Before 1717, the date of the establishment of the Grand Lodge of England, and the first masonic Grand Lodge in the world, there existed only a few lodges fully independent. With the advent of the Grand Lodge systems, Freemasonry became a recognizable entity. It spread abroad and developed along specific lines in the different countries, most keeping to the 1723 Anderson Constitutions, which were modified in England in 1738 and later, at a time when the Grand Lodge of England began to loose its influence with the other European Grand Lodges.

The United Grand Lodge of England is today the governing body of English Freemasonry and says masonry "is not a Secret Society", "nor a religion or a substitute for religion". Perhaps the best answer to the question 'What is Freemasonry' is the one which is most often given: "it is a system of morality, veiled in allegory and illustrated by symbols". It is further defined as, "one of the world's oldest secular fraternal societies ... a society of men concerned with moral & spiritual values. Its members are taught its precepts by a series of ritual dramas, which follow ancient forms and use stonemason's customs and tools as allegorical guides. The essential qualification for admission and continuing membership is a belief in a Supreme Being. Membership is open to men of any race or religion who can fulfill this essential qualification and are of good repute". (Quoted from The Craft: A History of English Freemasonry. John Hamill).

TRADITIONAL HISTORY The traditional history, around which the rituals of the first three degrees [called the Craft] are constructed, places its origin at the time of the building of King Solomon's Temple, but in the actual world we can trace its history from 1717 A.D. when the first Grand Lodge, the Grand Lodge of England, was founded at London. From that time on Freemasonry has expanded, undergoing many vicissitudes along the way -- schisms, reconciliations, quarrels over jurisdiction and quarrels over essential beliefs, until today it is firmly established in most countries of the world [the exceptions being countries of the Communist bloc, and those that suffer under Islamic fundamentalism].

FREEMASONIC REQUIREMENTS Regular Freemasonry demands from its members a belief in God, forbids the discussion of religion and politics in its lodges, and also forbids the admission of women to membership. "It is strongest in the English-speaking world," says R. A. Gilbert, a masonic writer, "and it is a curious paradox that England, where the Craft is

most conservative, has produced not only the foremost masonic historians, but also the most adventurous and the most widely read speculative interpreters of masonic symbolism and philosophy." These latter have invariably been influenced by the masonic traditions of continental Europe, where "higher" degrees and exotic Rites have proliferated since the mid-eighteenth century, as we shall see.

ORIGIN OF FREEMASONRY Although the exact origin of Freemasonry remains obscure, when Freemasonry first emerged there were only two degrees: Apprentice and Fellowcraft and the rituals of these degrees are based upon the presumed customs and working tools of medieval stonemasons. Apparently, in the days of cathedral and castle building, masons grouped themselves into 'guilds' which were organizations designed to protect their rights, (the ancient equivalent of modern-day trade unions). There is a popular theory that a regular progression from operative masonry to the speculative Craft took place via a "transitional" period during the seventeenth century during which non-working members were gradually accepted into the guilds, until they became a majority, ... but there is little or no evidence to support this theory.

Another theory, perhaps more accurate, -- but, it must be stressed, **still only a theory**, -- is that which suggests that Freemasonry arose during the seventeenth century from the efforts of a group of enthusiasts who sought to establish tolerance in religion and the general improvement of society in an era in which intolerance prevailed. They protected themselves by adopting the myth of the building of King Solomon's Temple as an allegory of their aims and by utilizing the wholly appropriate structure of the extant building guilds.

Then there is the Rosicrucian and the Knights Templar connection -- it is mooted by some that either one or possibly both of these were responsible for the emergence of Freemasonry in its speculative form. Again: there is not a shred of historical evidence linking the Templars with Masonry, nor any certainty that the Rosicrucians, as an organized body, ever existed.

An English writer, J. S. M. Ward asserts that Freemasonry was "the survivor of the ancient mysteries -- nay, we may go further and call it the guardian of the mysteries," while another author, Manly P. Hall, in his Secret Teachings of All Ages claims that: "Masonry came to Northern Africa and Asia Minor from the lost continent of Atlantis". I will come back again to this interesting subject of Freemasonry's origin, in a future paper.

ENGLISH & CONTINENTAL MASONRY Whatever the exact origin of masonry however, there is quite a difference between European (or Continental) Freemasonry and that of English Freemasonry and this difference should be understood.

THE ADDITION OF DEGREES AND ORDERS As has been mentioned, when Freemasonry first appeared, it originally had only two degrees, but after a while a third degree, that of Master Mason, was added. Now the result of this was that having added a third, there was no earthly reason why others could not be invented! So it was not long before there appeared a fourth and a fifth and a sixth and seventh..... on the whole pulling further and further away from basic masonry and describing themselves as "higher" degrees and/or Orders.

The upshot was that in countries where, as in England, the natives are rather lacking in imagination (at least in the opinion of the Continentals), this process of addition of degrees was slow and in fact it became frowned upon ... but on the Continent, and particularly in France, this was thought of as a splendid playground for the inventive. Thus were born more and more degrees and variations, each more magnificent than the previous ones.

ESOTERIC MASONIC LODGES In this situation then, in this fertile ground, it was not difficult for sects of an esoteric turn of mind to find the opportunity to add their pinch of salt and infiltrate the body masonic: so as the masonic machine began to roll there could be found, by the mid eighteenth century, a thousand and one Templar Orders and Chivalric degrees. The essential masonic tenets of tolerance and benevolence were overlaid with layers of metaphysical speculation, while the simple Craft rituals were extended into elaborate ceremonies for a multiplicity of degrees, grades and Orders, all of which involved extravagant traditional histories and hierarchical ruling bodies.

To some extent such Rites represented a way of escape from the political oppression of the Roman Catholic Church, which had been implacably hostile to Freemasonry from the beginning, but some of them were established purely as esoteric Orders and simply used the masonic base as a convenient format. Of these esoteric Orders one must introduce a distinction between the genuine esoteric bodies which used masonic symbolism as a way of expression -- and those that were either facetious or opportunist. Which were which is very much a subjective matter of course and depends on one's personal outlook.

ESOTERIC COLORATION OF MASONRY In any case, from at first attributing esoteric interpretations to masonic symbolism as such, *it soon extended to bringing in other forms of esoteric symbolism that had nothing to do with the tools and artifacts of the building trade. Thus, masonry in its entirety acquired an aura and reputation of esotericism.* Mystics and charlatans alike either invented their own masonic systems or made use of existing masonic lodges or systems (1) as a recruiting ground, or (2) as a frame work within which to exercise their activity. Names like Cagliostro, Saint-Germain, Weishaup, Swedenborg, etc. are all associated with some masonic system or other. Martinez de Pasqually, you will remember, appeared with a charter from Charles Stuart (King of England) and began his Order of

Elus-Cohen with masons who came from a French military Lodge. The basic three degrees of his system were simply masonic but were followed by inner degrees that were cohen.

THE "SCOTTISH RITE" It is the French who created, from the plethora of degrees and Orders, the arrangement which became known as the "Scottish Rite": a system comprising 33 degrees. This was exported to the USA where it flourished; to come back to England where it is known as the Ancient and Accepted Rite. (For clarity: the system known as the Ancient and Accepted Scottish Rite [AASR] in the United States ... is the same as the Ancient and Accepted Rite [AAR] in England.) Another system comprising six degrees is known as the Rectified (Scottish) Rite: the first three degrees are the same as regular Craft masonry but the fourth degree is called 'Perfect and Scottish Master of St. Andrew', which leads to the inner order of Knights Beneficent of the Holy City which has two degrees: Squire Novice and Knight. There are many other systems, for example: that of the Rite of Memphis with 90 degrees and the Rite of Mizraim with 96 degrees, etc..

Let me now briefly summarize:

The Grand Lodge of England was the first masonic Grand Lodge in the world. It was established in 1717.

Original masonry comprised only two degrees and was concerned with inculcating among its members the ideals of high morality, ethics, virtue & goodness.

A third degree was added. This opened the gate for hundreds of different degrees and Orders to follow. These were mainly invented on the Continent.

Most (if not all) of the Chivalric Degrees & Orders were formed to emulate, commemorate and perpetuate the noble qualities and ideals of the original Knights.

Some persons with esoteric or occult interests used the masonic format as a base to start esoteric Orders and introduced symbolism having nothing to do with the building trade upon which original, or Craft, masonry was founded. This resulted in the whole masonic movement acquiring an aura of esotericism.

Masonry as practiced today is divided (a) into lodges operating under the United Grand Lodge of England, the Grand Lodge of Scotland and others that conform strictly to the "English" type of masonry, (i.e. non-esoteric) and (b) lodges that operate under a Continental Grand Lodge, or a Grand Lodge influenced by Continental ideas, which may or may not incorporate metaphysical teachings and esoteric elements; (c) independent lodges not under the control of any Grand Lodge, which may conform to either system ... or to neither.

Some of the many orders in existence today include: Builders of the Adytum, Buffaloes, Druids, Elks, Foresters, Gardeners, The Golden Dawn, Kabalists, Mechanics, Mosaic Templars, The Order of the Cubic Stone, Oddfellows, Rosicrucians, Shepherds, etc..... These range from benevolent & charitable institutions to magical, mystical, occult & religious.

CO-MASONRY Before I close there is one other form of Masonry that should be mentioned: Masonry, as I intimated, has undergone many metamorphoses and there is, since 1893, a Co-Masonic Order which admits both men and women. It was founded in France and spread to England in 1902 by way of the Theosophical Society. Dr. Annie Besant became President of the Society in 1907, and her support, coupled with that of Rev. C. W. Leadbeater, led to a rapid expansion of Co-Masonry among theosophists, taking in even those who had previously been bitter opponents of Freemasonry. This Order is susceptible to the wider teachings of Theosophy as Leadbeater made clear in his Glimpses of Masonic History.

Let me conclude this introductory talk by saying that in my upcoming talks with you I shall endeavour to explain both the esoteric and exoteric aspects of masonry. You will surely find the subject engaging and I am looking forward to very entertaining and informative sessions over the months ahead.

-o-o-o-o-o-o-o-o-

Q U E S T I O N S

- 1) In what country was the first masonic Grand Lodge formed?
- 2) How would you describe freemasonry?
- 3) How does English and Continental freemasonry differ?
- 4) How many degrees are there in masonry?
- 5) Where did freemasonry originate?
- 6) Were there masonic lodges in existence before the formation of the Grand Lodge of England in 1717?
- 7) Is freemasonry "esoteric" or "occult"?
- 8) What is the aim of freemasonry?
- 9) Where did the "high" degrees come from?
- 10) What is Co-Masonry?
- 11) What do the Chivalric Degrees and Orders commemorate?
- 12) What are the requirements for one to become a Freemason?

-o-o-o-o-o-o-o-o-

SCOTTISH RITE

- 1) Apprentice
- 2) Fellow Craft
- 3) Master
- 4) Secret Master
- 5) Perfect Master
- 6) Intimate Secretary
- 7) Provost and Judge
- 8) Intendant of the Building
- 9) Elect of the Nine
- 10) Illustrious Elect of the Fifteen
- 11) Sublime Elect of the Twelve
- 12) Grand Master Architect
- 13) Royal Arch of Solomon
- 14) Grand Elect, Perfect and Sublime Mason
- 15) Knight of the East, or of the Sword
- 16) Prince of Jerusalem
- 17) Knight of the East and West
- 18) Knight Rose Croix
- 19) Grand Pontiff
- 20) Grand Master of all Symbolic Lodges
- 21) Noachite, or Prussian Knight
- 22) Knight of the Royal Axe (or Prince of Libanus)
- 23) Chief of the Tabernacle
- 24) Prince of the Tabernacle
- 25) Knight of the Brazen Serpent
- 26) Prince of Mercy, or Scottish Trinitarian
- 27) Knight Commander of the Temple
- 28) Knight of the Sun, or Prince Adept
- 29) Grand Scottish Knight of Saint Andrew
- 30) Knight Kadosh
- 31) Grand Inspector Inquisitor Commander
- 32) Sublime Prince of the Royal Secret
- 33) Inspector General; Knight Commander Court of Honour.

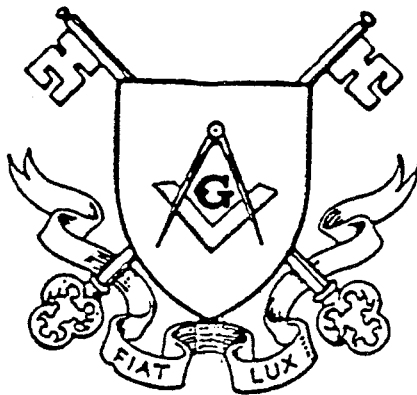
YORK RITE

- Apprentice
- Fellow Craft
- Master
- Mark Master
- Past Master
- Most Excellent Master
- Royal Arch
- Order of the Red Cross
- Order of the Knights of Malta
- Order of the Knights Templar

RECTIFIED (SCOTTISH) RITE

- Apprentice
- Fellow Craft
- Master
- Followed by two St. Andrew's degrees which were later condensed into one: Perfect and Scottish Master of St. Andrew
- Squire Novice } Order of the
- Knight } Knights Beneficent of
- the Holy City.

There are many other systems of Rites



#196

THE SIGNATURE OF THE SOUL

"Incline your ear, and come unto me: hear, and your soul shall live."
Isa. lv. 3.

AUTHOR'S NOTE: The writer is a member in good standing of both York and Scottish Rites of Freemasonry. He is also a member of collateral bodies requiring Masonic Membership as a pre-requisite. In preparing the lessons in Esoteric Masonry which comprise the present series strict observance of his several Obligations will be maintained. The framework of the material used will be such as is published in the *Ahiman Rezon*, the *Standard Monitor* and the accepted Masonic Encyclopædias and Albert Pike's masterpiece, *Morals and Dogma*. Upon the framework developed from the above named sources, the esoteric fabric will be formulated.



HERE are two distinct classes of Freemasonry; the Freemasonry of *Humanity* and the Freemasonry of a *Secret Society*. There is a wide difference between the two, for the first is a *Principle*, the other is a *cultus*. The Fraternity is, itself, really to blame for such a division, for it insists upon the fact that it is a *speculative* school rather than an *operative* body, yet a Mason is assumed first to have been prepared as such *in his heart*.

2 The heart is the organ of *vital power* in man. It is the source of *action*. It is the *dynamo* that drives him. There is nothing speculative about the human heart. The man who is prepared for some definite, constructive purposes in life,

This Fraternity uses some forms of spelling recommended by the

first in his heart, bases his future intentions upon a foundation of action. The fact that the Craft assumes the heart to be the preparation ground of each Candidate shows that, in theory at least, it recognizes Freemasonry as a basic, spiritually active principle in human life and conduct.

3 It has always seemed to the writer that the Prophet Isaiah exemplified the Spirit of Freemasonry in the words of our caption, "Incline your ear, and come unto me: hear, and your soul shall live". The *attentive ear* is a most essential factor in the neofite's career. His advancement depends upon the possession of it. The spirit of Masonry extends a definite call. The man who *hears* that call, and *comes* to the Fraternity in the right spirit of attentiveness, hears, and *his soul begins to live* as it has never lived before.

4 Approaching then, the esoteric side of Freemasonry, from the viewpoint that Isaiah gives us, it is well to make sure that we understand the human soul somewhat beyond the ordinary orthodox interpretation, which usually fails really to explain the soul at all. It is the soul of man that is being hewn, as *rough ashlar* from the quarries of body, mind and spirit, thru which the neofite contacts mortal life, and wrought into the *perfect ashlar* by "virtuous education and the blessings of Deity", to become the "living stone" in "the Temple not made with hands, eternal in the heavens."

5 Our approach to a better understanding of Freemasonry thru a better understanding of the human soul, is, therefore, logical and most appropriate. This method will develop the concept of the *universality* of Freemasonry, as exemplified by the symbolism of the Lodge, which is treated in detail in the next lesson of this Series.

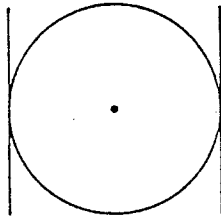
6 The Craft has a symbol, to which, usually, very little attention is given and which the writer has never heard *fully* explained in any Lodge or lecture. Yet it is a symbol so sublime that it is not only the keynote of Masonic Principle but the Corner Stone of all human spiritual development, both within and without the Craft. It teaches us the paramount importance of soul development and expresses in a wonderfully comprehensive manner the ethical value of universality.

7 The symbol referred to, is the simple arrangement of geometric forms commonly known as "The Point Within a Circle". It is, in *reality*, the SIGNATURE OF THE SOUL, and, as such, is beautifully expressed by the illuminated Brother, Jacob Boehme. I wonder how many of my Masonic Brethren have ever regarded this familiar symbol in this Light before. It requires the Masonic Light properly to understand it.

8 Ordinarily, this symbol is shown in the familiar form of a circle between two perpendicular lines, having a point at its center. In some ancient usages, the two perpendiculars were straightened serpents, properly of the cobra species. In many of the Ancient Mysteries, the entire symbol had a phallic significance, which can be obtained easily from any good Masonic encyclopedia. Our purpose in the present lesson is to present new material, not to review existing theories. The simple explanation usually given, Masonically, is, that the point indicates the individual

Mason; the circle, the boundary of his duty to God and Man, (sometimes associated with the limits of the Cable Tow) and the two perpendicular lines represent the two patron saints of Freemasonry, St. John the Baptist and St. John the Evangelist.

9 None the foregoing explanations really explain. To the discerning Masonic student, comes a distinct feeling that something vital, something more than phallicism or ritual application has been omitted. This, we shall endeavor to supply.

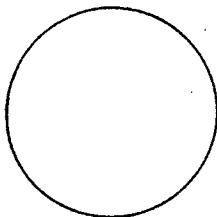


(Fig. 1)

10 In the familiar appearance of the symbol, the two perpendiculars represent *Strength* and *Beauty*. The circle represents Infinity; the point, the Eternal Wisdom from whence all activity proceeds. Strength and Beauty are, therefore, the natural and proper theoretical supports of infinity, thruout which, order is maintained by the Infinite Wisdom symbolized by the point. The point is, of course, a crude expression, for Infinite Wisdom really occupies all Creation, it is omnipresent. It has neither length, breadth nor thickness, all three of which, the point possesses,

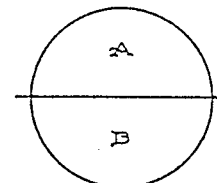
but we are obliged to utilize the point to indicate, first, position in space, and second, the focus of Divine forces from which all activity proceeds.

11 T·G·A·O·T·U·., the Great Architect of the Universe referred to by Freemasons and Rosicrucians, is the Supreme Being of the Lesser and Greater Mysteries of legitimate ancient and modern arcane bodies. The attributes ascribed to the Supreme Being by Masons and Rosicrucians are those of the *Word*, *Power* and *Motion*, which manifest objectively in the Masonic *Wisdom*, *Strength* and *Beauty*.



(Fig. 2)

12 The circle alone represents infinity and also—*Chaos*. According to the Masonic maxim "*Ordo ab chao*", action is manifest. The point in the circle becomes exprest, it is the Infinite Wisdom manifesting creative activity. Order is developpt from chaos. The positions of the pillars of Strength and Beauty, or the two perpen-



(Fig. 3)

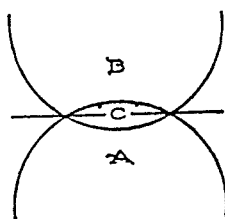
diculars, becomes reverst, and from being passive supports, they become *planes of action*, assuming thereby the horizontal positions.

13 True Beauty is always strong. Weakness is not beauty. True Strength is always beautiful in its essential nature. Ugliness is brutal. Two planes of action then, combine, in their essential qualities, to make the broader plane upon which the Divine Wisdom can focus in realizing the Word and causing that Word to become "flesh" or its own Divine Nature incarnate in Man, the Creature.

14 The process by which the Word, or attribute of the Eternal becomes incarnate, is the process whereby *Macrocosmos* or the Greater, (the Creator) creates by *reflection* of Himself. The resultant reflection becomes *Microcosmos*. The horizontal plane, formed of the elements of

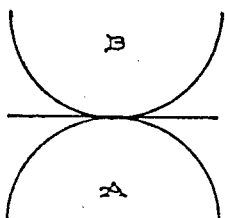
strength and beauty conjoined, becomes the *Plane of Mind*, or the Mental Plane. All below this plane is the reflection of that which is above and which has its real existence only in the Mind of the Creator.

15 It is the working out of the truth contained in the "Gospel from Hermes" familiar to Rosicrucians and to advanced Masonic students; That which descends from Above is Generative. That which emanates and rises is Nutritive (i. e., womb, matrix). The Earth, alone self-supported, is the Receptacle of all things and Reconstructs (i. e., TRANSMUTES) the types which she receives". In Figure 3, A represents Heaven—*Macrocosmos*, and B—Earth—*Microcosmos*. God, and God-Man.



(Fig. 4)

16 The activity or "Motion" attribute of the Divine, continuing or "coming down", reflecting Itself in Matter, causes the penetration of the Divine into the Material plane, which is called INvolution. In the womb or matrix formed by "c", the "Seed" thus formed, containing both Divine and mundane elements, represented by the pointed oval or *Vesica Piscis* as it is known in symbolic and ecclesiastical usage, is compressed more and more until the status indicated by Figure 5 is attained. This attainment represents what occult students and esoterists understand by the "Exhalation of the Great Breath", or *Primum mobile*. It is the completion of the first activity of the Ancient Wisdom, one aspect of which, we call—God.



(Fig. 5)

17 Here, in Figure five, we note that, as a result of Creation, *Macrocosmos* supports the feminine Earth, *Eve*, or *Eva* (B), as INvolution ends. The plane or "mirror" of Mind represents the plane or line of demarcation between the two great processes, INvolution or God manifesting Humanity, and EVolution (*Evo*, antith. to *Eve*, *Eva*), the return of Humanity or the Divine Emanations back to God. Here, on the Mental plane or mirror of mind, illusion begins, for B seems to be the *real*, whereas it is merely *supported* by the real.

18 With INvolution theoretically ended, another reversal occurs. In the first manifestation of Divine activity, the perpendiculars were reversed to become the planes of action instead of remaining as supports. That reversal made INvolution possible. Involution ended, EVolution begins and our horizontals become once again perpendicular, a *single* perpendicular, for we must remember that Strength and Beauty united. The perpendicular represents that same Strength and Beauty which is also synonymous with Wisdom and Power, directed upwards, for evolution is not only a *return* process, it is an upward process, the creature *rising* to its Creator, creation *returning* to its Source, *Man returning* to his *Father*, the Prodigal Son returning home.

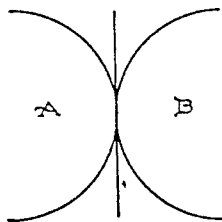
19 The reversal described, which also is not without allusion to the Great Reversal of the Poles of our Earth in pre-historic times*, is ex-

prest by the diagram in Figure 6. This becomes a symbol of the REVERSAL IN COSMIC PROCESS: the "going forth" and the "coming back". To the esoterist, it symbolizes the "dip into Matter" and the Return on the Path of Attainment of the Divine Emanations collectively and of each Individualized Emanation personally.

20 In this last presentation of our symbol, we see involution ended and evolution begun. The "sign" of evolution, in Man, is the gift of reason, or rather, the attainment of it. We are told in *Genesis* that God made man in His own "image". We surely cannot imply that man's physical body is the "image" of God, in any respect, especially from the sculptor's point of view. Man is made in the "image of God", when the involution of Divine Spirit thru Matter has brot nascent man, or "man-in-the-making, to the point where he develops the power to reason. God is Supreme Reason, and when Man attains reason, he is then in the "image" of God. Reason, then, marks the beginning of Man's evolutionary journey back to his Divine Parent.

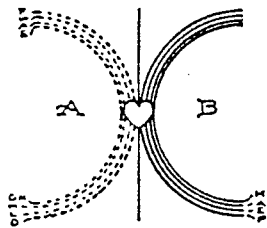
21 The attainment of reason in Man is signaled by one notable phenomenon, Man begins to speak of himself as "I". Man is the only organic creature on our Earth who can thus speak consciously or intentionally. Man is signified by the tall, personal pronoun "I" and this status of his evolution is characterized by the upright position of the formerly horizontal line indicating the Mental Plane. Man now stands erect, by virtue of his reason and his ability to refer to himself as a "person" or an "Individual".

22 There is more to our symbol than this, however. Man became Man, when he assumed the *upright position*, i. e., when he renounst his arboreal existence, emerged from the woods and walkt erect with the upright spinal column, instead of the horizontal spinal column of the animal kingdom. Similarly, there comes a time, when the Masonic novice stands in the Northeast corner of his lodge, an upright man and Mason. The Northeast Corner is the appropriate place for corner-stones or the symbolic commencement of important undertakings, thus the neofite who looks forward to Master's wages, must first "come out" from the woods of secular indifference and show his ability and preparedness by standing erect, as his primeval forefathers stood, proclaiming themselves Men—proclaiming himself an upright Man and Mason.



(Fig. 6)

23 The beginning of Man's evolution back to his Divine Source marks another important activity of that Divine Parent. It is the beginning of the IN-DRAWING OF THE GREAT BREATH. When the Divine Breath is fully indrawn, our Day of manifesta-will have closed. A Cosmic Night will set in until a new *Manvantara* is begun. During this period all the "waves" of humanity originally emanated, will be returned, like the Prodigal in Scripture, to their Father; reabsorbed, plus their individuality, in the Bosom of the Infinite. Fig. 6, therefore, shows us Man's position as semi-Divine, semi-human. It shows the true Mason his status not only as human in the sense of having attained reason, but as an advanst human by virtue of having received an Initiation that has conferd upon him a Light not enjoyed by those who have not knockt at the Fraternity's portals.



(Fig. 7)

24 In Figure 7 another picture is presented. We learn in Freemasonry's *Greatest Light* that the inner spheres of being are peopled by certain grades of celestial entities. The Bible calls them "Thrones, Dominions, Principalities, Powers, Angels, Archangels, Cherubim, Seraphim, etc. Generally speaking, they are termed by esoterists the "Celestial Hierarchies, for each of the grades has its especial and particular duties and responsibilities, for the heaven worlds are regions of intense activity and—**WORK**, another phase of the higher life which our Craft so well symbolizes in the characterization of its activities. The Lodge activities are always referred to as the "Work". Now man, reflecting in his microcosmic self the composition of the macrocosmic world, is a composite being, consisting of several vehicles or bodies, the physical, etheric and astral, with a mental sheath that is fast developing into a true mental body.

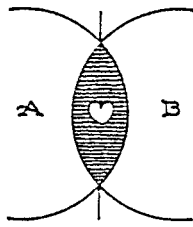
25 By virtue of the "bodies several" which Man possesses, he functions in three worlds at the same time, the physical, etheric and astral worlds, for he has vehicles of expression in each of them. This is represented in Figure 7 by the several concentric circles. The dotted circles beginning with the inner, represent, respectively, the Divine Mind which finds its reflection in the solid line of the inner circle B, the Human Mind. Its correspondence in the *Four Elements* is *Fire*, the motivating and animating factor.

26 The second dotted circle in "A" represents the Human Spirit or Human aspect of the threefold spirit of Man, which corresponds to or finds its reflection in his Astral Body, the Element being Water, as symbolic of his fluctuating wishes, impressions, desires and evanescent qualities. The third circle in "A" represents the Life Spirit nature of Man, finding its reflection in Man's Etheric Body, the corresponding Element being Air, not the air we understand as atmosphere, but the ether in which Man's Light, Life, Memory and mental faculties find vehicles of expression. The fourth circle in "A" represents the Divine Spirit aspect in Man, finding its reflection in Man's Physical Body, the Element being *Earth*, which gives the material foundation for Man to express his Divine functions in Matter.

27 The seed referred to in Fig. 4 has disappeared. Like all seed, it has had to die and disappear before the new life that is to be shall manifest. But the points of contact formed by the circles, developed by the seed that was planted, is **IGNITED** by the *upright factor*, the "I" consciousness or reason, and this Point of Contact has become the **HEART OF THINGS**. Here, at the "ignition point" where our seed has developed into life, the Human **EGO** is manifest. In the words of the Ancient Wisdom it is the "Fruit of the Womb of Mother Earth, fructified by Father Sky, Nourished by Sweetheart Water (Empyrean) Broth Forth by Friend Light, Motivated by Brother Wind (Cosmic vibration)." This expresses the Four Elements united in action.

28 The dotted lines also represent the invisible spiritual aspect, *Macroposopus*, while the solid lines indicate visible matter, *Microcosmos*, or Man. Man's journey is well begun. The point of contact, now becomes the *Heart*, wherein we can now see that Man really makes his first preparations. It marks the beginning of all things relating to Man as

a sentient creature. Here Space concepts begin, for *Time and Space began when Man began to think.*

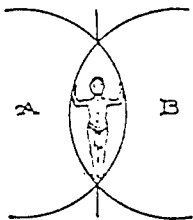


(Fig. 8)

29 Evolution is the journey back to Infinity. Figure 8 shows us the two semi-spheres beginning to merge back into each other. But this time, they develop a new factor, i. e., *all inclusiveness*, for they include the experience the Divine Emanations have absorbed by virtue of their "Dip into Matter" or Mortal Experience. In returning to Nirvana, Brahm, and a phase of *Maya*, they retain the digested experience of the physical expression that has occupied the evolutionary process. Evolution signifies conscious self-creation, perpetuation and pro-creation, symbolized by the *Vesica Piscis* which

reappears. This *Vesica Piscis* will be seen on Episcopal Rings, Ecclesiastical Arms, vestments and other symbols. It is the symbol of the Divine Matrix from which all things were and are formed. In ancient religions it had a phallic significance. The extreme veneration in which this symbol was held by the ancients is seen in the number and worship of the feminine Deities in their pantheons and in the Mariolatry of Catholicism today.

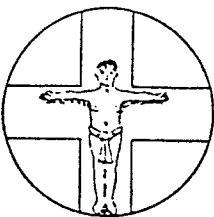
30 This figure also represents to esoterists what is sometimes called, the "First Projection", for it represents the expansion of the Matrix, containing the waters of regenerate creation in which the Heart remains the motivating and dynamic influence. The inner and outer worlds are merging. The Physical is re-entering the Spiritual. Man is *projecting* himself back into the Divine.



(Fig. 9)

31 Evolution progresses. Man begins to "make the Stone", as the Philosophers say. Stone is composed of the materials of the Four Elements. Man is composed of the same elements in a quasi-colloidal form. As man "makes the Stone" he becomes strong and vital. If he learns to make the Philosopher's Stone *consciously* he becomes *spiritually* strong and vital to a degree that is considerably above the norm. In such a condition, that of the initiated Mason who is consciously working at his craft, he becomes, symbolically, the Samson of

the Old Testament. He is the heart that has developed into full Manhood. In his strength, he stretches out his arms against the walls of the *Vesica*, the matrix which encloses him, seeking "*more Light*". He requires a greater world in which, *free and accepted*, he can function. Like Samson of old, he is pushing apart the Pillars of the Temple which hold him, the walls of environment that enclose and imprison him.

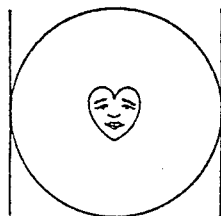


(Fig. 10)

32 Samson comes to his full strength after a period of trial, a period of *tests of endurance and temptation* in his little world. Samson is returning to or regaining his full stature of Manhood. Man regaining his full stature of Divine Sonship, reunites Macrocosmos and Microcosmos. His physical and spiritual strength united cause the finite and the Infinite to unite into one Infinite Circle. To bring about this wonderful status however, Man has offered himself as a sacrifice. The Planes of Action and the Mental Plane Cross each

other and Man is crucified on the Cross of his Desires, the Cross of

Matter. His judges and his executioners are his karmic deeds which must be requited even unto the "uttermost farthing". In this requirement, Man suffers and sorrows for his "sins of the world" in which he has blindly lived. This, symbolically, is Man's *Second Projection*.



(Fig. 11)

33 By curious co-incidence, this 33rd paragraf brings us, like the 33rd and last Degree in Scottish Rite Freemasonry, to the apotheosis of the upright Man's career. Samson was blind. Man is blind. Both sought *light*. When Samson pulled down the Pillars of the Temple he destroyed his physical body. But when he destroyed his physical body, he entered into spiritual Light Eternal. He gained complete At-One-Ment with the ALL. "Whoso loseth his body for my sake shall find it", said a Master Initiate. Man, in

his ignorance, destroys his physical body without intending to do so any more than did Samson. Blind ignorance always entails a certain amount of destruction. Man seeks Light that he may advance without bringing down destruction upon himself or upon others.

34 When physical desires of the sordid kind are conquered, the Spirit of Man triumphs. HEART AND MIND UNITE AT THE CENTER OF CONSCIOUSNESS in cosmic understanding. The Initiate has found *Light*, then *More Light* and finally, *all the Light* he has the capacity to receive. This is shown in Fig. 11. This is the "Path" of the "Philosopher's Stone". Here, Time and Space concepts for the individual have their end. This is the *Third Projection*.

35 Our symbol is restored to its original status, plus one notable development. Infinity is still bounded by Strength and Beauty, Wisdom and Power. The two perpendiculars take on a new attribute, each, Truth and Justice, because the "point" is no longer merely a point *signifying* something but not demonstrating it. The place of our point is now occupied by the envisaged heart, symbolizing the *conscious* mentalism of the perfected *homo* or Man; man tried by Fire, Water, Air and Earth. Man has returned unto his Source. The Spirit of Man has returned to God who gave it (*Eccle. xii, 7*). But the return is a *conscious* return. Infinity is now an Infinity of consciousness, both Divine consciousness and Self-consciousness, for the individualized Spirit of Man, the Ego, will never be destroyed and its consciousness will be eternal. As a result of its long evolutionary journey, it has strengthened its supporting Pillars, and B: and J:, at the two sides of the Porch of King Solomon's Temple, become Pillars of the Mercy and Severity of the Kabbalists and the Truth and Justice of the Mystics who have transmuted physical experience into spiritual treasure.

36 Masonry is sometimes defined as a "beautiful system of morality veiled in allegory and illustrated by symbols." It is *more* than that. An allegory may be beautiful and instructive but not always have weight or depth that carries one beyond the immediate present. The teachings of Freemasonry are based upon cosmic principles that are eternal, immutable. The Craft invests the neofite with keys which he must learn to use for himself if he hopes to find the riches they will unlock and reveal. Every human being in the world at this moment, is reproducing in his experience the evolutionary past of his progenitors. All that humanity ever has been is summarized in each individual of

the species, but, like the parable of the talents, some *use* the faculties with which they have been invested, the jewels entrusted to them, while others *ignore* them, just as many Masons symbolically receive the jewels of the Craft and quickly let them pass as mere factors in an initiatory rite.

37 Every Mason who has been duly received into the Craft has also received a sharp reminder of the solemnity of the occasion and the serious nature of that in which he about to participate, so the Fraternity cannot be held to be negligent in its duties toward the neofite as it reminds him, right at the very commencement of his Masonic journey, of the responsibilities he is to assume.

38 As each human individual summarizes in his experience or journey thru life, the past of his forbears so every neofite who enters upon the Masonic journey is to summarize, not only the experience of human life but the evolutionary experience of all human life thru all the ages. There are signs by the way that will illuminate his pathway if he seeks to observe them. There are unfailling symbols that refer not only to the present but to the almost unfathomable past, that the neofite will do well to stop and examine, study and ponder.

39 Such a symbol has been illustrated in this lesson. It shows us what we have passed thru as a species. It shows us what we pass thru as individuals. It registers the steps each of us has taken in the age-old journey. It hows us how the human soul has developpt and has left its signature upon each one of us in a way that make us in reality, "images" of the God who is our Divine Parent. In simple circles, points and lines, we have seen a static, geometric symbol become a living, vital, organic structure. That structure is the human soul, for the soul is the pabulum or epitome of all that we have developpt by experience thru the journey that is human life. The symbol shown in his lesson is the *Soul's Signature*. The handwriting of that signature will be according to the temperament, character and individuality of each human being who exhibits it.

40 A point can revolve or move about in space aimlessly. Such a point represents the unawakened or uninitiated. The Mason who has received initiation is no longer an aimless point in space. He has become a focus, the fixt center of action, the end of a radius which extends into his environment and, in the circle it can describe, exerts a power for good and constructiveness upon all those who come within its enclosure.

41 In drawing parallel analogies from our symbols, we may also assume that it has a direct message for each individual Mason. It reminds us that each of us is the center of a sphere of activity, within which, it is our duty to make the ethical truths we have received in Freemasonry practical features and factors in our every day life, for, just outside the circle of influence that represents our individual world or environment are the great judges of our actions, Truth, Justice, Mercy, Severity, Strength and Beauty. Our individualized lives must embody all these sublime principles, if we wish to be sure of having properly employed the talents entrusted to us. The principle of severity applies, in our individual cases, not to our attitude toward others, but to *our attitude toward ourselves*. We are justified in being severe with our-

selves, in holding ourselves rigidly to a keen sense of duty, honor, and personal integrity.

42 In still another sense, the symbol represents you, and me, in the world, with the world for our field of action, with the world for the scene of the discharge of our several duties, to God and to our fellow-men. Our field is bounded by the two great polarities, Good, and so-called Evil. We prefer to use the terms Construction and Destruction, for Evil is, in the last analysis, simply the energy we ordinarily call "good", misdirected. Any force or energy can be called evil or wrong when it goes wrong, i. e., is misdirected or misused, as some energies so often are.

43 However, in the world, we are constantly operating between the two great ethical factors of constructiveness and destructiveness. Our obligations as Masons teach us that we are first of all, "Builders". The very character of the name we have assumed, that of Mason, should always be a reminder to us that we are builders *up*, not tearers down. If we have to tear down something, it should only be because we are building something better on the site of the old, and in such cases, the tearing down will still be a constructive process for it is preparing the way for a better condition.

44 As a final illustration, our symbol is, to the Mason, a picture of himself in the Craft. The Lodge, of course, has a symbolic shape to designate its universality, which will be developed in the succeeding lesson, but the circle, which also represents a sphere, isometrically, represents the universal distribution of Freemasonry itself. Each new Mason in the Entered Apprentice Degree, is like the Point within the circle. He has a world wide field in which to utilize his special and individual talents and abilities. He may turn which way he will, he is still within the field, the jurisdiction, the sphere of activity, of Freemasonry, and he is expected to exemplify in his life, the principles of the Craft in all the wide range of his later life and activity. He is the center of cynosure and Masonic eyes are upon him—everywhere, and sometimes where he least expects them.

45 Where and when did this symbol originate? No one knows. All that is known is, that it has passed thru many variations, each having or preserving the same general import. There is a feature about it however, that shows its antiquity, namely, the circle with the point. Omitting the two perpendiculars, the Circle with the Point has been used from remotest times, astronomically and astrologically, as the symbol for the Sun. Its use in this way is attributed by some, to India, but this hypothesis is by no means conclusive. We believe it is more in the character of a nature-symbol that has come down from pre-historic times.

46 The fact that the principal elements in the symbol refer, by almost universal consent, to the Sun, gives us a further reason for incorporating it as an eminent Masonic symbol. The Sun is one of the Lesser Lights

of Freemasonry, and has direct allusion to the Worshipful Master. "The Master represents the Sun at its rising, that he may open the Lodge and employ and instruct the brethren in the principles of Freemasonry, and to whom it is his duty to communicate light". "As the Sun rules the day so should the Worshipful Master rule and govern the Lodge".

47 In the foregoing references, we find that the Sun becomes an emblem in the Lodge, not only of light, but of action. In fact, action is one of the principal keynotes of Freemasonry. The great luminary is a constant symbol to every Mason of the duty he has assumed to disseminate light to those who seek it, and to let his light so shine in the world symbolized by the circle, that all within the area of his environment and influence shall see his good works and glorify the Master Builder, the Great Architect of the Universe.

48 In some presentations of our symbol, the circle becomes a serpent swallowing its tail, the Alpha and the Omega, the end being the beginning and the beginning being the end and each an integral part of the other. This form of the symbol is still used popularly by some esoteric bodies operative to day and *ophiolatry* is a very active phase of religious expression amongst some eastern peoples. We shall not go into their explanations at this time, but we may observe *en passant*, that the serpent, a symbol of silent wisdom among the ancients and some mystics not so ancient, is also a *symbol of life*, and in the present connection, it signifies that our circle is not a *static boundary* but a *living sphere*, a, *living area of vital action*.

49 This symbol of the circle with the point and the two pillars is one we can take unto ourselves and apply personally. Enuf has been given in this lesson to furnish pabulum for applied thought in a very personal sense. It applies to the non-mason, but it also applies with greater force to the Mason of any degree, for Masons have definitely and publicly assumed the obligations to live the principles inculcated by a proper understanding of them. Obligations, as we shall later observe, are not to be assumed lightly or as parts of a ritualistic program.

50 The principles express by the symbol we have studied are built into our lives whether we will or not. We have assumed them unconsciously, by virtue of possessing the property of reason. If we are Masons, we have assumed them consciously, and our personal responsibility is increased an hundred-fold thereby. We accept the symbol in its static form when we enter the Fraternity. We are expected to transmute it into its active expression after having been invested with it exoterically. All the symbols of Masonry are given us for a similar purpose,—that of study. It is only by study that we shall derive from the Masonic symbols the essential truth they represent. Having derived such truth, we are expected to put it into practice for the Mason stands before the world, as shown in the symbol before us, as one from whom the world may reasonably expect more than from those who have not had the benefit of similar light.

51 Each one of us is the point within the circle. Each one of us therefore, is expected to radiate from such a center, the rays of his illumined mind, which is the sun of his microcosmic universe. The mental and spiritual radiations of every Mason should extend in every direction, so closely, that they fill the circle of his environment in such wise as to guide those who are, like himself, seeking light in the chaos of conflicting philosophic, religious and scientific theories regarding the great problems of existence, man's "whence, why and whither." Freemasonry holds a key to those Mysteries. Each Mason has the privilege of unlocking them if he but realizes the powers latent within himself. These powers we shall endeavor, in the following lessons, to make clear.
