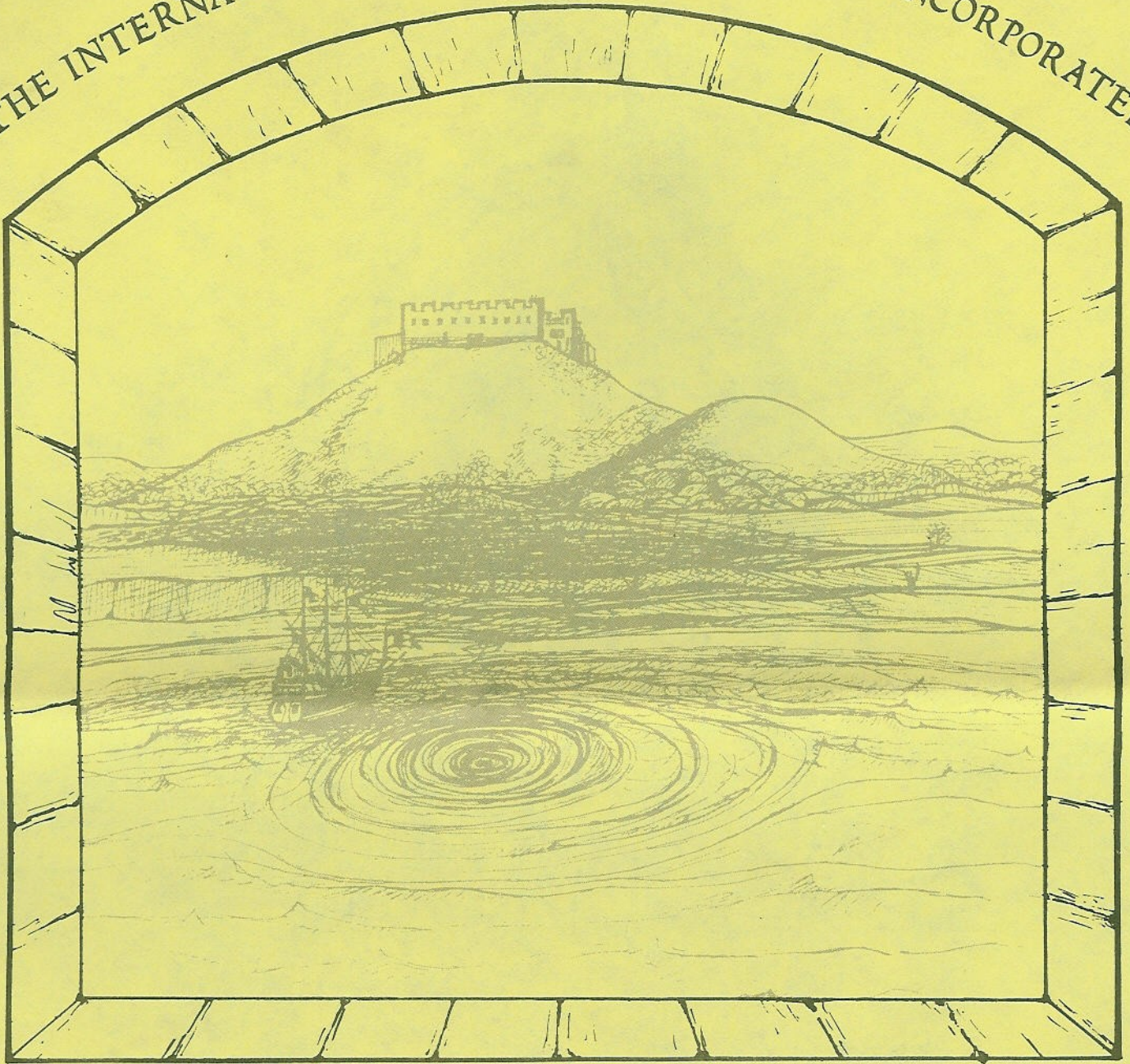


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

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PLANE III

GRADE: *COMPANION*

LIBER ₅₃ THE DAY OF RECKONING!

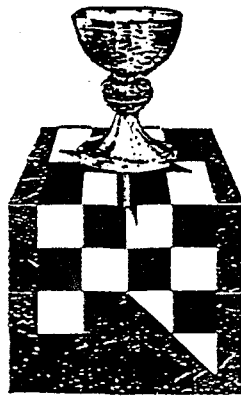
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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



Jacques de Molay, the last Grand Master of the Order of the Knights Templar.



#203

Beloved Companions

We continue! It is important that the nature of the feminine principle be fully understood ... let us therefore give ear:

THE FEMININE PRINCIPLE

From earliest times Man perceived that life around him manifested itself at all levels through a perpetual interplay between the male & female polarities. As he has done with many things, he has evolved symbols to represent the male & female principles. The feminine creative principle has been known by many names throughout history. For example: in Babylon it was represented by Ishtar; in Syria by Ashtoreth; in Phoenicia by Astarte; in Greece by Aphrodite; in Egypt by Isis; and in the Western world by Mary.

The evolution of Mary in the consciousness of the Christian world can be divided into three periods: The first period could be described as the time when the idea of the divine nature of the mother of Jesus gradually emerged from her pre-Christian figures such as Isis and Aphrodite. From about 1066, the divine status of Mary became the object of theological scrutiny, followed by controversy, until Pope Pius IX put an end to the debate in 1854. From this date onwards the place of the Virgin Mary in the Catholic Church is definitely established.

MARY The name Mary has been interpreted as "myrrh" or "maris" in the sense of bitterness, implying perhaps that like Mary we will all have to undergo purification before the Christ consciousness can be born in us. Mary is sometimes described as **Stella Maris**, Star of the Sea. This is probably to convey the idea of the sea as symbolizing the desire-nature, and the star, the spirit rising above the lower nature. The Virgin Mary is also called the **MATER DELOROSA**, which translated literally from the Latin means sorrowing mother, or mother full of grief, as found in the titles of many musical works, the **Stabat Mater Dolorosa**. These works express Mary's agony at the crucifixion and refer to the human aspect of this universal feminine symbol which can understand all sorrows. It is interesting to note in passing that Mary is treated with great respect in Islam -- considerable space is devoted to her in the Koran.

NOTRE DAME Mary is often referred to as **Notre Dame**, a French term meaning "Our Lady" which was used frequently among the Troubadours as a code to hide esoteric teachings on the role of the feminine in spiritual development. St. Bernard of Clairvaux, the spiritual father of the Order of the Knights Templar, was one of those ecclesiastics who realized the importance of the feminine principle not only in the spiritual life of the Church in general, but also for maintaining the psychological balance of his warrior monks. It was not surprising therefore that he placed the Order of Knights Templar under the protection of Notre Dame. From then on down through the centuries, imposing cathedrals and humble chapels alike have borne witness to the worship of the Eternal Mother.

THE VIRGIN MARY The Virgin Mary symbolizes three aspects of the feminine principle. The first is that of the Cosmic Mother, which is the female polarity of the Divine. This aspect is sometimes referred to in ancient sacred texts as the Primordial Waters. The second aspect refers to the essence of Mother Earth, which nourishes humanity, her children. The concept of Original Matter is also associated with this aspect. In ancient times the goddesses Cybele and Demeter were also representations of these ideas. The third aspect of Mary is that of the Mother of God.

NON-INTEGRATION OF OUR OPPOSITE POLARITY It is important that one finds a balance in one's life and in society. We will explore this shortly, but it can be noted here that psychoanalysts have stressed the need for today's male-oriented society to give full recognition to the female principle. The old film "The Blue Angel", starring Marlene Dietrich, illustrates in broad terms what happens when the feminine polarity is not allowed to function. In the film, a very respected professor, who has been too busy to pay attention to the creative and emotional sides of himself, one day meets an attractive but unsentimental chorus girl. The girl's exaggerated toughness already gives a clue that she has certain unresolved problems with the male aspect of herself. The professor, unaware of his own particular problem, allows his subconscious to project his repressed femininity onto this attractive "toughie" and proceeds to fall madly in love with her. The girl is amused by the power she holds over this pillar of society and devises all kinds of ways to humiliate the poor man. The story, as might be expected, has a tragic ending.

According to the Jungian school of psychoanalysis, many of today's psychological ills are due to the non-integration of our opposite polarities. Followers of Jung have drawn attention to the fact that in the contemporary male, the feminine side is repressed, while the opposite is true for the female sex. They also claim that dream analysis can help to reconcile us with the repressed side of ourselves. Techniques have been employed for centuries by esoteric schools to achieve the integration of the positive & negative polarities of the human

psyche. The Temple tradition in particular has been the guardian of many of these techniques.

The Hebrew conception of a masculine creator favoured by Moses and the prophets, has so strongly influenced the thinking of Western man that even today many people find it difficult to think of God as having feminine characteristics.

This state of mind has greatly reinforced the traditional attitude that women are not equal to men.

BALANCING THE MALE/FEMALE POLARITIES Fortunately,
Western society has begun, if as yet only unconsciously, to respond to the power of the feminine polarity. The rise of women to positions of power and responsibility hitherto reserved for men is an indication of this evolution.

Because the impact of the feminine polarity on the collective mind of contemporary Western society is not yet being integrated consciously, one can discern a tendency towards over compensation. A reaction is produced when an individual has to recognize, accept and express his/her opposite polarity. An example of this phenomenon on the collective level is the current popularity of certain rock and pop stars whose physical appearance suggest either a kind of indeterminate sexual polarity or an image recognizably male, but with strong female overtones. One need not stretch one's imagination to conclude that promoters in the entertainment world have sensed what is happening in the collective unconscious and have tailormade their performers to act as symbols on which a public reared on masculine values projects its repressed femininity.

Another area where we are witnessing a considerable incursion of feminine influence is in the area of men's fashion. Men's clothes are now available in all colours and materials formerly considered feminine. The word **unisex** is now in use in many countries to describe clothes to be worn by both men and women. This compensatory over-exaggeration of the feminine is certainly temporary as our society edges its way towards a better balance between the masculine & feminine polarities.

I hope this brief introduction to the subject of the feminine archetype will help you to realize that the respect rendered by the Tradition to "Notre Dame" is not with the intention of worshipping a person, but an attempt to come to terms with and pay homage to one of the most powerful aspects of our Creator.

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Q U E S T I O N S

- 1) To what cause does the Jungian school of psychoanalysis attribute many of our psychological ills?
- 2) What does the 'Virgin Mary' symbolize?
- 3) Does a myth have to have an actual historical base to be of value?
- 4) What did **Notre Dame** mean to the Troubadours?
- 5) Why is it important to balance the opposite polarities within oneself?

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#204

Companions !

We continue from lecture #200.

THE KNIGHTS TEMPLAR - continued

The Grand Master was the head of the Order. He had very wide powers, but could not take certain decisions without consulting a group of senior Knights known as the Chapter. He had some privileges such as: the right to four horses when in the field, and the largest tent, distinguished further from the others by being circular in shape. The Grand Master was always accompanied by the battle standard of the Order, which was known as the Gonfalon Beauceant.

The Seneschal or Commander of the Order was second in command, and when the Grand Master was absent, it was he who was in full command. The next in the chain of command was the Marshal; he was the supreme military commander. The Commander of the City of Jerusalem was responsible for the general health and well-being of the brothers of the Order as

well as the protection of pilgrims. The Commanders of Tripoli and Antioch exercised the authority of the Grand Master in their own territories except when he visited them. The Draper was responsible for clothing, bedding etc. The Gonfanonier was responsible for the instruction to recruits and for the observance of the statutes and rules. The Turcopolier was in charge of local cavalry recruits and reported directly to the Grand Master or the Marshal.

The Knights were the main fighting force of the Order. They were assisted by the Squires or Ecuyers. The latter were attached to the Knights as servants while they passed their apprenticeship. The Knights were known for their courage and their oath never to retreat even if the odds were three to one against them. The dress uniform of the Knights was a white cloak bearing a red eight-pointed cross. In battle they wore coats of mail, and their weapons consisted of a mace, a heavy sword, a short lance and a cutlass. The Sergeants, who wore black cloaks, were usually drawn from the bourgeoisie. Because of the importance to the Templars of the artisans in the building trades, I will describe them in more detail a little later on when I speak to you about the Compagnonage.

The Chaplains were responsible to the Grand Master. Pope Innocent II gave the Templars the right to appoint their own chaplains -- under this arrangement they owed allegiance only to Rome and the Grand Master. Innocent II also gave the Templars the right to build their own churches. In fact the situation soon developed whereby the Templars were subject to no authority save that of the Pope. The Order soon became a State within States, a freedom which was to lead to their eventual downfall.

The battle standard of the Knights Templar, the Gonfalon Beauceant or Beauseant, was a red eight-pointed cross on a background of black and white squares. In heraldry, this red cross which had widened ends was known as "Croix pattée gueules." The Beauceant was also known as the Piebald Standard because of the pattern of black and white squares. Scholars of symbolism claim that the white and red colours signify God's wisdom and divine love, while the black and white signify light & darkness, the positive and the negative. According to one source, St. Bernard was supposed to have said that the significance of the black & white background was that the white meant the Templars were good for the friends of Christ, black and terrible for his enemies. There has been much debate as to the origin of the word Beauceant. One story goes that the name came about because one Templar Knight, Gérard de Bouxin, when he saw the standard flying cried out: "Que tu es beau céans!"

The battle cry of the Templars was "A moi, beau sire! Beauceant à la rescousse!" Their rallying cry was "Vive Dieu, Saint Amour!" The device or motto of the Order was a Latin

version of the first two lines of Psalm 115, verse 1 **Non nobis, Domine, non nobis, sed Nomini Tuo da gloriam.** This is translated as "Not for us, Lord, not for us, but to Thy Name give glory," signifying that members of the Order lived only for service to the Divine. The seal of the Order sometimes carried a design of two horsemen on the same horse, indicating, **inter alia**, the vow of poverty and the unity which should reign within the Order, as well as the dual role of the Templar as warrior and monk.

To return to the history of the Order, Hugues de Payns travelled through Europe promoting its expansion. He was very successful and obtained gifts of land and property wherever he went. In England and Scotland he also obtained gifts and other forms of support. It is believed that Hugues de Payns visited the famous Temple Church in Chancery Lane, London. The Grand Master left France for the Holy Land in 1129, by which time the Order was solidly established in Europe, including the Iberian Peninsular.

The Order went on to develop rapidly in influence and power. The star of St. Bernard rose with that of the Templars. When Pope Honorius died in 1130, Bernard supported the man who became Innocent II. As a result he had a staunch supporter in the papacy, which as we have seen was of great advantage to the Templars. On 24 May 1136, Hugues de Payns died and was succeeded by Robert de Craon.

On 24 December 1144, Edessa, one of the Christian strongholds in the Holy Land, was recaptured by the Moslems. Bernard canvassed vigorously for a new crusade, and spoke publicly in its support at Vézelay on Easter Sunday, 31 March 1146. In a solemn ceremony in Paris, a new wave of crusaders vowed to avenge this attack on Christendom. Among the great figures present were King Louis II, Pope Eugenius, St. Bernard and three hundred Knights in their new white cloaks with a red cross on the left breast, recently conferred on them by the Pope.

In 1147 The Crusaders left for the Holy Land. The ill-managed and uncoordinated operation turned out to be a catastrophe from start to finish, and the majority of the Crusaders perished, many even before they had reached Palestine. The Templars fought bravely but the valor of a few men could not save the day.

This debacle signalled the start of a rough passage in Templar history. The Grand Master died and was replaced by another Frenchman, Evrard de Barre. He resigned after three years to become a monk under Bernard de Clairvaux. Bernard himself died on 20 August 1153. Both Pope Eugenius and de Barre followed shortly after. André de Montbard became the fifth Grand Master of the Order, but did not last long, dying on 17 January 1156. On top of all this, the Templars now had to face

competition. From the beginning they had been a military order, whereas the Hospitallers of St. John, established as early as 1048, had hitherto essentially been an order devoted to helping pilgrims and the sick. Seeing the great success of the Templars, they decided to organize themselves on military lines and soon began to make their influence felt. In spite of this rivalry, the power of the Templars continued to grow and reached such a point that kings and rulers began to fear and distrust them. In contrast to the Hospitallers, their Rule, their meetings and admission ceremony or "reception" were secret. The fact that the Templars operated in secret and had become international bankers did not endear them to society at large.

The decline of the power of the Knights Templar in the Holy Land resulted from a combination of factors beyond their control. Yet it cannot be denied that the purity and high idealism of the original founders were gradually compromised as circumstances obliged the Templars to be more and more involved in the politics of the Near East. The rank and file of the Order, as well as some of its leaders, did not always maintain the noble ideals present in the early days in the way they lived. Nevertheless, the Templar tradition holds that the inner order retained the high spirituality laid down by Hugues de Payns and his brother Knights right to the end, and this ensured that there was no break in the inner transmission, whatever form this would subsequently take.

In June of 1157 the then Grand Master, Bertrand de Blanquefort, was captured in battle and taken to Damascus in chains. The demise of the Christian presence in the Holy Land had begun. Jerusalem was captured in 1244, and with the fall of St. Jean d'Acre in 1291 to the Mamelouks, the chapter of Christendom's adventure in Palestine was closed.

The Templars and the Hospitallers retreated to Cyprus, after which the Templars went on to Sicily. From there the majority returned to France. The Templars then enjoyed a brief period of peaceful existence, ensconced in their castles and chapels, blissfully unaware, it seemed, that the death knell of the Order had sounded.

In 1304 King Philip IV of France, known as Philip the Fair, asked to be dubbed a Knight of the Order. Philip was known to be a crafty and scheming sovereign. The Templars no doubt felt that this was a move by the King to infiltrate the Order for his own designs, and to Philip's great mortification his request was rejected.

A few years later, one of the King's advisors, Guillaume de Nogaret, suggested to him that one way of replenishing his rapidly dwindling coffers would be to find some way of bringing the Order to its knees and seizing its funds. Philip, remembering how he had been slighted, did not hesitate.

On 13 October 1307, the King's soldiers swooped on the Templar strongholds and arrested all Templars who could be located. There followed seven years of trials, forced confessions, retractions, suffering, scandals, falsehoods, pillage and burning at the stake.

On 3 April 1312, during a Council held in the town of Vienne in France, Pope Clément V, accompanied by King Philip, announced the abolition of the Order of the Knights Templar, as a result of a decision taken in private consistory on 22 March of that year. The only concession made was not to pronounce excommunication.

On 18 March 1314, Jacques de Molay, the twenty-second and last Grand Master of the Order, was burnt at the stake on a small island situated on the river Seine in Paris. At the time this island was known as L'île des Javiaux; today it is called Place Dauphine. Just before he gave up the ghost, the last Grand Master is said to have cried "...woe will come, ere long, to those who condemn us without cause. God will avenge our death."

Coincidence or not, on 20 April 1314 Pope Clément V died, surrounded only by a few servants who did not hesitate to steal his treasure. On 9 November of the same year, King Philip the Fair was injured while boar hunting near Poissy and died after great suffering on 29 November. Guillaume de Nogaret fared little better; he also died that same year under mysterious circumstances. The prediction of the Grand Master seemed to have succeeded beyond his wildest expectations. The children of Philip the Fair and other members of his immediate family all had short and unhappy lives. Some 14 years after the death of the Grand Master Jacques de Molay, the line of Philip's dynasty disappeared from the throne of France. A French writer, Maurice Druon, has written a number of readable books entitled Les rois maudits (The Accursed Kings) on this strange sequel of events. A very successful television series based on his books and performed by the members of the Comédie Française was shown in France during the 1960's.

Elsewhere in Europe, the Templars also went into decline, though less rapidly. In the British Isles there was much sympathy for the Templars, and in typically British fashion some sort of a formula was initially worked out whereby the Templars were permitted to keep their property and allowed as private individuals to remain in the Catholic Church. But eventually many of them suffered as their French brothers had done.

In Portugal King Dinis refused to persecute the Templars but avoided a confrontation with the papacy by creating a new order and integrating the Templars into it. In March 1319 Pope John XXII authorized the founding of the Order of Christ,

the name given to the new Order. The headquarters of the Order of Christ was established in Tomar in 1356. The last true Grand Master of the Order was Don Lopo Dias de Sousa. After him the sons of the king administered the Order. The first was Prince Henry the Navigator, who became famous for his discoveries. Many Portuguese explorers belonged to the Order and proudly displayed the red cross on the sails of their caravelles. The Order of Christ became a secular Order in 1789, and its last chaplains left Tomar in 1834. The Order still exists today but bestows purely honorary titles.

In Spain the tradition of warrior monks found its expression through the Order of the Knights Templar and four national orders: the Orders of Calatrava, Santiago, Alcantara and Montesa. The national orders were not controlled by the international Templar hierarchy. They were however, with the exception of the Order of Santiago, linked with the Cistercian Rule of Cîteaux in one way or another. Santiago was given a Rule directly from Rome.

The Order of Calatrava was the first military Order established in Spain. It observed the monastic Rule of Cîteaux and was accepted as an Order in 1164 by Pope Alexander III, but only in November 1187, after much effort by the Spanish, was it confirmed as a Christian branch. Like other orders in Spain, the Knights of Calatrava were active in the battles against the Moors. Similarly they were involved in disputes between the different provinces in the country. The last Grand Master of the Order, Don Garcia Lopez de Padilla, died in 1482. The Order was taken over by the crown in 1485, and deteriorated gradually after first limiting membership only to candidates of noble origin and then, in 1540, authorized knights to marry. The remainder of the history of the Order is more or less the history of all orders in Spain. On 25 July 1835 the Spanish Government suppressed the monasteries. Around the middle of the nineteenth century a Concordat was signed between Rome and the ruling Spanish sovereign which decreed that all the military orders should be grouped in one territory within the province of Ciudad Real. This arrangement was abolished under the Second Republic. In 1939 the orders were allowed to revive but only as purely formal institutions with the right to confer honorary titles.

After the Order of the Knights Templar was abolished, King Jaime II of Aragon resisted the handing over of the property of the military orders to the then Hospitallers. When John XXII succeeded Clement V, he agreed to the solution of creating a new Order in Spain. Thus the Order of the Montesa was founded in June 1317, under the first Grand Master Guillen de Eril. A certain number of Knights Templar, as well as those belonging to the national orders, survived by attaching themselves to the new Order. Like the Order of Christ in Portugal, the Order of Montesa was considered to be the legitimate successor of the

Temple Tradition and until it was tampered with by royalty, it remained linked to the Cistercian Rule through its close relationship with what survived of the Order of Calatrava.

Certain specialists in the history of the Templars claim they have reason to believe that the secret documents and relics of the Templars were spirited away for safekeeping before they could be seized by Philip the Fair. It is said, for example, that the treasure of the temple was hidden in the Castle of Arginy by Jacques de Molay's nephew, Phillipe, Comte de Beaujeu. Many books have been written advancing various theories as to the hiding places of these treasures. Fortune hunters of all kinds have sought these objects, but so far no one seems to have found them.

As to the question of what happened to the Order in France after the death of Jacques de Molay, the situation has never been clarified. There have been claims that while in prison, de Molay passed on his succession in due form, with orders to perpetuate the Tradition in secret while awaiting friendlier times. **This has led to the belief that both Freemasonry and the Rosicrucian tradition were infiltrated early in their history by secret Templars.** Those who support this view point to the existence of a degree in Masonry called the degree of the Knights Templar. (?) In more recent times the mother of the modern Western esoteric tradition -- the Order of the Golden Dawn -- is also said to have had Templar origins.

One story goes that 237 Knights Templar chaplains and artisans escaped from the France of King Philip IV and took refuge in a Commandery of the Temple in London. Among them was an alchemist named Guidon de Montanor who had reached the higher levels of the art. Montanor adopted one of the escapees, Gaston de la Pierre Phoebus, as his spiritual son, to whom he transmitted the secrets of the Royal Art. After a few months the Templars, or most of them, fearing the greed of Edward, the English king, left for Scotland, probably for the Isle of Mull. There, encouraged by Guidon de Montanor, Gaston de la Pierre Phoebus created a group of alchemists of Templar origin, to whom he communicated the secrets of the Order of the Temple. According to this story, Phoebus formed an occult College composed of himself, de Montanor, Pierre de Lombardie, Richard (an English Templar), Henri de Montfort, César Minvielle, and Pierre-Yorik de Rivault. The college adopted as its symbol the pelican with open wings, feeding its hungry young with its own flesh and blood from an opening in its breast. This is intended to remind us of the Saviour who shed his blood for mankind. The symbol has been adopted by Masonry as the symbol of the 18th or Rose Croix Degree of the Ancient and Accepted Scottish Rite. The Masonic interpretation of the symbol is that the pelican, by restoring her young ones to life, symbolizes resurrection.

To continue with the story of the Rose Croix and the Templar tradition: while Phoebus was developing his College, two Popes, Clément V and John XXII, had died. When the persecution of the Templars had completely calmed down Phoebus decided to return to France discretely with 27 companions. He visited the new Pope, who is said to have been a secret alchemist. The story continues that the Pope asked Phoebus to return to Scotland and persuade the elite of his brothers-to-arms who were in service to King Robert the Bruce, to return to France. Knowing that the roads were infested with armed robbers, Phoebus took the precaution of handing over the secret documents of his College at a place called Pont-Saint-Esprit to a former Templar who had become Prior of the Hospitallers of St. John. In the course of his journey Phoebus and 13 of his companions were killed by bandits. He was buried at Pont-de-Gennes, now in the commune of of Montfort-le-Rotrou in the region of Sarthe in France.

Five of the survivors reached Scotland to return later to France. They were led by Jacques de Via, nephew of Pope John XXII. The former Templar mentioned just now proceeded to draw up a new Templar Rule which was adopted by a College of 33 men. The College elected de Via as successor to Phoebus. All these arrangements were kept secret. On 6 May 1317 Jacques de Via died. His successors have since called themselves "Frères Aînés de la Rose-Croix," in English, the Elder Brothers of the Rose Cross. The story concludes that the tradition still exists today and that the number of members of the College still remains 33, being renewed and maintained by "co-option".

R. Bernard, in a book he published in France in 1970, claims that he was asked to reveal the existence of a secret College of men who had reached the level of what is known in esoteric circles as the Rose-Croix. Bernard describes his visits to some of the secret centers where these Elder Brothers carried out their spiritual activities. According to him, there existed 12 such centers on our planet, and in each there were 12 brothers. (?) No mention was made in Bernard's account of any link with the Phoebus story.

THE LEGACY OF THE TEMPLARS

In my upcoming addresses to you I will deal with certain aspects of the real mission of the Templars, on which little or no information is given in the usual academic accounts of the history of the Order. As to the veracity of certain assertions I will make, you will either have to accept them on faith or hold them as interesting stories until such time as you can confirm them directly through contact with a genuine Order of the Temple.

One characteristic of the Order of the Temple throughout its different manifestations whether Essenian, Templar

or otherwise, is that it appears on the surface of history for a specifically determined period and for a specific mission. It manifests at a precise moment through the chosen temporary institutional vehicle and after the particular spiritual and temporal heritage has been injected, disappears. According to Templar tradition, this is one explanation as to why the Templars, despite their powerful military force, made no resistance to King Philip the Fair. They realized that their mission had been accomplished and that nothing would be served by fighting to retain their power and influence.

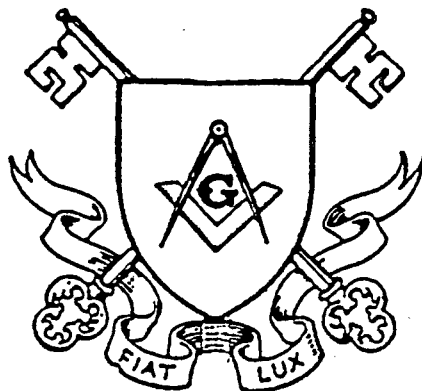
Next, we will consider the exoteric and esoteric mission of the Templars.

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THE TWENTY-TWO GRAND MASTERS OF THE ORDER OF THE KNIGHTS TEMPLAR

1. Hugues de Payns (1118-1136)
2. Robert de Craon
3. Evrard de Barre
4. Bernard de Tremlay
5. Andrè de Montbard
6. Bertrand de Blanquefort
7. Philippe de Milly or de Naplouse
8. Eudes de Saint-Amand
9. Arnaud de la Tour or de Toroge
10. Gérard de Ridefort
11. Robert de Sablé or de Sabloil
12. Gilbert Erail
13. Philippe du Plessiez
14. Guillaume de Chartres
15. Pierre de Montaigu
16. Armand de Périgord
17. Guillaume de Sonnac
18. Renaud de Vichy or de Vichiers
19. Thomas Bérault or Bérard
20. Guillaume de Beaujeu
21. Thibaut Gaudin
22. Jacques de Molay (1298-1314)

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#205

THE LIGHTS

The Nature and Character of True Masonic Light

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."
Isa. 30; 21.



IGHT may be defined from three different angles, the academic, the psychologic and the esoteric or spiritual. Academically, light is a form of radiant energy that acts on the retina of the eye and renders visible the objects from which it comes. Psychologically, it is the ability to think sequentially so that any matter may be comprehended in a systematic, logical manner. Esoterically or spiritually, light is that state of the higher intellectual faculties by virtue of which, one penetrates with inner or mental vision into planes of consciousness superior to those of the physical norm.

2 The neofits *hears* a great deal *about* light, while passing thru the initiatory rites in all bodies and all degrees. The brethren *hear* a great deal *about* light from the various orators, dinner-speakers and lecturers within the Craft and they *read* still more about it in the general and specific literature of the Fraternity.

3 We hear and read much *about* light, in fact we hear and read almost everything about it except a reasonable definition of just *what Masonic Light really is*.

4 The Light of Masonry can be comprehended thru a truly cosmic plan. The Craft employs a triple trinity in the expression of its inherent Light. This Trinity of Light is composed of Three Great Lights, discovered by the Three Representatives of Three Lesser Lights. Similarly, on the spiritual planes of consciousness we discover Three Great Cosmic Lights, the Absolute, Supreme Being, and the Solar Logoi. The latter, individually, become the Creating Gods of the several Solar Systems constituting the known universes.

5 The Three Great Cosmic Lights are discovered, as stated, by the Three Cosmic Representatives of the Three Lesser Mundane Lights. The Three Lesser Mundane Lights are Physical, Spiritual and Soular Man, each of these last named phases being a direct evolutional projection of a respective factor in the Cosmic Trinity. The Three Representatives of the Lesser and Mundane Lights are the Conscious, Sub-Conscious and Super-Conscious MIND, which is a medium in its essential nature and character, that forms a bridge across the "Abyss" between Deity in its collective aspects, and Man in his totality.

6 In the organized Craft, the Great Lights are the Holy Bible, Square and Compasses. The Lesser Lights are the Sun, Moon and the Worshipful Master

of the Lodge. The Representatives of the Lesser Lights are Three Tapers or Candles, situated relevant to the principal points of the Lodge.

7 The *Standard Monitor* gives the explanations that are offered to the neofite and with those explanations he must be satisfied, and usually is, *unless*—he sees over and beyond the excellent but purely materialistic definitions, into a spiritual vista that satisfies something in him that lies beyond mere physical concepts.

8 The Holy Bible is an excellent rule and guide for our faith and practice. The Square *does* remind us of the necessity of squaring our actions, and the Compasses *do* prick our memories of the obligations we have assumed, when we fail to circumscribe our desires and keep our passions in due bounds. All these applications are, however, strictly materialistic formulae. The Masonic Great Lights have a deeper and more important mission.

9 The Holy Bible applies to Physical Man, for he, the Traveler, coming from the West and journeying East, requires a guidance that he will find within the pages of the Sacred Book *if he looks for it*. Masonically, the traveler journeys from the West toward the East. Has it ever occurred to you that this is a reversal of Nature's Path. Anthropology, ethnology, archeology and all the other 'ologies indicate that progress has inevitably been from the East, toward the West, as stressed in the late Horace Greeley's now famous advice to young men.

10 Light cometh from the East. All Great Messiahs have manifested from what was the East toward the rest of the known world. Migrations have been from the East, Westward. Great meteorological disturbances emanate from the East and follow the path of the Earth. It would seem therefore, that the proper direction would be to travel westward, in line with so many great natural movements.

11 There is a very excellent reason however, why the neofite in the mysteries is taught to travel East. He is in search of Light. The East symbolizes Light and, to our planet, it is the cardinal point where the greatest of the Lesser Lights arises daily. The *real* reason is, that travel westward represents INvolution, or the diffusion of Divine Spirit into what we call Matter for the purpose of individualistic manifestation, and travel Eastward represents EVolution, or the *Path Back to the Source*.

12 Thus, Freemasonry is in perfect alignment with the progressive spirit of organic life and especially of individualized life as we find it exemplified in Man. The Holy Bible, as the Great Light of the Craft, shows us in the lives and thru the precepts of the inspired characters whose works compose its subject-matter, the Way Back to the Source, as practised by the Sages thru the Ages. In the pages of the Holy Book will be found the Ancient Wisdom set forth in the clearest revelation and description, of any extant source.

13 Now this is the point,—Light means, *clear vision* into whatsoever we apply ourselves. If we seek human advancement, light shows us the way thru the problems confronting us. Some people call this common sense. But there are lots of good people with plenty of common sense who are narrow minded when it comes to mental vision, so common sense alone does not meet all the requirements. The light of the eye shows us clearly the physical environment in which we function. The light of the spirit shows us the existence of a life not ordinarily comprehended in the physical environment. The light of the soul shows us the vital essences of an interior status of man not ordinarily comprehended either physically or spiritually. It was this peculiar vital essence that the illuminated Brother, Jacob Boehme saw, in plants, rocks, and even blades of grass.

14 So, the Holy Bible *does* contain all that is necessary for us, as a rule and guide for mortal Man on the "Path Back to the Source". The Square applies peculiarly to the Spiritual Man. The cycle of existence consists of two halves, the first, of Involutionary process; the second of EVolutional process. Man is, today, in the EVolutional half of his long journey back to the Cosmic East;—his Source. The Square, being an angle of 90 degrees or the fourth part of the circle, indicates that Man has proceeded one half of the EVolutional half of his cosmic pilgrimage. The two halves of Man's EVolutional journey are, the Life to Death status, and the Death to Life status, or the Mortal Expression and the Spiritual Expression. These two

and with equal regularity rule and govern his lodge. The lodge however, has, for its three principal officers, the Master and the Senior and Junior Wardens. Each of these three officers correlates with the Sun in an important way. As the Sun rises in the East to open the day, so the Master rises in the East to open his lodge and set his craftsmen at work. As the Sun reaches meridian marking the middle of the working day and a rest period, so the Junior Warden represents the Sun in this manner and calls the craftsmen from labor to refreshment. As the Sun sets in the West at the close of the day, so the Senior Warden represents the solar orb at its setting, in assisting the Worshipful Master in closing his lodge.

21 It is quite proper that the general activity of the lodge should be built around the Sun as a symbol, for the Sun, being the parent orb of our Solar System, creates the beginning, progress and ending, of the period of a craftsman's Day of Activity. The Moon rules the night, and while lodges symbolize their work by a working *day*, their actual operations, except in some notable instances, are conducted principally at night. Now the Moon, altho a lesser orb and a humble satellite, is a most important factor in the life of earth's humanity, for it, is an established fact that the Moon exercises a profound influence upon some types of mentality and further exercises a mark influence physiologically in several different ways, more especially in the monthly rhythm of the female sex. Its influence upon tides, vegetation and meteorological conditions does not require explanation here.

22 The moon does exert an influence upon human mentalism. Brain workers, as a rule, are more prolific of ideas at night than at other times. The Work of the Masonic Lodge, while symbolically active, functions in reality, solely upon the mental and intellectual plane, from which the neofite, if he has learned his lesson well, graduates to the spiritual plane of the mysteries. Incidentally, we still have what are called "Moon Lodges" that work only on certain monthly phases of the Moon. This orb therefore, exerting a mark, altho not at present wholly understood influence upon the human mentalism, is most appropriately a Masonic symbol of lesser merit than the Sun, but of importance to us individually. For if we study those phases of science which take into consideration the nature and qualities of the several phases and aspects of the Moon, we shall understand our individual reaction thereto in a way that will give us a better understanding of ourselves and a greater control over our individual nature and function.

23 In view of the foregoing observations, it will be seen that the Moon is not only a symbol, it is an active factor in the mental life of the craftsman and as it influences in its peculiarly subtle, intangible, invisible way, the life processes going on about us, as can be noted by any careful observer, so the craftsman influences in a peculiarly subtle, intangible, invisible way the lives of those with whom he comes into contact. For the world has been taught to and does expect more of the Mason it does of his non-Masonic compatriots, simply because the Freemason has assumed definite responsibilities and obligations to his fellow men which his non-Masonic brethren have not assumed.

24 The Master of a lodge has a truly difficult position. If he is worthy, he has well earned such Masonic honors as may have come to him. For he must summarize in his own work, all that is symbolized by the Sun in active working functions; he must also summarize all that is symbolized by the Moon in providing the mental activity, the brain work of the lodge. He represents an ancient operative Grand Master who pre-eminently symbolizes WORK spelled large. In the Master of the Lodge, Hand and Brain are supposed to be united to execute the plans laid down on the Trestle Board of the Craft, both in the Lodge and in the Fraternity at large, for every Master represents his lodge at Grand Lodge.

25 The Sun, Moon and the Master of the Lodge do provide a definite Light therefore, to those who are able to discern it. By example, they exhibit a light that should be symbolically applied by each neofite in his individual efforts and experience. Each factor embodies a really wonderful phase of light that can be used in a mental and spiritual sense to lighten the Way Back to the Source, the True East.

26 The Three Representatives of the Lesser Lights are three burning tapers or candles, placed on candlesticks or pedestals and situated East, West and South. In this particular instance, Freemasonry has not been true

to its Tradition, for, accommodating itself to the advance of architectural development and "modern improvements", the Craft frequently employs gas-light or electric lights mounted on mock candle tubes. These "look pretty" and are easy to manipulate for the ritualistic requirements of the day, but they do not fulfil the symbolic functions properly.

27 The candles should be of *real beeswax*, or at least a 50% proportion, which is strict ecclesiastical usage. This is because the bee is the insect peculiarly symbolic of *Transmutation*. The Great Mystery of Masonry is in the significance of the process of "Raising", which will be treated of in a lesson devoted thereto in this series. Now the bee *raises* the product of the vegetable kingdom to the status of the animal kingdom. It transmutes a vegetable product into an animal product. It transmutes something of *no* value, into something of *profound* value to the human species, for *pure honey is the finest food known to human science*. It is crystallized sunshine, with all the virtues of the sunshine. The wax of the bee is a necessary factor in the process of making honey. We hope, someday, to see Freemasonry respect this great principle the lodges used to esteem highly.

28 Properly used, the beeswax candles in the lodge room furnish a light that emerges from a product formed from the vital essences of the vegetable and animal kingdoms, a light that comes, as it were, like a link between the lower and the higher. By this light the neofite discerns the Greater Lights. The officers whom the Candles represent, physically bring the neofite to light in due form, but having done so, it remains for the candles to make this light an objective reality. So the lower is used to provide the light by which the higher may be seen and this is a law we find operative thruout Nature's domain.

29 Man first formed his concept of God by looking at the Sun. Celestial light formed the link between. The neofite finds his rule and guide thru life by looking at the Book, but the product of the humble bee is actually and symbolically, the link between that makes it possible. Nature's laws interlock. Always, it is the lower that points us to the higher, simply because, in our *blindness* we could not recognize the higher even if we saw it, until and unless something on our own plane, something that is akin to us as a vehicle of expression, directs out attention to the higher in terms we can humanly understand, or at least develop concepts therefrom.

30 Light is absence of darkness. The man born blind does not know what light is for he has never experienst it. When, by a miracle of surgery, sight is given him, light becomes something new in his experience. He sees clearly. When something that has hitherto presented only one side or aspect that has confounded us and proved to be a seemingly insuperable obstacle to us, shows us the other side—we say we "see it clearly". In other words, light consists, mentally at least, in seeing clearly—*both sides* of whatever is before us.

31 We may apply this reasoning to life. True spiritual light consists in seeing clearly both sides of life, the human side and the spiritual side. Many people are quite willing to affirm the existence of a spiritual side of life and Freemasonry teaches this spiritual side from every possible angle of its exalted work and allegory. But many of those who affirm the existence of a spiritual side to life do so only because of early training, and general acceptance of the idea, but seldom from a standpoint of personal *knowledge*. Belief and knowledge are two entirely different things, and the Light that Freemasonry gives is the kind of Light that will enable the neofite to see clearly—both sides—as a matter of *knowledge*—not mere belief or traditional acceptance of a general theory.

32 In the beginning the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (*Gen. i, 2, 3*).

33 There is a little word in this quotation that is often overlookt, like many little but very important words. It is the word "void". It means empty, unoccupied, destitute, space, a vacuum. The earth, being without form and *void*, was in its nascent state, gaseous, not yet a solid as we understand solids. It was not until after light manifested that our planet became

somewhat as we know it today. In other words, *light is the beginning of all creative activity.*

34 Following the Genesis account, but in the understanding of modern science, we cannot with the light of reason assume that the Spirit of God moved upon the watery vapor that enveloped the mass ultimately to crystallize into the solidity of our planet, and issued the Great Mandate, "Let there be light", simply to provide illumination for His creation. The mandate had a much greater meaning than that. Between the issuance of the mandate and the first manifestations of material substance out of cosmic root substance or *prima materia* there were vast time periods! Days and Nights constituting solar manvantaras.

35 Deity did not create our world as a plaything for Himself. When God (Elohim) said, "Let there be light" what He really meant was, "Let the Light of My Divine Mind go forth and Reflect Me in Matter, as Man". The Divine Fatherhood began right then and there. Man is the Son of his Divine Father for Humanity is God thinking Himself into Manifestation, and so all Creation has been and is simply the process and progress of the Divine Mind Emanating itself. *Light is Reason.* Man is made in the image of his Creator by having a part of that Creator's Reason. Without reason, man would cease to be man and remain simply animal. It is what differentiates the homo from the animal.

36 It is for the reason just stated that the Masonic Master takes care to proclaim that in humble and reverent obedience he issues a command that confers Light upon the neofite before his altar. Early Masonry recognized this truth more vitally, perhaps, than at the present time, for it is inevitable in all human institutions that, with the passing of time, utilitarian concepts shall dim the lustre of original spiritual ideas and values, nevertheless there is an ever increasing number of Masons today, who appreciate the fundamental truths enshrined in Freemasonry and are endeavoring to restore a correct understanding of them to the general fabric of the Fraternity.

37 In Hermetic law there are always two polarities to everything. Everything in Nature is dual essentially. Not only is there the much abused positive and negative, attractive and repulsive, there is the well known material and the much less known and still less understood spiritual. The Light conferred in Freemasonry teaches the neofite who enters the Craft, not for social or business advancement but for enlightenment, to look for the spiritual polarity in everything in his environment. At the very beginning of his Masonic career, he is taught to lay and to build upon the foundations of moral and ethical material, a spiritual structure, and this is stressed and emphasized throughout every teaching he receives in the craft.

38 The neofite has it explained to him at the start, that Masonry is a *speculative* craft, and any Light it may give him is, therefore, the light of the mind or reason, applied perhaps in a way that has never occurred to him before. By this Light he is taught to see in homely instruments the spiritual processes by virtue of which he can make an advance to higher levels, symbolized by the degrees through which he may subsequently pass.

39 If I may be pardoned for using the tall personal pronoun, I may say at this point that I have always disagreed with Freemasonry in its insistence upon being speculative craft. It is quite certain that building a spiritual structure with spiritual and intellectual material is just as much of an operative process as the use of bricks and stone. Probably far more so, because what we build from ordinary materials is lamentably impermanent, while that which we build from spiritual material is wonderful and terribly real, permanent, in fact, everlasting.

40 Every Freemason should understand the essential meaning of the word itself. In ancient Egyptian, or, more properly Egypto-Coptic, "phre" meant "Light, while "Massen" (plural of "mes") meant "children". The Freemason was, therefore, anciently a "Child of Light", while Freemasons were "Children of Light". This does mean to imply that in ancient Egypt there were Freemasons as craftsmen just as we know them today, gathered into Lodges. But Egypt had its masons. Some of them were slaves. Others, skilled workmen, were free and united in bands. They made themselves known to each other as free in contradistinction to the slaves, by the possession of warrants of skill and attainment and by signs, words and tokens. The architects

connected with the Temples, who were a sort of lower grade of the priesthood, were members of these proto-masonic groups.

41 The real meaning of the word Freemason has, however, been preserved to us of today, and it applies just as pertinently to the modern Freemason as it did to his ancient brothers. It is a name to live up to, for if each Freemason could realize that the name he bears signifies that he is a child of light, he would probably be much more careful to "let his light so shine before men that they could see his good works" instead of seeing other phases of character not always to his credit.

42 There is another and still deeper esoterism connected with this theory of Light. Each human being is an Ego, existing and functioning upon spiritual planes, but lodged during mortal incarnation or expression in a physical habitat. The Ego seeks at all times to express externally, but it functions in the physical world only to the extent that it can manipulate the physical envelope, vehicle or body, from a spiritual standpoint and in a spiritual way. Consequently, the life of Right Thought, Right Action and Right Speech is the process by which the Ego spiritualizes the physical instrument to make it more pliable and available for use in higher constructive work.

43 Physically, we see only thru physical eyes, which receive physical light and convey to us only impressions of physical environment. This withholds the Ego from better spiritual sight and vision, because the impressions with which we store our minds are almost completely those of a purely material nature and anything that we may conceive of from a spiritual standpoint is apt to be colored by our ideas and knowledge of the physical environment.

44 Therefore, it is the prisoner within, the Ego, who is really seeking Light. The physical instrument, in, by and of itself, has neither consciousness nor reason. It cannot seek light, because, altho living in physical light and bathed in it, the physical body has no knowledge of it. It responds in a mechanical way to the effects of radiant energy, and physical senses translate the impressions received by the avenues of sense-perception. But it remains for the Ego to transmute the impressions received and formed, into spiritual knowledge of the inner spheres of being, and, ordinarily, we furnish the Egos that are ourselves very little in the way of true light.

45 The symbols and teachings of Freemasonry go straight to this very point. They deal with the man within, not with the man outside, or the man whom the world thinks it sees. We are told in the Great Light that in the inner world there is no light of the Sun neither of the Moon or stars, for the Lord God giveth them light. Here we note the phase of Light that it is the purpose and mission, of Freemasonry to give, not material, physical or solar light but mental, intellectual and spiritual Light, that comes from no external source but has its origin within the soul and spirit of Man.

46 True Light is not a matter of the imagination. It is a very powerful reality. Many of the world's richest, surrounded by all the brilliance that physical light can give them, live, nevertheless, in a state of mental darkness that is so depressing that in some instances it brings about dire results. Others, not at all blest with this world's goods, enjoy a mental and spiritual illumination that transforms their immediate environment to an extent that makes them totally oblivious of the details of the environment. No one can know the wonders locked up in the human mind and the human soul until he has experient them fully at work and functioning as it is the purpose of true life, well managed and directed, to enable them to function.

47 Freemasonry does not inculcate its Light thru the medium of a creed nor of any system of doctrine. It works thru teaching the neofite to personally apply simple facts and percepts of moral value in a such a way that he develops discrimination, then judgment and finally, acceptance of logical facts. Light dawns within him. The more he sees, the more he desires to see, like when beholding a new and lovely vista, one scans the horizon to see where it ends and how wide its scope may be.

48 In this is a secret strength of Freemasonry. It *plants* the Seed of Light. Then it *lets that seed alone*. It does not attempt to force it. It does not harp upon platitudes until that seed is killed by *ennui* and boredom. Having planted it, the Fraternity lets the seed alone. It grows. As it grows,

new visions of life present themselves and the older visions broaden out until they too, *seem* new.

49 The Freemason who has sincerely tried to live up to the best that he can understand of his Craft, can look back over years of experience and feel certain that he has received a light he has not found elsewhere. Light and Life are practically synonymous. One who sees the true Light, lives accordingly, and he lives a life no one, who has not seen the Light, can possibly know. The one who knows life to the full, also cannot fail to have attained some degree of Light as well. The processes of life are those of light and *vice versa*, Light is essential to Life and Life is essential to Light.

50 Life and Light are immortal, eternal. The Mason who learns enough of his Masonry to develop within himself some of the Light the Fraternity implants, will lay hold on a knowledge of the eternal verities that will be wonderfully clear because wonderfully free from creedal, doctrinal or dogmatic ball-and-chain attachments to his mind. Life and Light are close allies with Truth. It might not be an exaggeration to affirm that they are *phases* of Truth, and Truth makes its possessor FREE., and Freedom is one of the characteristics of the real Mason. Not alone must he be free in body, possessing himself; he must be mentally and spiritually free, accepting the dictum of no self-constituted ecclesiastical authority composed of human beings who assume divine prerogatives.

51 The Light of Freemasonry expresses in its notable feature of *toleration*. There are self-appointed sages in Masonry who attempt to read into the fabric of the Fraternity various forms of anti-ism. Freemasonry is not "anti" anything in this world except oppression and bondage mental or physical. The Light of Freemasonry includes spiritual teachers of every race and nation without officially recognizing any one of them, including the Christian. All that the Fraternity demands is a belief in a Supreme Being, and upon this simple but fertile soil the Fraternity grows men of mental and spiritual power.

52 The Freemason who attains the Light his Craft presents him, does something else, besides. He hears a word behind him, saying, "This is the Way Back to the Source, walk ye in it, when ye turn to the right hand, and when ye turn to the left". The prophet's words come true to the Mason who does not rest until he finds out *what* Light is, and then *seeks* the Light itself. He *does receive* a guidance. He *can hear* the words of guidance. He knows that he is being shown the Way. He hears the command to walk in and he *does* walk in it.

53 There is no miracle in this. When a Mason attains the Light of Masonry, he has attuned himself to higher vibrations than those who have made no attempt. He is sensitive to influences to which others are impervious. He becomes conscious of a direct and continuous guidance that is ever present, and to which he has but to listen. It is the voice of his brethren who have passed this way before him, and now serve the Craft as guides in the Less Known Country, for the Mason's Obligation does not end at the tomb. This principle of Obligations will form the subject of the next lesson.

54 Mere ritual does not confer the Masonic Light. It simply opens the way for greater opportunities to study Masonry intelligently. The Mason's real knowledge of his Craft will develop only as he digs, and acquires Light in proportion to the effort he makes in his digging. The measure of his expended energy will be the measure of the amount of Light he will receive, —*at first*. The amount of Light he attains as time passes, will depend upon the use he makes of the Light he first received.

EXAMINATION FOR THE DIPLOMA

MASTER OF SACRED SCIENCE

This exam should preferably be submitted typed, double spaced, on legal size sheets; however a handwritten paper will be accepted provided it is legible and neat. Use one side of the paper only. You may use quotations to support your submissions but the source of all quotations should given. Example: If quoting from a book, the name of the book, page number, paragraph and author must be given.

This is a major exam, which, if passed, entitles you to the Diploma and the use of the initials M.S.S. after your name. **The acquisition of this Diploma should be a proud moment for you.** Take your time and do the exam thoroughly and properly. *A copy should be retained by you as the original papers will not be returned.* An examination fee of \$10.00 is to be included at the time of submission, (this amount is required to help defray some of the cost incurred by the College in sending the papers to correctors in various countries.) If the exam is unsatisfactory, you will be notified in what areas improvements are needed and a second opportunity will be given.

With the exception of any supportive quotations, your submissions are to be entirely your own work.

These are the questions:

- 1) In not less than 1000 words explain the process and principle of Mental Creation.
- 2) In not less than 1000 words, expound on the human aura.
- 3) In not less than 1000 words fully describe your concept of Prayer. Your submission should include what you understand prayer to be and how it works.
- 4) In not less than 1000 words, enucleate as comprehensively as possible, all you know about Meditation.
- 5) In not less than 1000 words elucidate on the human soul.
- 6) Write a thesis of not less than 1500 words on any subject of the Traditional Esoteric Arcana, that you choose.

PHOTOCOPY THIS PAGE AND SUBMIT IT WITH YOUR ANSWERS.

Name & Key Number

Date:

Full mailing address:

I respectfully submit this examination and declare it to be my own work. I enclose herewith the examination fee of \$10.00

