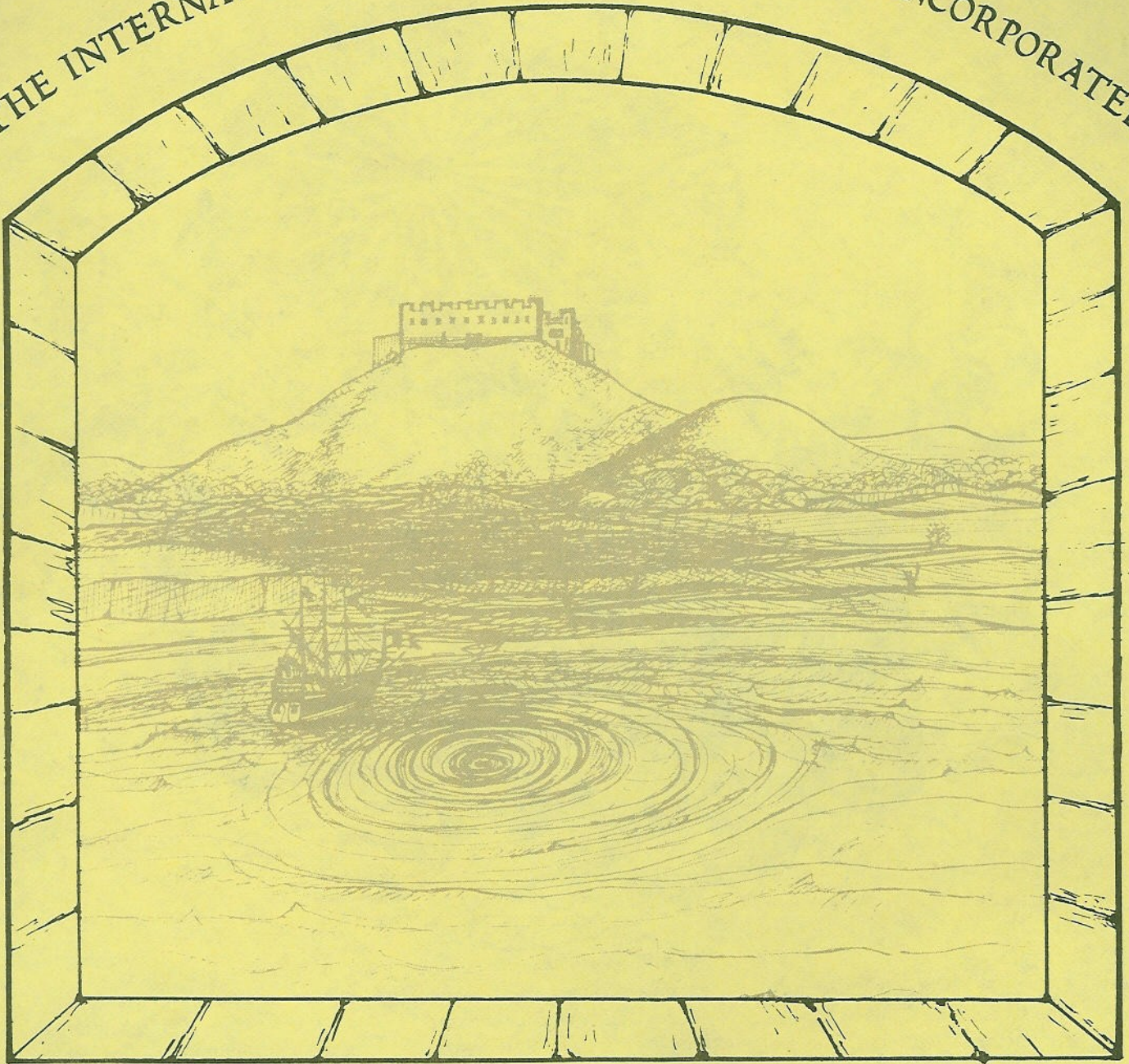


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

GRADE: *COMPANION*

LIBER 62 HIGH NOON

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



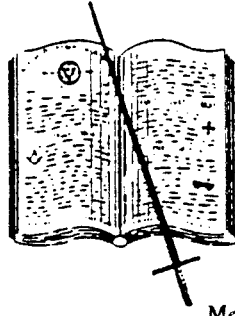
Only three knights out of the many who set out from Camelot achieve a sight of the sacred vessel. They are Galahad, Perceval and Bors, three very different men who experience the Grail each in his own way, and who represent three ways of approaching the mystery. For Galahad, the pure knight, is reserved the way of the Spirit, of direct communion with the godhead; for Perceval, the simple man, whose name means 'pierce-vale', the way of dedication, of the Heart, which

entails a long hard road towards self-realization; and for Bors, the ordinary man, who watches the events but stands a little apart from them, the way of contemplation, of the Mind.

The three knights sail to the Holy City of Sarras, variously said to be in the east and in 'the spiritual realm', bearing the Grail to the Eucharistic celebration in which it will become at once the Grail of the Spirit, of the Heart and of the Mind. From this point there is no further that they

can go. Galahad leaves the earth in a blaze of ecstasy; Perceval returns to the castle of the Grail King to become the head of the Order of Grail Knights and king of the blossoming Waste Land; Bors returns to Camelot. And, as Malory writes, 'Sithen was there never man so hardy to say that he had seen the Sangreal.' (Plate designed by James Marsh, England, 1979; *Parsifal*, charcoal drawing by Jean Delville, Belgium, 19th c.)

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Monday at High Noon

Dear Companions

In this Liber will be found the concluding lecture on **The Grail**, also the 11th in the series **Esoteric Masonry**. The Twelfth and last on Esoteric Masonry will appear in our next* and bring to a close the series "The Esoteric Tradition and The Temple". Many letters of appreciation have already come in and we hope all Brethren enjoyed the series ... it was a change of pace from the preceding heavy studies and was restful and refreshing. We now have 38 Libers to go and at L100 will be the exam for the honorary Degree **Doctor of Divinity**. Many of you have already sat for your Master of Sacred Science Diploma but the Doctorate is the "crown jewel"! Let's see what's immediately ahead:

In the Libers to come we are going to deal mainly with three topics: Gnostics/Gnosticism; the Kabbalah; and the third section will comprise material from Martinist sources ... possibly some from the R+C ... and certain lectures of a delicate nature which have come from a source which we shall not name.

GNOSTICS/GNOSTICISM. Since the discovery of the Nag Hammadi texts in Upper Egypt in December of 1945, it has taken over three decades for the information from that find to become available. We would like to ask all Companions to obtain a copy of the book The Gnostic Gospels by Elaine Pagels and use it as a study guide in parallel with the material which is going to be given. Of course there are many other fine works on Gnosticism also available at this time ... however this one is really worth obtaining. Bear in mind that for your Doctorate you will be required to submit a Thesis on some aspect of Gnosticism so you should start working on accumulating all the information you can. Also, for those Brethren who have the time, remember our **Two-Step Program** whereby you can receive the Libers at twice the regular speed.

In the first place there was no standard or uniform teaching among the Gnostics and added to this was the fact that almost all the Gnostic literature was burned and destroyed. This situation has caused much disagreement throughout the centuries as to what the Gnostics taught and/or did not teach. It has not been until the discovery of the Nag Hammadi texts (information from which has taken some three decades to become available) and those called the 'Dead Sea Scrolls' ... that scholars have had something to work with ... and nowadays (1990), as a result of these finds, much new light is being thrown not only on Gnosticism itself, but on early Christianity and on Judaism too.

*We have decided to present this paper in this Liber.

We have not suggested you obtain 'outside' material before ... because it has not been necessary ... however this topic of Gnostics and Gnosticism IS a *hot one!* Every scrap of information you can lay your hands on that will be useful in helping you to come to a rounded and balanced position, should therefore be obtained and made use of ... and the new material coming out from the pens of eminent scholars who have access to the Nag Hammadi texts will be found to be of great value.

THE KABALAH. Again, this is such a wide subject, (as you know), to try to present a comprehensive course would be futile. It is not our intention to attempt the impossible. Rather, we think we can be of most help to Brethren if we take certain aspects of Kabbalah and discuss it, and try to make it lucid. This will have two effects: (1) The particular topic will be made clear; (2) It will put you in a position to understand the many books on Kabbalah now available ... *which are not easy to inculcate without background or foundational information.*

THE OTHER MATERIAL. This will be varied, interesting and (hopefully) ... useful!

Now, how should we present it? Should we say so many Libers to the first topic, so many to the second, and so many to the third? Or should we "mix it up"? We will opt for the latter, as this has been our procedure all along. You will remember what we have said so many times before: to give useful information is one thing ... to present it in such a way as to maintain interest ... and stave off boredom ... is another!

The group that we now are ... those of you here who are receiving these Libers ... are of a different ilk, of a different quality than the original band that started out. The curiosity seekers have left us ... and in the meanwhile, in the time we have been travelling together *each of you has matured much more than you know!* We will be sharing with you material which is NOT in public circulation and some of it you may find **VERY CONTROVERSIAL. MUCH OF IT MAY EVEN BE CONTRADICTORY!** DOES THIS MEAN WE SHOULD NOT GIVE IT OUT? Some will undoubtedly hold that view. The point is this: There has to come a time when the child becomes a man. There has to come a time when the protective wings of the parent have to be folded back so the sibling can fly ... or else it will remain forever immature and undeveloped. This material we would certainly NOT put before the less experienced because they would be quite unable to sift it with proper discernment ... which is what you must do! **Again, yet again, we say to you: *in all things, learn to be perceptive ... take what you can use ... and leave the rest!*** ARE WE GOING TO HAVE TO REMIND YOU OF THIS ALL THE WAY THROUGH? **WE HOPE NOT!** YOUR INTUITIVE FACULTIES HAVE BEEN SHARPENED ... EXERCISE SHREWD DISCRIMINATION, BE COGNITIVE AND PRUDENT. **LEARN TO JUDGE RIGHTLY.**

So with that brief introduction, dear Companions, we greet you and wish you well. We do not think you are affiliated with us to read in these Libers material you can walk into a book shop and pick up off the shelf. As we have been saying to you ever since the day we first set sail, we are not the authors of the material in these Libers, and it is not for us to pass judgement upon it ... we are doing our best to select material from the vast heritage which has been entrusted to us, and share with you what we think will be of the greatest interest and value to you. We sincerely trust we are doing a "good job" and you will continue to find your association with us useful and rewarding.

By the way, it is our intention to present as much of the up coming information in its original form as is possible ... but where the quality of the originals is too poor, we will have to retype some of it. We believe you will appreciate that.

Without any further ado then, let us be on our way, happy to be together as we continue our journey to the House on the Hill, which is looming larger and larger with every step we take.

Sincerely in the Works

Sacca

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#231

Beloved Companions and Seekers of the Grail!

THE QUEST OF THE HOLY GRAIL

Lecture Seven : Conclusions



We must now draw together the materials we have been presented and see where we stand and what the ways forward are. It seems appropriate to do this under four heads, asking ourselves first: What is the Grail? Second, what constitutes achievement of the Grail? Third, what are the conditions for the quest? And finally: What do we recommend in terms of method ... and the way? This is a large mouthful to chew on ... so let's begin with the rather big question.....

WHAT IS THE GRAIL?

The Holy Grail is the chalice of the Last Supper in which the wine was given the significance of the blood and life of the Divine. As it is at the focus of the pouring of Divine Life into the world, creating and sustaining it by an act of

sacrifice which is both eternal and in time — in eternity the "sod ha tsimtsum", the mystery of the Divine making space; and in time, the mystery of the Incarnation and the Cross, so — as that focus — the Grail is (or at least is an ideal image of that which is) itself the focus of the universe itself as vessel of the Divine, for all the worlds and levels together form a single vessel. In this aspect — to digress for a moment from this rather dense definition — the Grail would appear to be the image that the popular novelist Stephen King is reaching for in his *Dark Tower* series when he speaks of a mythically fascinating "nexus" or "pylon" around which all possible worlds revolve ... and indeed his character Roland may be seen as a modern Grail Knight. His depiction is a bit coloured perhaps by the conventions of modern "hard-boiled" realism and "horror" fiction, but is completely recognizable finally as a companion of the quest.

Now, to get back to business: Not only is the universe a "vessel" but so is the individual soul, and that is why the Grail is so truly the archetype of the individual's spiritual way. Furthermore, the one Grail gathers up the symbolisms of all those other and lesser cups (because realized only on the level of imagination) — the Krater of the Platonists, the Cauldron of Ceridwyn and so on — so that they are seen as rays of rainbow light from that one prism and heart of light which is the Grail.

The Grail is, again, the transformation and restoration (indeed a transformation which goes beyond restoration!) of the world. As it is the vessel of the Eucharist, so it is also the source of the Eucharist today, whether served in an ancient Gothic cathedral or in some store-front in the inner city. However, in particular, I daresay the spirit of the Grail mythos resides in the Eucharist, experienced as the Eucharist of the 'Eschaton', of the 'end' (the 'term' of Plotinus), towards which all things rush. I believe you will find this a rather complete definition, the "alchemical" approach to the Grail, for example, simply expresses this same material in terms of alchemical symbolism. If anything, many of the approaches to the Grail involve a reduction of the vision to a symbolism, finally one of many interchangeable symbolisms, of personal transformation.

Well, without wishing to overstress what must be an individual discovery, we counsel against that sort of reduction and in favour of the hard climb to the place where one can see the Grail in its breathtaking universality and Glory.

WHAT IS ACHIEVEMENT OF THE GRAIL?

Now, we have said already that achievement of the Grail involves becoming, and knowing oneself as, a vessel of the Divine and that it is a hard climb to vision. We will say more when we come to make some recommendations for the way, and of

course we are aware that there is little use piling on words which are beyond our experience, but it seems appropriate to add one thing here. That is ... that because the Grail is that which sustains the world and all the "ten thousand things" in existence — by precisely the Divine act of "Tsimtsum", of Sacrifice on all levels — the passing beyond the vision of the Grail is not that of disappearance into the Divine but that of free and loving adoration. Again, and this is very important to meditate on and work with inwardly, *the Grail is that precisely which sustains and validates all things, including your existence and mine, and its achievement involves knowing oneself in relation to the Fountain of Life.*

WHAT ARE THE CONDITIONS FOR THE QUEST?

Two conditions of the Quest, which I daresay will do for going on with, are suggested by the characters we have studied of Perceval and Galahad. From Perceval we learn the necessity of that absolute simplicity and honesty in relation to ourselves which we might call, in the Zen sense, "beginner's mind". From Galahad we learn the necessity of that "ultimate concern", that yearning for the Divine, that passionate intention ("Purity of heart", as Kierkegaard observed, "is to will one thing") which can really carry one beyond ... from where one is to where one ought to be.

HOW DO WE START ON THE QUEST?

First of all, the world of the Grail is the world of the original stories. We have already recommended the Quest of the Holy Grail as a good place to start exploration of this world. In addition there are paperback editions available of the Parzival, of Chretien de Troyes' Perceval, of The High History of the Holy Grail, of Malory's Morte, and so on. As one becomes at home, perhaps little by little, with these books, one comes to see them as what they are — a really unique fusion of imagination, in depth, scope, vision and faith, of the inner world & the outer world, of the esoteric & the exoteric ... and this is also what the Grail (nexus of the worlds) is all about. It may not seem a very stimulating spiritual exercise to read and reread these ancient books but I should like to say that the rewards are great and, indeed, there is no other literature like this.

When one knows this, as it were, authentic atmosphere of the Grail, one then has a basis to judge the more recent books, of which there are many, finding something of value, no doubt, in almost all ... but particularly with some, feeling "yes, this is the real thing." We have cited a number of useful modern books in the course of these papers but, again, here I should like to urge the importance of entering into the old stories. And of course you will have the pleasure of meeting characters we have touched on barely, or not at all, of becoming acquainted with, and learning from, Bors and Gawain, Dinadan

and Elaine. And then there are the related Welsh stories of the Mabinogion and the other (Arthurian but not Grail related) tales of Yvain and "The knight of the Cart" and so on. So there is a vast province of literature here, and also including the Merlin material, but in any case the important thing is to become thoroughly at home in some representative part of it more than to acquire just a superficial knowledge of the whole.

Now a word on "pathworking". (Editors note: this subject of PATHWORKING will be gone into in the coming lectures on Kabbalah.) The Grail stories are in themselves rather like superb pathworkings. As you probably know, "pathworking" is like Jungian "active imagination" with the addition of a scenario ... a sort of directed tour by meditative visualization ... and so, of course, there is the possibility of developing further pathworkings. A "state of the art" Grail pathworking by Dolores Ashcroft-Nowicki may be found in John Matthews' At The Table Of The Grail, for example.

The problem with pathworking is that it can be hardly more spiritual than, and little different from, the game *Dungeons and Dragons* where one imagines making all sorts of profound promises and declarations of intention and so on ... but the problem is that, unless one is very careful, the imagining is not the reality. It is a little like Johnny Cash's song about the prisoner who, awaiting execution, dreams about home but then wakes up still within the four gray walls of his cell. Or, probably all of us have had the experience of dreaming we were performing some difficult task, taking an examination or whatever, and then waking up having to really do it. Now this is what pathworking tends to result in and especially with people (which today is most of us) who are not trained in interior discernment. Furthermore, the style of pathworkings is a problem ... I have yet to read, or hear, one which really rang true ... free of "preciousness" and the soft, blurred, comfortable quality of a partly deceptive dream. Now this may be because the people who do pathworkings today simply lack the literary gifts of, say, a Dante, or even a Charles Williams, to express spiritual vision with clarity, and this is no discredit to them. In some cases also, one suspects a certain dream-like quality in the vision itself, although everyone, of course, distinguishes themselves from the *Dungeons and Dragons* crowd and no one intends to deal in pleasant phantasms.

The criterion of a good spiritual imaginative work is that it produces in reality the transformations which it proposes. Each person will find, for themselves, what they are able to do with authenticity but may we suggest first of all the meditation of the original stories and images and then, perhaps more than elaborate pathworkings, the modest, sober and intense projection of oneself into a scene by an act of active imagination and without a scenario. But, and this is why we have gone on rather at length on this, whatever imaginative exercise one finds appro-

priate one must on the one hand, use the imagination to the full (the Grail stories are magisterial works of imagination) but not allow it to substitute for the Reality. Discretion and Discrimination complete, it has been said, the magician's motto: To Will, to Dare, to be Silent and to Know. Let us be aware of the depth of the work of discrimination and discretion which is necessary in relation to the imagination and of the danger of failing in the quest without realizing it at all as one goes happily in a fantasy of spiritual achievement!

Next it seems to me that the Eucharist, with which we started these studies, will become increasingly central in any Quest which sets for itself the highest goal, *that of passing over into the true homeland of Real things*. In addition to the Eucharist there are meditative devotions and rites related to the Eucharist and the Grail, some involving taking bread and wine, and of these it seems to me that the deepest and most evocative is Benediction of the Blessed Sacrament. This is a rite that comes out of the very spiritual world of the Grail stories. In addition there are rites of bread and wine used by various groups, but, insofar as they relate to the Grail they are secondary to the Eucharist by the essential nature of things. This does not mean they are not useful but rather, again, they are like the separated colors of which the Grail, the Eucharist of the Last Supper and also of today, is the heart of light. I daresay that it is the nature of the Grail material that whether one comes from the one side or the other, one ends up willy-nilly breaking through the distinction between esoteric & exoteric if one is going to get very far on the central road of the Quest, the one that leads to Carbonek, and this can be quite a disorienting experience, but — again — we suggest this is the disorientation not of dream but precisely of waking up to the strange clarity of reality.

Of course, like all spiritual work, one's Grail meditation is inseparable from the totality of one's life and from service. Ora et labore is the formula which expresses this with precision, on the one hand — because it is the nature of the Grail. The Quest is one of prayer, of adoration, which goes beyond one's self-absorption vertically, and also it must issue in work, service, which transcends oneself, as it were, horizontally.

But this admonition, true though it is, is not really the right note to end our introduction to THE QUEST OF THE HOLY GRAIL. Rather, let us end, within the world of the Grail itself, with these words from the High History...

"Many were seized with a desire to go and to see what was there. They went there but never did they return and no one knew what became of them... except two Welsh knights (who) came forth ... and when they were asked why they were so happy, they said to those who enquired, "Go where we have been, and you shall know the why."

Peregrinus

THE QUEST OF THE HOLY GRAIL
A Footnote on Related Fiction

We have recommended reading certain books, first of all The Quest of the Holy Grail, as a necessary step if one is to go on with Grail studies. I suspect this may present a problem to many people, including some who would benefit from this line of study, first because not every-one has formed a habit of disciplined and regular reading, and secondly because there is something a little alarming about an old book unless one has formed the habit of reading old books ... rather as, for a child, there seems to be something a little frightening about talking to a very old person unless he is fortunate enough to have grandparents. Well, in any case, if esoteric studies are to be taken beyond the general 'knowledge lessons' of one's Order on the one hand, or the sort of popular occult books one sees at Shop-Rite (or even S. Weiser!) on the other ... one is going TO HAVE to get into SOME old books ... and Grail studies have the advantage of having inspired a category of fiction which it occurs to me to introduce here, briefly, as a possible way to get one's foot into the water and begin to feel at ease with the material. Here then are a few books, which I think you may enjoy (whether you read one or all) and which should serve as an introduction to the fascinating world of the Grail.

1. The Once and Future King by T. H. WHITE. This is the book on which the film Camelot was based. It is an excellent modern retelling of Mallory. In my copy the Grail section is pps. 426-474.
2. War in Heaven by Charles Williams. A Grail story set in modern times and which one may read with all the excitement of a thriller but which also has great depth.
3. That Hideous Strength by C. S. LEWIS. The Grail does not appear here but Merlin appears in modern times. Again, a thriller with depth.
4. A Glastonbury Romance by J. C. Powys. This is a lengthy and rather difficult modern novel with a Grail theme which does not really belong on a list of introductory works but which we include as of possible interest, at some point, to some.
5. The Light beyond the Forest by Rosemary Sutcliff. A retelling of the basic Grail story ... good, but a little hard to find.

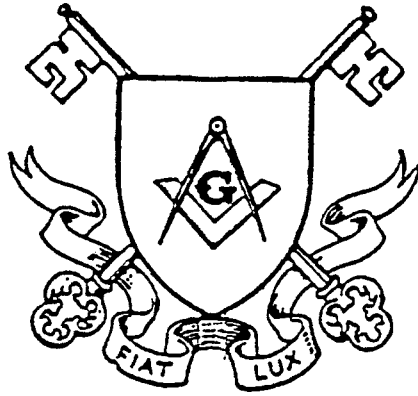
Then we will recommend one film:

6. Excalibur This film of a few years ago, available on video cassette, was made with a genuinely mystical feeling.

And finally three very different quest stories which may also serve as bridges to the world of the Grail in addition to being worthwhile in themselves...

7. The Dark Tower: Vol I, The Gunslinger by Stephen King.
8. The Voyage of the Dawn Treader This is one of, and one of the best of, the famous Narnia stories of C. S. Lewis. For children but equally for adults. The particular quest is that of Reepicheep.
9. The Lord of the Rings J. R. R. Tolkien. This is an immense book, a world in itself, but it is the greatest fantasy work of our time and no list of quest books would be complete without it.

I envy you the pleasure of discovering and reading some of these books for the first time! And you will find as much, or more, pleasure in the old books of the Quest itself.....



#232

WARDENS Overseers of the Temple

"Which ruled over the people that wrought in the work." 1 Kings, v; 16.



IN the Sephirotic scheme, the Masonic Wardens, Junior and Senior, correspond to Binah (Intelligence) and Chokmah (Wisdom) respectively. Intelligence and Wisdom are two superlatively Divine attributes that are allocated to the Sun in the Solar Worship of all ancient religions, and as Masonry is the custos of many of the Lesser Mysteries, it is not surprising that we find provision for this particular dogma.

2 In the Sacred College at Rome, whenever a new Pope is to be elected, a canopy is placed over the seat of each attending Cardinal. This canopy is raised, however. When the new Pontiff is elected, the canopy over his cardinalatial seat is lowered. Sometimes all the canopies are lowered at first and after the election, all except that of the new Pontiff are raised back to the wall. The significance of this procedure is to set forth the fact that every Cardinal is a potential Pope. It is a College of Peers.

3 The same symbolism might be said to apply with equal truth to the Masonic Wardens. Masonry does not, of course, maintain a College of Wardens, but every Warden is a potential Master, as will be found by reference to the earlier literature of the Craft. A New Lodge can be formed only with a Past Master or Warden as a nucleus.

4 The Wardens symbolize, therefore, something more inherently factual than would seem to be exprest in the ritual. It is not enuf that one Warden is so placed as to observe the Sun at Meridian and to superintend the Craft during periods of refreshments, etc., or to symbolize in another place the setting of the solar orb. Two features in the ritual pertaining to the Wardens do not receive the emfasis they deserve. The Junior Warden has, as one of his duties, to see that *means of refreshment are not perverted to intemperance or excess*. The Senior Warden is not only a paymaster if necessary, it is his duty to see that none go away *dissatisfied, harmony being the support of all institutions, especially this of ours*.

5 The Master and his two Wardens, represent in the Lodge the triumvirate that composed the basis of the Masonic Legend. King Solomon and the two Hiram have their correspondences in the Master and his two Wardens. Freemasonry affirms no "Apostolic Succession" nor is it a companion-

at-arms with any of the silly cults of the day which claim "unbroken lineage" right from Pharaonic times; claims that stamp their formulators either as grossly ignorant, stupidly credulous or plain charlatans.

6 Nevertheless, Freemasonry *does* embody in her trinity of Lodge Officers, Master, Senior and Junior Wardens, an organic and unbroken continuity from the time of the formulation of the first Grand Lodge of approx. 1717, and thru the Founders of that august body, the Craft received the accumulated mystical heritage developed thru a long chain of more or less related bodies devoted to the perpetuation, practice and preservation of the Mysteries.

7 The Grand Master and his Senior and Junior Grand Wardens, and the Master and His Senior and Junior Wardens in the unit Lodge constitute a genuine hierarchy in Masonry that serves as the holding factors of the wisdom of the ages bequeathed to the Order. In the Wardens therefore, is vested a sacred trust; the continuity of a trust that has come down, without doubt, from many sources thru a very remarkable antiquity. No sane Mason today regards seriously the claim of highly imaginative Masonic writers of a few score years ago, who saw in Masonry an organization on which Moses waited impatiently for initiation, and of which Enoch was one of the illustrious progenitors. Nevertheless, Masonry does service as the "holding corporation" for the legitimate mysteries that many ancient schools sought to develop and to pass on to the "wisdom of future generations."

8 *Wisdom and Intelligence*, applied to the *Prevention of Intemperance* and the *Preservation of Harmony* in the process of the Building of the Invisible Spiritual Temple, are the ethical features exemplified in the office and station of the Senior and Junior Wardens in Masonry. Collectively, the Wardens compose the solid base on which the Lodge, symbolic of the Solomonic Temple is constructed. A foundation on the ethical plane, made up of such principles as are represented by the Wardens, cannot fail to be enduring, progressive, constructive and, above all, active.

9 There is a very special purpose embodied in the way in which we are presenting these pictures of the different Masonic stations. In human institutions, or rather, in the exoteric presentiment of institutions where human executive ability is required, we cannot always look too closely at the personality of the man or the occupant of a given office or station. Some great rulers have been far from desirable as models personally, but their station has called for respect and many of them have, in spite of their personal defects, risen to a really excellent measure of credit for their administrative talent.

10 So, in Masonry, we are calling attention, not to the individuals who bear the titles, so much as we are to the title and the office it represents. In a previous lesson we stated that the Deacons of the Lodge represented the "actinic" properties of the Ray from the Logos and the Celestial Brethren. Similarly, the Wardens represent what might be termed the vital-administrative quality of the Ray. All students will be familiar with part of the following table, which appears in many almanacs and is known to all esoterists and students of astrology. It shows how parts of the human organism correlate with Zodiacal Signs to compose, in its larger aspect, the cosmic Grand Man of the Universe. Masonry being an universal institution, naturally we expect to find it conforming to the Grand Plan of the Celestial Trestle Board.

<i>Zodiacal</i>	<i>Human</i>	<i>Masonic</i>
Aries	Head and face.	Master, Head of the Lodge.
Taurus	Cerebellum, Throat and Neck.	Senior Warden, Voice of Hiram of Tyre.
Gemini	Lungs, Arms, Shoulders.	Junior Warden, Activity of Hiram Abiff.
Cancer	Stomach and Breasts.	Senior Deacon, Digestive Work.
Leo	Heart, Back, Spinal Cord.	Chaplain, Vital Religious Background.
Virgo	Bowels, Abdomen.	Junior Deacon, Receiver at Outer Door.
Libra	Kidneys, Loins.	Senior Master of Ceremony.
Scorpio	Secrets.	Junior Master of Ceremony.
Sagittarius	Hips and Thighs.	Senior Steward.
Capricorn	Knees.	Junior Steward.
Aquarius	Legs.	Marshal.
Pisces	Feet.	Tyler.

11 The appropriateness of these analogies will be apparent to all students of the esoteric side of Freemasonry and will reveal how solidly the Lodge is planned on truly cosmic lines and proportions. Solomon's Temple was never completely finished. Therefore, the Lodge refers to its various departments as the unfinished *Sanctum Sanctorum* and floors. Grand Lodge is the symbol of the Temple carried to a higher stage of completion but it is only in the Lodge Celestial that we may expect to behold the finished structure.

12 The Senior and Junior Wardens are, respectively, the administrative mentality of Hiram A.'. Both are necessary in the Work of the Temple and the qualities they symbolize are equally vitally necessary in the Work of the Individual Spiritual Temple, the Unseen Structure.

13 The Senior and Junior Wardens, with their individual trusts, are, or should be, exemplars to the Brethren of "Masters-in-the-making." In them we expect to find embodied the Masonic principles which have been so clearly taught by the officers and the symbolism of their respective stations all along the line. Wardenship is an elective office and to qualify for it, something more than lodge politics is necessary. Ability, integrity, honor and human consideration in its highest manifestation is required. In electing a Warden, the Lodge sees in him a future Master of the Lodge and while good fellowship plays an undoubted part, nevertheless, to the honor of the Craft be it said that in all the years of its existence, the Order has recognized the sterling qualifications necessary for Wardenship and seldom does one come to a Warden's chair without marked qualifications therefor.

14 The Wardens are the vital associates of the Master. Under some circumstances, the Master and his two Wardens can compose a Master Mason's Lodge and this alone shows the organic nature of the Warden's office. In occupying the stations at the South and West of the Lodge, the aspirant to Masonic honors must emulate the two great historical personages whom the Fraternity has chosen as exemplars of trust, integrity, ability and honor. The two stations constitute the Entered Apprenticeship and Fellow-Craftsmanship of Worshipful Mastership and this dignity is not exceeded by that of any other human creation.

15 According to Simon's Monitor, "the Entered Apprentice is to emerge from the darkness to light; the Fellow-Craft is to come out of ignorance into knowledge." Preston, who wrote the first Monitor, observes that the First Degree is "to enforce the duties of morality; the Second comprehends a more diffusive system of knowledge." In the Third Degree, the Neofite who has emerged from darkness into light and from ignorance into knowledge has symbolically accomplished two planes of life expression, the physical and the mental or intellectual, and is now "raised" to the third plane of consciousness, the spiritual.

16 Consequently and logically it is in the Third Degree of Masonry that we find the two Wardens giving appropriate expression to the higher functions of their respective offices. The Neofite has met the Wardens in the preceding degrees, but it is only in the Third Degree that he discovers who and what they actually represent. Thus they become endowed with new personalities which make a powerful impression upon the Neofite in his psychological condition at the time.

17 In the Third Degree the Senior Warden instructs the Neofite how to wear his Apron. The points of the Compasses are free. The Neofite is now in possession of all the light he can be given in a physical temple. But the way in which he now wears his Apron shows him that Matter is completely penetrated by Spirit and as he can receive no further light in a physical temple, he is again prepared to make another journey, this time on the Spiritual Plane, for unless and until he recovers that which was lost or a good substitute for it, he cannot function as a Master Workman engaged on the higher phases of building.

18 In the Entered Apprentice Degree and the Fellow-Craft he found a considerable similarity in the work. In the Master's Degree, at first he noted what appeared to be a continuation of that similarity. But as the Neofite approaches the time when he must enter symbolically upon the Spiritual Plane of Consciousness, he observes a marked change. Now he has no "faithful friend" to do for him. Whatsoever he does, must be done alone. Tho thousands are momentarily entering upon the final Spiritual Plane, they do so

individually and in silence. The Lodge repeats the lesson—and its warning. The Master's Degree changes the Neofite's mental attitude completely, for here, the first time in his Masonic journey, he is confronted with new experiences which culminate in a way that drives home a powerful lesson, one that he will never forget.

19 Tho he may become a proficient Masonic scholar in after years, little does the Neofite realize at the time, in the Master's Degree, that he is recapitulating a scene and dramatic moment that has been perpetuated from even before the beginning of the Osirian Legend, down thru the rites of Mithra and various other schools to the present day. Tho form and verbiage may change, the principle involved in the drama is imperishable for it is cosmic; it is universal; and it is a principle in Nature itself that goes on forever, repeating itself in every creative process known to biology.

20 Birth, Death, Ressurrection! The three great factors in every life, from primitive cell to complex organism. Man is *sure* of two of these factors, but he builds his highest hopes on the third, of which he *knows* the *least*, and this fact alone is the strongest proof of its reality, for it shows that there is something we have not yet discovered, seemingly embodied in the fundamental protoplasm, that leads man to believe against the testimony of his presently known senses, that death is a ruffian whose triumf is short-lived and who never wins.

21 These three greatest factors that enter into man's ethical consciousness are strest in the three degrees of Freemasonry, but they are most dramatically summarized and recapitulated in the Third and Sublime Degree of Master Mason. The two Wardens, with the Master, present to the Neofite in the Third Degree, a picture of human struggle, earnest, conscientious effort, talent seemingly subjugated by forces of selfishness, greed and envy that stop not short of cruel savagery. Finally, the triumf of a pure soul, the restoration beyond human rapacity of the one who has fought the good fight and who has won thru.

22 The Masonic Drama has been so thoroly covered in the many excellent works by splendid Masonic scholars, that there is no need to repeat it here. Instead, we shall emfasize the truth that the Masonic work is conducted on two planes of consciousness, the mortal and the spiritual. We have strest the fact, previously, that all the Masonic work in the Lodge develops on two distinct planes, the physical and the astral. Whatsoever is done on the physical plane develops its counterpart on the astral plane where it becomes archetypal and permanent. The drama enacted in the Third Degree therefore, does something for the Neofite, of which he little dreams at the time. It prepares him for his final exit from mortal consciousness and his entrance into spiritual consciousness. In this single way, Masonry is doing a work that is paralleled, we believe, by no other human organization.

23 The Church, as an institution, seeks to prepare man for his after death existence by the development of his *faith*. Masonry seeks to prepare man for the same great adventure by a process of *fact*. In this connection,, it is notable, that, while the Church has on its hands an ever increasing problem of empty pews, Masonry is swelling its ranks as never before. There is a reason for this. Faith will always be a noble human ethical factor. But the present age, is, as none like it in the past, a philosophical age. Human beings today do not seek *faith*. They seek *fact*. Masonry gives its Brethren facts to work with and for this reason, it is appealing to human intelligence as, perhaps, no other institution has done in many centuries.

24 The discerning Neofite, after he has been taught how to wear his Apron as a Master Mason and observes thereby that the triangle of Spirit is fully descended into the Square of Matter, will also note that the position of the Two Wardens and the Master constitutes a Triangle in the Square of the Lodge. Always this position is maintained. Always, therefore, the symbol of Matter Spiritualized is before those who, having eyes, see and understand what they see. In the French and some Rites, the two Wardens are both in the West, but the triangular position is maintained, for one sits in the North-West and the other in the South-West. The symbol therefore, is not without intention and is preserved from ancient times.

25 The Triangle in the Square always symbolizes Matter interpenetrated by and raised to a spiritual plane. In some Masonic bodies the Triangle

has, in its center, the name of Deity in Hebrew, the Yod, He, Vau, He, or Tetragrammaton. So, while the Triangle expresses Spirit, in most instances it symbolizes the highest expression of Spirit—Deity, and thus carries out symbolically the first lesson the Masonic Neofite is taught, that of recognizing the Presence and assistance of Deity in all important undertakings.

26 Some there undoubtedly are, who see in Freemasonry only a splendid fraternal Order. Others in Freemasonry fear that fraternalism is perhaps being carried too far. Frankly, the writer disagrees with both classes of our excellent Brethren. In the first place, human relationships and human needs are such that no real fraternalism can exist without an inner, tho perhaps unexpressed nucleus of Deific motif. Secondly, human relationships and human needs are such that no true fraternalism can be carried too far. We need the best and truest kind of fraternalism in the best and truest measure.

27 In Freemasonry, the recognition of Deity is a basic principle and the action and presence of Deity is manifest in every teaching and symbolism of the Lodge. And the more personal fraternalism we develop, the more we shall bring our Brethren under the ægis of that Deific Presence until, little by little, it becomes apparent to the most materialistic mind. In every Masonic teaching, the Neofite is instructed that his status at the time is a part of the Plans laid down on the Trestle Board of the Lodge, which, in turn, is simply a humble reflection of the plans laid down on the Celestial Trestle Board, whose draughtsman is the Great Architect of the Universe, Deity, the Great Geometrician. The plans of the Great Geometrician must, of necessity, represent symmetry, proportion, and stability, which are the practical expressions of balance, justice, mercy and altruism.

28 In the triumvirate of Grand Masters represented by the Master and his two Wardens, the first, King Solomon, represents Wisdom to plan and administer. The second, Hiram of Tyre, represents the kingly quality of human co-operation, amity, concord and agreement in generous human relationships. The third, Hiram A., represents the kingly quality of making the supreme sacrifice if need be, in the preservation of trust and responsibility. These are factors that have represented the epitome of human ethical goals thru many centuries. The two Wardens therefore, stand for supremely high or kingly qualities of manhood which, in themselves, are impressive lessons to the Neofite and to the Brethren as well. They maintain and keep alive a vital example in the routine work of the Order.

29 The office of the Wardens truly carries out the symbol of the *Bee Hive*. This particular symbol is explained to the Neofite as one of industry and he is taught never to scorn any of the industrial arts. But there is something deeper in the Bee Hive symbolism than this. The Rosicrucians esteem the Bee and the Bee Hive as most important symbols, for to them they represent Transmutation and the alembic in which the work of transmutation is performed. Now Freemasonry too, should realize this nature and character of the Bee, one of the most marvelous of all natural creatures, with a degree of intelligence we are only beginning to understand. The Bee takes the substance of the flower and transmutes it into crystallized sunshine, honey, a vegetable product raised to an animal product, and preserves it in a tiny cell of pure wax.

30 For this reason, the ritualistic Churches of Christendom canonically stipulate that only candles of pure beeswax or candles containing a certain percentage of beeswax shall be used as Eucharistic lights on the Altar. It is because of the symbol of Transmutation they represent, and in the Masonic application this symbol shows that the Neofite, besides being active and industrious, is, in building his spiritual Temple, raising himself from a lower to an higher status, from the physical and mental to the spiritual plane of consciousness.

31 The Hive represents the Lodge, which is a center of activity. The wax is represented by the ethical but positive factor of Brotherly Love. As the wax unites all the cells in the hive, so the wax of Brotherly Love unites all the brethren in the Lodge in one active, industrious fraternal band. The wax in the Bee Hive is arranged in *perfect geometric form* by a group of bees known as the "Workers" under the direction of Master Workers, true Masons in fact. In the Lodge, the wax of Brotherly Love, or "cement" as it is there called, is spread by the Trowel of the Master, who directs the geometrically perfect work of the brethren.

32 In the Master's Degree, the *Pot of Incense* is the emblem of a pure heart and an acceptable sacrifice to Deity. Again, it is more than that. Incense, when ignited, forms a cloud of subtle vapor, which is breathed into the lungs and thus enters into the circulation of each one present. In this sense, it forms a connecting link between the Brethren of the Seen and the Unseen Lodges. It is a means and a channel by and thru which the spiritual afflatus developeth "where two or three are gathered together with one accord" can enter into each organism, and organically become a uniting factor thru which the spiritual accord can flow and manifest in and thru each brother present.

33 The *Anchor and the Ark* are emblems of a well grounded hope, a well spent life and of that Divine Ark that will safely waft us over the tempestuous sea of troubles and anchor us in a peaceful harbor where the wicked shall cease from troubling and the weary will be at rest. Let us look deeper. Every world religion has had, and those still existing do have their respective arks. The ark of the Shekinah in the Hebrew Temple was assumed to hold the Presence of Jehovah after the Presence had ceased from manifesting thru the Pillars of Fire and Cloud. In the Christian Church, the Ark is the Tabernacle on the Altars of ritualistic churches, where the Consecrated Wafer called the "Host" is affirmed to retain the Real Presence of the Christos. Egyptian, Chaldean, Babylonian and Assyrian altars had their shrines or Arks for similar purposes. Several Egyptian temples had, in the Sanctuary, Arks wherein bones of Osiris were believed to preserve the Presence of the God.

34 Every human being is an Ark wherein the Divine Presence is preserved. The human body is an Ark, floating on the troubled waters of human life and mortal expression, passing thru storms of strife, whirlpools of contention, eddies of conflicting desires, theories, beliefs and forces that seemingly swerve it from its course. The Real Presence is the Ego, the Spark of Divinity that unites in flesh the human and Divine natures, the Word Incarnate and made flesh. If left to itself, the human organism, wonderful as it is, would soon become a prey to the very forces that brot it into being. The Master, the Ego, the Divine Presence, is the helmsman and steers the wonderful Ark in the direction intended by the Celestial Trestle Board, the plans of which, we call—Destiny. When the Master leaves the Ark, it becomes the prey to forces just mentioned, and, as all know, its disintegration is speedy.

35 The Anchor is *knowledge*. Knowledge, the collection of truths that we know thru personal experience, is much less than we ordinarily suppose. If we were to make an inventory of things we can affirm we positively *know*, in distinction to what we *think we know* or what we *believe* or what we *accept* on assumedly creditable information, we might be surprised to see how small the list would be. Nevertheless, we go thru life, basing our hopes, ideals, ambitions, endeavors and strivings on a few facts we actually *know* to be positive truth. On such facts we build all thru our life expression. The collection of facts that constitutes what actual knowledge we have is our Anchor. Our beliefs, assumptions, hypotheses, conjectures, speculations, theories and day-dreams are not anchors. They are false moorings and we often find ourselves strangely "at sea" when we thought we were safely moored. Knowledge is our sure Anchor and establishes us in safe moorings and prevents our frail craft from being swamped by the deluge of human opinions and oppositions.

36 The *Forty Seventh Problem of Euclid* is a symbol regarding which, many fascinating works have been produced. There must be some excellent reason why this particular symbol has been selected from among the many seemingly equally important geometric theorems. Briefly, the Problem postulates that, "the square described upon the hypotenuse of a right triangle, is equal to the sum of the squares described upon the other two sides. The sides of the Triangle represent Matter as the horizontal base; Spirit as the upright or perpendicular. Deity as the hypotenuse, connects Matter and Spirit. Matter and Spirit are simply two different manifestations of God, one in His dense or visible aspect, the other in his attenuated or spiritual aspect. God is the sum of all Matter and all Spirit. Now if we apply the Euclidian diagram to Man, the horizontal represents his Body, the upright or

perpendicular his spirit. The hypotenuse represents his Divine nature and character which must be the sum of his physical and spiritual characteristics. Again, let the horizontal represent Man's Body. The Perpendicular is his Mind. The hypotenuse will represent the sum of his physical and intellectual abilities as his Spiritual Consciousness. Whichever way we use it, the Euclidian Problem represents the Divine Nature as collectively summing up the results of the dual qualities of the two aspects of Nature exprest by the horizontal and the perpendicular lines.

37 The *Hour Glass* is an emblem of human life. It surely is! But not as simply as it appears, for the Hour Glass is an external emblem of interior hour glasses *within us*. A man is as healthy, as long-lived, as able, and as ethically developpt as his glands make him. Those tiny alchemists within us are somewhat like time-clocks. Seemingly they are charged according to individual constitution, hereditary endowment and vital stock, to "run" for a given length of time. We can accelerate their motion if we choose, and if we do so choose, we pay the penalty by shortening our lives. This we commonly call "burning the candle at both ends," but it is very true nevertheless, altho it is only thru recent science that we have discovered the reasons for it. Like old batteries, we try to recharge them by various means and methods of rejuvenation but none of these have proved permanently effective and they only put off the eventual exhaustion. The Glands of Man are the hour-glasses of his various vital departments physiologically and they are running continuously.

38 From another standpoint, the Hour Glass is a symbol of a Nature-fact that few Masons have studied. Students of astroscience observe the progress of the planetary bodies in their relation to the individual human being, and from a map called a "horoscope" or "chart of the hours" they observe the various aspects formed by the heavenly bodies to a particular chart and note how Destiny checks off from time to time, the epochal events in the individual life expression. This is not to be confused with "fortune telling" for none of that element enters into true astroscience. Nevertheless, to the sincere observer, the individual horoscope or hour-map of a man is his individual Hour-Glass recording the passing of Time and its manifestation.

39 Ordinarily, the *Scythe* is the emblem of the Reaper—*Death*. To the esoterist, however, it is equally the symbol of the *Sower*,—*Life*. Before one can sow, reaping must take place. The Scythe is then, more truly a symbol of *Preparation*. If one of the Great Masters of Freemasonry had merely died, there would have been no Freemasonry. Had the Christos merely died, there would have been no Christianity. Great Ones—true *Masters*, prove that thru death, they enter into *Life More Abundant*. To the true Mason, the Scythe is a symbol of Preparation for Great Opportunity. Therefore, there is nothing morbid about this symbol to those who can discern the Light it affords and radiates.

40 In industry, the scythe is used for two purposes; to cut the crop of hay or valuable food product or nourishment for lower forms of life, and to cut down weeds and hedges on the wayside. In human life, the Scythe is the symbol of that biological reaping whereby we garner the crop of positive virtues we have developpt, grown and accumulated from our individual experience in mortal expression and we also cut away the weeds of parasitic growth of false desires, notions and theories that clog our mentality and intellect, so that we need not carry them with us into the Plane of Reality.

41 Thru all these useful and eloquent symbols does Freemasonry, like a faithful parent giving wholesome precepts to his sons, give to its workmen warnings and examples by which they may be unerringly guided thru the maelstrom of human expression. Altho a railroad may have perfect rolling stock, good road bed and the best interlocking switch system, travel is not safe unless that road is amply provided with reliable signals and also unless the engineer *understands* those signals.

42 Human life is like the railroad. Given a sound, perfect body and ample means for existence, nevertheless wreckages of the finest lives occur unless the engineer, the *Ego*, understands the warning signals set for his direction and also unless plenty of signals in the shape of useful, logical, wholesome symbols of human experience are thoughtfully and wisely provided.

43 Wardenship is a noble and an exalted office. All the Masonic virtues taught to the Neofite are expected to be exemplified by the Senior and Junior Wardens. They are to show us by personal example the virtues of the Great Grand Masters they represent. As Man is a trinity of essential qualities and natures, so the Master and his two Wardens constitute a trinity that represents in the Lodge—Deific qualities. Deity is manifest in every Masonic teaching. Without that manifestation, no "regular" Masonic body recognizes the organization lacking it. God has been defined as "that within each man, which makes him love and desire to serve his fellow man." This is a profound truth with which every thinking Mason will surely agree for there is no discordant note of denominationalism or sectarianism in it. It is a nature-truth that is self evident.

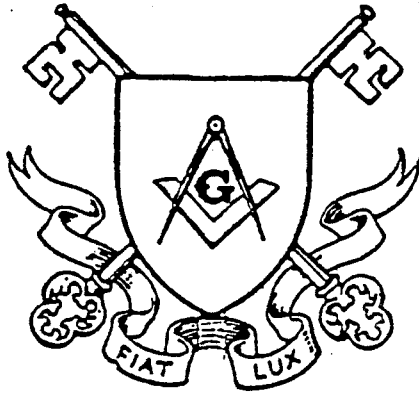
44 In Wardenship, the Mason contemplates the next and final step, for no matter whether he goes to Grand Lodge or not, the office and station of Worshipful Master is a sublime step and status. Many Wardens become Masters who never become Masters. This seeming paradox will be explained in the next lesson, on Mastership. Many men have become nearly great, but failing to become truly great, they become—pathetic. Yet they have lived useful lives and have performed many useful deeds for their country and for their fellow men. The world pities them for what they *might* have become, had they risen to their opportunity and been able to put themselves over.

45 This is what the true Warden, who understands his position will attempt to do—to become a *real* Master when he is elected to that office by the suffrages of his Brethren. He is in the position of one who, having been faithful over a few things, is about to be made ruler over many things, above all—ruler over *himself*.

46 Thus the Masonic school provides various grades, from which it promotes its students and Neofites in an ever ascending scale, each new grade attained representing a new status of evolutionary progress in human ethical and spiritual life. Like the Bee which is held up to him as a symbol, the true Mason is ever seeking to transmute his personal and individual energies and potentialities into higher expressions and manifestations, until he arrives before the goal that means so much in its real sense,—Mastership. The station of Master does not make the Master, unless the Warden has become a Master before his election, he is not apt, to become one afterward. The way to the higher station is always by accomplishing in full the duties and responsibilities of the lower station one may be filling at the time.

47 The Wardens have a great responsibility in exemplifying before their brethren, the qualities their stations are assumed to display. Unless they prove themselves worthy exemplars of the two Hiram (Khurums) they cannot worthily represent the wisdom of Sol-Om-On. As Lesser Hierarchs of Freemasonry, the Wardens are charged with the responsibility of representing the best that the Ancient Craft embodies, whether in or out of the Lodge, for, with the Master, they are the Lodge, Just as a Justice or Judge is, theoretically, the Court at all times. Symbolically representing Strength and Beauty, the Two Wardens also represent the two Pillars at the right and left hand sides of the Porch of King Solomon's Temple. Strength and Beauty are the Guardians of the Temple in which, as Masters, they hope to preside in due time.

48 As Guardians of the Porch of the Temple, they have as their correspondence in the Mysteries, the Guardian of the Threshold, a profound esoteric principle based upon the karmic accumulation the individual has developed, and which must be met and successfully passed before the Neofite can hope to enter the sacred precincts beyond.



#233

MASTERS, MASTERY, MASTERSHIP

"Neither be ye called Masters: for one is your Master". Matt. xxiii:8.



HERE are two occasions in the life of every Masonic Master that are never to be forgotten. The first is when he is handed the Gavel of authority from the Installing Officer, and realizes in full, with a surcharged consciousness, all that it implies. For the Masonic Master is truly the Master of his Lodge. He is all-powerful in that body. From his decision there is no immediate appeal. The second great occasion is the moment when he surrenders the Gavel of authority, to be presented in turn to his successor. It takes a big personality to receive power and then lay it down quietly and gracefully.

2 There are many Masons whose breasts have never been decorated with a Master's Jewel, but who were true Masters nevertheless. There have been and are many Worshipful Masters and Past Masters who proudly display glittering Jewels, who have never known the meaning of Mastership. Neither the Jewel nor the station make the Master. They adorn the title and the person and they are insignia of what *should be*, but, unfortunately more *seldom is*.

3 The foregoing observations are not in any sense a lack of appreciation of the office of a Master in Freemasonry. Many who are known as Masters, but who are not Masters in the real sense, are, nevertheless, men of a type that reflect great credit upon the Craft; men whose lives are exemplary; who are at the service of their Brethren; who are foremost in Lodge activities, but who have not learned what it means to travel in foreign countries, work and receive Master's wages.

4 There are three kinds of Masons who come to the Master's Chair and Hat. The first are the politicians of the Craft, and every human organization worth while has its full complement of such. They seek the office for its "pomp and circumstance," its Jewels, authority, prominence, influence both within and without the Lodge and the popularity it is assumed to develop or manifest. The second kind are they who, without knowing anything about the esoteric side of Freemasonry, are elevated to the office with a full sense of personal responsibility and moral accountability, fully prepared and desirous of giving the Lodge the best that is in them. They are a credit to the Craft. Their names are honored and—remembered. They are among the finest citizenry the nation produces. The third class is the very small number of those who know what Mastership and Mastery means, because they have entered into Light, they have learned to travel in the foreign countries, they are earning Master's Wages, they have mastered *themselves*.

5 When a Lodge has a Master of the third class, it seldom knows it at the time. It simply appreciates that it has a Master out of the ordinary. It honors him as a Masonic scholar, perhaps, or, if it fails to

measure up thus far, it admits that the Master is a very wise person, a bit beyond the rest of the Brethren. Masters of the third class do not advertise their position. They make no claims. They do not parade their knowledge. They do not isolate themselves from their Brethren by peculiar affectations or the "I-am-holier-than-thou" attitude. In fact, they seem commonplace, usually, until one knows them.

6 In view of its religious aspect, Freemasonry would seem to be in opposition to the exprest command of One who has been acclaimed and affirmed to have been a Master thruout the centuries. This Master warned his disciples to call *no man* Master. Yet, in another place, he admits that the servant is not above his master or lord. Here is a seeming contradiction.

7 The seeming contradiction can be reconciled when we make a careful study of the life teachings of the undoubted Master who gave the command. There was no injunction against the use of the term master as used in an executive sense. For ages, humanity has spoken of masters of vessels, masters of horse, masters of intellectual pursuits, masters of organizations and masters of men. The ordinary use of the term master in Masonry is exoteric, i. e., as a ruler of men—his Brethren, by their voluntary election and acceptance of him as such.

8 The admonition against calling a man Master was with reference to its esoteric sense, and the wisdom of the admonition is seen at the present day, in the cases of so many absurd cults that have set up their own galaxies of Masters, who, in a few years, come tumbling down from their thrones and prove themselves idols of clay. The true Master in the esoteric never proclaims himself such, admits himself so to be, or permits his students to use the term. He knows human frailty too well. Being acclaimed a Master is one of the hardest tests a Master has to bear, for it motivates all the forces of destructiveness toward unseating his balance and equilibrium.

9 For the purpose of this lesson we will list some definitions:

Masters; a—Exoteric; Masters of men, organizations, affairs, business, etc.

b—Esoteric; Masters of themselves, therefore Masters also of Nature-forces operative, in, thru and by Man.

Mastery; The process (in the esoteric) of conquering exterior and interior forces, energies, desires, wishes, attachments, false concepts, wrong thought, and the imposition of the trained Will over animal impulses when destructively or wastefully operative.

Mastership; The status of one who has attained Mastery over himself and the forces represented by the human machine: the attainment of right thought and an equilibrated status: dissociation and detachment from material matters as a *sine qua non*. Complete human manhood and efficiency. Control.

10 It is one thing therefore, to be a ruler in Freemasonry by occupying the Master's Chair and by exercising the prerogatives it confers. It is quite another thing to be a Master in Masonry, or any where else in the world, for that matter, by attainment of all that Mastership really means. The Masonic Degrees give the Neofite Light. They point a way. They give reliable guidance. But they *do not compel* the Neofite to follow the precepts laid down. The Order leaves it to the Neofite as optional with him whether he will dig deeply in the mines of Masonry, or whether he will be content with a superficial acceptance of its teachings.

11 In making the Neofite's spiritual progress a matter of option, Masonry again proves its possession of the age-old wisdom, for it is an axiom in spiritual law that no compulsion shall or may be used on any aspirant. No progress will be real, worthy, active or constructive, that is not a matter of free-will, without prompting, and absolutely free from suggestion of any sort from without. Thus, at the beginning of his career, the Neofite is askt more than once, "Is this an act of your own free-will"? On his answer depends his future progress, not only in the initiatory rites but in his inner spiritual life as well, for what the Neofite answers with his lips, really bespeaks the impulse of the heart.

12 Thru the subtle universality of Freemasonry, its teachings are seeping into the inner consciousness of its Brethren more and more yet almost unperceived. Twenty-five years ago, little interest was displayed in what is called "esoteric Masonry". A prominent Masonic official of exalted station is recorded as having once said "to . . . with occultism or esoterism". Well, it so happens that the great body over which that official presides is the strongest factor in true occultism and esoteric Masonry anywhere in the Craft. In a few years, the official will be forgotten, but the work he contemns is growing stronger, more powerful and more vital day by day. Today, more Masons seek an understanding of the esoteric nature of the Craft and display a better understanding of what true Mastership means than ever before in the history of the Craft. Papers are being prepared in many Lodges on the subject "What Mastership Means to Me," and the results of those papers are most encouraging and instructive, and show the new note of spiritual and intellectual progress pervading the Craft at large.

13 We may truly say that there are three kinds of Masters in the Craft. There are Masters *of* Masons, Masters *among* Masons and Masters *in* Masonry. The first are the exoteric rulers in the Craft who may or who may not know what real Mastership means. The second are the leading-lights among the Craftsmen, whose deeds are an honor to the Fraternity. The third are they who are placing the leaven of knowledge in the Craft, more or less unknown by the Brethren at large. Real Masters do their work quietly, without publicity and without titles. Title-hounds are *never* Masters, except, usually, masters of egoism or downright charlatanry. There is plenty of evidence however, that Freemasonry has, in its ranks, many true Masters who are quietly and unostentatiously doing the constructive work, a work that is bearing a rich fruitage and spreading its influence far and wide, even beyond the confines of the Craft itself.

14 The Master Mason has been taught, thru the ritual of the degrees he has received, the esoteric meaning of the exoteric implements presented to him as "working tools". It remains for him to use them on the spiritual temple he is supposed to be building. The Lodge will not *compel* him to use them. But it *expects* him to use them. The Master Mason who uses his spiritual working tools will reap a rich reward which will come to him not as a reward but as a *new phase of consciousness* that will remove all trace of mercenary desire. When Freemasonry becomes composed of Brethren who are actually using their spiritual working tools, as the writer firmly believes will be the case, then a power will become operative in human relationships that will be invincible and superior to that of any presently known force for good on our planet.

15 Freemasonry is one of the best possible schools for true Masters-in-embryo. It establishes a correct concept of Mastership right from the beginning. Many cults which deal so generously in Masters, have spread the concept that Masters are, in some indefinable way, beings so holy and exalted that they cannot and do not live in the world of men and affairs, but segregate themselves, like jack-rabbits, in inaccessible caves in Himalayan and other mountains ranges where no one ever sees them, where no one can *reach* them, where their very existence *cannot be proven*, where inhabitants of the region *know nothing, about them* or ever heard of them. For this reason the promoters of such nonsense feel safe in ascribing almost everything under the sun to these mythical beings. The fact is, that Masters like Moses, Buddha, Confucius, Christ and other avatars, *lived* among men, were *accessible* to men, *taught* among men, *ate* and drank with men and made no claims to supernaturalism in any form.

16 Freemasonry provides a theatre and stage wherein and whereon those who seek to follow the real Masters and to become like them in the real sense, can do so. In Freemasonry, men can mingle with men, teach among men, live among men, function among men, yes, and eat and drink among men, be the better for so doing, and prove themselves men among men, and consequently Masters in a real and constructive sense. Freemasonry does not need nor does it exploit any sort of supernaturalism. It seeks to develop the natural to its fullest extent. Such work calls for Masters and the Craft seeks such men and shows them the way to attainment.

17 The real Master is a Conqueror, for he has had to conquer the most difficult thing in the whole wide world,—*himself*. Freemasonry takes men who are still in and on the battlefield of human life and in providing them with a true fraternalism, it also provides them with the finest sort of ground for personal development. The fortunate individual who, as a Master Mason,, has been called to become a Master of Masons, should not be content with being also a Master among Masons, but should aspire to become a Master *in* Masonry as well. When the new Master assumes the Gavel and takes his seat and dons the archaic Master's Hat, he enters into an atmosphere and an aura made sacrosanct by decades of honorable precedent, that will give him an impetus, an encouragement, and a stimulus that will rarely be found elsewhere, toward a proper understanding and recognition of what his Master's office and station should mean to him. If he is at all sensitive, he *must* feel this in some degree. Most of the Masters the writer has met have become conscious of this truth to some extent. Many of them have not known exactly what it was at the time, but they admit having felt themselves in an unusual position wherein something was demanded and expected of them that they had not hitherto experienst.

18 Taking it by and large, Freemasonry has chosen good men as its rulers and exoteric Masters. It requires a man of good sense, reason and character to become a good Master even in the exoteric for when power and authority is vested in a man who has never exercised it elsewhere he seldom measures up to it and fails to know how to use it. The Masonic Master, besides representing King Solomon and his reputed Wisdom, also represents, Kabbalistically, the Sephira Kether (*Ipsissimus*), or the Crown. Mastership is the crowning achievement of the Master Mason who has seen, heard, understood and practist all or as much as he could of what he had been invested with. There are several Kabalas, and in some usages Kether represents Deity. No true Master assumes to correspond to this Sephira from this standpoint, but he does, nevertheless, represent the crown of achievement and attainment. His titular office confers this grade from the Sephirotic scheme upon him, and it is for him to measure up to it with all his ability.

19 The specific working tool of the Master Mason is the Trowel, which is also largely identified with the Master and is the special Jewel of the Select Master. The Square pertains to the Master's station because, as the Master Workman of the Lodge, in supreme authority, it is his prerogative and function to try every man's work, whether it be perfect or not. Now the Trowel is not only used to *place* the cement that unites a structure into one mass, it is used to *spread* that cement. There is a deep esoterism in that little work "spread". It means to distribute, to smooth out, to unite, to develop. The true Master in the Craft therefore, is not only an executive, he is a supreme instructor, a teacher, a propagandist for the Order. It is a true part and phase of the Master's work to spread the teachings of Freemasonry. Therefore he must be well informed as to Masonry's teachings, not only from the ritual standpoint but from the standpoint of exact knowledge of their inner or esoteric meaning.

20 The true Master in Masonry, by virtue of the smoothing property of this Trowel, should also be a Master of Harmony, balance, equilibrium and poise. Thru his qualities in this direction no element of inharmony should ever be permitted to enter the Lodge, for his supreme authority can overrule the forces of distress and inharmony to ensure peace, harmony and brotherly love and affection. A Lodge without a Master would be unthinkable. Therefore, it is the Master's presence that, in an organic sense, maintains the unity of the entire structure of the Lodge. The Master is endowed with the power of creating harmony and ensuring unity and he is invested with the prerogative of trying the work of his craftsmen. These are powers that belong to every true Master, where-soever we may find them in the world at large. They do not force their powers or privileges upon any man. They are at the service of all men to test their fellow-men for the latter's edification, instruction and wise counsel, for the counsel of a true Master is always constructive, therefore always to be sought and valued.

21 We have already mentioned at some length in this series of lessons, the concept of a "Lost" or "Master's Word". Oriental enthusiasts have profest to find in the AUM or OM of Eastern religious filosofes, the Word that was Lost. But the Orientals who have intoned this word and

meditated thereon thru many centuries past, long before the Christian Era, have not been able to lift themselves from the status of a conquered people, emasculated and decadent. Likewise, modern charlatans have "restored" the Lost Word in lectures, lessons and private teachings,— at a price—but we do not find that their disciples have been able to lift themselves from a very ordinary mental attitude. Whatever the Lost Word may be, we believe it is reasonably obvious to the thinker. Those who seek some remarkable freak of etymology or magic sound that will shake the heavens and make all things possible to the happy possessor, will be doomed to disappointment.

22 The Lost Word is restored only to those who can recognize it, understand it, and, above all know how to act when they are invested with it. Any one who *claims* to possess it is a self-confest impostor right at the start, as every true occultist knows. When one reaches the status wherein and whereby he can recognize the Lost Word or Word of the Master, he does not use it as a publishing asset or a publicity promoter. He *lives* it, and living it is the only way in which one can function the Master's Word.

23 The true Master in Masonry will *know* the Lost Word. Altho he will never acknowledge its possession, those who know him will be conscious of the fact that he is in possession of *something* not ordinarily possessed or even understood by others. The Master's Word has never been printed. It cannot be. Therefore, more or less clever inventions can be safely cast into the rubbish box, for time will prove their worthlessness if one cares to or has time to waste. It is better by far, and it is the "only way", to attain the Master's Word by the accumulated merit of Right Thought, Right Speech and Right Action, which indelibly stamp the real Master in Masonry.

24 The real Master, who *lives* the Master's Word, is a power among men and in the world at large altho he seldom displays any honors accruing from his status. The honors that Mastership inevitably bring are not the honors of this world or glittering but meaningless titles easily invented, cheaply sold and acquired with little difficulty by any one who is willing to play the necessary politics to obtain them. The honors showered upon the real Master are those conferred upon him by his associates in the "foreign countries", as a recognition of his attainments unknown to his visible brethren but well known to those who are active upon inner and higher planes of thought and consciousness.

25 Here is a curious fact. The real Master will not *proclaim* himself to be a Master, simply because *he does not know that he is a Master*. In other words, the real Master is conscious that he has conquered *some* things and has resultantly risen in the scale of progress and spiritual evolution, but always he sees greater things *to be* conquered and mastered—in himself. As his consciousness expands, his consciousness of self becomes clearer, wider and more comprehensive. The more he learns and discovers about himself, the more he sees to master and to perfect. At no time therefore, is the real Master in a position wherein he can sit back, consciously, and say to himself, "It is finisht, I have conquered, I have mastered, this is all there is for me to do".

26 At no time will the real Master find that there is nothing further for him to accomplish; no further height for him to attempt to scale, no further goal. Always, another and more important goal, involving greater responsibilities, opens up before him. This truth is what prevents many sincere aspirants from becoming Masters in the real sense. At the very start, they discover that, as quickly as they feel they have accomplished one set of tasks or passed an apparent test, greater tasks and greater tests appear before them. They take, if they are weak, the attitude of the world and say to themselves at least, if not to others, "What's the use", or, "I cannot spend my life in this sort of thing; it doesn't get me any where". Have you, my friend, ever heard expressions like these? If so, you may be sure they came from some one who has been given definite tests by the Great Ones of Destiny, and has become discouraged at the very beginning and is giving up the race.

27 The real Master-in-the-making proves his worthiness to proceed by showing himself to be above discouragements. Discouragements result from failure to realize results from a given plan or procedure. Ten to one our plans were wrong. The discouragements result from our ignorance. Therefore, *all discouragements are tests* and likewise warnings that some-

thing is wrong somewhere in our plans. We have made mistakes. If we have not, we are not true men. Mistakes are wonderful things. They are *opportunities*,—opportunities to do better. If every thing we attempt workt out just as we planned it, what a mess of things we should make in this old world. It is good for the human race that we make so many mistakes. Then we have to stop and think more carefully as to the better way, and if we should investigate, we would find that the most valuable thing in life, the greatest and most important inventions, greatest advances in government, intellectualism and even spiritual progress have resulted from a very considerable chain of original mistakes and the consequent attempts to correct and rectify them.

28 All this, the real Master gradually learns, and soon he becomes, if not happy, at least encouraged by his mistakes because he knows that they mean he is to do what he is doing in a better and more constructive way. The weakling does not learn this lesson. He bemoans his "bad luck" and flits from one thing to another always hunting for the next opportunity without being able to recognize it, always watching for the ship that seldom, if ever, comes in.

29 The real Master in Masonry is keenly alive to these truths. He is not content with merely "making Masons" and conferring degrees, however instructive and beautiful those degrees may be. He is ready always with his Trowel, smoothing out the Path of the weakening brother or the discouraged craftsman. Some of the most helpful counsel, wise guidance, and fraternal assistance this writer has ever seen or known of being given to men, has come from Masters in Masonry who did not know themselves to be such, but who were always ready, as Masters should be and are, to do all that was within their power, not limited by the extent of their Cable Tow but unlimitedly and unstintedly.

30 The true Master need not be a devotee of oriental lore or a juggler with pentagrams, pentacles or Kabbalistic theories. But he must be a nature-lover, recognizing in the lower kingdoms of life his younger brethren, and feeling himself akin to all that has life. He is a partner with every living thing, for he knows that he is sharing with them the same vital forces of Nature, which is God in Manifestation.

31 Mastership does not require the accomplishment of abnormal or *outré* practices, fads, silly mutterings, mumblings, moanings, grotesque and unnatural postures, contortions and phallic accompaniments. We have yet to see a Master evolved by or thru any such procedures and the groups large or small that encourage and teach such rinktums have not as yet produced any recognizable examples of spiritual power and clean manhood. The spirituelle, sickly, anaemic types are not by any manner of means on the road to Mastership, for Mastery includes mastery of the laws of health, hygiene, physiology, as well as those of psychology and the mental and spiritual world.

32 The Master arrives at his goal thru a process of accomplishing seemingly *little* things. A man once said to the writer that "no one who bothered his head with a mass of details could ever hope to become a truly *big* man." Estimates vary, as to what constitutes a big man. If no one could become a big man who used his head for masses of details, we would have had no Edison, we would have no Bell, we would be minus a host of men who have made, thru their contributions, our civilization what it is, the most marvelous the world has ever known.

33 The Great Brethren, who have our human evolution in their keeping, do not start the embryo Master on his way, by placing before him profound problems, the solution of which will bring him a more or less immediate recognition. They try him out with trifles—seemingly. Here again the weak, unprepared, or unworthy fall from line, for the type of mind that cannot devote itself energetically to the accomplishment of some seemingly small affair, will not show the requisite qualities to deal with larger matters. The false pride that can see nothing less than front page publicity on the newsprint, will never feel that the conquest or mastery of so small a matter as himself, is worthy his energies and efforts.

34 Mastery is the parable of the Talents repeated over and over again thruout the ages. Only to those who have been faithful in a few things (small things—trifles), will be given the rulership over larger things. No man can rule a city who cannot conquer a village and no man can master others who cannot master himself. The process of attaining

Mastership then, is the process of mastering little things—at least seemingly little things. The Great Light warns us "Behold, how great a matter a *little* fire kindleth (*Jas. iii:5*). The most momentous affairs in mortal experience develop from the smallest beginning. A spark is all that is necessary to create a forest fire covering hundreds of square miles of territory. The Master-in-embryo is he who recognizes the importance of little things and pays as much attention to the successful and creditable accomplishment of them as to the seemingly more attractive and glittering matter.

35 This is not an instruction relating to the process of attaining Mastership. What has here been given, is sufficient to show that Freemasonry provides all the material and all the instruction necessary for those of its Brethren who sincerely desire to seek, not only exoteric rulership as Masters-in-ordinary, but better still, esoteric Mastership in the real and complete sense of the word. Every teaching in Freemasonry is a distinct and definite step toward true Mastership. Every Working Tool of the Craft is an aid to the *Magnum Opus*. Every ethical principle expressed in the Masonic curriculum is additional material from which to build the Stone of the Wise. The Lodge is an alembic. The initiations are stages in Transmutation. The result—if truly attained—will be the Philosopher's Stone, but this is not easy.

36 The true Master does not display any phenomena of Mastership. He is not called upon to produce credentials, for these will be *evident* if he is a Master. Mastership is not "demonstrated by sanctimonious visage, the hypocritical veneer of imposture, the camouflage of affected cheerfulness of pseudo scientific-religious cultism, or the tinsel of self-conferred "honors". These are proofs of the non-attainment of Mastership—its antipode. Mastership brings the only kind of honors a man can successfully withstand, for human honors are easily secured but expensive to maintain; a proof of their relatively slight real value.

37 The office and work of a Masonic exoteric Master or Lodge Ruler is well known and understood by every Brother of the Craft. But his position is merely the outward presentment of the vast principle that lies beneath the titular surface. The Spirit of Freemasonry is working indefatigably to stimulate, thru the significance of the Master's Chair, the desire to become a real Master in every occupant. And there have been real Masters in the esoteric as well as in the exoteric. Albert Pike was one of them. His writings are biblical to thousands of Freemasons and we hail this opportunity to do him reverence as becomes his high and exalted station, for Albert Pike still lives, not as a memory, but as an Entity. The initiated will understand.

38 There have been other Masters in Masonry. We need not use this space to name them for their works live imperishably in the archives of the Craft. Their works do follow them. We cite the fact because it is an encouragement to us to realize that others have attained to the True Wisdom thru the sublime principles of our Craft, *when rightly understood*. It is for us to understand the principles we have been and are taught. Freemasonry wars against ignorance. That is the only war it wages; otherwise it is an institution peculiarly of peace. In banishing ignorance, the Order paves the way for us to see the Light and it sets its Light upon the hilltops so that all may see.

39 Every Brother who has been "raised" in Freemasonry has been *started* upon the Path to real Mastership. He does not realize it at the time. But every guide-post possible is set before him if he will but read it intelligently. Signs are arranged in right angles, horizontals and perpendiculars and each one has a direct and definite application to human life and progress. The Brother who sees in them merely an arrangement of lines is still in ignorance. As soon as he sees in them ethical and even physical forces, he is beginning to see the Light and if he keeps on, he cannot fail to discern the goal to which he should be traveling.

40 The Master's Hat is an archaic symbol, yet one having a sound symbology. According to Bro. Mackey, "To uncover the head in the presence of superiors has been, among all Christian nations, held as a mark of respect and reverence". We must remember, however, that Freemasonry work along the legend of the Temple of Solomon the King. This Temple was the seat of Hebrew ecclesiastical authority. It has been an age-old custom, still maintained, among the Hebrews, to keep the

head covered in Temple or Synagogue. The usage of the Master's Hat has a sound historical and religious basis.

41 It is not so much that the Master retains his Hat ceremonially, in order that the Brethren may be placed in the position of having uncovered heads in the presence of a superior, for Freemasonry does not inculcate the theory of superiors to such a pronounst degree. The greater principles of Liberty, Equality and Fraternity have prior eminence. We must look deeper. The Master's Hat, worn by him ceremonially, is a *symbol of Humility*, a cardinal Masonic precept, taught on more than one occasion in the Craft. The Jewish Priests and High Priests wore special turbans or mitres; the Christian clergy wear the beretta, mitre and zucchetto. These head pieces were and are worn as symbols of humility and reverence in ceremonial functions. The Master represents his Brethren before the Presence of Deity which has been invoked by the chaplain, a Presence symbolized by the letter G displayed in a manner familiar to all members of the Craft.

42 A Masonic Master in the exoteric sense, that of a ruler in Masonry, is an exalted personage. A Master in Masonry in the esoteric sense is a vastly greater personage. The Founders of Freemasonry knew what real Mastership meant. This is evident in all the archives of the Order recovered by indefatigable Masonic scholars. It was the purpose of the Founders of the Craft so to exalt Mastership that every occupant of the Master's Chair would sense the inner significance of his station and rise to the real eminence it symbolizes. In the process of this gestation and growth of the Order, the organic side of development has, at times, obscured the deeper significance that is enshrined in the station, but modern Masonic scholarship is bringing it more and more to the thoughtful attention of the Brethren and already there is a well defined appreciation of what true Mastership really means; an appreciation that is deeper and more profound than ever before.

43 The Master of a Lodge is called "Worshipful". A Grand Lodge officer is called Right Worshipful, and the Grand Master is Most Worshipful. Similar terms are used in Rosicrucian ceremonial address. This is in line with ecclesiastical usage. A clergyman is called Reverend; a Bishop, Right Reverend and an Archbishop, Most Reverend. In England, the mayors of small towns are called Worshipful; the mayors of large cities like London, Right Worshipful. The title seems first to have been applied to the Grand Master in Masonry, in the publications by Anderson, in 1723. These titles are not grandiloquent or meaningless. A true Master is *really* worshipful, for he brings a presence and radiates an aura of profundity into the work of the Craft. The antiquity of the Person and Function he symbolizes is worshipful in a very genuine sense, and we must remember that these inner factors are what we esteem when we use the term "Worshipful". It is not only a ceremonial usage; it is an admission and a token of recognition of the real import of the Master's Work and Office.

44 It is meet and right that every member of the Craft who is made a Master Mason should seek first to become one in fact as well as in name. Then it is not only right, but eminently desirable that he should look forward to the time when he can be found worthy of being called to the Master's Chair and Work. But it is even more important that he should look forward in this manner with an understanding heart and be motivated by a sincere desire to be a Master in the real sense, as well as the titular concept.

45 Exoteric Masters are created. Esoteric Masters are developed,—not by cultism or faddism, but by personal endeavor to live the life of Mastership, so that traveling in foreign countries will not be a matter of dogma but of accomplishment. The world has need of such Masters. The Craft has need of such Masters. The Brethren have need of them too, today, as never before, when true guidance is a prime requisite in the maelstrom of conflicting human theories and alleged teachings. Masonry offers guidance on the Path in a sane, reasonable, logical, lawful manner and none who follow that Path will be in danger of going astray. The Temple is being built daily, hourly, momentarily, even now as you read these instructions. The Path is not easy but it is passable. Others have trodden it safely. Guidance will make your progress sure. Persistence and worthiness will make attainment certain. Impatience is a drawback. Calm poise and equilibrium are sure signs of unfoldment.