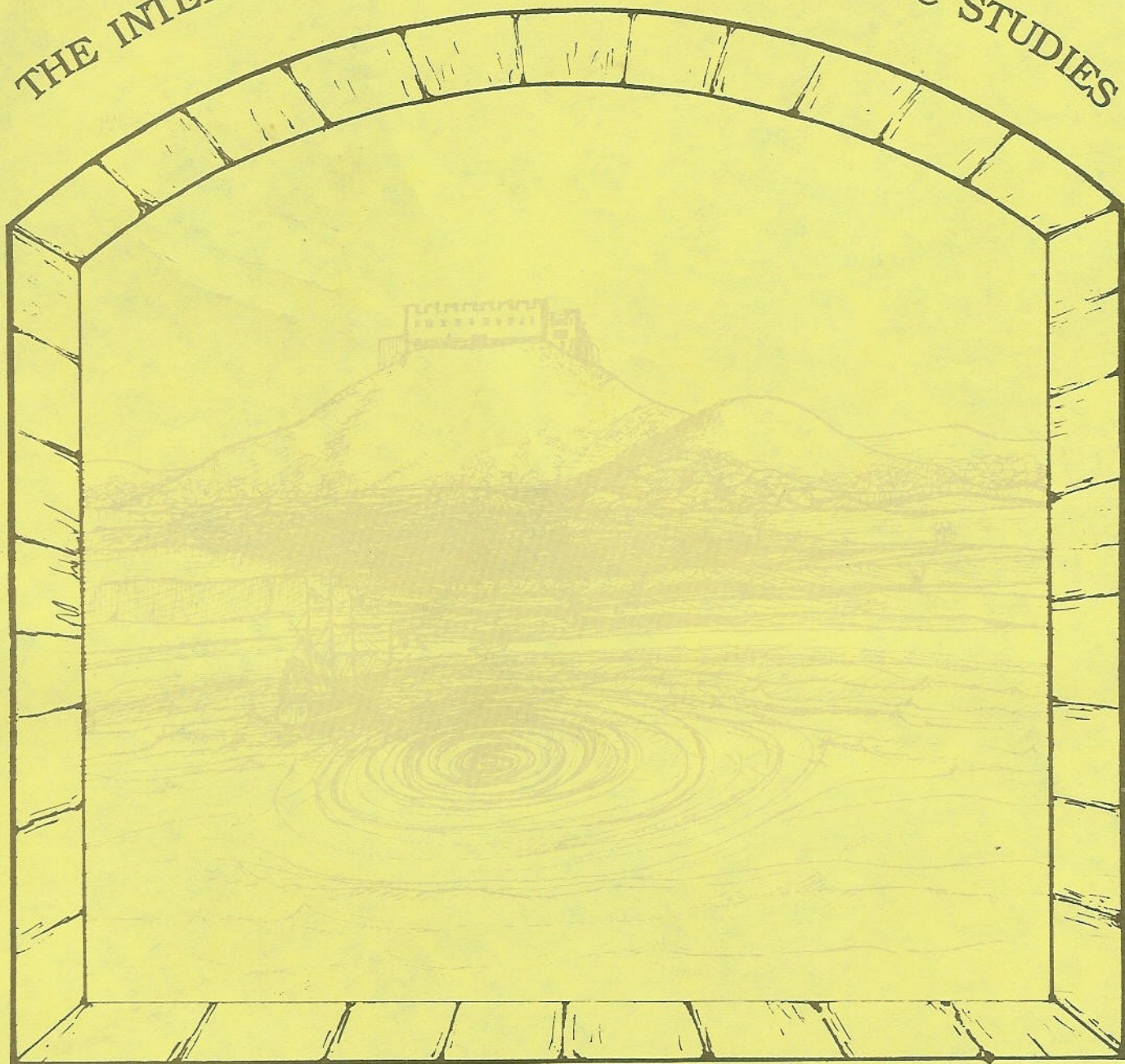


THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES



PLANE III

LIBER ⁵⁶ COMING OF THE PARACLETE

GRADE: *COMPANION*

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



#211

Beloved and Respected Companions

The Templars!

THE STRANDS OF THE TRADITION

Saint Bernard of Clairvaux considered it his personal mission to reunite the different strands of the spiritual tradition and to adapt this synthesis to the age in which he lived. He had access not only to teachings known to the early Church Fathers but, through family connections, he had also been trained in Druidic lore. He despatched his Knights Templar on secret missions to seek teachings which had been guarded for centuries in certain brotherhoods of the Islamic and Judeo-Egyptian traditions.

The nine Knights sent by him to Jerusalem could not seriously have been sent just to guard the pilgrims. What could such a small body of men achieve as a police force in hostile territory? The real task of the nine Knights in Jerusalem was to carry out research in the area in order to obtain certain relics and manuscripts which contained the essence of the secret traditions of Judaism and ancient Egypt, some of which probably went back to before the days of Moses.

There is no doubt that the nine founding Knights fulfilled this particular mission and that the knowledge obtained from their finds was taught in the oral tradition of the Order of the Temple's secret circles. Hence the rumour that when the Templars were seized by King Philip certain relics were spirited away for safe keeping.

THE TEMPLARS AND THE GRAIL

The Templars are said to have had close contacts with the Troubadours, those wandering minstrels whose poetry and song entertained the courts and peoples of Europe with stories of noble deeds. Some of these were themselves secret Templars, as is said of Wolfram von Eschenbach, the man who popularized the Grail legends. One of these legends relates that Gamuret, a knight and father of Parsifal, had another son named Feirefiz by a Moslem woman. Feirefiz also reaches the Castle of the Grail but cannot see the Grail itself until he is baptized, to which he agrees in order to marry the Grail King's daughter, whom he loves. Feirefiz is then able to contemplate the Grail, around which appears a

message advocating tolerance for other races and creeds. The marriage takes place and a son is born, the legendary Prester John, future guardian of the Grail.

LINKS WITH THE ALCHEMISTS & KABALISM There were links between well known alchemists and the Templars. One of these was Raymund Lull, a respected Catalan monk born in 1232. Lull, as well as being an alchemist, was a member of a secret circle of the Order of the Knights Templar. It is known that Lull was present as an influential member of the Church at the abolition of the Order at the famous Council of Vienne. Lull did not attempt to intervene. Either he was privvy to knowledge that the Order had arrived at the end of its cycle or he had simply concluded that there was no more he could do to influence events.

He had argued strenuously for the unification of the Templar and Hospitaller Orders in the hope of thus saving the Templars, but in vain -- Grand Master Jacques de Molay remained firmly opposed to the merger.

Links have also been traced between the Templars and Kabalism, the esoteric branch of Judaism. Several writers have alluded to the contacts which existed between the Templar tradition in Spain and the famous Kabalistic schools of the Iberian peninsula.

THE SECRET MISSIONS OF THE TEMPLARS

In addition to the activities just related, the Templars were entrusted with a number of secret missions. One of these was to work for the linking of Christianity and Islam.

The word Islam means "confident submission to God." Islam is the religion promulgated by the Prophet Mohammed, and someone who accepts Islam is a Moslem. Islam dates from the seventh century AD when Mohammed, a well-to-do Arab merchant, received instructions in a vision to bring the message of the One God to the Arab world. Mohammed himself did not claim to have started a new religion, but is reported to have said that his task was merely to bring to his countrymen the message of monotheism already declared by the patriarch Abraham and other prophets such as Moses and Jesus.

MOSLEM BROTHERHOODS There is documentary evidence that despite the continuous state of military confrontation which existed between the Christian and Moslem armies in the Holy Land, there were very close contacts between the Templars and certain Moslem brotherhoods. It is known that the Templars signed secret treatises with the Islamic sect of the Ismailis, and it was demonstrated on several occasions during combat between Arab and Templar forces that certain ideals of chivalry were respected on both sides.

There were of course the famous contacts between the Templars and the Fraternity of the Assassins, a secret fraternity and offshoot of the Ismailis founded around 1090 by Hassan Sabah. The head of the Fraternity was known as Sheikh-el-Jebel, or "the Old Man of the Mountains." Certain historians have argued that the real meaning of the title was "the wise man or sage of the Kabalah or Tradition."

THE ASSASSINS Although opinions differ as to the real nature of the Assassins, there is general agreement that the Fraternity taught a secret doctrine which was transmitted only to the initiated. There must certainly have been some connection between the Assassins and Sufism. It also appears that the organization of the Fraternity and its religious codes and regulations greatly resembled those of the Templars.

The old belief that the Assassins were a fraternity of drugged murderers (the Arabic word *hashishin* meaning partaker of "hashish," the local marijuana) may have been greatly exaggerated during the period of the Crusades when anything pertaining to Islam was given an unsavoury reputation in Western Europe. Unfortunately the word assassin was adopted in some European languages with the meaning it has today, although it may well have derived from the Arabic word "assas," meaning foundation.

THE DRUZE A brief diversion concerning the fraternity known as the Druze might be in order here. This group is found in Lebanon, Syria and Israel today. Certain authors have suggested that some of the teachings of the Druze might be of Templar origin, and members of the fraternity do talk of their co-religionists in Europe, especially in Scotland! Contacts between the sect and the Knights Templar could easily have occurred during the period of Templar presence in the Holy Land, although this view may have arisen because Druze teachings are a mixture of Judaism, Christianity and Islam, and include elements of Gnosticism. Within this amalgam is a secret oral tradition said to be practiced by an inner group whose initiates are known as Akkals or Okkals, and who possess seven secret books of teachings accessible until recently only to the "pure". Four volumes believed to contain these books have now been published in Arabic, not long after Druze villages in Lebanon were taken over by Phalangist Christians. No denial of the books' authenticity has been issued by the Druze sect, an omission which is significant by itself.

It is also believed that there were contacts with those Moslems who had settled as conquerors in Spain. Although there is no direct relationship to the story of the Templars, it is nevertheless interesting to note that the man considered to be the greatest mystic in the history of Islam, Ibn Al'Arabi, was born in Murcia, Andalucia. He first studied law in Seville, moved to the Middle East where he was initiated into Sufism in 1194, and died in Damascus in 1240 after an extraordinary spiritual career.

THE SUFI TRADITION

The flowerings of the Sufi tradition was also conterminous with the rise of the Templars. Although Sufism had already existed from the early phases of Islam, it was only around the tenth or eleventh century AD that it was institutionalized. The most important Sufi brotherhoods were founded between the twelfth and fourteenth centuries, but the golden age of Sufism was the twelfth century. It is therefore probable that given their mission the Templars would have been busy obtaining information during this period of spiritual ferment in Islam.

UNIFICATION OF THE TRADITION

You know of the transmission of the Tradition to Abraham by Melchisedek. This heritage was subsequently diverted into three main currents of Christianity, Islam and Judaism. It was the task of Saint Bernard and the Templars to try to bring them together again.

The Templars did not succeed in outwardly reuniting these currents. They did however manage to maintain the contact with Islam and to integrate certain teachings, as just mentioned. Through the Essenes and the Kabalists, elements were also transplanted from Judaism, all of which were to vitalize the spirituality of the Western peoples for the centuries which followed.

QUESTIONS / DISCUSSION

Another secret mission of the Templars was to strive for the Return of the Christ. Their terminology for this objective was the "Return of the Christ in Solar Glory." **This is the priority mission of the Temple today.** One additional point can be appropriately made at this time: It concerns the puzzlement of historians as to why the Templars, with all their wealth and power, so meekly and passively accepted the destruction of the Order by Philip the Fair. The Templar tradition indicates that the main officers of the Order believed that one day the Order, like Christ, would have to sacrifice itself physically in order to facilitate the return of the Christ *in victu*. This could explain their courage in battle and why many of them accepted death and the decline of their Order during the period of the persecutions without physically defending themselves.

Times have changed. In the present cycle, the modern Templar is not expected to sacrifice himself at the stake as did Grand Master Jacques de Molay on that cold October day in 1314. *The Templar of today will rather be expected to sacrifice the selfish aspects of his nature so that the spirit of the Universal Christ shall manifest in him in victu.* To describe this in alchemical language: man needs to master the cross of the four elements in order to achieve the awakening of Cosmic Unity and Consciousness in his being. The four elements are symbolized in alchemy by the equilateral cross. Each of the four alchemical elements is ascribed to an arm of the equilateral cross

and coincides with one of the four cardinal points on the compass. Each of the elements represents among other things an aspect or quality in ourselves which, if out of balance with the other three elements, brings the negative aspects of that element into our life and behavior. Here are some examples of the positive and negative qualities of the different elements. (Please also refer once again to lecture #41(A), Liber 13).

ELEMENT OF EARTH

Positive Qualities

Punctuality
Firmness
Confidence

Negative Qualities

Unreliability
Stubbornness
Selfishness

ELEMENT OF AIR

Cheerfulness
Diligence
Kindness

Quarrelsomeness
Fickleness
Tendency to gossip

ELEMENT OF FIRE

Activity
Keenness
Resolution

Irritability
Bossiness
Intolerance

ELEMENT OF WATER

Modesty
Docility
Intuition

Timidity
Passivity
Credulity

In alchemy and in certain other esoteric traditions such as the Kabalah, symbols have been evolved to represent each of the four elements. There are ways known to initiates by which these symbols can be manipulated through meditation or other techniques to bring about a balance of the elements in the practitioner, so that within him negative and positive qualities can be neutralized and balanced by positive qualities. In simple terms, when an individual manages to master the unbalanced or warring elements in himself by working on his character, his weaknesses and uncontrolled impulses, he will have sacrificed his ego and will no longer be tied to the cross of the elements. He will become free from unbridled domination, thus enabling the Christ within to manifest. The alchemist would say that such a person has managed to purify the dross or impurities in his

metals through the force of sacrifice and self-discipline, transmuting these metals into the alchemical gold of an awakened spiritual awareness.

THE COMING OF THE PARACLETE

Yet another secret mission of the Templars was to prepare for the coming of the Paraclete. The original texts of the New Testament were written in Greek. In the Greek text of the book of St. John, the word *Parakletos* appears several times in Chapters XIV-XVI. This word has been translated into English as "Comforter." No single English word, however, conveys all the significance of the Greek *Parakletos* which has meanings relating to defender, helper, comforter and advocate. Some theologians prefer to use the anglicized word Paraclete.

At the last Supper, after the Christ had revealed to his disciples that he would be betrayed and would not be with them physically for very long, he told them that he would be followed by the Paraclete, a manifestation of the Holy Spirit or the Spirit of Truth. Christ went on to give a number of hints about the nature of the Paraclete. He indicated six characteristics or functions:

- 1) It would be with the disciples, and in them (John 14:17).
- 2) It would teach and recall the teachings of Christ (John 14, 26).
- 3) It would testify of the Christ (John 15:26).
- 4) It would make men aware of their errors, and of what is really meant by justice (John 16:8).
- 5) It would guide men into an authentic realization of what is truth (John 16:13).
- 6) It would prophesy (John 16:13).

The Templars considered the Paraclete to be the manifestation of the Holy Spirit as the Spirit of Truth and Revelation. For them its coming would herald the completion of the cycle of a phase in the evolution of our planet, when the Triune nature of the Divine will have been brought in through concrete manifestation — the Father aspect through Melchisedek; the Son aspect through the Christ manifested in Jesus of Nazareth; and the aspect of the Holy Spirit through the Paraclete. The Templars believed that they were given the mission of preparing men's minds for the coming of the Paraclete, so that one day they would be able to perceive truth directly without the intermediary of a spiritual teacher or master. Today it is believed that we are now entering, or have entered the Age of

the Paraclete. Accordingly, men and women in our time will need to make less efforts to develop their spiritual intuition than their forebears in earlier cycles. The coinciding presence of the Paraclete and the currents of the Aquarian Age will ensure that our current cycle will be unique in the history of our planet.

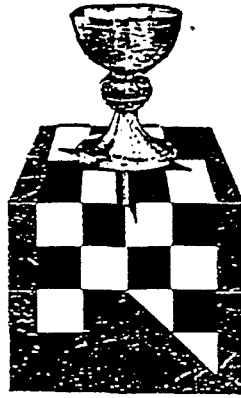
ATTRIBUTES OF THE PARACLETE Returning to the particular attributes of the Paraclete, the Cosmic vibrations which work through the aspect of the Divine which is called the Holy Spirit have begun to manifest. Not only will they accelerate the development of man's spiritual intuition if he makes the necessary efforts to purify his vehicles by living the Christ life, but the power of the Paraclete will dynamize the uncovering of truth in all areas of life. Already one can observe that many former secrets are being forced into the open, and the general public is becoming rapidly aware of many things, both spiritual and material, which have been hidden for centuries.

THE MODERN TEMPLAR The modern Templar, like his predecessor in the Middle Ages, has a special responsibility to facilitate the unfolding of the Paraclete and to propagate the awareness of the new influences by the state of spirituality he radiates. He will not need to go about enquiring into hidden things. By his efforts to purify himself and open himself to the new influences he will automatically stimulate the realization of what truth is in the people around him. The law of cause and effect (or Karma) will guarantee that Templars of today will reap the harvest of seeds sown by the martyred warriors of the red cross some six hundred years ago.

The Christ force, now accelerating the return to its Source, is facilitating the entry onto the scene of the Holy Spirit or Paraclete, which has the particular role of awakening in Man the realization of Truth. In turn the action of the Paraclete will favour efforts by the Christ Consciousness to free itself from the restriction of matter. If man plays his part, the action and reaction of these two positive forces will ensure that the program for the return of Cosmic Consciousness back to the Divine Creator, in the sense mentioned in these lectures, will be carried out on schedule. The French translation of the Greek word *Parakletos* as "Consolateur" with the etymological meaning of "he who restores together" sums up this process well. It suggests the coming together of the Godhead and its physical creation.

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When we return in Liber 57 we will examine the Orders of Chivalry in modern times.



#212

Beloved Companions and seekers of the Grail!

THE QUEST OF THE HOLY GRAIL

Lecture Three : The Wounded King

"What, it will be questioned,
when the sun rises do you not see a round disc of fire
somewhat like a coin?
O no! No, I see an innumerable company of the Heavenly Host
crying Holy, Holy, Holy is the Lord God Almighty...."

In these words the great English poet and mystic William Blake, whom we may also consider to belong to the Christian Hermetic tradition, puts very clearly the distinction between the **outer** vision which stops with a description of the physical object, in this case the sun like a red disc --- and that **inner** vision which adds depth and spiritual understanding.

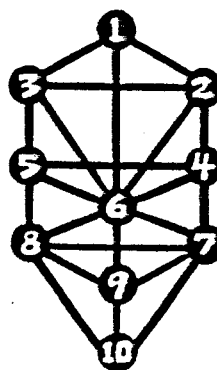
"The aim of spiritual exercises is depth ... Hermeticism, the Hermetic tradition, is in the first place and above all a certain degree of depth, a certain level of consciousness."
Meditations On The Tarot

So as we travel towards a deeper understanding of the Grail, it is appropriate to note that *all esoteric work is precisely a working to deepen, and add a new dimension to, our understanding.* True esotericism never contradicts the exoteric. Rather, as with Blake's way of seeing the sun, it is a way of deepening. It should be added that this work of deepening, or "esotericizing", is by no means limited to those within the Hermetic tradition, narrowly defined, who think of themselves as esotericists. For example when the liturgy of the Church imagines Adam lamenting his loss of communion with God, "... I have become an exile from the joy of Paradise ... I who once was king of all God's creatures on earth am now become a prisoner ... I who was clothed in glory must now ... wrap

myself in mortality..." is doing the same sort of thing that Martinez De Pasqually does in his Treatise Of Reintegration Of Beings and doing it at least as successfully and profoundly.

This particular theme, of our separation from God and from the land of heart's desire, is an inexhaustible subject for meditation because it is the starting point of the human condition. If we look into ourselves even a little, we will find that this sense of separation and loss, over which Adam lamented, is present with each of us every day of our life. Plato was mediating it in one way when he taught us the difference between the "Necessary" and the "Good". Leon Bloy deepened our understanding of it in another way when he said "the only sadness is to not be a saint." If the subject is inexhaustible, our intention here is to see how the theme of separation and loss is developed in the Grail material and we will turn to that after touching briefly on the parallel developments in Kabbalah and in Masonry which, with the Grail, constitute three main streams of the esoteric tradition or -- in A. E. Waite's way of putting it -- "three literatures which testify concerning the voided House of Doctrine."

In Kabbalistic teaching as developed by Isaac Luria, the Divine Light was rayed down into ten vessels, the Sephiroth, and all except the first three were unable to bear this influx and were shattered and in particular Malkuth, in which all the higher powers are reflected, was broken into fragments of light scattered throughout the world and together constituting God's Presence, or Shekinah, unable to easily return to its source. There is then a Divine Exile which parallels the wanderings of the people of Israel and, indeed, the cooperation of man is necessary to restore both the Upper and the Lower worlds.



1. KETHER
2. CHOKMAH
3. BINAH
4. CHESED
5. GEBURAH
6. TIPHARETH
7. NETZACH
8. HOD
9. YESOD
10. MALKUTH

In Masonry it is the "Word" of the Master Mason which is lost. It is by speaking a "Word" that God began the creation of the world ("And God said ..." Genesis 1:3) and it is perhaps chiefly by the harmonics of sound that we begin to know the harmony of the worlds. The passing on by word of mouth of initiatic teaching represents -- (and this is perhaps its deep significance, deeper than the actual content transmitted) -- that time when the human word will be united to the Divine Word. However the "Word" is lost and is the object of a quest.

"(I have travelled) from west to east,
and from east to west again ...
in search of that which was lost
... the Master's Word."

We shall find both the idea of the Kabalah of man's participation in the restoration ... and the Masonic idea of quest ... developed in the Grail writings.

Let us first of all, however, set the scene in which the knight visiting the Grail Castle first sees the holy things. While the Fisher King is conversing with the knight -- Perceval is his name -- a procession passes before them bearing these holy things. Depending on the account, the holy things are enumerated differently but in general they consist of a spear (perhaps dripping blood), a dish, a sword and a chalice which is the Grail itself. You will note that these echo the four suits of the Tarot and, indeed, all the correspondences of the scale of four. As to the Grail itself, Chretien tells us:

"A damsel came ... holding between her two hands a Grail and as she entered with the Grail there was such a brilliant light that the candles lost their brightness, just as the stars do when the moon or sun rises ... the Grail was of refined gold set with the richest precious stones that exist in the sea or in the earth."

Later we are told that the king is sustained by the Grail as all the guardians, from Joseph of Arimathea on, have been:

"He is (daily) provided with a single Mass wafer, which is brought to him in the Grail; and it sustains his life, such a holy thing is the Grail."

Now all the stories of the Grail agree that, although the Fisher King is surrounded by the life-giving holy things, he suffers from a wound. Although the stories differ greatly in detail as to the cause and nature of the wound, they agree in certain essentials: that the wound can be healed only by the achievement of the Grail Quest by a knight from outside the lands of the Fisher King, and that in the meantime this grievous wound saps the vitality not only of the King himself but also the fertility of the surrounding land. This is one dimension of the problem of the Quest. Another is the Table.

In the time of Arthur's rule in Britain, Merlin established the third Table. That of Joseph, we are specifically told, had been square; but that of Merlin was round.

"...for it mirrors the roundness of the earth, the concentric spheres of the planets and of the elements in the firmament; and in these spheres we see the stars and many things besides; whence it follows that the Round Table is a true epitome of the universe."

Queste del Saint Grail

But the Grail is not present at this table of the universe and, as we said before, Britain is not united to Logres ... the inner kingdom to the outer. Charles Williams summarizes the matter:

"At the first Table is our Lord; at the second the fish caught by Brons which was the image of our Lord in the imagination of the young Church, and also the arch-natural vessel; at the third there is yet nothing, but something is to be. Logres and the Grail are to come together, and the King is to preside at the union. The empty chair (of the second Table) is to be left there also till he who was to be the union should come."

Reviewing then, we see, as A. E. Waite puts it, that "the same story of loss is therefore told everywhere, if never twice in the same way." In the Grail stories the themes of loss, as developed in the esoteric and exoteric traditions, are gathered up with particular force and intensity and the way to resolution is shown. Merlin's Table is without the Grail and the Grail lands suffer as the Fisher King suffers

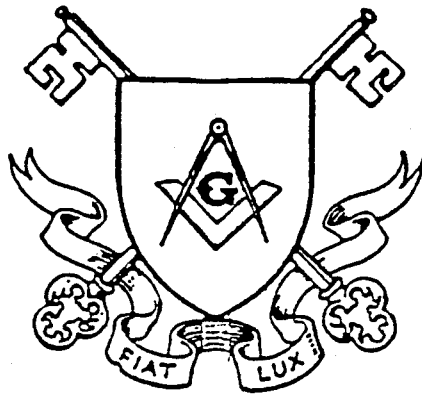
"Well should Logres be named with tears,
with bitter weeping, grief and fears.
For here no fertile seed is sown,
Neither peas nor grain are grown...
On the trees no leaf is seen
Nor are the meadows growing green,
Birds build no nest, no song is sung..."

Sone de Nansai

What is needed is a "freeing of the waters" to fertilize the land (compare Indra's freeing of the waters, also the union of the Upper and Lower Waters in the Zohar) and this can only be done by a quest achieved by the ordinary person from this world who dares all to bring the worlds together and "achieve the Grail."

I will continue in our next by examining more deeply the nature of the "quest" in general and of the Grail Quest in particular.

Peregrinus



#213

LIVING STONES

Entered Apprentice, Fellow-Craft and Master Mason

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God."

1 Pet. 2:5



ALL thru the Masonic Tradition, the neofite is taught that he is to be engaged thenceforth in the preparation of material and the actual building of a spiritual Temple, an "house not made with hands, eternal in the heavens." Somehow or other, many neofites develop the idea that this operation of building is something in the future tense, something for which they are to be continually preparing. Those who hold to this idea, find their ideals of the Masonic structure also a matter of the future. Seldom do they bring their concepts down to the present.

2 The Masonic Tradition, however, deals continually with the *present*. The building is indeed a spiritual building, but it is not so simple in the general scheme as would appear at first sight. The Masonic brother is, first of all, to be a *lively* stone. Being a stone he is building material. In preparing the stone for building he is preparing himself, but he becomes incorporated in the general structure the moment he steps foot inside the lodge.

3 As a building is composed of many kinds of stone, so the spiritual building is composed of many kinds of building material. As several kinds or bands of workmen are employed on a building so do we find corresponding bands in the Craft. Now the peculiarity of Masonic building operation is this; that the Masonic brother is, at one and the same time, *both builder and building material*.

4 There are Three Movable Jewels, the Rough Ashlar, the Perfect Ashlar and the Trestle Board. The Rough Ashlar is the stone as it comes from the quarries where it has been formed by Nature's Workmen, the Nature forces. It is prepared to be fitted as Perfect Ashlar by the tools of the Fellow-Craft. The Entered Apprentice is the Rough Ashlar, which condition reminds him of the rude and imperfect state of nature, in which he assumedly enters the Fraternity.

5 As the Entered Apprentice progresses in the Craft, he becomes able, as a Fellow-Craft, to apply his newly acquired knowledge and "virtuous education" to so trim the rough stone or material that it becomes the Perfect Ashlar, ready for the Master Workman's further orders.

6 When the Perfect Ashlar stage is attained, as a Master Mason, the initiate *transmutes* the stone that is himself into a "Living Stone." He had formed a part of the Spiritual Temple "in the rough, but now he is permanently incorporated into the Structure in a way that admits of no further change, *unless*—as is sometimes the case—a *seemingly* perfect stone in a building proves itself incapable of standing a severe strain placed upon it. It is then removed. Sometimes a Masonic Living Stone, or one seemingly so, proves incapable of fulfilling trusts reposed in and on it and has to be removed.

7 Man is truly a stone in more ways than one. He is composed of the Four Elements in synthesis. Specifically, he is composed of the same chemical elements which, properly united, form the various kinds of stone known to us geologically. By a stretch of words, and covering many nature-processes, we may say that Man is stone in colloidal form. He has in himself all the elements, chemical and ethical, that characterize stone. We say of some men, "they are solid as granite—they are hard as flint—he is as polished as marble—he is soft as clay," etc. Granted that these are comparisons developed from obvious similes, nevertheless, the beginning of such comparisons develops from a recognition of identical qualities in the several objects compared. In man, we witness the atavisms from mineral, vegetable and animal kingdoms.

8 Man, therefore, having the *composition* of stone and expressing in his mental attributes many of the *qualities* of stone according to individual temperament and environment, it is not difficult to observe that man is, really, a lively stone,—a LIVING STONE, in an objective as well as a spiritual sense. But the essence of Man, that which makes him a *Living* stone, is that phase of the Principle called Life, that distinguishes him from all non-reasoning creatures. Man has, therefore, something mysteriously inherent within that not only differentiates him, but persists independently of his physical stone body, it inheres actively in an inner or spiritual body, also of stone, for the spiritual body, being a body, has substance, and this substance, impalpable, invisible, has the same chemicals that manifest exteriorly in dense crystallization or solid form as the physical body.

9 Man is a Living Stone, not in simile or allegory but in FACT. That means that he is an enduring creature. As building material, Man is something that is to last—eternally—and it behooves him to so cut, trim, square and polish the Vital Stone that is himself, that it may evenly stand any strain that may be placed upon it, and find permanent lodgment in the fabric of the Spiritual Temple, not made with hands, but *made with brains directed by the Spirit*.

10 If we take a careful look at the Trestle Board, we shall find that all the Temples of all the world's humanity and its religions have shown a marvelous adherence to the same threefold idea that we have had occasion to mention so frequently thus far in these lessons. Among the ruins at Stonehenge, we find the two outer circles, dolmens, and the inner sanctuary. The Egyptian temples were divided into the outer court of the people, the inner or hypostyle section and the shrine or sanctuary. Greek temples had their pro-naos, naos and sanctuary. Hebrews had their outer court of the people, the inner court or holy place of the priests, and the holy of holies or sanctuary, into which the High Priest entered only at appointed times.

11 Christian cathedrals have their nave, or place of the people (congregation), the choir, or holy place of the singers and minor offices, and the sanctuary within the chancel rail, in which stands the Altar or holy of holies, the *sanctum sanctorum*.

12 In view of such a singular unity of plan, we must assume that it is derived from an understanding of cosmic proportions and relationships, which, on investigation, we find to be the case. We are not studying architecture in this lesson, however, but we mention these facts because Masonry, being a cosmic or universal Order, should agree in essential harmonics with such features as we find to be general in an universal scheme. Masonry proves itself true to form in this respect, for the Institution is comprehended under

the same threefold plan, the Ground Floor, the Middle Chamber, and the *Sanctum Sanctorum*. These are alleged to have been derived from the plan of King Solomon's Temple. If this is true, the plan has an excellent lineage, but we are not at all concerned with its derivation from the Sol-Om-ON Temple. Masonry derives from something far more important than a Temple so transient and ephemeral that little trace of it now remains, and its general appearance is only a matter of widely speculative conjecture.

13 The point is, that Masonry, in its long lineage thru the various important arcane bodies that have served their appointed times as custodians of the Lesser Mysteries, has become the crystallization of an idea so ancient in human history as to be co-eval with the dawn of human reason. This threefold idea under which we comprehend Deity, Man, and the World as the epitome of Applied Art or Architecture, is found intact in its most essential form in the Craft, for not only is the architectural plan of Freemasonry conceived as an expression of the trinitarian idea, the Craftsmen also conform to it.

14 Just as Man's representative temples have held to the threefold idea, so has Man himself, in his emergence into the Light of Reason. His body is divided into three principal parts. In the Ground Floor or Abdomen, the "Place of the People" we find the ordinary workmen (intestines, kidneys, bladder and generative organs), performing the every day work of functional process, making ready the materials taken rough-ashlar-like into the body, and distilling, condensing, refining and sublimating them to become the infinitesimal agents in the blood stream, nerve tissue and wonderful brain cells.

15 When the lower bands of workmen have finished their work, the Fellow Crafts in the Second Division of the Body, the Thorax, apply their tools. The heart takes up the newly produced blood products and places it and them in circulation, or as constructive factors in the physical temple. The lungs *purify* the blood as it makes its *circumambulation* of the body. The vital fluids of various glands have been produced as the rough food products were conducted by a series of winding steps upward thru the lower body (intestinal convolutions to ascending and transverse colons) and finally brot to the Middle Chamber of that same body.

16 Ultimately the refined products are *raised* to their exaltation in the highest point of the bodily Temple, the brain, the inner or holy of holies, the *sanctum sanctorum* of Man. That which started out as raw material—rough ashlar—is now developed and unfolded essentially into creative, constructive, living LIGHT. Solid material has now become spiritual material; the lower has been raised to the higher. A process of the truest form of transmutation has been accomplished.

17 When Man enters this world he is the Entered Apprentice. He is the rough ashlar fresh from the biological quarries. He is misshapen, crude, even grotesque. He is helpless and incapable. He is simple matter that must be handled and moulded by others before he attains any semblance of independent action. He must learn how to use the tools that belong to him which are his arms and limbs and his five senses. His Apprenticeship lasts a long time for man is a most complex creature. Animals, which have a far shorter period of gestation, enter the world capable of taking care of themselves after comparatively few days. Man, who requires a much longer period of gestation uses up many years of valuable time before he is capable of taking care of himself, and not always even then.

18 Man's apprenticeship lasts thru Infancy, Childhood and Early Youth—the triune scheme again. In later Youth his more advanced position as a Fellow Craftsman begins. Then he applies the tools he has been learning to use thru the advantages of education, natural and acquired. As he completes his Later Youth period, he enters the Young Manhood and subsequently the Middle Age periods. Here he is engaged in making practical use of his stony qualities of resistance, stability, permanence, strength, rigid character, inflexible will power, and impenetrable mental reserve. He is perfecting the Rough Ashlar until it reaches the status of *comparatively* Perfect Ashlar.

19 After Middle Age, now technically a Master Workman, he enters that stage of life commonly called Old Age. This is divided, according to most recent psychological averages, into the pre-senile, senile and post-senile periods. Again the triune conformity. The term senile is not to be under-

stood as synonymous with weak-mindedness, imbecility or anything of the sort. It relates to the status of the comparative vigor of the forces of metabolism vs. katabolism. Many men have accomplished their greatest work at the Biblical age of the three-score and ten. Huxley studied Greek at sixty. Edison is mentally keen and active and—intellectually prolific long after eighty. Rockefeller was still the dominant personality in the world's most powerful corporation at ninety.

20 We have given the three divisions of so-called Old Age simply to conform to popularly understood terms. But Old Age is the period of the true Master, for then it is that one has at last learned how properly to circumscribe his desires and to keep his passions in due bounds with all mankind, but more especially with the brethren. It is then that ripened judgment, born of digested experience, in connection with a wide vision and settled wisdom, enables him to look back over the Path he has trod, and to apply the lessons he has learned in preparing a Trestle Board for those who pass the same way after him.

21 The neofite who is initiated an Entered Apprentice, Passed as a Fellow Craftsman and Raised a Master, is simply recapitulating in miniature or microcosm the Path of his life, in a graphic manner that should impress him with a profound sense of awe when he contemplates the harmonic and orderly processes of Nature, whose creature he is and by whose laws he functions in this world of matter.

22 As we scan the book of human history we are amazed at the number of men who have "made their Mark" imperishably and ineradicably upon its pages. Off hand, any well informed person, with the rudiments of education, can name a remarkable number of men whose deeds entitle them to a niche in the World's Hall of Fame. But to whomsoever a deeper understanding of the progress of the human species is clear, comes a flood tide of names that stand out like stars of the first magnitude in the firmament of human achievement. These, verily, have been, still are, and always will be, LIVING STONES. Their deeds still work for them and attest what humanity has become because of them.

23 It is not our purpose to hold up what are commonly known as the "World's Great Ones" as an illustration of all that constitutes Living Stones. Every human being is a Living Stone. But some stones are, as we know, imperfect. Some stones actually are dead. If we hammer them, they give forth no ringing sound of solidarity. They break, crumble and disintegrate. We sometimes call such, "rotten stone." There are such stones also in the human fabric. It is the purpose and function of Freemasonry thru its symbolic teachings, to prevent such stones from composing the human structure as permanent features, also to reduce, little by little but none the less surely, the number of such imperfect stones.

24 Masonry teaches its neofites to utilize the tools of environment and the tools contained within the body itself, to fashion a Perfect Stone, a *Living Stone*, not only from the organic standpoint but from a keener mentality, a sharpened and discriminative intellectuality and above all, an awakened spirituality. For this reason, the Craft takes every possible human precaution to prevent the admittance of members who are not calculated to make good builders themselves and to furnish good building material in themselves.

25 Again we note the triune system. In the Entered Apprentice Initiation, the neofite is committed to a Life of Action. In the Fellow Craft, he is Passed to a Life of Education in the acquisition of higher knowledge. In being Raised a Master Mason, he is exalted to a Life of Rulership. Work is the first requisite of Man. Without it, he would not be able to provide himself with the barest necessities of existence. Education and the acquisition of Knowledge is the next step, for the advice of our ancient operative Grand Master, Sol-Om-On was, first, last and all the time "Get Wisdom, get understanding." Read his Proverbs and learn for yourself. With knowledge we shall understand better what we need, what is best adapted to make us grow, mentally as well as physically, and to improve the environment and condition in which we live.

26 Attaining rulership—sovereign ruler over a cosmos consisting of millions upon millions of important and vital cells, each with its own individual

intelligence, each able to perform its own peculiar functions, each contributing to the welfare of the whole, each a citizen in the vast Empire that is *one, single, Man*. Government is the highest attainment of the human mind for it includes all else that the human mind has any capacity to conceive, receive or attain. Thru government we conceive our highest ideals of a Creator and an orderly control of our World. That we are, from time to time, misgoverned, simply shows how far short we are even at this advanst day in the world's history of conceiving a proper estimate of the true nature and function of government. It shows how far short we have come in being able to measure up to the standard required for good government. Still we are on the way. We are profiting (and some politicians are profiteering), thru the mistakes that have been made in ages past as revealed to us thru history.

27 Today, in the Middle Chamber, the Fellow Craft receives instruction in synthesis. Certain educational principles are inculcated in a symbolic way. When the Craft was first instituted the free school as we know it, was unheard of. Educational advantages were few and for the few only. The principles taught in Freemasonry used to constitute courses covering many years in the academies of Plato, Socrates, Aristotle and the Sages. Today they are taught in a few years in our public schools. Nevertheless, the Fraternity still teaches, not the subjects themselves, but the moral, ethical and spiritual essences contained and enshrined in those principles of art, science and ethics.

28 In adhering to the ancient plan of teaching by allegory, Freemasonry holds true to the system maintained even as far back as ancient Egypt. Many diagrams are publisht that show the sectional view of the Great Pyramid. Probably all Masonic students are more or less familiar with them. Nevertheless it is well to call attention to the triune plan embodied. The Ground Floor or Lower Chamber and the Middle Chamber (The Queen's Chamber, so-called) are clearly shown. Lastly the King's Chamber or the *Sanctum Sanctorum*, in which is found an empty sarcophagus. No body has ever been found in the Great Pyramid, altho for years some Egyptologists have persisted in assuming that the structure was erected as a tomb for Cheops, by his daughter who sold her favors to raise the funds. No proof of such an idea has ever been satisfactorily advanst or sustained.

29 The *Sanctum Sanctorum* with its empty coffin is a feature every Mason will recognize and understand, for it is more than probable that the Great Pyramid was the place of Initiation into the highest mysteries of Egypt's Hierophants. This *sanctum* is called the "King's Chamber" and most appropriately so, for he who passes thru the symbolic rites involved in the sanctuary becomes, in fact, a king among men, for he becomes, first of all, *king of himself*. In so doing, or becoming, he enters into the possession of his kingdom consciously. We are, all of us, kings, but few of us KNOW it and it is hard to realize it when we are informed of it.

30 In the lower chamber, beneath the center, a large part of the initiatory work in the Egyptian rite was performed. A much less number succeeded in finding their tortuous way up the winding passage which joined the Grand Gallery at a point from which another passage led directly into the Middle Chamber. In the Masonic Lodge of today, much of the most important work is performed in the Entered Apprentice rite, symbolic of the Ground Floor of the Temple, for here it is that *the first impression, Masonically, is made*. That first impression will last longer in the new brother's mind than any other part of the Work because it was the first.

31 In the Mason himself, in the lower of his three bodily divisions, the abdomen, in the Entered Apprentice part of his life career, the most important work is performed, for his growth and unfoldment is really largely a matter of digestion, assimilation and excretion. The same forces are operative when he enters the Lodge. He receives certain teachings. He must digest them, assimilate the value of them, and excrete from his mind false concepts and false values and perspectives he has hitherto held.

32 In the Middle Chamber of the Egyptian Temple, lessons were imparted that exercised a markt effect upon the candidate's emotions. In the Middle Chamber or Fellow-Craft degree certain teachings are imparted which we well remember made definite impress upon our emotions at the time. In the bodily temple of Man, the Thorax is the holy place where the heart reigns

supreme and emotion finds a central focus of action, for the heart registers with unflinching precision every slightest emotional change we experience. Through the lungs we bring into our bodies the air, symbolic of the *pneuma* or spiritual forces, which purify the river of life.

33 The *Sanctum Sanctorum* was the throne or seat of the Hierophant. In the Lodge it is the degree pertinent to the Master, wherein he makes his younger brethren, apprentices and fellow-crafts, Master Masons or Master Builders. In the head, or sanctuary of Man, is the Ego, the Real Self, supreme, Master of the body, Master of the Mind, Master of the Soul. Here the secret of life was assumedly imparted by the ancients. In the sanctuary of the Lodge the secret of life is symbolically imparted. In the Temple of the Body the secret of life becomes the active, dominant factor in and by itself.

34 In the Fellow-Craft work, the candidate is taught to make an advance by a tortuous stairway consisting of three, five and seven steps. Freemasonry exhibits in this ceremony a notable application of the rules and processes of human life, for each human being works his way into and thru life by a similar series of steps.

35 The Ground Floor of the Pyramid is in the bosom of Mother Earth, so the Ground Floor of human life is in the body of the Earthly mother. The human-to-be begins with the "descent of the Monad" at the moment of conception. This is the first step. The second step is the period of gestation. The third Step is the moment of Quickening, or first independent foetal life.

36 The new human being makes another advance. The first Step is Birth into the Middle Chamber, the world, situate between the hidden worlds micro-cosmically, of the maternal womb and the equally hidden world of spirit that lies beyond that of Matter. The Second Step is that of walking, which is independent movement from place to place unaided and "on his own." The Third Step is Speech, by which he makes known his needs and expresses the desires born of the activity of his astral vehicle. The Fourth Step is Adolescence, at which time he attains the power of an independent creator of his kind and species. The Fifth Step is the attainment of his mental majority, at which time he assumed to be so well versed in the use of the "I" Consciousness that he is an individually responsible member of society.

37 Having served his apprenticeship as an embryo human, and having successfully passed the tests of a fellow-craft in the world, he makes his last advance in mortal life, to the Third Division thereof. The First Step in this last advance is the recognition of his Moral Accountability. The Second Step is the assumption of his full share of Personal Responsibility. The Third Step is Marriage, symbolic of the unity of human polarities. The Fourth Step is the exercise of mature Discrimination. The Fifth Step is the realization of the necessity for human Co-Operation. The Sixth Step is—Death—a new birth, for it leads to his Raising by the Master of the Celestial Lodge into the Seventh Step, Resurrection.

38 Geometrically, the plan of the Great Pyramid is the squaring of the circle. Ethically the plan of Freemasonry is the squaring of the circle of human life. The path from the Ground Floor of the Great Pyramid out to the surface of the structure, pointed directly to the Pole Star at the time of building. The Path of the Entered Apprentice from the Ground Floor out to and thru the surface world or superficial environment should be equally well oriented toward that star which is Truth, immutable and unvarying, by which, as a luminary, the whole course of human life should be guided.

39 The Attentive Ear, the Instructive Tongue and the Faithful Breast are precious jewels that each Mason is expected to possess. Until he does possess them he cannot truthfully declare himself to be a Mason. The Faithful Breast represents the inner faculties, the Spiritual Principle in Man. The Attentive Ear is the channel by which and thru which impressions are received by the inner from the outer. The Instructive Tongue is the channel by which the inner expresses to the outer. The three constitute another phase of the triune plan of activity, cosmic and mundane, even individual, and show man's analogy as a microcosm to the Great Plan of the Macrocosm.

40 The Working Tools of the Entered Apprentice are the 24-inch Gauge and the Common Gavel. In the ceremony of conferring them, explanations

are given which satisfy the requirements of the time and place. We must call the initiate's attention to a salient fact in connection with them. The 24 inch Gauge is an instrument of division. The Common Gavel is an instrument of cleavage,—breaking up, and can be used either constructively in putting together or destructively in breaking apart. In the principle of division, the Entered Apprentice has his attention directed to a fundamental necessity, whether he understands or apprehends it at the time, or not. It is the necessity of a proper valuation of Time as a specific concept. We have long surmised that there is something in consciousness besides length, breadth and thickness.

41 As this something, elusive in its nature, has approacht nearer to our inner faculties, we have termed it the *Fourth Dimension*. As we learn more and more about the Fourth Dimension we become able, by degrees, to demonstrate its actuality. Times and Space concepts have resulted which have materially altered our ideas of the universe. The 24 Inch Gauge represents, besides the usual explanation, four intervals of six inches each. Each four, represents a time and space concept; one of length, another of breadth, a third of thickness and a fourth of *Penetrability*. Without this last and Fourth Dimensional concept, we cannot logically understand what is meant by omnipresence of Deity. Each quarternary of six inches represents a double tri-unity or trinity, the positive and negative expression of a triad.

42 These Four Triads, in dual expression constitute the "Triads of the Supernals," the Absolute, Supreme Being and Solar Logoi in positive and negative expression; the Father, Son and Holy Ghost in masculine and feminine expression (hence the Marific principle, the Mary's Sons in Masonry); the Body, Soul and Spirit in dual expression, male and female in biologic Man, and the Ego, Conscious and Sub-Conscious Minds in Real Man, in hermaphroditic expression.

43 The Plumb, Square and Level, are the Working Tools of the Fellow-Craft and have been explained in a previous lesson (No. 2). For the Master Mason, *all* the working tools of masonry become symbolic, but more especially the Trowel. The Compasses are dedicated in special measure to the Degree, but the Trowel enshrines a special significance. In operative usage, it is the instrument whereby the cement is spread that binds an entire structure into one unified fabric. In Masonry, similarly, it is used to spread the cement of brotherly love and affection. For this reason it is allocated to the Master, for it is the hand of the Master that is felt operatively thru all the degrees of the Lodge. The Master alone is in the position to cement all factions, individual with individual and all individual brothers to their Lodge and to the Craft it represents and of which it is a unit part.

44 The Trowel is, therefore, peculiarly a symbol of the universality which is the basic principle of Freemasonry, as we have strest in previous lessons. Universality, as exemplified by the Trowel, is not only the principle which, like true cement, binds together the entire Craft, it is the vital power that fortifies it against decay, disintegration and ultimate destruction, for while internal differences of opinion are bound to make their mark as time passes and cause modifications in the general aspect of the Fraternity, nevertheless, like the wonderful cement used by the Roman builders whose secret remains as yet undiscovered, the strength of universality preserves the structure of Freemasonry impregably against the ravages of time.

45 The wages of the Fellow-Craft are Corn, Wine and Oil, symbolizing, respectively, Nourishment, Refreshment and Joy. These are products of the Vegetable Kingdom, in which are incorporated the essential vital principles of the kingdom. In the corn are food values for the physical Temple of Man. In the oil are food values that are utilized particularly by the glandular factors in the body, corresponding to the Etheric Temple of Man. In the Wine, the active factor is the Pure Spirit of the Vegetable Kingdom, which goes directly to those principles in Man that manifest in raising his mental attitude and his general tone; in fact, to use a common expression, it "cheers man and brightens his spirit."

46 These wages, by which, symbolically, the Mason sustains life, teaches us by their status that we are not to look for the things that pertain to the

Animal Kingdom and consequently to the Animal Nature in Man, to provide us with the means for attaining an higher status in life, on any plane. The wages of Masonic workmen are paid in pabulum that applies to the inner man, not to his external environment. This is as it should be and in keeping with the ethical status of the Institution.

47 The principal business of the new born child is carried on in his "Ground Floor" or lower bodily division. It is principally a matter of organic growth. In this growth, the Foundation is laid and the Constitution developed which will form the base of action of the man-to-be. In the Entered Apprentice Degree, the Foundation is laid and the ethical Constitution developed on which the Mason-to-be will base his activities.

48 So far as the Drama of Freemasonry is concerned, in our opinion it is simply the amplification of the Osirian Legend, as enacted symbolically in the Great Pyramid initiations. In fact, all the arcane dramas known to us are but amplifications of that original, the Masonic being that the Hebraization of the Egyptian mythos, a mythos that had an origin in truth and concrete fact. That Hiram Abiff actually existed is an historical fact, proved by the external evidence of recent archaeological discoveries, in which images of that personage have been recovered, and while grotesque, they nevertheless testify to the culture, crude tho it was, of the times.

49 One notable feature must be mentioned *en passant*. All Masons will admit and agree that no matter how many years may elapse in absence from Lodge, nevertheless, the Mason seldom forgets his Masonry. As a member of examining committees, the author has observed this fact many times over. There are two reasons for this truth. First, Masonry uses a language peculiar to itself, that is quite the opposite from what the profane would naturally expect. This language fits nicely into the vocabulary of every Mason, regardless of his social or academic placement in life. This is another evidence of the universality of the Craft.

50 The second reason for the permanence of Masonic principles and ideas lies in the fact that, with masterly psychology, the teachings of Freemasonry are so simply expressed and logically conveyed, that they become at once a part of the initiate's sub-consciousness. There they remain as fixities so long as he exists in mortal expression, and, we have reason to believe, into at least a part of his immortal expression as well.

51 The man who has been duly initiated, passed and raised in a legitimate Lodge of Freemasonry, has incorporated into his physical, etheric and astral vehicles of expression definite laws that will affect him physiologically, psychologically and psychically. Body, Soul and Spirit find their respective forms of nourishment and stimulus in the principle made living fact in the course of one's Masonic career. The Monad is first prepared to be made Man, near the heart of its mother, in a place (the maternal womb) representing an antechamber to the outer world of physical experience. Man is first prepared to be made a Mason in his own heart and then in an antechamber adjoining the body of a just and duly constituted school of spiritual experience. In each case, the heart is the prime motivating factor, for man's first foetal circulation derives from the maternal heart beats.

52 Freemasonry is, therefore, primarily a matter of the heart expressing thru spiritual experience, and as such it moves the Mason to acts of true charity, compassion, temperance, and justice thru his life career.



The Fisher King

The Fisher King is the guardian of the Grail, so called because the second guardian, Bron, fed his followers with a single fish from the Grail, emulating Christ's feeding of the five thousand with five loaves and two fishes.

Having received a wound which never heals, the King is kept in a state of suspended life, and the land around his

castle becomes barren. Behind the figure of the wounded king is that of Christ himself, and his wound is supposed to have been inflicted by the spear of Longinus, the soldier who pierced Christ's side. The apostles were called by Christ 'fishers of men' (Mark 1:17) and Christ was represented in art as both fish and fisherman.

The Fisher King pierced in the thigh.
Manuscript illustration from *Le Roman du Saint-Graal*, Ms. Add. 10,292, f.74, France, 14th c. Reproduced by permission of the British Library, London.

Jesus the Fisherman. Coptic magic papyrus, Egypt. Staatliche Museum, Berlin.

