



CONTEMPLATIVE MASONRY



Basic Applications of Mindfulness, Meditation and Imagery for the Craft

Copyright 2002
Contemplative Masonry

Preface

Contemplative Masonry: Mission Statement & Guiding Principles

I. Mission Statement

Contemplative Masonry (CM) is a fellowship of Master Masons joined in the practice of contemplative methods for the purpose of understanding and applying the wisdom concealed and revealed by Masonic symbols, rituals and teachings. The intention of CM is to enhance the psychospiritual maturation of its participants, thus making of them more effective instruments for the Great Architect of the Universe.

II. Guiding Principles

A. CM defines psychospiritual maturation as the balanced development of awareness and the integration of human faculties at all levels of being - physical, emotional, intellectual and spiritual.

B. A Master Mason should be drawn to CM either through word of mouth or by discovery resulting from a diligent search for more light in Masonry. CM shall therefore maintain a reserved public profile, and shall not engage in organized efforts intended to increase public knowledge of its existence or mission, and likewise shall not campaign or proselytize among Masons. Participation in CM shall never be a requirement for membership, advancement or office in any association or organization.

C. The established curriculum of CM shall include exercises in meditation, mindfulness, imagery and scholarly study applied to the symbols, rituals and teachings of Masonry. The curriculum shall be carefully guarded and only communicated under the fraternal obligations of one Master Mason to another and in full compliance with the copyrights and wishes of the author or legal custodian of the curriculum.

D. CM is a tutorial association that should never sacrifice its mission or guiding principles to the issues of membership, fraternal politics or public esteem. In order to maintain contemplative practice as its highest and uncontested priority, no groups or individuals acting under the name of CM shall engage in any of the following actions:

- Receipt of any dues or fees for membership, services or items;
- Administration or communication of ceremonies or rituals for initiation or advancement;
- Issuance of warrants or charters to any group for any purpose.

TABLE OF CONTENTS

Preface	i
Illustrations	v
Introduction	vi
Chapter One: The Entered Apprentice	
Mindful and Prayerful Behavior	1
Breath	6
Let there be Light!	9
Centering and Contemplation	12
The E.A. Ritual and Symbols	16
To Subdue Our Passions	23
Chapter Two: The Fellow Craft	
The F.C. Ritual and Symbols	27
The Secret Smile	31
Dreamwork	33
To Polish and Adorn the Mind	42
Chapter Three: The Master Mason	
The M.M. Ritual and Symbols	46
Marrow in the Bone	51
To Seek a Master's Wages	54
From Labor to Refreshment, on to Labor Again	58
Appendices	
A: On a Contemplative Routine	
B: Suggested Reading	

ILLUSTRATIONS

Note that alchemical illustrations have been chosen for many of the sections in this book. In general, psychospiritual alchemy has the same aims as Contemplative Masonry. However, the original significance of each emblem is not necessarily reflected in its respective section of this book.

Front Cover, *Bas*, by Nessim Journo

Inside Cover, Emblem 21, from *Atalanta Fugiens*, by Michael Maier, 1617. (with alterations, added color, and motto: “This is the work, this is the labor.”)

Page i, *The Spirit of Freemasonry* (?), artist unknown

Chapter One Cover, *Regard*, Journo

Page 1, Emblem 68, from *The Chemical Garden*, by Stolcius von Stolcenberg, 1624

Page 6, Emblem 72, Stolcenberg

Page 9, Emblem 159, Stolcenberg

Page 12, Emblem 160, Stolcenberg

Page 16, *The Three Great Lights of the Entered Apprentice*, artist unknown

Page 23, Emblem 153, Stolcenberg

Chapter Two Cover, *Les Deux Colonnes*, Journo

Page 27, *The Three Great Lights of the Fellow Craft*, artist unknown

Page 31, Emblem 8, Stolcenberg

Page 33, Emblem 21, Stolcenberg

Page 42, Emblem 41, Stolcenberg

Chapter Three Cover, *Maitre*, Journo

Page 46, *The Three Great Lights of the Master Mason*, artist unknown

Page 51, Emblem 64, Stolcenberg

Page 53, Emblem 86, Stolcenberg

Page 57, Emblem 17, Maier.

Appendices Cover, *Amphitheater of Eternal Wisdom*, Heinrich Kunrath, 1602

INTRODUCTION



Masonry, successor of the Mysteries, still follows the ancient manner of teaching. Her ceremonies are like the ancient mystic shows, --not the reading of an essay, but the opening of a problem, requiring research, and constituting philosophy the arch-expounder. Her symbols are the instruction she gives. The lectures are endeavors, often partial and one-sided, to interpret these symbols. He who would become an accomplished Mason must not be content merely to hear, or even to understand, the lectures; he must, aided by them, and they having, as it were, marked out the way for him, study, interpret, and develop these symbols for himself.

Albert Pike, Morals and Dogma...

Speculative Masonry is often referred to as a system of morality, veiled in allegory and illustrated by symbols. We are taught that by this Craft we learn to subdue our passions and improve ourselves as citizens, family members and servants of our Creator. It is said that under the guidance of the Supreme Architect of the Universe we may better display the virtues of truth, relief and brotherly love. We learn that to progress as a Mason is to mature in wisdom, strength and beauty. All of these things are the teachings of Speculative Masonry. But what is it that most fully reveals the light and life of our art, bringing those objectives to their greatest fruition?

It is claimed that Speculative Masonry “leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most

exalted ideas of the perfections of his Divine Creator.” It should be recognized that this passage distinguishes between speculation and contemplation. It reveals that though a Speculative Mason may grasp the moral and social lessons of the Craft, it is the *Contemplative Mason* who is led to be more reverent, admiring and inspired.

It is easy for us to read the published works of Masonic authors who qualify as contemplatives. However, simply absorbing whatever light they may reveal does not make us Contemplative Masons. A true contemplative uses the faculties of his psyche as a collection of fine working tools. He learns to employ those tools with the proper measures of force and precision so that he may be enabled to more fully reveal the wisdom, strength and beauty in whatever matter he chooses. He thus makes himself a true philosopher, a literal “lover of wisdom.”

You are now encouraged to take up your own tools and focus upon the raw materials supplied to you by your Creator and by the Craft. In doing so, you embark not only on a work that reveals greater meaning and depth in Masonry, but more importantly you can ascend the steps of apprenticeship, craftsmanship and mastery in your own life. *Indeed, a foundation stone of this book is the premise that psychological and spiritual maturation is perhaps the loftiest purpose of our art.* In this introduction, we will attempt to gain a more complete understanding of what it means to mature in this way. We will also begin to consider the working tools of the psyche and how they are employed.

Holistic Maturation

Holistic maturation is a developmental process that leads human beings to become more whole, integrated, healthy and competent in all areas of life. The science of psychology recognizes that we are beings with behaviors, emotions, and both conscious and unconscious mental processes. The psychological ideal is that these factors should work together in a coordinated and efficient manner. Religion has also recognized these levels of our being, but has insisted that there are other levels beyond these, and has traditionally referred to such levels as *spirit*. As the boundaries between science and religion have become more intertwined, theologians have begun to realize that an understanding of psychology has a meaningful place in a life of faith and good works. Likewise, psychologists are increasingly acknowledging that there is much wisdom in seeing human consciousness as intimately connected with levels of intelligence that transcend our normal awareness. In fact, both of these fields have always had much in common.

The Design upon the Trestle-Board

Humanity’s great spiritual traditions have constructed models of the psyche that reflect a deep awareness of different levels in our being. Though the names, number and arrangements of such levels vary, there does seem to be an underlying pattern that is common to all. For the sake of simplicity, and to avoid an over-identification with any single religious tradition, this book uses the following model for the basic structure of the human psyche.

Level	Functions
Spiritual	intuition, inspiration, wisdom, creativity, will
Mental	cognition, reasoning, analysis, memory, imagination, innovation, judgment, understanding
Emotional	desire, attraction, repulsion, pleasure, pain, fear, joy, compassion and the infinite variety of our “feelings”
Physical	sensation – the reception of information via the five physical senses behavior – our physical responses and actions upon our environment, other people and ourselves

We speak of these factors as levels, and we present them arranged in a hierarchy as though rungs on a ladder or steps in a staircase. Reflecting upon the development of human beings, we can see that all of us naturally follow an upward course of expanding consciousness. As infants, our focus is physical. As toddlers, emotions demand our attention. In the years of kindergarten and grade school, we begin to explore the faculties and potentials of the mind. Eventually, we may realize the need to consider a more mysterious and less tangible level of reality.

We can see that our lives as infants are focused on mastering our physical being. Nature demands that our primary tasks are to eat, crawl and walk. Our senses deliver information about our bodies and the world around us. We use that information so that our bodies may respond in a way that ensures our survival.

New levels of physical mastery lead us to the necessity for new levels of emotional awareness and control. Anyone who has witnessed the growth of a child knows that when the walking and talking start, so does the need for emotional education and discipline. Without learning that responsibility we are destined to become unstable, offensive and even dangerous to others and to ourselves.

In trying to work out acceptable solutions to our physical and emotional problems, we encounter the faculties of the mind. In our imaginations we see or feel the thing we desire. We imagine what sorts of behavior might be successful in acquiring the object of that desire. We become aware of the rules of language, learning to express what it is that we desire and imagine, and to understand what it is that others desire and imagine. We internalize that language and begin mentally speaking to ourselves. Thus we develop more efficient means to analyze, reason and judge the validity of one idea over another. By the time most of us are in our early teens we have begun abstract reasoning.

For most of us this new level of inner awareness and ability to think leads to profound experiences and realizations. We discover that there are mysteries about our existence that cannot be fully illuminated by our senses, emotions or thoughts.

Absurdities and paradoxes in the conventional views of reality begin to make themselves apparent. We witness the production of beautiful works of art, yet are unable to explain exactly from where or how the inspiration came. We become aware that sometimes we receive understanding and insight that does not appear to come directly from our own conscious thoughts. Some of us experience psychic phenomena. Many of us have mystical moments, knowing the presence of some awesome transcendent truth that cannot be adequately expressed. All of these experiences and realizations beg our attention and urge us to begin exploring the spiritual dimension of our being.

Contemplative Working Tools

Most simply stated, the various functions of the psyche are the working tools of Contemplative Masonry. As a Contemplative Mason, you will explore new depths, purposes and methods of operation for your senses, emotions, cognition and intuition. You will apply these skills to gain a deeper understanding of the symbols, rituals and teachings of Masonry. In so doing you will also achieve a deeper understanding of yourself and your relationships with the world, other human beings and your Creator.

Physical

As Speculative Masons we are admonished to follow a path of moral discipline. At its most basic level, this is a physical task. We keep within the due bounds of good behavior by doing what is healthy and respectful, and avoiding what is unhealthy and disrespectful. When we are active in a lodge or temple, we observe and participate in rituals. We see symbols, hear statements and make body motions that continually remind us of our physical obligations to God, our country, our families and to our fraternity. As a Contemplative Mason, you will endeavor to experience these sensations as clearly as possible, and take such actions with greater awareness and sense of purpose.

Emotional

As Speculative Masons we learn that it is virtuous to subdue our passions. But the word “subdue” can be misleading. We often think that to subdue something means to push it down or to eliminate it. However, in a Masonic context the word more properly refers to a degree of complete mastery. In order to master our passions we must not deny or suppress our feelings. Rather, we must develop an acute awareness of them. By doing so we begin to appreciate their complexity. We learn that even undesirable emotions can be seen in a positive light when properly understood and managed. We find that emotions are a form of energy, and that it can be employed for constructive purposes. As a Contemplative Mason, you will become increasingly familiar with your emotions and use them as tools to stimulate deeper insight and healthier behavior.

Mental

As Speculative Masons we are taught to improve our minds and consciences, and that a study of the arts and sciences will polish and adorn our minds. Our rituals place the

candidates in a state of darkness, forcing them to use their imaginations. We are brought to light and shown symbols to ponder. Many jurisdictions preserve the ancient requirement of learning a Masonic catechism, handed down by oral instruction. These questions and answers give us many opportunities to memorize and reflect upon the history, philosophy and tenets of our order. We are taught that conduct guided by reason and good judgment is one of our goals. We learn that truth is one of our principal tenets, a theme to contemplate as we join the heart and tongue with integrity. As a Contemplative Mason, you will develop the ability to clear and focus your mental faculties, just as a master architect uses his instruments to read and produce the plans for each detail of a strong and beautiful building.

Spiritual

Before becoming a Speculative Mason, we must acknowledge a belief in Deity. From that point forward we invoke the aid and blessings of the Supreme Architect of the Universe in all our great undertakings. We maintain faith and hope in an eternal life. We look to the beauty and perfection of nature for inspiration, and to the wisdom of the scriptures for guidance. We listen for the still, small voice in our hearts. We seek, ask and knock so that we may be admitted into that place where we shall receive more light. As a Contemplative Mason, you will open the door of your spirit, learn to invoke your intuition, and see within yourself that inner spark of the Divine, the source of true will, wisdom and understanding.

The Work

This book is patterned after the three degrees of Craft Masonry, and closely follows the Webb rituals as given in *Duncan's Ritual of Freemasonry*. Of course, ritual and symbolism varies according to jurisdiction, so practitioners are encouraged to make appropriate adjustments to reflect their own experiences. Each chapter of this book is comprised of a series of instructions and exercises that should be taken in sequence and practiced with the recommended frequency and duration. We humans can be incredibly impatient and undisciplined, accustomed to having instant gratification and receiving complete information at the click of a button. But the goal of Contemplative Masonry is not simply to acquire interesting bits of information. Contemplative Masonry is a developmental process, and each step along the way is a goal that must be accomplished before we are properly prepared to take the next step. Operative Masons know that to build properly one must first lay a foundation, then erect walls, and finally raise a roof to have an edifice that is actually functional. Once these steps are taken, then the adornment of the building can take place. In keeping with this point, note that the author's commentary on deeper meanings of our rituals, symbols and teachings is kept to a minimum. This book is written as a guide and workbook for those who wish to pursue Contemplative Masonry, and it is they who will supply the most meaningful commentary for themselves.

Although the book is written primarily for individuals, it could be worthwhile to join with others in this work. Having a group of like-minded companions on a journey

such as this can provide benefits to all. Mutual encouragement and the open sharing of thoughts and feelings can help to maintain each person's enthusiasm and commitment to the work, as well as stimulate insight that might otherwise remain untapped. The group may establish a healthy pace that motivates steady progress among its members. There is also often a valuable balancing effect that comes from the different perspectives, strengths and limitations of the individuals in the group. On the other hand, group work can have its pitfalls. Individuals may find that a group moves either too quickly or too slowly to match their own progress. Power struggles, egos and extreme differences in abilities or desires can interfere with the proper function of the group. Strong personalities can begin to unintentionally control what will be considered valid results from the work. More passive personalities may unknowingly begin to accept the views of others as their own. The group can also become distracted by too much attention being given to extracurricular activities and interests. Still, the benefits can often outweigh the risks, and opportunities for working through this book with others should be given due consideration. After all, Masonry is a brotherhood.

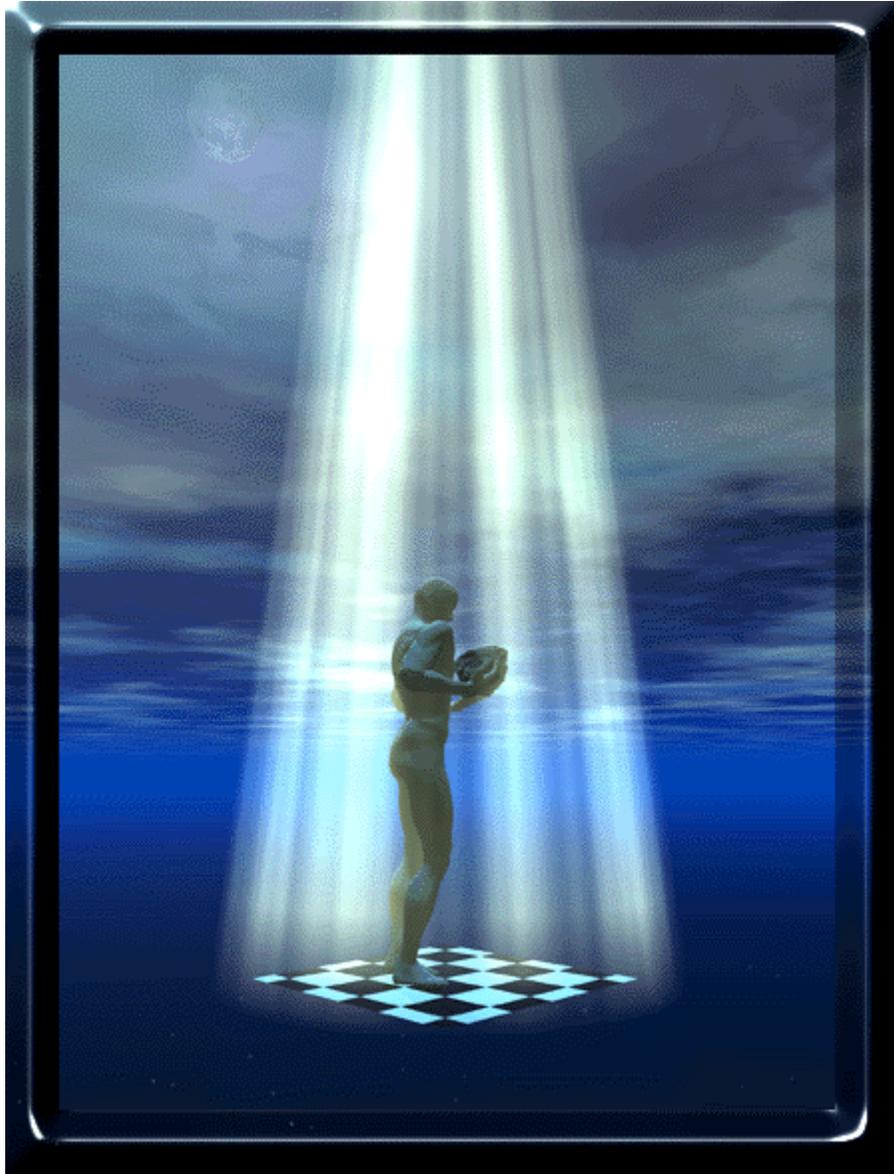
In pursuing the possibilities of sharing this work with a group or another individual, other contemplative brethren can be consulted via email (mail to: contemplativemason@yahoo.com). You are advised to establish contact with them before you actually begin working the exercises. They may be able to place you in contact with other Masons who share such interests and can provide mentoring to brothers of lesser experience.

Some words should also be said about the inherent risks for any individual doing contemplative work. Although this work in itself does not have the power to make a person mentally ill or emotionally unstable, it does have the power to amplify certain functions of the psyche. If you are a person with at least an average degree of self-awareness, emotional stability and mental health, then you have no harm to fear from this work. On the other hand, if you are prone to visual or auditory hallucinations, mania, drug addiction, alcoholism, or a mood disorder requiring treatment, then you should consult with a mental health professional before attempting to complete the exercises in this book. Under no circumstances should any work be done while under the influence of alcohol or an illicit drug. In all cases, it is wise to have at least one other person who knows what you are doing, and to discuss your work with that person on a regular basis. Doing so can help you gauge the validity of the conclusions you draw from your work.

Of course, there are certain aspects of this work that can be quite challenging even if you are a reasonably stable and healthy person. If you take it seriously and commit yourself to work diligently at contemplation, you will almost invariably be led to ask some difficult questions. It isn't often easy to question the behaviors, feelings, thoughts and beliefs with which we have grown comfortable. Responding to such questions with integrity and courage may force you to confront unsettling realizations about yourself, the world or even the Divine. What you have to ask yourself is this: "Do I really desire more light? Is it worth it?" If you continue to say yes to each question, then you must go on. If not, then listen to your own heart and mind and follow their lead.

Finally, it may be asked why this book does not present a specific and well-established contemplative path, such as those practiced in Kabbalah, mystical Christianity, Vedanta, Taoism, Buddhism, Hermeticism, Sufism and so on. The answer is that, though such paths may each be perfectly suited to various individuals in Masonry, we cannot prescribe any one of them as a path that all Masons may follow in good conscience. Masonry teaches us to be tolerant and inclusive of all religious traditions and spiritual perspectives. The theories and exercises of this book are intended to be compatible with any Mason's particular form of worship and faith. Upon completion of this book, you may continue working with its methods, or you may find that you have been led to another path of illumination. In any case, may brotherly love prevail, and every moral and social virtue cement us.

Chapter One: The Entered Apprentice



All through the Masonic Tradition, the neophyte 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. ... Now the peculiarity of the Masonic building operation is this; that the Masonic brother is at one and the same time both builder and building material.

George W. Plummer, "Living Stones," Esoteric Masonry



A dim consciousness of infinite mystery and grandeur lies beneath the commonplace of life. So we live our little life; but Heaven is above us and all around and close to us; and Eternity is before us and behind us; and suns and stars are silent witnesses and watchers over us. We are enfolded by Infinity.
Albert Pike, Morals and Dogma...

MINDFUL AND PRAYERFUL BEHAVIOR

As you begin your work in Contemplative Masonry, here is a very simple point that is recommended as a cornerstone tenet: Contemplative Masonry is not just an academic approach to Masonry - it is a *lifestyle*. That does not mean that you have to start trying to live your life completely differently. The contemplative lifestyle seeks to plumb the depths and clearly grasp the reality of any given situation, to be fully present in the here-and-now moment of authentic experience. What experiences you choose for your life are up to you. You may begin to adopt the contemplative lifestyle by practicing mindful and prayerful behavior throughout your waking hours. Such work is especially recommended when you are involved in Masonic activities.

Mindful behavior is a state of conscious action in which we attend with all of our faculties to whatever it is we are actually doing. The challenge of mindful behavior is to live each moment with conscious intent, reducing the degree to which we behave in habitual, automatic and unconscious ways. In our modern world, it is common for an individual to be doing some routine task such as driving to work while simultaneously trying to listen to the news on the radio, thinking about what must be done upon arrival at work, and feeling left-over emotions from a marital spat of the previous night. All too often we try to juggle any number of activities, feelings and concerns, not realizing that in so doing we cannot possibly give any one of them a truly adequate degree of attention. As a result, we make mistakes, become confused, fail to learn, forget things, misjudge situations, misinterpret the actions and words of others and get caught in accidents. In many cases, such chaotic behavior leads to serious relationship problems, stress reactions, physical and mental illness and even death.

The only solution to this pattern is to focus on one thing at a time. Mindful behavior places our focus on the task at hand, no matter how simple or routine it may be. In fact, it is an effective way of becoming grounded and gaining composure in the midst of turmoil. In order to practice mindful behavior, begin paying attention to your senses in this very moment. Notice the colors, shapes, textures, temperatures, movements, sounds, smells and tastes that are involved in the immediate situation. In addition to your senses, notice how you are responding emotionally. What are you feeling in your gut and in your heart? Direct your thinking to focus on the situation. Are you acting with conscious intent, or automatically? Are you behaving rationally? Are you using efficient problem-solving skills? Are you considering the possible outcomes of your behavior? Are you clear about what outcome you desire or anticipate most? Are you becoming distracted by stray thoughts?

If you begin to practice mindful behavior on a regular basis, you may at first feel that it is slowing you down, that you won't have time to think about and do all the things that you want to do. In many cases, this may be nothing more than an irrational sense of anxiety brought about by the change of your focus. We all get used to doing things in certain ways, and when we begin to change it can feel awkward and uncomfortable. However, such feelings may also reveal that you have not been adequately organizing your life, that your priorities are not clear, or that you have allowed your life to become unwisely complicated. In these cases, mindful behavior actually helps us see where and how to bring greater order and harmony to our lives.

Beyond immediate awareness of your sensations, emotions and thoughts, there is still another level of mindful behavior, and that is *prayerful* behavior. In this context we are not talking about *saying* prayers so much as we are talking about a reverent attitude. Prayerful behavior remains open to the Divine Presence in every moment. It seeks to maintain communication with your own spirit and the intuition, creativity and wisdom that can flow from it. In prayerful behavior, every act may be expressed as an act of love, devotion and honor to God, another person, yourself or all of these together. This kind of action and attitude has the potential to raise your consciousness beyond a personal perspective, illuminating the moment as the eternal ongoing manifestation of the Divine Will.

Mindful and prayerful behavior does not mean that we never take the time to reflect upon the past, plan for the future or muse about possibilities. It means that when it is time to do these things, we do them with clear intent and focus. As you progress through the exercises of this book, you will learn more about the tools and methods that you can use to maximize the benefits of such times.

Mindful and Prayerful Behavior in Masonic Activities

As a Contemplative Mason, it is especially important that you practice mindful and prayerful behavior in Masonic activities. Under this heading we include degree rituals, lodge meetings, and various Masonic functions. In addition, we also give special attention to our interactions with other Masons in any place at any time, as well as

speaking, reading or writing about Masonry. In some cases, practitioners may not have access to Masonic activities more than once per month. In order to facilitate progress in such cases, it is recommended that the following exercises be applied to some other regular activity, such as attendance of religious services. One can then return to these exercises to complete them within a Masonic atmosphere. For these exercises you will need a journal in which to record notes. Keep track of the journal, as it will be used continually throughout your work in the exercises of this book.

Exercise 1:1

At the next Masonic function you attend, make every effort to closely attend to your physical sensations as you experience the event. Even aspects that we normally take for granted, such as the opening and closing of the lodge, should be carefully observed. You will naturally experience emotions and thoughts as well, but keep directing your awareness to the actual physical experience that you perceive by sight, sound, touch, taste and smell. To help you maintain focus, do not arrive early and do not stay late. Avoid superfluous and idle talk, but be courteous and considerate, as every Mason should on all occasions. As soon as you arrive home, take some time to recall and reflect upon your sensations. Make note of anything new or unusual about the physical sensations you experienced during the event. Record your answers to the following questions:

- How would you list your senses in order of the amount of information you received?
- How did the focus on your sensations add to or subtract from the way the event affected you?
- If the event was something you have witnessed or participated in before, what sensations did you notice that you tend to tune out of your experience?
- If you were to do this exercise again, what would you do differently?

Exercise 1:2

After having completed Exercise 1:1, at the next Masonic function that you attend make every effort to closely attend to your emotions as you experience the event. You will naturally experience sensations and thoughts as well, but keep directing your awareness to the emotions that you experience in your gut and heart. To help you maintain focus, do not arrive early and do not stay late. Avoid superfluous and idle talk, but be courteous and considerate, as every Mason should on all occasions. As soon as you arrive home, take some time to recall and reflect upon your emotions. Make note of anything new or unusual about the feelings you experienced in your gut and heart. Record your answers to the following questions:

- How would you list your emotions in order of the strength and frequency that you experienced them?
- How did the focus on your emotions add to or subtract from the way the event affected you?

- If the event was something you have witnessed or participated in before, what emotions did you notice that you tend to tune out of your experience?
- If you were to do this exercise again, what would you do differently?

Exercise 1:3

After having completed Exercise 1:2, at the next Masonic function that you attend make every effort to closely attend to your mental activity as you experience the event. You will naturally experience sensations and emotions as well, but keep directing your awareness to the thoughts and images that you experience in your mind. To help you maintain focus, do not arrive early and do not stay late. Avoid superfluous and idle talk, but be courteous and considerate, as every Mason should on all occasions. As soon as you arrive home, take some time to recall and reflect upon your thoughts. Make note of anything new or unusual about the thoughts and images you experienced. Record your answers to the following questions:

- How would you list your thoughts and images in order of the significance and meaning that you experienced in them?
- How did the focus on your thoughts and imagination add to or subtract from the way the event affected you?
- If the event was something you have witnessed or participated in before, what thoughts and images did you notice that you tend to tune out of your experience?
- If you were to do this exercise again, what would you do differently?

Exercise 1:4

After having completed Exercise 1:3, at the next Masonic function that you attend make every effort to closely attend to your spirit as you experience the event. You will naturally experience sensations, emotions and thoughts as well, but keep directing your awareness to remain open to the mysteries of your spirit and the presence of the Divine. To help you maintain focus, do not arrive early and do not stay late. Avoid superfluous and idle talk, but be courteous and considerate, as every Mason should on all occasions. As soon as you arrive home, take some time to recall and reflect upon your experience. Make note of anything new or unusual about the experience. Record your answers to the following questions:

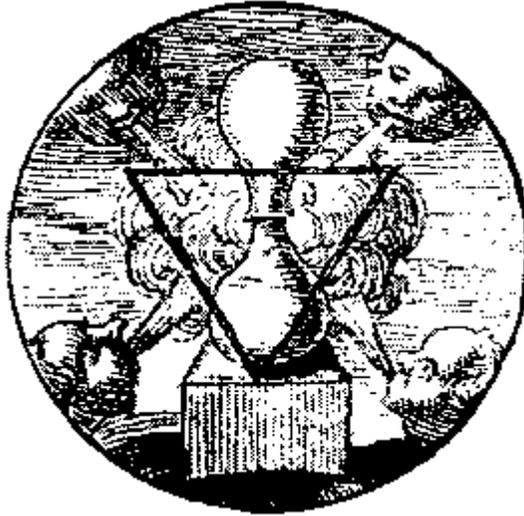
- How would you describe your experience in terms of intuition, inspiration, creativity, will or awareness of your spirit and the Divine?
- How did the focus on your spirit add to or subtract from the way the event affected you?
- If the event was something you have witnessed or participated in before, what did you notice that you tend to tune out of your experience?
- If you were to do this exercise again, what would you do differently?

Exercise 1:5

After having completed Exercise 1:4, at the next Masonic function that you attend make every effort to closely attend to your total experience of the event, being mindful of all levels of your being. You will naturally experience imbalances and distractions, but keep directing your awareness to each level. To help you maintain focus, do not arrive early and do not stay late. Avoid superfluous and idle talk, but be courteous and considerate, as every Mason should on all occasions. As soon as you arrive home, take some time to recall and reflect upon your experience. Make note of anything new or unusual about the experience. Record your answers to the following questions:

- How would you list the different levels in order of the meaning you found in them?
- How did the simultaneous focus on all levels add to or subtract from the way the event affected you?
- If the event was something you have witnessed or participated in before, what did you notice that you tend to tune out of your experience?
- If you were to do this exercise again, what would you do differently?

You are advised to repeat Exercise 1:5 a few more times before moving on to the next exercise. Furthermore, you are advised to continue practicing mindful and prayerful behavior at all times, but especially when engaged in Masonic activities.



*Then he said to me, "Prophesy to the breath, prophesy, mortal, and say to the breath:
Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that
they may live." I prophesied as he commanded me, and the breath came into them, and they lived,
and stood on their feet, a vast multitude.
Ezekiel 37.9-10 NRSV*

BREATH

It can be argued that the fundamental element of life is breath. We may go many days without food and a few without water, but our physical lives will end after only a minutes without air. In many languages the words that express the essence or higher levels of our being are closely related to the words for breath, wind or air. As an example, consider the similarities between the English words *spirit*, *inspiration* and *respirator*. The root of these words is the Latin *spiritus*, which literally means breath. In Hebrew, the three most commonly used words for soul – *nephesh*, *ruach* and *neschamah* – are also used for breath. In fact, the book of Genesis literally says that God breathed life into Adam. The Chinese word *Chi* also refers to the breath of life. There are other examples, but the basic point is that our most ancient languages and texts reflect awareness that the breath is central to life. As a Contemplative Mason, you will pay closer attention to your breath, and you will learn to use it to affect your consciousness, mood and behavior.

Exercise 1:6

For one week, set aside a few minutes once or twice a day to be mindful and prayerful in your breathing. Do not attempt to interfere with it or regulate it in any way. Simply pay attention to the way that you breathe and how it changes in different situations, from the moment you awaken in the morning until the moment you fall asleep at night. Make daily notes in your journal, including answers to the following questions:

- How much of your day do you naturally tend to breathe slowly and easily, with a relaxed belly, chest and throat?
- Considering these three body regions, how would you rank them in order of how much you tend to keep them tensed or tightened?

- How do different physical activities affect the rate, depth and regions of your breathing?
- How do different emotional states affect your breathing?
- How does simply becoming mindful of your breathing affect it?
- What occurred to you, as you were prayerful in your breathing?

Exercise 1:7

For one week, set aside a few minutes once or twice a day to practice relaxed, natural breathing. Sit in a chair with your feet on the floor, your back supported and erect, your neck straight. Close your eyes and focus on the sensations of your breathing. Relax your throat, chest and belly. Feel the way the air flows in through your nostrils or lips, down your throat, and into your lungs. Notice that when you are relaxed, you pull the breath down with your belly, and that your chest actually does very little work. Feel how your diaphragm naturally forces the air out. Feel it flowing out of your lungs, up through your throat and out your nostrils or lips. It is important to begin breathing through the nose as much as possible. Notice how your body relaxes, your mood calms and your thinking becomes clearer as you focus on your breath. In fact, you may practice this exercise if you find yourself feeling tense or stressed and you wish to relax. After a while you may open your eyes. Make appropriate notes in your journal.

Exercise 1:8

For one week, set aside a few minutes once or twice a day to practice deep, cleansing breaths. It is especially recommended that you do so soon after awakening, and you may wish to make it a permanent part of your morning routine. It is also very helpful if you are wearing comfortable, non-restrictive clothing. Sit in a chair with your feet on the floor, your back supported and erect, your neck straight. Close your eyes and focus on the sensations of your breathing. Relax your throat, chest and belly. Allow yourself to breathe naturally through your nose for several breaths. At some point, inhale a deep full breath through your nose, and then hold that breath for a steady count of ten. As you hold the breath, be sure to keep your throat and sinuses open. Use your diaphragm and chest muscles to keep the air in your lungs. Then exhale a full breath through your mouth. It will be necessary to tighten the muscles in your belly and chest a little, but do not strain. Hold the pause between breaths for a steady count of seven. Then, completely relax your belly and chest as you begin another deep inhalation through your nose. Complete this process through three complete cycles. After the third exhalation and pause, simply relax and return to natural breathing through your nose. Notice how the dramatic increase of oxygen in your blood has affected your body, mind and emotions. After several natural breaths, you may open your eyes. Make appropriate notes in your journal. Regular use of this technique may help your respiratory and cardiovascular systems. If you already have chronic problems in either of these systems, you should consider consulting a doctor before practicing this exercise.

Exercise 1:9

For one week, set aside a few minutes once or twice a day to practice deeply relaxed breathing. It is especially recommended that you do so just before you actually get in bed, and you may wish to make it a permanent part of your evening routine. Sit in a chair with your feet on the floor, your back supported and erect, your neck straight. Close your eyes and focus on the sensations of your breathing. Relax your throat, chest and belly. Focus on your breath flowing naturally in and out through your nose. As you continue to breathe naturally and peacefully, begin to count your breaths by mentally saying, "In one, out one. In two, out two." Continue through seven complete cycles of inhale and exhale. If you lose count, start over at one. With each exhale you feel your body becoming more and more relaxed, and your mind becoming more and more quiet and still. You sink deeper and deeper toward a sleep-like state. After the seventh exhale, you may open your eyes. Make appropriate notes in your journal. Regular use of this technique may improve your sleep.

Exercise 1:10

For one week, set aside a few minutes once or twice a day to practice rhythmic breathing. Sit in a chair with your feet on the floor, your back supported and erect, your neck straight. Close your eyes and focus on the sensations of your breathing. Relax your throat, chest and belly. Focus on your breath flowing naturally in and out through your nose. Use your fingers to feel for your pulse, either in your wrist or in your neck. In your mind, silently keep time with your pulse by repeatedly counting to four. After you have the tempo in your mind, put your hands back in their original positions. Now begin to inhale for a count of four, pause for two, exhale for four and pause for two. Remember that these breaths are supposed to be easy and peaceful. If it seems easier for you to use a six-three or eight-four rhythm, then feel free to make that adjustment. Maintain whatever rhythm you chose, and repeat the process through seven complete cycles. After the seventh cycle you may open your eyes. Make appropriate notes in your journal. Regular use of this technique may help harmonize your mind and body.



Not only is there a great deal more to light than anyone has ever seen but there are also unknown forms of light which no optical equipment will ever register. There are unnumbered colors which cannot be seen, as well as sounds which cannot be heard, odors which cannot be smelt, flavors which cannot be tasted, and substances which cannot be felt.

Manly P. Hall, An Encyclopedic Outline of Masonic... Symbolical Philosophy

LET THERE BE LIGHT!

The imagination is an immensely powerful tool for contemplation. All of us recall the power of our imaginations when we were children. As adults, some of us are quite capable of visualizing and manipulating things in our minds. We may have even brought with us the ability to daydream with such intensity that we temporarily forget our physical surroundings. Through the use of imagery we can enter a world in which there are no distractions from experiencing and examining whatever subject we choose. The Spiritual Exercises of St. Ignatius of Loyola, the pathwork of modern Hermeticism and the visualizations of Qi Gong are examples of the use of imagination for contemplative purposes. In the following exercises, you will sharpen your ability to use your imagination as a tool for contemplation.

You have senses in your imagination, just as you do in your physical body. In order for the imagination to be as useful as possible, you must learn to experience those senses with greater clarity, and direct them with greater discipline. The following exercises will guide you through that process for the most useful tools of the imagination, hearing, seeing and feeling. As a Mason you know that the senses are addressed in the Fellow Craft degree, and you will contemplate that fact in a later exercise. For now, simply focus on the exercises given in this section.

Exercise 1:11

Set aside a few minutes once or twice a day for at least a week to practice this exercise. Complete Exercise 1:10 of the *Breath* section, except that you will not open your eyes after the seventh cycle of rhythmic breathing. Instead, speak aloud a word or

short phrase; your name might be a good choice. Repeat that word or phrase several times, listening carefully to the details of the sounds coming from your mouth. Resist any temptation to visualize imagery related to the word or phrase by refocusing on the details of the sounds. At some point, stop speaking aloud. Rather, as you exhale, speak clearly in your mind, reproducing the same details of the sounds. You may wish to alternate speaking aloud and speaking mentally. On another occasion you might choose to make some sound such as the ring of a bell or a note from a musical instrument. Whatever you choose, you should use only that sound for that session. End each session when you reach a point where no further improvement seems likely. Make appropriate notes in your journal.

Exercise 1:12

The title of this section, *Let there be Light!*, alludes to the central importance of the sight aspect of the imagination. Take a moment to consider this point: Being able to see in your imagination must mean that there is some energy within your mind that is analogous to the light by which you see in the material world.

Set aside a few minutes once or twice a day for at least a week to practice this exercise. Begin by choosing some small inanimate object and place it on a table or desk in front of you. You may use any simple three-dimensional object, such as a piece of fruit, a coin, a book or a lamp. Complete Exercise 1:10 of the *Breath* section. When you open your eyes after the seventh cycle of breath, gaze intently at the object you have chosen. Notice all of its details without touching it. At some point, coordinate an inhalation with the slow closing of your eyes, drawing the image of the object into your mind. Breathe naturally as you examine the image in your mind, seeing the same details that you saw with your physical eyes. At some point you may open your eyes and repeat the process. Once you have that perspective of the object clearly in your mind, you may move the object so that you see it at another angle. Again, repeat the process of examining the physical details, and then drawing them into your mind. Eventually, you should be able to rotate the image around in your mind, noticing all of the details in a perfect three-dimensional image. End each session when you reach a point where no further improvement seems likely. Make appropriate notes in your journal.

Exercise 1:13

You are now going to work with the sense of touch. There are many variables to this sense, but you will focus on texture, pressure and temperature. Set aside a few minutes once or twice a day for at least a week to practice this exercise. Begin by choosing some small inanimate object and place it on a table or desk in front of you. You may use any simple three-dimensional object. Complete Exercise 1:10 of the *Breath* section. When you open your eyes after the seventh cycle of breath, pick up the object you have chosen. Close your eyes and attend to its texture, the pressure it puts on your skin by its weight, and its temperature. Move it around in your hands and fingers, feeling every part of the object. At some point, put the object down and, with your eyes closed, recall the details of how it felt. In your imagination feel the same details that you felt

with your physical touch. You may repeat the process as often as you like. Resist any tendency to see the object in your imagination by focusing on the feelings. End each session when you reach a point where no further improvement seems likely. Make appropriate notes in your journal.

Exercise 1:14

Set aside a few minutes once or twice a day for at least a week to practice this exercise. Begin by choosing some visible method of making a sound, such as a clap of your hands, the ring of a bell, the strike of a match or the rap of a gavel. Complete Exercise 1:10 of the *Breath* section. When you open your eyes after the seventh cycle of breath, make the sound while watching and feeling the action that produces it. Repeat this action several times, paying close attention to every detail of the sound, sight and feelings of the action. At some point, coordinate the action with an inhalation. Then close your eyes and draw the sound, sight and feelings of the action into your mind. Now begin to reproduce the details of the sound, sight and feeling in your mind. You may wish to alternate doing the action physically and mentally. Eventually, you should be able to imagine a perfectly coordinated image of the action, the sound it produces and the associated feelings. End each session when you reach a point where no further improvement seems likely. Make appropriate notes in your journal.



We must thoroughly cleanse and purify our hearts to their inmost recesses, before we can of right contemplate that Flaming Star, which is the emblem of the Divine and Glorious Shekinah, or presence of God; before we dare approach the Throne of Supreme Wisdom.

Albert Pike, Morals and Dogma...

CENTERING AND CONTEMPLATION

All of the great spiritual traditions of humanity include the use of exercises for centering and focusing consciousness. It is common for these traditions to use techniques involving the visualization and circulation of light. The following exercise has points in common with all of them, and provides a simple yet effective means of preparing you to contemplate the symbols, rituals and tenets of Masonry at deeper levels. From this time forward, the centering exercise will be the foundation of your contemplative work.

Exercise 1:15 - The Centering Exercise

The centering exercise is presented in an outline form so that you may make an audio recording of the script as a guide. If you make a recording, be sure to speak in a soft and slow manner, allowing adequate pauses between steps. Once you have learned to complete each step from memory, you are advised to stop using the recording. After you have demonstrated the ability to successfully practice this exercise without a recording, it is recommended that you practice it once or twice a day for two weeks before continuing. If you are unable to practice at least five days per week, then extend the number of weeks accordingly before you proceed to the next exercise.

1. Sit in a comfortable and erect position in a chair or on the floor, facing east. Close your eyes and simply focus on your breath naturally flowing in and out. Do not count it or interfere with it in any manner.
2. After several breaths, say a short prayer invoking the aid of Deity, as you were taught when initiated as an Entered Apprentice.
3. After the prayer, begin to breathe rhythmically, as described in Exercise 1:10 of the *Breath* section. Complete seven cycles of rhythmic breathing.

4. Now focus your attention exclusively on the outer surface of your left ear for several seconds.
5. Once you have achieved a good focus on your left ear, allow your attention to expand, including the left side of your head and jaw, and your left eye. Allow the muscles in these areas to relax.
6. After several seconds, expand your awareness to include the left side of your neck and throat, feeling the area relax. Be sure your awareness is inclusive of your left ear, and the rest of the left side of your face, all comfortably relaxed. You may notice a warm, tingly feeling as the blood flow increases in these areas.
7. After several seconds, shift your attention to the outer surface of your right ear for several seconds. As you do so, you may notice sensations that suggest a shift of energy from your left to your right.
8. Once you have achieved a good focus on your right ear, allow your attention to expand, including the right side of your head and jaw, and your right eye. Allow the muscles in these areas to relax.
9. Now allow your attention to focus for a minute in the very center of your head, where right and left meet. Feel the energy shift to the center, and a deep sense of relaxation and warmth at that point.
10. Move your focus to your left hand for several seconds. Allow the muscles to relax. As you do so, you may notice sensations that suggest a shift of energy to your left.
11. Expand your awareness to include your left arm and shoulder. Allow these muscles to relax.
12. After several seconds, include the left side of your chest and back. Allow these muscles to relax. You may notice a warm, tingling feeling in your left hand, arm, shoulder, chest and back as the blood flow increases in these areas.
13. After several seconds, shift your attention to your right hand, and then repeat steps 10, 11 and 12 for that side of your upper body. As you do so, you may notice sensations that suggest a shift of energy from your left to your right.
14. Now allow your attention to focus for a minute in the very center of your chest, where right and left meet. Feel the energy shift to the center, and a deep sense of relaxation and warmth at that point.
15. Move your focus to the top of your left hip for several seconds. Allow the muscles to relax. As you do so, you may notice sensations that suggest a shift of energy to your left.
16. Expand your awareness to include the left side of your lower abdomen and your left buttock. Allow these muscles to relax.
17. After several seconds, include your left leg and foot. Allow these muscles to relax. You may notice a warm, tingling feeling in your left hip, lower abdomen, buttock, leg and foot as the blood flow increases in these areas.
18. After several seconds, shift your attention to the top of your right hip, and then repeat steps 15, 16 and 17 for that side of your lower abdomen. As you do so, you may notice sensations that suggest a shift of energy from your left to your right.

19. Now allow your attention to focus for a minute in the very center of your lower abdomen, where right and left meet. Feel the energy shift to the center, and a deep sense of relaxation and warmth at that point.
20. Imagine an internal plumbline of brilliant white light running into the top of your head from the highest heavens, and down through your body into the depths of the Earth. Try to feel the presence of this plumbline as a magnetic or electrical current flowing between Heaven and Earth.
21. As you focus on the plumbline, allow it to grow in diameter so that it becomes a column of light with a circumference as large as your own head. Feel the pure white light as a warm, relaxing, cleansing and healing energy.
22. Once the column of light is well established, exhale fully, imagining that the energy within the light is swirling down through your head and body, into the earth below. As you inhale fully, imagine that the energy is swirling up around and through your body into the heavens above. The swirling motion is from left to front to right to rear. Inhale and exhale with the same rhythm you used in step 3. Repeat this process seven times.
23. After the seventh breath, simply breathe naturally and take several minutes to work with the Initial Contemplation (see below).
24. After your contemplation, allow the imagery to fade, return your focus to your breath, and breathe rhythmically as in step 3. After seven cycles of inhale-exhale, open your eyes, clap your hands three times, and you are finished.

The Initial Contemplation

As you focus on the column of light, contemplate the three principal supports of the Lodge - the pillars of Wisdom, Strength and Beauty. Imagine that your column of light is the pillar of Beauty, while an immense bronze pillar of Wisdom is to your left and an equally large bronze pillar of Strength to your right. As a Mason, you know the names of the bronze pillars are *Jachin* and *Boaz*. Imagine that all three pillars extend from the foundations of the Earth to the canopy of Heaven. Consider the relationships among these three qualities. Make appropriate notes in your journal.

Methods of Contemplation

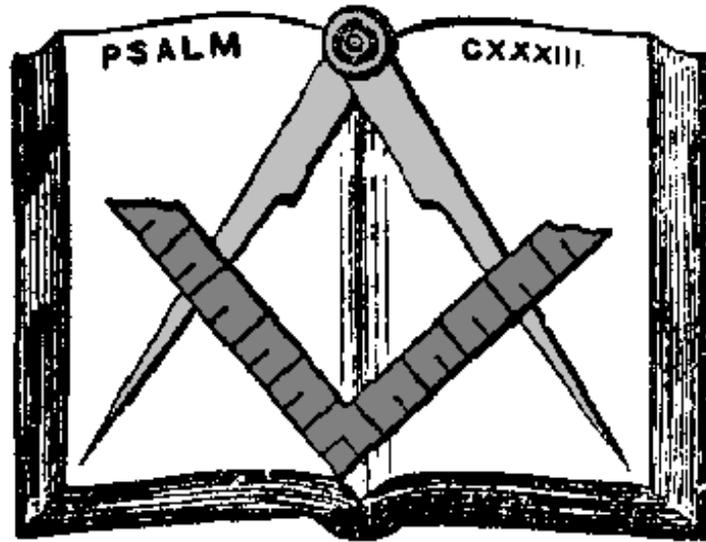
Technically speaking, “contemplation” refers to our attempts to gain insight and understanding about a particular subject. There are three basic approaches that you may use in contemplation. These methods are called *associative*, *analytic* and *intuitive*. Of course, no complex breathing techniques or meditations are necessary to use these methods of contemplation. However, such procedures do increase the potential benefits. You are advised to use only one form of contemplation per session, but to eventually use all three forms for each subject you choose. You may discover a particular order that seems most productive for you.

Associative contemplation continues to roll the subject around in the mind, examining every aspect of it while attempting to make as many mental, emotional and sensory associations as possible. In effect, it is a brainstorming technique. This type of

contemplation draws together one concept or image with others, following all sorts of tangents, yet consistently returns to the central subject. It is therefore also a comparative technique, and is a useful tool for finding parallels and points in common between Masonry and other traditions. If you are currently following a specific religious, spiritual or philosophical tradition, then you are encouraged to consider how Masonry compliments that tradition. Of course, the more you learn about psychology, philosophy, mythology and religion, the more associations you will be able to form. In turn, the formations of these associations often reveal perspectives and possibilities that might have otherwise gone unnoticed.

Analytic contemplation uses logic and reasoning to break a subject down into its various parts and examine them closely, reducing each to an essential meaning. In a process not unlike mathematics, the significance of each part is added to that of the others. The end product is a greater appreciation of the whole, as well as deeper understanding of the details that make up the whole.

With intuitive contemplation, the goal is to still and quiet the mind as much as possible, while maintaining a focus on the subject. This quieting of the mind can be compared with settling the dust within a quarry. The method attempts to keep the subject at the center of an otherwise empty space in the mind. It avoids consciously analyzing or forming associations. At first, this may seem difficult, and it will suffice to continually and patiently redirect your mind back to the subject. Focusing on the breath is helpful. It may be also be useful to formulate a word or phrase representing the subject, and then keep mentally repeating that word or phrase in order to drive all other thoughts out of the mind. Likewise, an image of some sort may also be used, maintaining that image in the mind to the exclusion of all other images. With practice, you can develop the ability to hold the subject quietly and gently in your mind for long periods of time, with few or no distractions. It is often the case that nothing particularly noteworthy happens during this type of contemplation, but it is nonetheless a very useful and important tool. Instead of resulting in the kinds of understanding that often flow immediately from the other types of contemplation, this technique sometimes works like the planting of a seed deep within your mind and spirit. That seed may sometime later produce a blossom of insight while performing a different type of contemplation, in a dream, or when you least expect it. On the other hand, this technique may stimulate a sudden reception of intuition during the contemplation itself. In any case, you are advised to concern yourself with the proper execution rather than the results of this technique.



The Ceremony of our first degree, then, is a swift and comprehensive portrayal of the entrance of all men into, first, physical life, and second, into spiritual life.... The first degree is also eminently the degree of preparation, of self-discipline and purification.

W.L. Wilmhurst, The Meaning of Masonry

THE ENTERED APPRENTICE RITUAL AND SYMBOLS

You now possess the basic working tools of Contemplative Masonry. If you have completed the previous exercises faithfully and sincerely, then you have developed proficiency with those tools that will shed much more light on any subject to which you may attend. But our primary purpose, and the reason you acquired this book, is to reveal more light in Masonry. Therefore, you may begin applying those tools to the ritual and symbols of the Entered Apprentice degree. This section provides you with further instructions on how to accomplish this task.

Exercise 1:16 - Preparation

You are advised to attend the initiation of an Entered Apprentice as soon as possible. Before you arrive at the lodge or temple, perform the centering exercise. As your contemplation, formulate two or three questions about specific things in the ritual that you wish to understand more fully. Once you have the questions clearly in mind, you may pray for more light on the Entered Apprentice degree. After completing the centering exercise, write the questions in your journal. You can then go to lodge and practice mindful and prayerful behavior during the ritual. To help you maintain focus, do not arrive early and do not stay late. As soon as you arrive home, do the centering exercise, contemplating the ritual as a whole, or any of its many steps. After the centering exercise, make appropriate notes in your journal, responding to the questions you previously wrote. You are advised to repeat this process of contemplative attendance of the Entered Apprentice ritual more than once, and you may do so as often or as many times as you wish. After having completed the process a few times, you may also begin

participating in the ritual, being especially mindful and prayerful in the role or roles you play.

Exercise 1:17 - Initiation

This exercise requires you to be the candidate of an Entered Apprentice initiation in your imagination. It need only be done once, though it will require more than one session. It is recommended that you prepare yourself to imagine the primary officers of the ritual as characters from our legend. In other words, the Worshipful Master is King Solomon, the Senior Warden is King Hiram of Tyre and the Junior Warden is Hiram Abif.

Visualize King Solomon as a tall, handsome man in his mid to late twenties. He has long brown hair and a short thin beard. He wears a simple golden crown and the Worshipful Master's jewel and apron. As the Worshipful Master is associated with the sun rising in the east, it is fitting to visualize King Solomon wearing a robe in the bright colors of the sunrise -- violet and vermilion.

King Hiram of Tyre is a large, powerfully built man. He is older, with a long graying beard and hair. He wears the Senior Warden's jewel and apron. As the Senior Warden is associated with the setting sun in the west, it is fitting to visualize King Hiram wearing a robe in the dark colors of dusk -- indigo and crimson.

Hiram Abif is a middle-aged man of average build and stature. He has a dark full beard and long dark hair. He wears the Junior Warden's jewel and apron. As the Junior Warden is associated with the sun at its zenith, it is appropriate to visualize Hiram Abif wearing a robe in the colors of the midday sky -- sky blue and gold.

The Senior Deacon wears the proper jewel and apron. He also carries the staff of his office. It is recommended that you visualize him as the historical figure in Masonry that you most admire and respect. It is helpful to chose one for whom you have a photograph or portrait. This person should be deceased. And as the north is said to be a place of darkness, it is fitting to visualize the Senior Deacon wearing a robe in the colors of midnight -- black dotted with silver.

You will also need to visualize a fifth Master Mason as the one who prepares and assists your entrance in the anteroom, and is later charitable to you in the northeast corner. It is recommended that you visualize him as the one Mason that has personally assisted you most in your Masonic career. Symbolically speaking, it is this Mason who has assisted you in crossing the threshold from profane darkness to the Light of Masonry. Therefore it is fitting to visualize him wearing a robe in the colors of twilight -- purple dotted with silver.

Although we have much specific detail for the primary roles mentioned above, throughout the degrees you may also find a need to visualize other characters. You may visualize them as you see fit. However, with the exception of the fifth role mentioned in

the preceding paragraph, you are advised not to visualize any other characters in the form of a physically living Mason.

To actually perform this exercise, begin by doing the centering exercise. When you reach the step for contemplation, imagine yourself as the candidate going through the Entered Apprentice degree. Over a span of two or three days, you are advised to perform three separate sessions, each one corresponding to a phase of the ritual. For convenience you may choose to begin the first phase with entering the preparation room, and continue through the obligation. Do not forget that you were blind in this phase, which means that the primary sensory experience was hearing. In the second phase, move from being brought to light to receiving the working tools and exiting the lodgeroom. The third phase encompasses your return to the lodgeroom and the lessons that you then received. In the third phase, imagine yourself clothed as an Entered Apprentice. In each phase, make every effort to imagine each of the key points that you would actually experience as the candidate. Perfection is not to be expected, and characters other than those already mentioned do not require the same level of detail.

After completing the exercise, make appropriate notes in your journal. Be sure to answer the following questions:

- What emotions did you experience? Note at which parts of the ritual you experienced those emotions most strongly.
- What parts of the ritual seemed most meaningful to you? Explain what thoughts they stimulated.
- What parts of the ritual seemed most difficult to fully understand?
- What parts seem to hold deeper and more profound meaning than you currently grasp?
- In which parts of the ritual did you feel the Divine presence most clearly?

Exercise 1:18 - Instruction

These exercises entail more thorough contemplation of the details of the ritual and symbolism of this degree. There are literally thousands of details, and hundreds of significant points. However, you are asked to further contemplate those parts you found most intriguing and inspiring in the previous exercise, as well as the key elements presented in this subsection. In addition to specifying those elements, this subsection will introduce you to a new type of contemplation.

The following list presents the key elements of ritual and symbolism for contemplation. You may make omissions or changes to reflect the details of your jurisdiction's ritual. As you complete a session for each element, be sure to make appropriate entries in your journal on the significance that each holds for you *at all four levels* of your psyche, especially relating to whatever religious, spiritual or philosophical tradition that you personally follow. It is very important that you contemplate not only the teachings concerning each element, but the associated symbols and images as well.

1. The Three Distinct Knocks
2. The Conditions of Entrance
3. The Reception
4. The Role of the Senior Deacon
5. Psalm 133
6. The Circumambulations
7. The Obligation
8. Genesis 1:1-3
9. The Great Lights in the Entered Apprentice Degree
10. The Lesser Lights
11. The Due Guard, Penal Sign and Step of the Entered Apprentice
12. The Word of the Entered Apprentice
13. The Lambskin as worn by the Entered Apprentice
14. The Northeast Corner
15. The Working Tools of the Entered Apprentice
16. The Situation and Form of the lodge
17. The Ornaments
18. The Principal Supports
19. The Covering of the Lodge and Jacob's Ladder
20. The Moveable Jewels
21. The Immovable Jewels
22. The Point Within the Circle Bordered by Parallel Lines
23. The Principal Tenets
24. The Four Points of Initiation and the Cardinal Virtues
25. Chalk, Charcoal and Clay

In developing your understanding of each of these elements, you are advised to use the three basic types of contemplation within the context of the centering exercise. In addition, you should also begin using another type of contemplation, which is called *interactive*. It is recommended that you practice the interactive form no more than twice per week. All together, each element of the previous list should be worked on for at least a few days, completing no more than two per week. Depth of understanding for each element is always more important than the speed with which you advance to the next. Indeed, you will find that many elements continue to reveal their depths over years of contemplation. Be patient and use your best judgment before moving from one element to the next.

Interactive contemplation involves immersing yourself in the imagery of the chosen subject, and having imaginary interaction and conversation with the characters involved. Now there is indeed a bit of humor in the prospect of intentional daydreaming, and you could hardly be blamed for a chuckle or two as you read this paragraph. On the other hand, you may be taken aback and experiencing a little anxiety. Both of these responses are actually quite healthy. A little skepticism and caution never hurt anyone. However, this is serious business and you need only recall the previous exercise to see that you have already interacted with imaginary characters. The only difference now is that what you and the characters say and do will not be predetermined by the ritual.

How could it be helpful to have such imaginary interactions? Depth psychology and mystical religion have both acknowledged that the human psyche employs and responds to archetypal images. Simply stated, an archetypal image is a mental form that personifies a particular aspect or process of the psyche or of Nature. Carl Jung constructed an effective and well-respected system of psychotherapy incorporating the idea of archetypes. Hundreds of years ago, St. Ignatius of Loyola produced an entire system of Christian devotion based upon interacting with such images, and that system is still in use by Roman Catholic monks. Furthermore, many mainstream and orthodox religions make use of archetypal images in the form of icons that serve as focus points for prayer, and as reminders of saints and prophets who embodied some spiritual quality. Archetypal images can be found in mythic literature as the gods and goddesses of the ancient world. Archetypes often appear in our dreams as well, disguised in the images of the people we know and have read about or seen in movies.

The way these images work in our minds is somewhat mysterious, but we do know that they often serve as conduits for wisdom and understanding. In dreams and mystic visions, such images can speak and act as though they have minds of their own. In fact, it is taught in many traditions that when an image has the proper form, then the power or intelligence that it represents will actually inhabit it. In this book, it is not our concern whether that is the case or not. Our interest is in using such methods because they have been proven as effective means to gain more wisdom and understanding. It should also be clear that we are not practicing a form of mental idolatry, as we will not be worshipping or praying to such images as though they are gods.

In order to work successfully with interactive contemplation, you need to start with a basic awareness of what the archetypal Masonic images personify. The image of King Solomon is, of course, an archetypal image of one granted wisdom and authority by God. In your psyche, his image speaks with the voice of spirit, intuition, creativity and will. Hiram Abif is an archetypal image of one gifted with great knowledge and skill. In your psyche, his image speaks with the voice of intellect, reason and balanced judgment. King Hiram of Tyre is an archetypal image of one possessed with great power and resources. In your psyche his image speaks with the voice of emotion and desire. The Senior Deacon is an archetypal image of a guide, one who instinctively knows the path you are following. In your psyche, his image speaks with the voice of the physical, of sensations and behavior.

Before we go much farther, we should examine an apparent discrepancy. The hierarchy of the officers may not seem to precisely fit with the hierarchy of the psyche. In other words, Hiram Abif, the third officer, represents the second level of the psyche (intellect), while King Hiram, the second officer, represents the third level of the psyche (emotions). This discrepancy is resolved by considering the roles of emotion and the sources of desire. The role of emotion, like King Hiram, is to supply the energy and ability to actually accomplish labor. In short, emotion motivates the fulfillment of some desire. Such motives can have one of two general directions: serving the desires of the body, or those of the spirit. Whatever the nature of our motives, the fact remains that the

body will do nothing, no matter how much intellectual sense an action may hold, unless there is energy available to drive it. Thus from the perspective of actually doing something, the energy of emotion does take precedence over the designs of the intellect. Masonry is, after all, about making real differences in the material world. Still, the intellect remains at the second level of the psyche's hierarchy, for it more fully comprehends the intentions of the spirit and is able to translate them into designs for labor.

To begin a session of interactive contemplation, perform the centering exercise. When you reach the step for contemplation, formulate a single question concerning some part of the ritual and symbolism of the Entered Apprentice degree that you want to understand more fully. Next, imagine yourself clothed in a white robe, wearing your apron as an Entered Apprentice. Visualize yourself standing at the closed inner door of a lodgeroom. Knock upon the door once, listening to the knock reverberating into the depths of the Cosmos. You hear the knock returned, and the door opens to reveal an Entered Apprentice lodge at labor, with the four officers at their stations. Note the illuminated symbol above King Solomon (This varies in some jurisdictions, but is appropriate for an inner lodge). Step inside and close the door behind you. Advance to the altar, taking note of the arrangement of the Three Great Lights. Give the due guard and penal sign of an Entered Apprentice Mason, noting that King Solomon returns it. At this time you should invoke the aid of Deity with a short heartfelt prayer asking for more light.

After your prayer, advance by the north to the east and approach King Solomon, the Worshipful Master. Note the illuminated symbol above his head. Ask him your question, keeping in mind that if he responds it will be with the voice of your spirit. Expect his responses to be brief offerings of wisdom and inspiration, or questions intended to push you toward deeper insight. Instead of speaking, he may even make some gesture or movement. In any case, do not be concerned if his response is enigmatic or difficult to comprehend. Whatever his response is, simply accept it, thank him and continue clockwise to the south.

Approach Hiram Abif and ask him your question. You should also inform him about any response you were given by King Solomon. Expect his answers to be analytical and rational in nature. He might ask questions of you, which you should attempt to answer with the same logic and balanced judgment that you expect from him. You may also ask a few questions to gain greater clarity and understanding of what he is communicating. However, resist the temptation to engage in a lengthy dialogue. When you are ready, thank him and continue clockwise to the west.

Approach King Hiram of Tyre and ask him your question. You should also inform him of what happened in the east and in the south. Expect his responses to be emotional in nature, expressing strong desires and convictions about the issue. Like King Solomon, he may say something or make a gesture or movement. He is not likely to ask any questions. Do not be surprised if he expresses more than one emotion or desire. He may even express emotions and desires that seem to be contrasting and conflicting with

each other. You may ask him questions about why he feels the way he does. As an Entered Apprentice, you are working to subdue your passions, and that requires greater emotional awareness and understanding. Therefore, it is appropriate to spend more time with King Hiram than you did in the east or the south. When you are ready, thank him and continue clockwise to the north.

Approach the Senior Deacon and ask him your question. You should also inform him of what transpired in the east, south and west. Expect his responses to be focused on the physical world, with instruction on ways to physically experience or express the truth of what you are learning. He may suggest changes in the way you behave and live your life. You may discuss the issue further with him if you desire. As an Entered Apprentice, one of your primary concerns is in learning how to work in the quarries of life. That concern places more importance on attending to the Senior Deacon. When you are ready, thank him and return directly to the altar.

At the altar, note the arrangement of the Three Great Lights. You should then express your gratitude with a short heartfelt prayer of thankfulness. After the prayer, give the due guard and penal sign of an Entered Apprentice, noting that King Solomon returns it. Once again take note of the illuminated symbol above his head. Walk to the outer door, open it and pass through, turn to face it as it you close it. Allow the imagery to fade, and complete the last steps of the centering exercise. Make appropriate notes in your journal.



The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance.

Carl Jung, The Portable Jung, "Aion: Phenomenology of the Self"

TO SUBDUE OUR PASSIONS

Speculative Masonry places great emphasis upon your moral behavior. However, it is one thing to *act* according to Masonic virtues, and yet another thing to have both our inner and outer lives governed by these principles. As a Contemplative Mason, you will now work more closely with your emotions, and learn more about the meaning of the phrase "subdue my passions." You will also practice techniques enabling you to exercise a deeper awareness of your emotions, and to arrive at a greater sense of inner harmony and outward composure.

It should be noted that the word "passions" is used in our ritual, and not the word "emotions." Passions are emotional complexes, groups of emotions joined together in relation to a specific desire. Passions are those emotional complexes which well up from deep within our being, urging us toward the attainment of some desired object or outcome. When passions are unrestrained and ineffectively channeled, they can flood the body with feelings and the mind with thoughts and images that seem totally out of control. However, when subdued and kept within due bounds, they can serve as a powerful source of motivation and fortitude in working toward a worthwhile goal.

As previously stated, the word "subdue" can be misleading. In a Masonic context, the word more properly refers to *mastery* of our passions. In order to master your passions, you must not deny or suppress your feelings. Rather, you must develop an acute awareness and acceptance of your emotions. In so doing, you are better prepared to manage your passions more appropriately. Also, please keep in mind that the goal of Masonry is to make good men better, not perfect. Intolerance of your own humanity is not only unhealthy; it can quickly lead you to become intolerant of others.

Emotional Awareness and Management

The most basic human emotions seem to fit into polar relationships. In other words, positive emotions can be paired with negative emotions. Furthermore, we can see that between the poles in each pair of opposites there is an entire spectrum of human sentiment. Consider the following examples.

Affection	Hatred
Attraction	Repulsion
Awe	Irreverence
Confidence	Fear
Graciousness	Anger
Gratitude	Ingratitude
Happiness	Sadness
Hope	Despair
Innocence	Remorse
Pride	Shame
Satisfaction	Frustration
Serenity	Anxiety

We should be careful of placing too much weight in the terms “positive” and “negative.” We tend to think of those emotions in the left-hand column as positive, those in the right-hand column as negative. One of the problems with this terminology is that it becomes far too tempting to deny or try to ignore the negative emotions. Take for example a common situation that arises when someone asks an obviously angry person if he is angry. The angry man then denies it because he thinks it is wrong to be angry, because he doesn’t like the way it feels to be angry, because he doesn’t want to offend the other person, or because he isn’t acting in a particularly angry way. This kind of denial is based on either ignorance or fear. In other words, he really is angry but it is his lack of awareness or inability to manage the emotion that prevents him from admitting it either to himself or someone else. The danger in this kind of denial is that such feelings can build up inside us to the point of becoming completely unmanageable.

Take a moment to reflect upon the pairs of emotions. It does not require much depth of contemplation to see that many of the positive emotions can become unhealthy when taken to an extreme, and many of the negative emotions are quite healthy at the proper place and time. Keeping this in mind helps us focus on balance as the key to a healthy emotional life. But even here there is the possibility for misunderstanding. The balance that we seek is not an effort to maintain a static state midway between extremes. Rather, the balance we strive for is a dynamic and harmonious flow of healthy emotions back and forth between the extremes, as is fitting for the situation.

In monitoring our emotions, we rely heavily on the feelings associated with them. Emotions do indeed have an effect upon our bodies. A consideration of our common language hints at an important relationship between emotions and our physical feelings. Think for a moment about these phrases:

“I have a gut feeling.”
 “That makes me sick to my stomach.”
 “It takes my breath away!”
 “That warms my heart.”
 “I have a lump in my throat.”

Exercise 1:19

Practice this exercise once or twice a day. For each session, choose one pair of emotions as a focus for contemplation. Perform the centering exercise, and for your contemplation begin to think about the pair of emotions that you chose. Focus on the negative emotion. Do your best to feel that emotion very clearly. It may help to remember or imagine some occasion that stimulates that feeling. Allow the emotion to become strong enough that you clearly feel it in your body. Be mindful of this experience and try to determine where in the body that emotion seems to be centered. Then allow the emotion to fade away. Focus once again on your breath flowing in and out in a natural rhythm. As soon as you feel calm again, begin to focus on the positive emotion from the chosen pair. Repeat the same process that you followed for the negative emotion. Then allow the emotion to fade a little as you return your focus to your breath flowing in and out in a natural rhythm. Complete the centering exercise and you are finished. You are also advised to be more mindful of your emotions during your daily activities. Pay close attention to exactly where and how you feel the different emotions in your body. Make notes in your journal. You may continue to the next exercise after you have worked at least twice with every pair of emotions.

Exercise 1:20

Perform the same procedures as in the previous exercise, with the following exceptions. After a brief focus on the negative feeling, contemplate how this emotion could be good and healthy. Notice how the energy changes as you direct your thoughts in this way. Imagine ways that its energy might be harnessed by you for constructive purposes. After a brief focus on the positive feeling, contemplate how this emotion could become extreme and unhealthy. Finally, contemplate how these two emotions can interact in a harmonious way that contributes most to the well being of others and you. In your daily activities, be especially mindful of how the energy of your emotions, both positive and negative, can be employed in healthy constructive ways. Be mindful of how that energy can be used in unhealthy destructive ways, or simply wasted. Make notes in your journal. You may continue to the next exercise after you have worked at least once with each pair of emotions.

Vices and Virtues

The title of this subsection draws your attention to another perspective on the passions. As you have experienced in the previous exercises, it is not necessarily how pleasant or unpleasant an emotion is that is particularly important. It is most important

that you manage your emotions well and take advantage of their energy for constructive and healthy purposes. You have also been informed that passions are not simple emotions, but powerful emotional complexes.

The terms *vice* and *virtue* speak to how well the passions are managed. Passions poorly managed lead to behaviors and attitudes that collectively form a vice. Passions properly managed lead to behaviors and attitudes that collectively form a virtue. By discovering the defining characteristics of thought and behavior in the virtues, we can employ them in our lives, thus “divesting our minds and consciences of all the vices and superfluities of life.”

There is an ancient tradition of seven fundamental pairs of vices and virtues, and you will use them as your guide for the following exercise. Four of these virtues are known as the *cardinal virtues*, and three as the *theological virtues*. The Entered Apprentice degree teaches about the cardinal virtues and, in some Masonic jurisdictions, has the three theological virtues as the principal rungs of Jacob’s Ladder. The seven virtues and vices are presented here as:

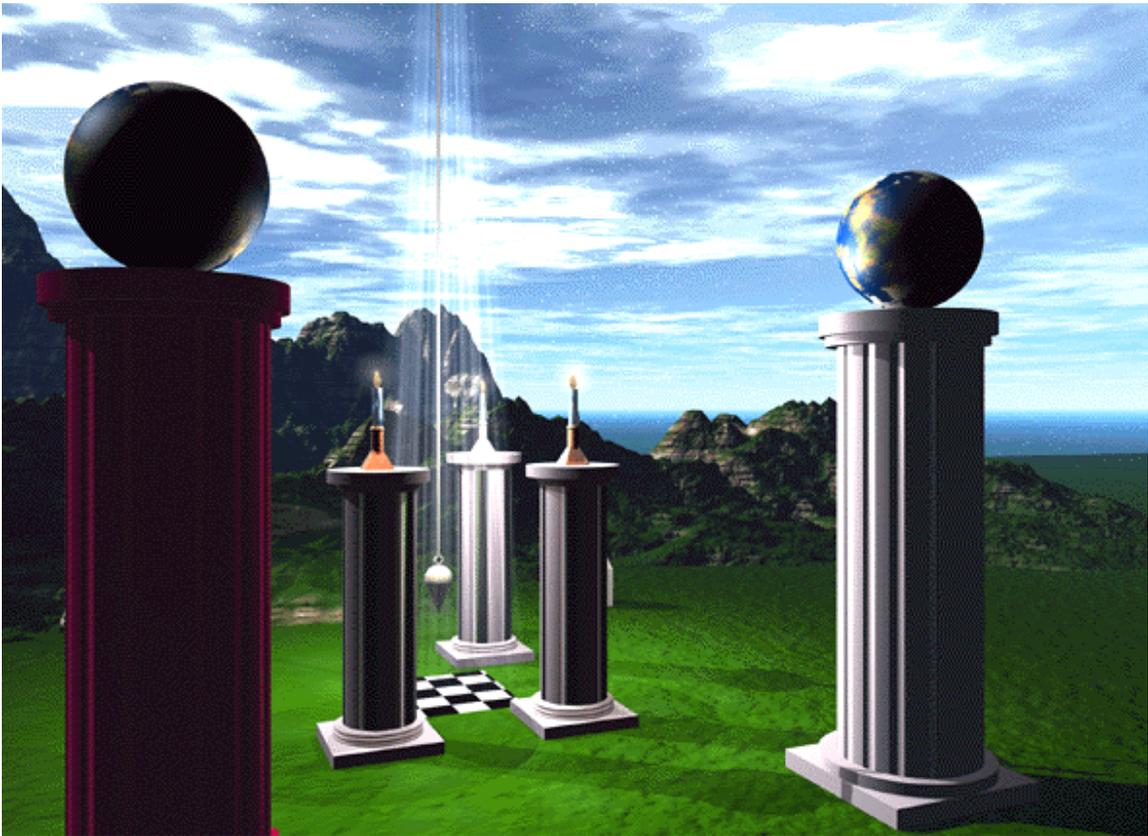
Faith vs. Arrogance
 Hope vs. Greed
 Charity vs. Wantonness
 Fortitude vs. Rage
 Prudence vs. Indolence
 Temperance vs. Gluttony
 Justice vs. Envy

Exercise 1:21

To make use of this information, complete the following exercise. Once or twice a day, choose one pair of virtue and vice for contemplation within the centering exercise. Before the exercise, read the definitions of each in a dictionary. Memorize them if you wish. During your contemplation, try to understand each more fully. Spend at least three sessions per pair. As you move through your daily activities, be mindful of the vices and virtues and of how you display both. Make notes in your journal answering the following questions:

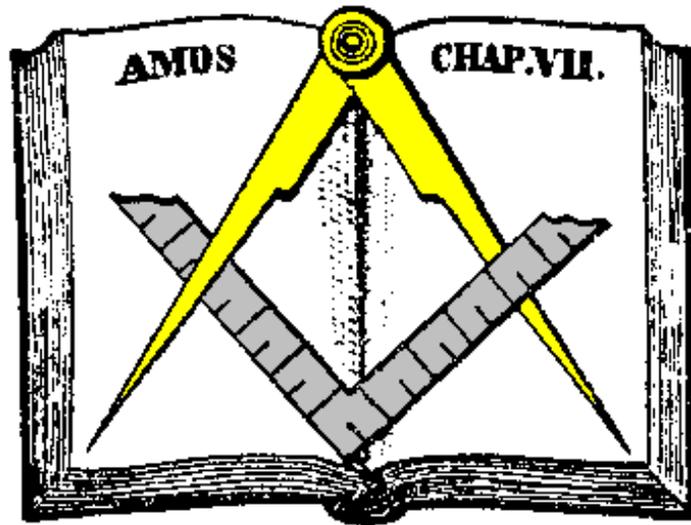
- How have you displayed this vice and this virtue? What are some specific examples?
- What emotions are involved in the vice and in the virtue?
- How do you work through the negative feelings you have - such as anger, remorse, shame, frustration and sadness - when you realize you have committed this vice?
- How do you reward or encourage yourself for this virtue?
- Why is this virtue important?
- Why are this vice and virtue paired with each other?
- What are some ways that you could change the temptations for this vice into motivations for the virtue?

Chapter Two: The Fellow Craft



You will thus perceive, Brethren, that the F.C. degree, sometimes regarded by us as a somewhat uninteresting one, typifies in reality a long course of personal development requiring the most profound knowledge of the mental and psychical side of our nature. It involves not merely the cleansing and control of the mind, but a full comprehension of our inner constitution, of the more hidden mysteries of our nature and of spiritual psychology.

W.L. Wilmhurst, *The Meaning of Masonry*



The Ritual runs that our ancient brethren of this Degree met in the porchway of King Solomon's Temple. This is a way of saying that natural philosophy is the porchway to the attainment of Divine Wisdom; that the study of man leads to knowledge of God, by revealing to man the ultimate divinity at the base of human nature. This study or self-analysis of human nature Plato called Geometry....

W.M. Wilmhurst, The Meaning of Masonry

THE FELLOW CRAFT RITUAL AND SYMBOLS

There are no new methods to learn before you begin working in the Fellow Craft degree. In this section, you are given reminders on what techniques to apply, as well as a list of the key elements for contemplation.

Exercise 2:1 - Preparation

You are advised to attend the passing of a Fellow Craft as soon as possible. Before you arrive at the lodge or temple, perform the centering exercise. As your contemplation, formulate two or three questions about specific things in the ritual that you wish to understand more fully. Once you have the questions clearly in mind, you may pray for more light on the Fellow Craft degree. After completing the centering exercise, write the questions in your journal. You can then go to lodge and practice mindful and prayerful behavior during the ritual. To help you maintain focus, do not arrive early and do not stay late. As soon as you arrive home, do the centering exercise, contemplating the ritual as a whole, or any one of its many steps. After the centering exercise, make appropriate notes in your journal, responding to the questions you previously wrote. You are advised to repeat this process of contemplative attendance of the Fellow Craft ritual more than once, and you may do so as often or as many times as you wish. After having completed the process a few times, you may also begin participating in the ritual, being especially mindful and prayerful in the role or roles you play.

Exercise 2:2 - Passing

This exercise requires you to be the candidate of a Fellow Craft's passing. It need only be done once, though it will require more than one session. To actually perform this exercise, begin by doing the centering exercise. When you reach the time for contemplation, imagine yourself as the candidate going through the Fellow Craft degree. Over a span of two or three days, you are advised to perform three separate sessions, each one corresponding to a phase of the ritual. For convenience you may chose to begin the first phase with entering the preparation room, and continue through the obligation. Do not forget that you were blind in this phase, which means that the primary sensory experience was hearing. In the second phase, move from being brought to light to receiving the working tools and exiting the lodgeroom. The third phase encompasses your return to the lodge room and the lessons that you then received. In the third phase, imagine yourself clothed in a white robe, with the Fellow Craft apron. In each phase, make every effort to imagine each of the key points that you would actually experience as the candidate. Perfection is not to be expected, and characters other than those already mentioned do not require the same level of detail.

After completing the exercise, make appropriate notes in your journal. Be sure to answer the following questions:

- What emotions did you experience? Note at which parts of the ritual you experienced those emotions most strongly?
- What parts of the ritual seemed most meaningful to you? Explain what thoughts they stimulated.
- What parts of the ritual seemed most difficult to fully understand?
- What parts seem to hold deeper and more profound meaning than you currently grasp?
- In which parts of the ritual did you feel the Divine presence most clearly?

Exercise 2:3 - Instruction

These exercises entail more thorough contemplation of the details of the ritual and symbolism of this degree. There are literally thousands of details, and hundreds of significant points. However, you are asked only to further contemplate those parts you found most intriguing and inspiring in the previous exercise, as well as the key elements presented in this subsection.

The following list presents the key elements of ritual and symbolism for contemplation. You may make omissions or changes to reflect the details of your jurisdiction's ritual. As you complete a session for each element, be sure to make appropriate entries in your journal on the significance that each holds for you at all four levels of your psyche, especially relating to whatever religious, spiritual or philosophical tradition that you personally follow. It is very important that you contemplate not only the teachings concerning each element, but the associated symbols and images as well.

1. The Conditions of Entrance
2. The Reception
3. Amos 7:7-8
4. The Circumambulations
5. The Obligation
6. The Three Great Lights in the Fellow Craft Degree
7. The Due Guard, Penal Sign and Step of the Fellow Craft
8. The Password of the Fellow Craft
9. The Apron of the Fellow Craft
10. The Working Tools of the Fellow Craft
11. Operative and Speculative Masonry
12. Boaz and Jachin
13. The Adornments of the Pillars
14. The Terrestrial and Celestial Globes
15. The Winding Staircase
16. The First Three Steps
17. The Five Orders of Architecture
18. The Five Human Senses
19. The Seven Liberal Arts and Sciences
20. The Emblem of Plenty
21. The Word of the Fellow Craft
22. The Wages of the Fellow Craft
23. The Letter G

In developing your understanding of each of these elements, you are advised to use all four types of contemplation – associative, analytical, intuitive and interactive - within the context of the centering exercise. It is recommended that you practice the interactive form no more than twice per week. All together, each element of the previous list should be worked on for at least a few days, completing no more than two per week. Depth of understanding for each element is always more important than the speed with which you advance to the next. Indeed, you will find that many elements continue to reveal their depths over years of contemplation. Be patient and use your best judgment before moving from one element to the next.

To begin a session of interactive contemplation, perform the centering exercise. When you reach the step for contemplation, formulate a single question concerning some part of the ritual and symbolism of the Fellow Craft degree that you want to understand more fully. Next, imagine yourself clothed in a white robe, wearing your apron as a Fellow Craft. Visualize yourself standing at the closed outer door of a lodgeroom. Knock upon the door two times, listening to the knocks reverberating into the depths of the Cosmos. You hear two knocks returned, and the door opens to reveal a Fellow Craft lodge at labor, with the four officers at their stations. Note the illuminated symbol above King Solomon. Step inside and close the door behind you. Advance to the altar, taking note of the arrangement of the Three Great Lights. Give the due guard and penal sign of a Fellow Craft Mason, noting that King Solomon returns it. At this time you should invoke the aid of Deity with a short heartfelt prayer asking for more light.

After your prayer, advance by the north to east and approach King Solomon, the Worshipful Master. Note the illuminated symbol above his head. Ask him your question, keeping in mind that if he responds it will be with the voice of your spirit. Whatever his response is, simply accept it, thank him and continue clockwise to the south.

Approach Hiram Abif and ask him your question. You should also inform him about any response you were given by King Solomon. Expect his answers to be characterized by reason and balanced judgment. You may also ask a few questions to gain greater clarity and understanding of what he is communicating. As a Fellow Craft, you have a dual emphasis, intellect and emotions. Therefore, you are encouraged to spend more time with Hiram Abif than you did as an Entered Apprentice. When you are ready, thank him and continue clockwise to the west.

Approach King Hiram of Tyre and ask him your question. You should also inform him of what happened in the east and in the south. Expect his responses to be emotional in nature, expressing strong desires and convictions about the issue. You may ask him questions about why he feels the way he does. Since emotion is now one of your chief concerns, you are encouraged to spend more time with King Hiram than you did as an Entered Apprentice. When you are ready, thank him and continue clockwise to the north.

Approach the Senior Deacon and ask him your question. You should also inform him of what transpired in the east, south and west. Expect his responses to be focused on the physical world, with instruction on ways to physically experience or express the truth of what you are learning. Because of the change in priorities with this degree, you need not spend as much time with the Senior Deacon. When you are ready, thank him and return directly to the altar.

At the altar, note the arrangement of the Three Great Lights. You should then express your gratitude with a short heartfelt prayer of thankfulness. After the prayer, give the due guard and penal sign of a Fellow Craft, noting that King Solomon returns it. Once again take note of the illuminated symbol above his head. Walk to the outer door, open it and pass through, turn to face it as it you close it. Allow the imagery to fade, and complete the last steps of the centering exercise. Make appropriate notes in your journal.



Man in the world of action loses his centering in the principle of eternity if he is anxious for the outcome of his deeds, but resting them and their fruits on the knees of the Living God he is released by them, as by a sacrifice, from the bondages of the sea of death.

Joseph Campbell, The Hero With a Thousand Faces

THE SECRET SMILE

As you know, the Fellow Craft degree continues the work that was begun in the Entered Apprentice degree. In that degree, emphasis was placed upon moral behavior and the healthy management of emotions. In this degree, more emphasis is placed upon refining the powers of the mind and executing judgment that is plumb, level and square. It can be difficult to exercise such judgment when one is consciously preoccupied with managing and examining his or her emotions. Clearly, it would be desirable to have a greater ability to achieve the compassionate understanding that is the basic condition of sound judgment. This section will provide you with a method to accomplish that goal.

Think of all the positive conditions that a smile can communicate: happiness, satisfaction, amusement, peace, affection, hope, gratitude, and many other beautiful conditions of the human heart and mind. The state of equanimity can also be communicated by a smile. It is that peaceful little grin you often see on the faces of sages. When we see that smile, it communicates the sense of serenity and balance that accompanies a profoundly deep awareness of oneself, others and the situation in the present setting. Those people who bear a genuine smile of this nature are able to think and act with great patience, honesty, understanding and wisdom.

The technique that is offered in this section is called the *Secret Smile*. If you will recall, we are using a model of the psyche that begins at the top with the spiritual, and reaches through the mental and emotional to the physical level. Using the Secret Smile, motivated by a spiritual aspiration for more balanced judgment, you make a decision and take action to change your emotional and mental state. The imagination enacts that decision. Then the physical body responds to that action with physiological and biochemical processes that actually change the

way you feel. As your emotions become more peaceful and harmonious, your mind is cleared and freed to achieve deeper understanding and better judgment.

Exercise 2:4

It is recommend that you do the Secret Smile at least once a day. It is a good practice to perform it first thing in the morning before rising from bed, at noon, and just before you fall asleep. However, it is not always necessary to do all steps of the exercise to get some benefit from it. In situations where there isn't sufficient time or privacy, you can eliminate many of the steps, including closing your eyes. In fact, simply combining the smile itself with mindful and prayerful awareness can provide significant results, especially if you are regularly practicing the full technique of the Secret Smile. Throughout your day, you can probably find all kinds of opportunities to take just a minute or two to do some variation on the Secret Smile, even while there are other people around you. However, avoid any temptation to make these lesser versions the basis of your contemplative work. As always, continue to make appropriate notes in your journal.

1. Close your eyes, relax your belly and simply focus on your breath naturally flowing in and out. Do not count it or interfere with it in any manner.
2. After you have relaxed a little, imagine your own face as though in a mirror. See that face smiling warmly.
3. Inhale and draw that image of your reflection into your own face, actually bringing its gentle warm smile to your face. Focus on the feeling of the smile in and around your mouth. There is an energy that accompanies a smile. Tune into that energy as it fills your face.
4. Now allow that energy to flow up to the center of your forehead. Focus on feeling the beautiful energy of the smile around your mouth and at that point in your forehead.
5. Now allow that energy to flow up over the top and back of your head, then down through your spine, across your anus and genitals, up through your belly and solar plexus. Pay particular attention to the way the smile seems to naturally flow into and out of your heart as it returns to your face. Know and feel that the energy of the smile combines compassion with understanding. You may find it helpful to coordinate this circulation with your breath. Complete it at least seven times.
6. After the circulations, feel the energy of the smile in each part of your body, from the top of your head to the bottom of your feet. If you wish, play with the energy a little, moving more of it to one place or another in your body. Get used to manipulating it. If you have pain or discomfort anywhere in your body, you may be able to relieve it by concentrating the energy of the smile into that area.
7. After you have saturated your body with the smile, you may take some time to contemplate anything you wish. When you are ready to end the exercise, just return your attention to your breath naturally flowing in and out. After several breaths, open your eyes and you are finished.



“...easy is the descent to Avernus: night and day the door of gloomy Dis stands open; but to recall thy steps and pass to the upper air, this is the task, this the toil!”

Virgil, Aeneid, in Carl Jung's, The Portable Jung, “Individual Dream Symbolism in Relation to Alchemy”

DREAMWORK

Overview

Dreams have been a source of intense interest and a focus for introspection for thousands of years. This section presents a basic theoretical perspective on dreaming. The following information will reveal how you can benefit from doing your own dream interpretations, both personally and in gaining deeper insight in Masonry.

In the Fellow Craft degree, you have been encouraged to develop your mind. We tend to think of the mind as our conscious awareness. However, there is far more to the mind than we are ever entirely aware of at any given moment. Holistic maturation demands integrity, and integrity is the result of integration. Therefore, it is important to integrate the conscious and unconscious mind as much as possible, without breaking the due bounds of either. Dreamwork is a safe and time-tested method of performing such work.

We know that dreams have a significant potential for aiding holistic maturation. Dreaming is one of the psyche's methods of sorting out information, forming associations, and solving problems. Dreaming also serves as one of the means by which the unconscious mind communicates with the conscious mind. Therefore, involving your conscious awareness in this process actually establishes a dialogue between these two aspects of your psyche, ideally enabling you to become more whole and healthy.

Before getting into more detail about dreamwork, there are some precautionary considerations. Dreamwork can be very exciting and fantastic, rich with imagery and symbolism that may suggest all sorts of things. For some people, it can become tempting

to believe that their deeper spiritual nature, or even God, is starting to speak to them or lead them solely through the language of their dreams. However, please note that your conscious mind is in the seat of authority with regard to your behavior, you were created for it to be so, and you should respect and maintain that arrangement. Always take the time to contemplate things from a rational and balanced perspective. An important tool for maintaining that balance is to share your dreams with at least one other person whom you can trust to be stable and well grounded. Explore different interpretations before you allow yourself to come to any conclusions.

While many of our dreams are not recalled and thus remain unconscious, some of our dreams are remembered and may in fact call upon the simultaneous participation of waking consciousness. In other words, sometimes we suspect or actually become aware that we are dreaming. We call that phenomenon *lucid dreaming*. Though there are methods for and rewards from developing one's capacity for lucid dreaming, the benefits from dreamwork are not limited to lucid dreaming. In fact, this lesson is not directly concerned with lucid dreaming, and it is suggested that you not begin any investigation or experimentation along those lines until after completing the work in this book.

In dreams we are often confronted with imagery that may be enthralling, titillating, confusing, threatening, or even horrifying. These experiences are sometimes so realistic and intense that we may not be able to distinguish them from our waking world. It's easy to see why the world of dreams might be thought of as a world of its own. After all, in dreams unexpected events happen and people act and speak without our conscious direction. In fact, according to the spiritual traditions of many cultures, the dream world is a real world, paralleling and interacting with the physical world, though operating according to different laws.

For our purposes, the dream world is a world of symbolism, mythology and psychology. By examining the imagery, themes and your emotional responses to your dreams, you can become aware of previously unknown conflicts or potentials in your own psyche. For example, a dream involving an argument between a man and a woman about finances might actually be symbolic of the dialogue between conflicting needs of stability and spontaneity in one's life, with the finances representing one's energy. Your reaction to the argument and characters would probably serve as a good starting place for reaching a more satisfactory balance between stability and spontaneity. The basic point is that remembered and lucid dreams can be a source of information about yourself which can, in turn, lead to greater wholeness and maturation.

Interpreting Your Own Dreams

You may already practice some specific form of dream interpretation. If you are satisfied with that, then you are welcomed to continue with it. In any case, you are encouraged to continue reading. There are many different schools of thought regarding dream interpretation. Some say dreams refer to the past, some say they are most relevant to the present, and others consider them a rehearsal or preparation for the future. Certain viewpoints rely on a complex archetypal symbology, or a belief that all dream elements

refer to specific instincts, drives, and ego defenses. Others begin with the assumption that dream symbolism is highly personal and flexible.

It seems reasonable to conclude that there is some truth to each of these positions. In fact, there is evidence to suggest that your dreams will conform to whatever method of interpretation you wish to practice. For these reasons we assume that, ultimately, nobody can be more qualified than you to discover the meaning in your dreams, though input from others can be quite valuable. Once you begin to pay more attention to this dialogue between the conscious and unconscious, you will find your own characteristic patterns of imagery and symbolism. At times these may clearly refer to unfinished business from the past. On other occasions they may help you work out immediate issues, or lead you into new directions for the future. More often than not, they speak to you on all these levels.

General Guidelines

When interpreting your dreams, try to remember a few important ideas. First, it is largely the interaction between the various aspects of your own psyche that is creating the dream. Second, dreams are usually highly symbolic. Third, interpretations can yield insights on personal, social and spiritual levels.

It is very important to remember that your psyche and experiences supply the canvas and paints of your dreams. Even more important, it is in your unconscious mind that the brushes and strokes are applied which put your dreams together. This is important because your dreams often involve people, places, and things that seem very familiar. Therefore, if you interact with your spouse, parent or a close friend in your dream, remember that you most probably have not made psychic contact with the actual person. Rather, you have seen their image, an image provided by your own mind and experience. Likewise, dreams about demons or angels are far less likely to be interactions with such beings than they are interactions with threatening elements of your own psyche.

It is also important to remember that it is primarily your psyche that constructs whatever pleasures, pains, difficulties or curiosities you may experience in a dream. For instance, if you have a dream about your spouse being unfaithful, it would be unfair to wake up and act with jealousy or suspicion toward your spouse. Instead, realize that this dream probably says more about you and your own fears than it does about your spouse. "Projection" is an important word to remember in this context, for we project our own emotions and desires onto the characters in our dreams just as a movie projector puts images on a screen.

This leads us to the second point: Try to uncover the hidden messages within your dreams. Although a dream may well be taken at face value, there may yet be more to it. Your unconscious mind often creates seemingly concrete imagery to help you experience and work out more abstract problems. In the preceding example, the dream of your spouse's affair might well be a symbol for the consequences that come from inattention to a deeper sense of meaning and purpose in one's life. In effect, the spouse could represent

your spirit, which you have denied and which is demanding more attention. The message could be that you need to work on a more intimate and nurturing relationship with your spirit, and to stop playing a role that has been accepted from others. If this facade is allowed to continue, you might run the risk of losing touch with the gifts that make you a truly unique and valuable individual. On the other hand, the dream might simply be a reminder of your own insecurities in relationships. The key thing to remember is that dreams, just like any good story, usually have underlying themes and messages.

When you start trying to find a hidden meaning, try to be open to possibilities at all levels. In our ongoing example, there are both personal and social aspects to the dream. We have discussed much of what you might gain as personal insight. However, the dream may well speak about trouble that does in fact exist in the marriage. In another instance, perhaps in a dream of losing a race with your friends, your unconscious may be saying that you and your friends are creating a more competitive atmosphere than you would prefer. In short, remember that a human being is a creature living in both a private context and a social context, and these two dimensions continually interact, even in your dreams.

Finally, you are advised to keep in mind that balance is an important part of dream interpretation. It is very easy to interpret dreams as entirely bright and encouraging on the one hand, or as completely dark and foreboding on the other. A single dream may have many layers of meaning, and like any good teacher they often combine encouragement with critique.

An Interpretive Method

Of course, it's quite easy to say that dreams are symbolic and that all you need do is search out their hidden meanings. It is quite another to fully delve into all that symbolism and consistently come up with valid and useful insights. The method recommended by this book is comprised of examining the significant aspects of a dream from a subjective viewpoint. Subjectively examining dream elements means trying to understand each element's purpose from its own unique perspective. The way this interpretation is accomplished is through identifying oneself with the thing or character and then trying to verbalize its thoughts, feelings, functions or purposes in the context of the dream.

As an example, consider a dream reported by "Nick." After recently ending a romantic relationship, Nick dreamt of walking down a hill with a large heart-shaped vase. To gather more meaning from this dream, Nick closed his eyes and imagined he was the vase. He tried to physically feel like the vase. Nick asked himself, "What is my purpose? What does it mean that I am heart-shaped? Why am I being carried? Where am I going? How do I feel about this situation?"

Becoming fully involved in this work, Nick discovered some interesting answers. "As a vase I receive pretty things like flowers, hold them for a while, and when they get old I'm ready for something new. I'm heart-shaped because I was a gift of love. I remind people that they were once loved. As the vase I am being carried because I must be given

from one person to another, and because I can't be allowed in this person's chest like a real heart. I am going down this hill, from some place higher to some place lower. I feel sad for the one who is carrying me because we are going down into a low place."

These subjective reports helped Nick experience the grief he had been denying and avoiding since the break-up. It also suggested to him that he had a hidden bias toward believing that even the best relationships are only temporary, "pretty things" to be replaced "when they get old."

Let's examine a dream from "Ron," a new Master Mason and Junior Steward of his lodge. Ron had a strange nightmare in which an ugly green monster was biting off peoples' fingers while clicking a television remote. Ron tried to assume its identity. "Why am I ugly? Why green? Why am I biting off peoples' fingers? Why am I clicking the remote?"

These were Ron's answers: "As the monster I am ugly because I don't know how to be attractive, to be liked. I am green because I am rotten and also because I am envious of the beauty and joy in other's lives. As the monster I bite off people's fingers because that way their hands become useless. I click the remote because I wish I could just change everyone's channel."

Ron followed this with the subjective views of a useless hand and the television remote. "As a useless hand I can no longer point at anyone in blame. As the remote I have no mind of my own. I only serve my master."

While working on his dream, Ron realized that he had recently been complaining to the Worshipful Master of his lodge about other brethren not seeming serious enough about their duties in the lodge. It then became apparent to him that he was envious of their ability to be relaxed and informal with each other, while he felt uptight and competitive. In effect, as the Junior Steward Ron had begun to feel like the lodge's "remote control." He was also fearful that his brethren would point their fingers at him in the way that he had pointed his finger at them. The dream also revealed to Ron that he had a deep mistaken belief that being meek and submissive is what it takes to be considered a good person. Interpreting the dream in this manner enabled Ron to relax and enjoy his duties as Junior Steward. His attitude and demeanor improved, leading him to establish better relationships with his brethren and feel more comfortable in the lodge.

Using this method of interpretation helps you establish your own dream vocabulary. Nobody can determine for you that a particular image has to mean a particular thing. Your personal thoughts, feelings and life experiences determine which images your unconscious mind uses in its effort to work with your consciousness. Therefore, as you become more attentive to your dreams and more experienced at looking for their deeper meanings, your conscious and unconscious will learn how to relate with each other in a way that is especially natural and effective for you.

Getting Started

There are two levels at which you can do effective dreamwork. You can choose to be very dedicated and make it a structured part of your life. On the other hand, you may prefer to rely on dreamwork as an occasional contributor to your holistic maturation. In either case, you can reap significant rewards. The degree to which you work with your dreams is simply a matter of your own preferences and judgment. However, you are encouraged to at least record and contemplate those dreams that are especially vivid and memorable.

In order to make dreamwork a structured part of your life, you need to begin keeping your journal or a small tape recorder near your bed. You can then use your dreams either freely, or focused as a means of gaining insight into particular issues. To work freely with your dreams you simply make notes on the basic information of every dream you recall from the previous night. Your basic notes might take the following form:

Where: a parking garage

When: at night, about 10:00, but it seemed like 20 years ago, when I was a teen

Who: me, my best friend from that time, and an unknown man

What: washing a red car together

Feelings: it felt good, we were working and having fun together like old times

This information requires only a minute or two of your time, yet provides you with enough clues for performing a full interpretation later that day. Before you begin your interpretation, you might want to write down a few more details. For instance, you might record the following:

The parking garage was very clean and empty. My best friend and I never even spoke with each other. The unknown man seemed like he might be the owner of the car. He just smiled a lot and patiently watched us. The car was very nice and plush. It was a four-door and had all the extras.

It would also be useful to review dreams of the previous few days to see if there are any recurring images or themes. You would now be ready to do an interpretation, including the subjective views for each element in the dream. As you did so, you would make whatever notes were necessary to formulate and record your understanding of the dream.

While structured dreamwork is a great tool for holistic maturation, it can be so time consuming as to interfere with your other duties. In fact, it may become somewhat draining because the intense focus on dreaming can interfere with natural sleep patterns. Therefore you may choose to only do occasional dreamwork of this nature, which can be quite rewarding. The difference with this method is that you only record notes and perform interpretations for dreams that are particularly vivid or intriguing. Again, it is helpful for you to look back over previous notes for recurring images and themes. You

might find that a dream you just had could help you gain insight into an entire series of dreams spread out over months or even years.

An Alternative Method for Interpretation

The following technique may be easier for some persons and require less time, while also providing valuable experience in different states of consciousness. It is especially useful for vivid dreams. It is not unusual for vivid dreams to lead one directly from sleep to a state of consciousness that is between normal wakefulness and true dreaming. In this state, called “hypnogogic,” mental images and thoughts can continue to spontaneously arise, yet the dreamer is also conscious and aware that he is lying in bed, awakening from a dream. This state can also be induced by the dreamer attempting to slip back into a dream from which he has just started to awaken. You can take advantage of this state of consciousness for dream interpretation.

As you begin to awaken from a vivid dream, allow yourself to go back into it. It is not necessary to fall back into sleep. Rather, you can simply relax and slide into the hypnogogic state, attempting a visual remembrance of the dream. As you do this, mentally ask about the nature of the dream or any of its parts. Then just relax and wait for the answer. Often the response will be immediate, and may be a feeling or an intuitive understanding. Sometimes a single word may suddenly come to mind that makes everything clear. Just remain open and trust that the answer will come to you. As with the other method, it is recommended that you keep notes in your journal.

A Final Example

The following account recalls a dream experienced by a Mason, “Bob,” who was involved in a program of holistic maturation, routinely practicing contemplation in addition to his dreamwork. This dream serves as a wonderful example of the results that serious dreamwork can produce. As you read the account, keep in mind all that you have learned about dream symbolism. Compare your thoughts to Bob’s interpretation.

The dream occurred after almost two weeks of daily contemplation and prayer, in which Bob was focused on the idea of the “Temple not made with hands.” Bob was thinking of this Temple as a symbol of his whole psyche. But he was feeling out of touch with his spirit. Bob lacked a sense of connection with his spirit and with God. He acknowledged that he had been feeling spiritually lost for some time. His contemplations led him to believe that somehow the degrees of Masonry held a key to regaining this connection. Each day he would study Masonic books that had a spiritual perspective on the Craft, and practice about 15 to 30 minutes of contemplation. Each night before he went to sleep, Bob would pray that his dreams would help him make the progress he was seeking.

One night Bob had the following dream. He found himself standing in a small rock quarry with high cliffs all around him. He didn’t feel endangered, but it did seem to him that there was no way out. He had the feeling that he was supposed to be working,

and that he had a lot to get done, but that he was behind in his work. Bob couldn't remember what it was he was supposed to do.

He started searching around the quarry, looking for some indication of what kind of work he should do. Bob found a rope tied around a stone block, and he could see that someone had been dragging it toward a pile of blocks on the other side of the quarry. Bob picked up the rope and dragged the block to the pile. As he arrived there, he noticed a mine entrance nearby in the face of the rock. He instantly found himself standing at the mine entrance where he saw a large, dirty and sweaty man standing in the mine. The man was holding a lantern, and he motioned for Bob to follow him.

Bob felt wary of the man, but he also felt compelled to follow him. They kept going deeper into the mine, which grew darker with each step. Bob was feeling more and more frightened, and he started having trouble breathing. Finally, deep in the mine, the large man stopped and turned to look at Bob. The man smiled a big smile and held the lantern up to the wall at Bob's left. A skull was protruding from the wall, as though it had been buried there.

Bob now felt very scared. The large man told Bob to get the skull, but Bob didn't move. Bob heard a rumbling and dust started to fall from the ceiling beams. The large man shouted at Bob to grab the skull. Bob still refused to move. The earth rumbled even more and the ceiling beams began to groan. The large man reached up to support the beam over their heads. He glared at Bob furiously and cursed at him, ordering him to take the skull out of the wall. Bob was frozen with fear. The mine started to collapse around them and the large man just started laughing. He shouted, "Here we go again!" Then Bob awoke, gasping for breath, as it seemed he was being buried alive.

Bob concluded that this dream was an encounter with his own fears, and divided it into two stages. In the first stage, Bob realized that the quarry represented the psychological pit he had created for himself. Bob acknowledged that for too long he had ignored his feelings of being lost and disconnected from his spirit. Dragging the block was symbolic of his decision to start working, and he felt good that he had been able to find something constructive to do. Bob thought that the block was his "rough ashlar," and he saw it as a symbol of his life in the physical world. He had, in effect, dragged himself to a new place where he could refine himself with contemplation and dreamwork. Bob made note that there were other blocks in the pile, suggesting that he really wasn't alone in his effort. He realized that as he and others worked on their psyches in this way, they were indeed refining themselves as "living stones."

In the second phase of the dream, Bob decided that the image of large man had brought him face to face with his biggest fear. The man's appearance reminded Bob of his desire to avoid the dirtiness of his own psyche. Like many of us, Bob had never really allowed himself to think much about his "darker" side. However, the dirty man was also very strong. Bob knew this meant that he had strength within himself that he had not tapped. The man carried a lamp, which Bob interpreted as a sign that he was being shown something hidden, but very important. To Bob, the journey into the depths

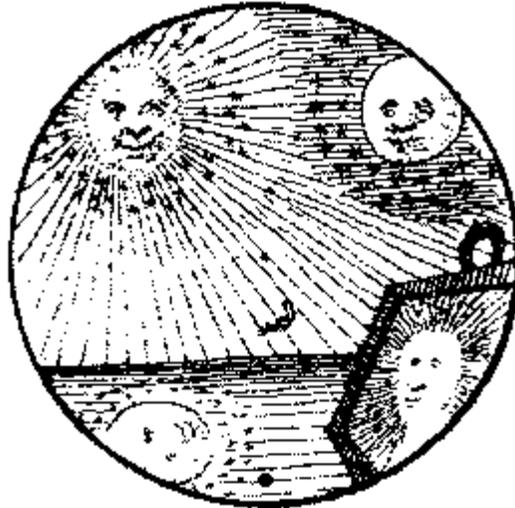
of the mine symbolized his own realization that he had to probe very deeply within his own mind to find the way out of the pit he had created for himself. As Bob reflected on this, he noted the similarity of the words “mine” and “mind.”

The crisis point in the dream involved the image of a skull, which Bob immediately recognized as a symbol of death. Bob admitted that he had always been terrified by the thought of dying. He realized that he had long avoided spiritual studies because of that fear. In the dream, being frozen with fear had prevented him from grabbing the skull. Bob now realized that had he grabbed the skull as he had been told to do, then the mine would not have collapsed. He understood this to mean that until he fully accepted and worked with his fear of death, there would be no escape from the pit represented by the rock quarry. He also realized that he was no more than an apprentice as long as he remained in that pit. The large man’s final words forced Bob to acknowledge that this fear had led to failure on many occasions. The man’s laughter helped Bob to get a better appreciation for how absurd it was to be paralyzed by this fear.

Though this dream ended as a nightmare, Bob was very thankful for its message. After finalizing his interpretation, he felt a sense of relief as well as a greater sense of direction and purpose in his contemplative work. Today Bob reports that including such practices in his Masonic interests has been very rewarding in all aspects of his life.

Initial Assignment

The following assignment will provide you with a rudimentary experience in dreamwork. First, choose one symbol or teaching from either of the first two degrees, one that seems to you to be particularly interesting or mysterious. For one or two weeks, as you fall asleep each night, mentally repeat the following phrase: "My dreams will teach me about how _____ fits into my life." Fill in the blank with the thing you have chosen. Consider expressing your desire in the form of a prayer before you go to sleep. When you awaken, record in your journal whatever you recall of your dreams. At some point, perform the centering exercise or the Secret Smile and carefully contemplate how the imagery and events of your dream might reveal more light on the symbol or teaching that you are studying. You may use all the tools of contemplation that you have been practicing. At some point you will feel that you have received sufficient information to coordinate your experiences into a meaningful statement of deeper understanding regarding the symbol or teaching. At that point, write a thorough explanation of your understanding and share it with another Mason. After completing this assignment, use your own judgment about the extent to which you will make dreamwork a part of your contemplative pursuits.



The Rosicrucians declared that the material arts and sciences were but shadows of the divine wisdom, and that only by penetrating the innermost recesses of Nature could man attain to reality and understanding.
Manly P. Hall, An Encyclopedic Outline of Masonic... Symbolical Philosophy

TO POLISH AND ADORN THE MIND

As a Speculative Fellow Craft, you learned that study of the seven liberal arts and sciences is recommended for its tendency to polish and adorn the mind. However, it is clear that our ancient brethren intended something other than mere academic education. Instead, the arts and sciences are used to draw our attention to the importance of intellectual development within a context of spiritual and moral principles. In this section, you will be presented with suggestions on how you can polish and adorn your mind in a more contemporary way that is consistent with the ancient tenets of Masonry.

To persons of the seventeenth and eighteenth century, it might have seemed that a broad distribution of knowledge and academic instruction would ensure the elevation of moral and spiritual enlightenment throughout civilization. In the present era, almost the entire population of the free world has access to education in the arts and sciences. However, we find that the spiritual and the scientific frequently seem to be in great conflict. Intellectual enlightenment sometimes produces more agnosticism and even atheism than it does reverence and inspiration. Conversely, religious devotion often takes an anti-intellectual position that ignores the theories and discoveries of science. Still, Masonry continues to claim that polishing and adorning the mind is beneficial to our purposes.

With good reason, geometry is distinguished from all the arts and sciences as the basis of Masonry. It is said that geometry reveals the handiwork of Divine Intelligence in the proportions, symmetry and order of nature, and that we are to imitate these designs in our thoughts and behavior. We learn that virtuous behavior depends upon keeping our passions within due bounds, which in turn depends upon the application of reason and good judgment. This alignment of the intellect over the emotions and the body results in

a life that more closely reflects the natural order established by the Creator. However, the intellect is not the apex of that order.

While the mind may use its great powers to understand the natural world, it is misleading to do so without consideration of a Supreme Being that makes it possible for the natural world to exist. Such purely materialistic thinking leads to the perception that the universe is essentially a great cosmic accident. In this view, life and intelligence are mere byproducts of matter. It is then a very short intellectual step to decide that the value of human life, much less moral behavior, is simply arbitrary. Obviously, such thinking is in conflict with Masonic teachings.

Every Mason knows that his first duty is to God. In fact, every lesson of Masonry includes reverence for the Creator as the very source from which light and life emanate. This practice acknowledges the Divine as both the foundation and the apex of all order and design. Thus Masonry recognizes the proper hierarchy of the human psyche as the spiritual over the intellectual, the intellectual over the emotional, and the emotional over the physical. Therefore, the intellectual studies of Masons should strengthen and support their reverence and awe for the Grand Artificer of the Universe, and inspire the continued search for more light. Accordingly, Masons most properly polish and adorn their minds when they pursue studies in the arts and sciences that mend the rift between science and spirituality.

Among the more advanced thinkers of both science and spirituality, there have always been those individuals who realized the harmony between these two approaches to truth, beauty and justice. Today, there is a vigorously growing body of literature filling the gap between science and spirituality. Indeed, among those who delve most deeply into such matters, it is increasingly difficult to determine where spirituality begins and science ends.

The psychological appreciation of myth is one of the first fields in which the ancient spiritual teachings and modern science have been able to meet in agreement. As science has learned more about the human mind, the fanciful tales of gods, goddesses, heroes and heroines have revealed greater depths of wisdom and understanding. In times not too far removed, the prevailing view in the academic world was that the ancient myths were primitive attempts to explain the forces and workings of nature or to present moral and social lessons. But as psychology turned its focus away from the laboratory and onto the great literature of the ancients, it saw that these tales are allegories that symbolically conceal and reveal the greatest mysteries of the human psyche and its development. The scientific students of humanity realized that across all boundaries of time, geography and culture there have been certain symbols, themes and archetypes that consistently emerge from behind the various masks of our myths. They discovered that the characters not only represented the elements, forces and events “out there” in the natural and social world, but also those within the body, mind and spirit of human beings.

Because Masonry is itself based upon such mythic symbolism, it follows that these discoveries hold a wealth of insight that is applicable in contemplation. When in

this light we carefully examine the stories associated with the Temple builders, we can see that they too show us very specific patterns and plans for our work in holistic maturation. Each character in our stories can be understood as representing an aspect of the psyche and/or the Divine. Each event and set of circumstances is a symbolic commentary on the faculties and skills we must develop and employ as we seek to more fully integrate and actualize the physical, emotional, intellectual and spiritual aspects of our being.

The “soft” science of psychology and its views on mythology does not account for the entire overlap of science and spirituality. As the “hard” sciences of biology, chemistry and physics have continued to probe the material world, they have discovered limitations and unexpected events that have forced them in new directions. Increasingly, the cutting edge of science acknowledges that the physical world itself must be based upon a metaphysical reality that is not subject to measurement by even the finest instruments or examination under the most powerful microscopes. Beyond the experimental laboratory, scientists must rely upon logic and mathematics to make any sense of what they witness in the universe. They further discover that mathematical and logical skills alone are not enough, for they must in turn be guided by the unquantifiable faculties of imagination, intuition, creativity and will. The most intrepid of these seekers of knowledge postulate that consciousness and intelligence must be fundamental principles of existence itself, rather than mere by-products of random material interactions. In the end, such scientists repeatedly find themselves in agreement with ancient mystical teachings about the nature of the Cosmos.

None of this should be any great surprise to a true student of Masonry. For more than three hundred years, the Craft has consistently taught that a careful investigation of Nature would reveal the handiwork of a Supreme Intelligence. Our wisest scientists have demonstrated this truth time and again throughout history. In fact, it may have been easier for the average person to grasp this truth in more distant times. Perhaps we did not have to look so hard for God when humanity was less preoccupied with the minutia of matter, less blinded by the notion that materialistic science could explain everything that one might experience. Nevertheless, today’s Mason lives in a time when the average person is still burdened by the conceits of materialistic science. It is therefore fitting that Contemplative Masons pursue studies that rend the intellectual veil of materialistic science, and by doing so see for themselves that true science ultimately leads back to the Spirit.

As a Contemplative Mason, you are advised to engage in a study of the intellectual fields where science and spirituality meet. It is recommended that you perform this study by carefully reading and contemplating appropriate books. A beginning list has been provided in Appendix B: Suggested Reading, under the heading “Science and Spirituality, Psychology and Mythology.” Books of this nature can sometimes be difficult to read due to unfamiliar words and concepts. As you encounter those challenges, you are encouraged to take the time necessary to become familiar with such terms. Although an initial assignment is given, it is expected that an ongoing and less formal study of such fields will become a regular part of your contemplative work.

Initial Assignment

To begin your work in this important aspect of Contemplative Masonry, you are advised to choose three books from the previously mentioned list. Pick books on different subjects, so that you have one on psychology, one on mythology and one on the hard sciences. Taking one at a time, read each book carefully and highlight those sentences that most demand your attention. Use the centering exercise or the Secret Smile to contemplate the messages of the book. You should also contemplate how the knowledge you are gaining could be applied to your understanding of Masonry. Make appropriate notes in your journal. When you have finished the book, coordinate your various insights and write a thorough explanation of what you have learned and how it has affected your understanding of Masonry. Include specific examples and references to Masonic rituals, symbols and teachings. This work should require several pages, and may take a week or two to complete. Adherence to a formal essay structure is recommended, but not necessary. When you have finished the writing, share it with at least one other Mason, asking for a candid response to your thoughts. As you discuss the work, do not avoid or resist any clear indications for changes in your thinking. Keep in mind that no intellectual understanding can ever completely do justice to the eternal mysteries. When you have completed the assignment for all three books, you may advance to the next chapter.

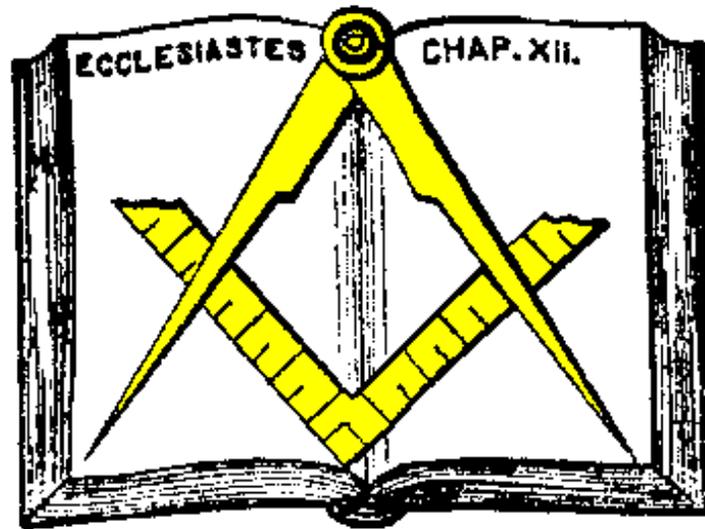
Chapter Three: The Master Mason



And as in each Triangle of Perfection, one is three and three are one, so man is one, though of a double nature; and he attains the purposes of his being only when the two natures that are in him are in just equilibrium; and his life is a success only when it too is a harmony, and beautiful, like the great Harmonies of God and the Universe.

Such, my Brother, is the True Word of a Master Mason; such the true ROYAL SECRET, which makes possible, and shall at length make real, the HOLY EMPIRE of true Masonic Brotherhood.

Albert Pike, Morals and Dogma...



The Master who is at-one with both Nature and Divinity discerns the truth, and teaches and records it for all future generations of men. ...but it should ever be remembered that the sole authority of the Master is in the Truth; and not the authority of Truth in the Master.

J.D. Buck, Mystic Masonry

THE MASTER MASON RITUAL AND SYMBOLS

There are no new methods to learn before you begin working in the Master Mason degree. In this section, you are given reminders on what techniques to apply, as well as a list of the key elements for contemplation.

Exercise 3:1 - Preparation

You are advised to attend the raising of a Master Mason as soon as possible. Before you arrive at the lodge or temple, perform the centering exercise. As your contemplation, formulate two or three questions about specific things in the ritual that you wish to understand more fully. Once you have the questions clearly in mind, you may pray for more light on the Master Mason degree. After completing the centering exercise, write the questions in your journal. You can then go to lodge and practice mindful and prayerful behavior during the ritual. To help you maintain focus, do not arrive early and do not stay late. As soon as you arrive home, do the centering exercise, contemplating the ritual as a whole, or any one of its many steps. After the centering exercise, make appropriate notes in your journal, responding to the questions you previously wrote. You are advised to repeat this process of contemplative attendance of the Master Mason ritual more than once, and you may do so as often or as many times as you wish. After having completed the process a few times, you may also begin participating in the ritual, being especially mindful and prayerful in the role or roles you play.

Exercise 3:2 - Raising

This exercise requires you to be the candidate of a Master Mason's raising. It need only be done once, though it will require more than one session. To actually perform this exercise, begin by doing the centering exercise. When you reach the time for contemplation, imagine yourself as the candidate going through the Master Mason degree. Over a span of two or three days, you are advised to perform three separate sessions, each one corresponding to a phase of the ritual. For convenience you may choose to begin the first phase with entering the preparation room, and continue through the obligation. Do not forget that you were blind in this phase, which means that the primary sensory experience was hearing. In the second phase, move from being brought to light to receiving the working tools and exiting the lodgeroom. The third phase encompasses your return to the lodge room and the lessons that you then received. In the third phase, imagine yourself clothed in a white robe, wearing the apron as a Master Mason. In each phase, make every effort to imagine each of the key points that you would actually experience as the candidate. Perfection is not to be expected, and characters other than those already mentioned do not require the same level of detail.

After completing the exercise, make appropriate notes in your journal. Be sure to answer the following questions:

- What emotions did you experience? Note at which parts of the ritual you experienced those emotions most strongly?
- What parts of the ritual seemed most meaningful to you? Explain what thoughts they stimulated.
- What parts of the ritual seemed most difficult to fully understand?
- What parts seem to hold deeper and more profound meaning than you currently grasp?
- In which parts of the ritual did you feel the Divine presence most clearly?

Exercise 3:3 - Instruction

These exercises entail more thorough contemplation of the details of the ritual and symbolism of this degree. There are literally thousands of details, and hundreds of significant points. However, you are asked only to further contemplate those parts you found most intriguing and inspiring in the previous exercise, as well as the key elements presented in this subsection.

The following list presents the key elements of ritual and symbolism for contemplation. You may make omissions or changes to reflect the details of your jurisdiction's ritual. As you complete a session for each element, be sure to make appropriate entries in your journal on the significance that each holds for you at all four levels of your psyche, especially relating to whatever religious, spiritual or philosophical tradition that you personally follow. It is very important that you contemplate not only the teachings concerning each element, but the associated symbols and images as well.

1. The Conditions of Entrance
2. The Reception
3. Ecclesiastes 12:1-7
4. The Circumambulations
5. The Obligation
6. The Three Great Lights in the Master Mason Degree
7. The Due Guard, Penal Sign and Step of the Master Mason
8. The Password of the Master Mason
9. The Apron of the Master Mason
10. The Working Tools of the Master Mason
11. The Sanctum Sanctorum
12. The Three Ruffians
13. The Three Burials of the Body
14. The Twelve Fellow Crafts
15. The Sprig of Acacia
16. The Grand Hailing Sign of Distress
17. The Failed Attempts at Raising the Body
18. The Prayer before Raising
19. The Strong Grip of the Lion's Paw
20. The Five Points of Fellowship
21. The Substitute Word
22. The Monument to Hiram Abif
23. The Three Steps
24. The Pot of Incense
25. The Beehive
26. The Book of Constitutions, Guarded by the Tyler's Sword
27. The Sword Pointing to the Naked Heart
28. The All Seeing Eye
29. The Anchor and the Ark
30. The Forty-Seventh Problem of Euclid
31. The Hour Glass
32. The Scythe
33. The Spade
34. The Setting Maul
35. The Coffin
36. The Grave
37. The Sprig of Acacia
38. Travel in Foreign Countries
39. Master's Wages

In developing your understanding of each of these elements, you are advised to use all four types of contemplation – associative, analytical, intuitive and interactive - within the context of the centering exercise. You may also use the Secret Smile as the technique leading to associative, analytical or intuitive contemplation, though not for interactive contemplation. It is recommended that you practice the interactive form no more than twice per week. All together, each element of the previous list should be

worked on for at least a few days, completing no more than two per week. Depth of understanding for each element is always more important than the speed with which you advance to the next. Indeed, you will find that many elements continue to reveal their depths over years of contemplation. Be patient and use your best judgment before moving from one element to the next.

To begin a session of interactive contemplation, perform the centering exercise. When you reach the step for contemplation, formulate a single question concerning some part of the ritual and symbolism of the Master Mason degree that you want to understand more fully. Next, imagine yourself clothed in a white robe, wearing your apron as a Master Mason. Visualize yourself standing at the closed outer door of a lodgeroom. Knock upon the door three times, listening to the knocks reverberating into the depths of the Cosmos. You hear three knocks returned, and the door opens to reveal a Master Masons' lodge at labor, with the four officers at their stations. Note the illuminated symbol above King Solomon. Step inside and close the door behind you. Advance to the altar, taking note of the arrangement of the Three Great Lights. Give the due guard and penal sign of a Master Mason, noting that King Solomon returns it. At this time you should invoke the aid of Deity with a short heartfelt prayer asking for more light.

After your prayer, advance by the north to east and approach King Solomon, the Worshipful Master. Note the illuminated symbol above his head. Ask him your question, keeping in mind that if he responds it will be with the voice of your spirit. As a Master Mason, more emphasis is placed upon intuition and the balance of intellect, emotion and behavior. Therefore, you may spend more time in the east, asking further questions of King Solomon. When you are ready, thank him and continue clockwise to the south.

Approach Hiram Abif and ask him your question. You should also inform him about any response you were given by King Solomon. Expect his answers to be characterized by reason and balanced judgment. You may also ask a few questions to gain greater clarity and understanding of what he is communicating. When you are ready, thank him and continue clockwise to the west.

Approach King Hiram of Tyre and ask him your question. You should also inform him of what happened in the east and in the south. Expect his responses to be emotional in nature, expressing strong desires and convictions about the issue. You may ask him questions about why he feels the way he does. When you are ready, thank him and continue clockwise to the north.

Approach the Senior Deacon and ask him your question. You should also inform him of what transpired in the east, south and west. Expect his responses to be focused on the physical world, with instruction on ways to physically experience or express the truth of what you are learning. When you are ready, thank him and return directly to the altar.

At the altar, note the arrangement of the Three Great Lights. You should then express your gratitude with a short heartfelt prayer of thankfulness. After the prayer, give

the due guard and penal sign of a Master Mason, noting that King Solomon returns it. Once again take note of the illuminated symbol above his head. Walk to the outer door, open it and pass through, turn to face it as it you close it. Allow the imagery to fade, and complete the last steps of the centering exercise. Make appropriate notes in your journal.



The “secrets” of Freemasonry and of initiation are largely connected with this process of introversion of the soul to its own Centre, and beyond this brief reference to the subject it is inexpedient here to say more.
W.L. Wilmhurst, The Meaning of Masonry

MARROW IN THE BONE

Whereas the Entered Apprentice degree placed emphasis on behavior and emotions, and the Fellow Craft on the mind, the Master Mason’s task is to realize an integration of the spirit as fully as possible. This is not always an easy task, for the spirit is elusive, fleeing from our grasp yet always present. In this section you will be introduced to a technique that can help you establish better contact with the spirit, recognizing it as the mysterious yet undeniable essence of your being.

In the Master Mason ritual, we see that the body of Hiram Abif has very quickly putrefied in the grave. The skin slips from the flesh, and the flesh from the bone, but the marrow in the bone has remained, making it possible to raise the body by the special grip of a Master Mason. There are many meanings to be found in this allegory, but for now let us relate it to the levels of the psyche and our search for the core reality of our being.

For human beings bound to this mortal existence, the realization of “I am” is immediately apparent, yet accompanied by a strange uncertainty. It begs the question “What am I?” Given the limitations of our awareness and understanding, this question may seem no less profound than inquiring about the nature of God. Many of us respond to this question with words like “spirit” or “soul.” Yet when we are pressed to explain these terms, most of us have nothing but statements of faith and quotations from scripture to support our claim.

Despite the elusive nature of the spirit, the great traditions of spiritual enlightenment consistently assert that it is a real dimension of being. In fact, spirit is often considered more real than any other level of being. Furthermore, it is held that spirit can be experienced directly, and does not have to remain a vague abstraction or a

mere belief. As a Contemplative Mason, you will use the following method to seek direct experience of the spirit.

Exercise 3:4

Perform this exercise once a day for two weeks. Begin by performing the centering exercise. When you reach the place for contemplation, take the following steps, which have been presented as a script. You may use this script to make an audio recording to guide you through the exercise. At the pauses, allow a minute or two for reflection. Stop using the recording when you are able to move easily through each step.

1. Say to yourself, "I am. What am I? Am I my body?" In your imagination, examine the physical dimension of your being in detail. Note its complexity and the intricacy of its design. (Pause) Note its extensive powers of sensation and movement. (Pause) Note the significance of the statement, "I have a body," that while the body is a part of your being, it is not the "I" that says, "I am." (Pause) Say to yourself, "I am not my senses, my movements, my bodily processes." (Pause)
2. Say to yourself, "I am. What am I? Am I my emotions?" (Pause) Examine the emotional dimension of your being in detail. Note its richness and infinite variety. (Pause) Note its powers of desire, attraction and repulsion. (Pause) Note the significance of the statement, "I have emotions," that while the emotions are a part of your being, they are not the "I" that says, "I am." (Pause) Say to yourself, "I am not my feelings, my desires, my passions." (Pause)
3. Say to yourself, "I am. What am I? Am I my mind?" Examine the mental dimension of your being in detail. Note its broad expanse and freedom. (Pause) Note its powers of memory, imagination, analysis and synthesis. (Pause) Note the significance of the statement, "I have a mind," that while the mind is a part of your being, even that part in which these statements are heard and understood, it is not the "I" that causes the mind to hear "I am." (Pause) Say to yourself, "I am not my memories, my imagination or my thoughts." (Pause)
4. Say to yourself, "I am. What am I?" (After a long pause for contemplation, complete the last steps of the centering exercise.)

Conclusion

It is not possible to describe what you might experience in the fourth step of this contemplation. It may be that nothing particularly meaningful or revealing ever occurs to you as a result of this work. On the other hand, it is possible that you may experience the most meaningful and revelatory event of your life. Between these extremes, you are likely to simply experience an inquisitive openness that waits to be filled, or a quiet

moment of knowing that transcends the thought of “I am.” Whatever it is, however you experience it, it will happen in the way that is most appropriate for you.



*To find the Absolute in the Infinite, in the Indefinite, and in the Finite, this is the Magnum Opus, the Great Work of the Sages, which Hermes called the Work of the Sun.
Albert Pike, Morals and Dogma...*

TO SEEK A MASTER'S WAGES

Every Master Mason claims that he sought the third degree in order to travel in foreign countries, and there work and seek a Master's wages, which would enable him to better fulfill his duties to himself, his family and his fraternity. Ironically, however, it is never explained to the new Master Mason exactly what is the symbolic significance of that work and those wages. As a Contemplative Mason you are encouraged to seek a deeper level of understanding and practice. In this section of the book, a specific interpretation will be offered for your consideration, as well as a very powerful tool in your continuing work as a Contemplative Mason.

If we do not take the statement regarding travel in foreign countries literally, then what can it mean? Simply put, it must mean that by pursuing a level of mastery in our Craft, we will pass through territories that are unfamiliar to us. As a candidate in Masonic rituals, you experienced movement through strange events, emblems and words, which only later gained any depth of meaning for you. As a Contemplative Mason, you have taken that work even farther, to explore unfamiliar regions of your mind and spirit. That travel is not yet done, nor will it be so long as the silver cord is not loosed and the golden bowl is not broken.

In these travels, we say that we are seeking a Master's wages. As Speculative Masons, we know that there is a moral and fraternal aspect to this symbolism. No one who lives by the tenets of Masonry could fail to gain respect and support from others, and that is indeed a great commodity. Still, we should not assume that this is the last ray of Masonic light on the subject. Rather, looking deeper into Masonry itself, we may recall that we have consistently attested that light is the thing we seek. Furthermore, upon being raised we were charged to discover the True Word of Masonry, which was lost

when Hiram Abif was slain. Might these treasures, light and the True Word, be the greatest wages for a Master Mason?

As a Contemplative Mason working the exercises of this book, you know that you have received further light, and that there is always more light to be experienced. However, we have not yet addressed the issue of the True Word. If you have taken the so-called “higher” degrees of Masonry, then you have certainly been exposed to at least one notion of what the True Word may be. In fact, there are degrees professing to have the True Word in a certain form, only to have that revelation contradicted in later degrees within the same rite! What are we to make of this cacophony of “True Words?”

It is the position of this book that the True Word is indeed the deepest and most profound mystery of the Masonic art, as well as the greatest wage of a Master Mason. It is also asserted that the Master Mason’s ritual holds a key to the True Word. According to the most common forms of that ritual, the three assassins of Hiram Abif are Jubela, Jubelo and Jubelum. Any competent Masonic scholar can tell you that there are no such names in the Holy Bible, or in the Hebrew language. There are similar names, such as the brothers Jabel, Jubel and Tubal, but these are not used in the ritual. Therefore we must conclude one of two things about the names that have become standardized; either the writers of the ritual willingly used names that were utterly nonsensical, or they chose names that were intended to draw our attention to a great Masonic secret.

The names of the ruffians conceal and reveal an ancient word. This book is not the first to point out that the suffixes of the three ruffians’ names are A, O and UM. Likewise, it is not a new revelation that the sounds of these letters combine to produce the Sanskrit word *Aum*.

It is important to note that *Aum* is not the True Word. Instead, we assert that it is a *key* to the True Word, a key much like that which King Solomon thought might be found on or near the body of Hiram Abif. Of course, this point leads to more questions. For if the word hidden within the Master’s degree is not the True Word, but a key to the True Word, then how is it used to unlock that mystery?

There is very profound significance in this word, *Aum*, especially for contemplatives. According to Vedic philosophers, the three sounds in the unity of this word represent the deepest mysteries of being. Three categories of consciousness are associated with this word. The first letter, A, is said to refer to the state of wakefulness. The second letter, U, is said to refer to the state of dreaming. The third letter, M, refers to the state of dreamless sleep. Similarly, the three letters correspond to three attributes of the Divine – Creator, Preserver and Destroyer. Most importantly, it is said that meditation upon this word has the power to enlighten the mind, and to free one from all illusions and the fear of death.

If we follow the Vedic teaching about *Aum*, then we must use it in meditation as a key to unlock the very mysteries of being and consciousness. Those mysteries are symbolized by the phrase, *the True Word*. In other traditions, the True Word is called the

Ineffable Name of God, that name which cannot be spoken in sound or thought. It is not possible to speak the True Word or Ineffable Name because it is not possible for us to comprehend the Ultimate Truth, much less speak of it. However, the ancient wisdom traditions of the world resoundingly declare that this Ultimate Truth can be *directly experienced*. In Psalms it is written, “Be still and know that I am God.” Jesus said to his followers, “The kingdom of God is within you.” This tells us that the True Word is not a word at all, but the actual realization of the unity of one’s spirit with the Divine.

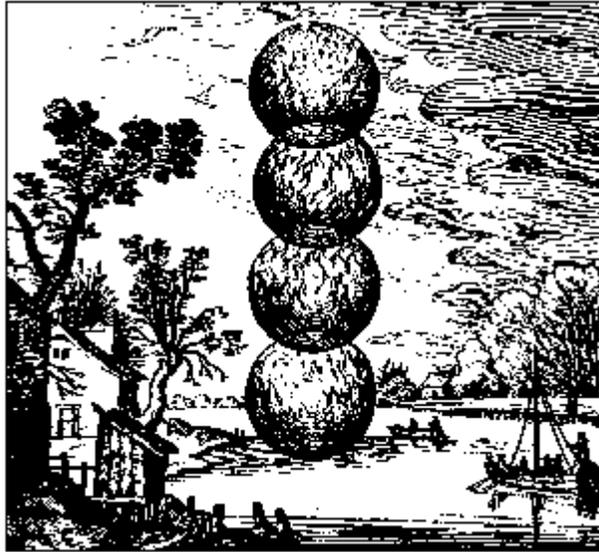
In the following exercise, you will use this key in a special meditation. It is important to understand that this meditation probably will not result in a lightning flash of ecstatic revelation. Although such an event is possible, expecting it is likely to lead to frustration and despair when it does not occur. Actually, the real power of this meditation is not in its potential to open the heavens and take you away from this world. Rather, the real power is in its potential to open your consciousness to the presence of the Divine Light right here and now. Therefore, you are encouraged to practice this meditation as an act of devotion, an expression of your commitment to seek the light of Masonry and the True Word. The more you practice, the more you become an instrument of light in all that you do.

Rest assured that this practice will have positive benefits in your life. It has been repeatedly demonstrated that the regular practice of such meditation brings a deeper and more abiding sense of serenity, as well as a sharper intuition and intellectual abilities. Furthermore, significant physiological benefits are also quite common, including reduced blood pressure and an improved immune system. Clearly, such wages can enable you to better serve yourself, your family and your fraternity.

Exercise 3:5

Practice this exercise each day for two weeks. Begin with the centering exercise. When you reach the step for contemplation, bring to mind the word Aum. Take a full breath and as you exhale, fill your mind and body with the silent intoning of that word. Feel each of its sounds as you silently draw the word out across the entire exhalation, “AAAOOUUUMMM.” With your next exhalation, slowly, smoothly and deeply chant the word aloud, “AAAOOUUUMMM.” Feel the vibrations of the word throughout your body. As you repeat the word, allow your attention to focus on the center of your forehead. Feel the vibrations strongly in that spot. Begin to visualize the All Seeing Eye as the center of those vibrations. Continue to chant the word, allowing the vibrations to make a shift in your consciousness. At some point, after several repetitions, stop chanting the word aloud. Repeat it silently a few more times and feel the vibrations shifting to the top of your head, becoming subtler. Imagine a brilliant sphere of purest white light hovering just above your head as the center of those vibrations. As the image becomes clear in your mind, allow its energy to radiate down through your body. Experiencing the bliss of that energy, removing your concentration from the image and the word, allowing yourself to merge with and dissolve into that light. Allow yourself to simply slip into the experience itself, without any expectations whatsoever. Whatever happens, let it happen. Experience this part of the meditation rather than *do* it. Make no

attempt to control the experience in any way. Do not resist whatever naturally occurs, even if you find yourself drifting into sleep. Now is the time to relax very deeply, releasing yourself into pure, simple awareness. At some point you will decide that it is time to end the meditation. At that point, focus your attention on your breath as you inhale and exhale in a natural rhythm. After a few breaths, complete the centering exercise in the usual manner.



The essence of oneself and the essence of the world: these two are one. Hence separateness, withdrawal, is no longer necessary. Wherever the hero may wander, whatever he may do, he is ever in the presence of his own essence – for he has the perfected eye to see. There is no separateness. Thus, just as the way of social participation may lead in the end to a realization of the All in the individual, so that of exile brings the hero to the Self in all.

Joseph Campbell, The Hero With a Thousand Faces

FROM LABOR TO REFRESHMENT, ON TO LABOR AGAIN

After having practiced the previous two exercises, you have followed the course of this book up the hierarchy of the psyche, from the physical to the spiritual. Taking these most recent exercises as the pinnacle of our work, one might think that the ultimate goal of Contemplative Masonry is simply to revel in such highly spiritual states of consciousness. However, this notion is far from the truth. One of Masonry's first lessons is that we are to divide our time equally among three important aspects of life: service to God and our brethren, our usual vocations and our need for refreshment and sleep. This lesson is only one example of a repeating theme of balance and harmony. In the final exercises of this book, you are reminded to observe such order, ordained in Nature, as a routine part of your life.

When you received the Master Mason's degree, you were charged to emulate the integrity of Hiram Abif. This lesson refers not only to his honor and commitment to principles, but also to a state of union in his internal and external qualities, one in which all parts were fitted with exact nicety. In fact, the word *integrity* has the same root as the word *integrated*, revealing our deep awareness of the importance of such order and harmony. It is time to apply this wisdom to the levels of the psyche, for up to now we have seen them as somewhat distinctly different means of experience and expression.

Although it is useful to understand the psyche in terms of a hierarchy, it is also useful to think of it as a unified whole. If you have sincerely delved into the work of this book, then you surely have already seen that the physical, emotional, mental and spiritual

aspects of our being are constantly operating in relation to each other. In fact, it is often difficult to determine where one level ends and another begins. So now, rather than thinking of the psyche in terms of a ladder or stairway, let us think of it as a spoked cog in a craftsman's machine. In this model, each aspect of the psyche is dependent upon the others in order for the whole to function at all. Let us think of the spiritual aspect of the psyche as represented by the drive shaft, the center upon which the cog must rotate smoothly. The intellect is the hub, keeping the cog in proper alignment. The emotional is the set of spokes transferring the energies manifesting within the cog, both the forces driving it to work for the craftsman, and the forces of resistance it encounters from other systems. The physical is the set of teeth on the cog, engaging other systems and producing movement in its environment. For the psyche, like the cog, the whole is no stronger than its weakest part; there must be a proper balance among its elements.

Our challenge is to fine tune ourselves as living cogs in the grand machinery of the universe. To be sure, you have already engaged that work in significant ways. When you reached the final lesson of mindful and prayerful behavior, you practiced simultaneous awareness of each level. It is hoped that you work to establish that as an ongoing aspect of your life. As another example, each time you practice the interactive contemplation technique, you have established a working harmony between spirit, mind, emotion and body. In the following exercises, you will build upon that foundation, using the interactive form of contemplation as well as two final techniques for holistic maturation.

Exercise 3:6

The description of this exercise is simple. You use the interactive form of contemplation as you did for the ritual and symbols of the Master Mason degree. However, you are now advised to use this method for a broader range of purposes: working out the solution to any problem; seeking deeper insight into any teaching, symbol or relationship you may encounter; or looking deeper within yourself for understanding of your own spirit, thoughts, feelings and behavior. As you perform this technique, remember that it is important to report at each station what has transpired at the previous stations.

Exercise 3:7

This exercise is used for the same purposes as the previous, but may require less time and energy. Begin by forming a short statement expressing the issue under consideration. Perform the Secret Smile. When you reach the step for contemplation, examine the issue from a purely physical point of view. Note the various sensations you experience and behaviors you enact that are associated with this issue. At some point, take a full breath and as you exhale, begin to consider the issue from a purely emotional perspective. Allow yourself to feel the various desires, emotions and passions associated with the issue. At some point, take a full breath and as you exhale, begin to consider the issue from a purely intellectual point of view. Do a thorough rational analysis of thoughts, images and judgment concerning this issue. At some point, take a full breath

and as you exhale, begin to clear your mind and make an opening for intuition. Simply sit quietly in intuitive contemplation. To finish the contemplation, take another full breath and as you exhale, begin to put all the pieces together into a harmonious relationship. When you are ready, complete the Secret Smile and make notes in your journal.

Exercise 3:8

This exercise may require even less time than the previous. Begin by forming a short statement expressing the issue under consideration. Perform the Secret Smile. When you reach the step for contemplation, ask yourself how the issue would look from a perspective of superhuman power. Allow yourself to feel a sense of incredible power. At some point, take a full breath and as you exhale, ask yourself how the issue would look from the perspective of perfect compassion. Allow yourself to feel deeply loving. At some point, take a full breath and as you exhale, ask yourself how the issue would look from a position of transcendent wisdom. Allow yourself to feel profoundly wise. To finish the contemplation, take another full breath and as you exhale, begin to put all the pieces together into a harmonious relationship. When you are ready, complete the Secret Smile and make notes in your journal.

Conclusion

The duties of the Junior Warden include calling us from labor to refreshment and on to labor again. So it should be with your contemplative work. The time you spend in peaceful contemplation of the spirit may seem to you to be a blissful respite from the struggles of everyday life. Be careful in this respect, for many have started down the contemplative path, only to be tempted into escapism and denial of their role as an instrument of light in the world. You are encouraged to develop a routine of contemplative work that addresses each level of your being, uniting them into a wiser, more beautiful and stronger whole. Appendix A: On a Contemplative Routine, offers suggestions about which techniques to continue practicing, as well as recommendations on how often to practice.

In closing, it is sincerely hoped that you have found this book to be a valuable collection of tools. If so, please share it with other members of our Craft. There are far too many who feel called to Contemplative Masonry for us to keep this work a closely guarded secret. It is time that we encouraged one another, and made it known throughout our fraternity that such work is not merely acceptable, but necessary in order to produce the fullest benefits of our art.

*Adieu! A heart-warm fond adieu,
Dear brothers of the mystic tie,
Ye favored, ye enlightened few,
Companions of my social joy.*

Robert Burns, "The Farewell," 1786

APPENDICES



APPENDIX A: ON A CONTEMPLATIVE ROUTINE

The following list presents a summary of each technique that is recommended for ongoing work. To the right of each is a suggestion regarding a *minimal* inclusion in a contemplative lifestyle. It is assumed that most persons attempting to establish such a routine will have the typical 40-hour workweek, with a need for family time and social interaction, such as attending lodge. Under such circumstances, it can sometimes seem quite difficult to fit contemplative work into your schedule. However, please keep in mind that these are only recommendations, and you should exercise appropriate judgment in developing a schedule for yourself.

<u>Exercise</u>	<u>Frequency of Practice</u>
1:8 – Deep, cleansing breathing	each morning
1:9 – Deeply relaxed breathing	each night
2:4 – The Secret Smile	once daily
3:5 – Meditation on Aum	thrice weekly
3:7 – Integrated contemplation within Secret Smile	once weekly
3:8 – Wisdom, compassion and power contemplation	once weekly
1:21 – Transformative contemplation of vices and virtues	once monthly
3:4 – “I am. What am I?”	once monthly
3:6 – Interactive contemplation of Master Mason	once monthly
1:5 – Attendance of Masonic functions with emphasis on mindfulness of all levels.	at every Masonic function attended
1:1 – Attendance of Masonic functions with emphasis on mindfulness of the physical.	as needed
1:2 – Attendance of Masonic functions with emphasis on mindfulness of the emotional.	as needed
1:3 – Attendance of Masonic functions with emphasis on mindfulness of the mental.	as needed
1:4 – Attendance of Masonic functions with emphasis on mindfulness of the spirit.	as needed

1:15 – The Centering Exercise	as needed
1:19 – Bodily contemplation of opposing emotions	as needed
1:20 – Transformative contemplation of opposing emotions	as needed
Dreamwork	as needed
Study of Science and Spirituality	as needed

Please note that some of these techniques can be combined in a single session. For example, 3:7 or 3:8 can immediately follow 3:5. Likewise, 2:4 can immediately follow 1:8 or 1:9. For exercises with a daily, monthly or weekly schedule, it is suggested that you set routine days and times for each. Any technique may now be used as often as needed. However, those specifically marked “as needed” should be used whenever one feels a lack of awareness or understanding in the relevant areas of life or levels of the psyche. The basic centering exercise, 1:15, should be used whenever you want to perform a purely associative, analytical or intuitive contemplation. Finally, remember that mindful and prayerful behavior has been recommended as an ever-present way of life.

APPENDIX B: SUGGESTED READING

On Masonry

Coil's Masonic Encyclopedia, by Henry Wilson Coil

This reference book was compiled using the strictest scholarly standards. It is the best source of information regarding organizations, individuals, places and dates.

Duncan's Ritual of Freemasonry, by Malcom C. Duncan

This is an accurate representation of the Webb rituals and lectures of the Craft and Royal Arch degrees (York Rite). It is the primary reference for matters of ritual in the present book, Contemplative Masonry.

Encyclopedia of Freemasonry, by Albert Mackey

This classic is still the favorite reference book for many Masonic scholars. It is filled with Mackey's personal speculations, which are interesting and even inspiring, but sometimes factually inaccurate.

An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy, Being an Interpretation of the Secret Teachings concealed within the Rituals, Allegories and Mysteries of All Ages, by Manly P. Hall

The title says it all for this amazing book.

Esoteric Freemasonry, edited by Isaac Maier

During the early 1900's a group of esoterically inclined Freemasons met with the sole purpose of expounding upon the deeper meaning of Freemasonry. Their essays and lectures are available in this one volume.

Freemasonry: A Journey through Ritual and Symbol, by W. Kirk MacNulty

MacNulty has produced a beautifully illustrated examination of Masonry in the light of Jungian psychological theory.

Freemasonry: Its Hidden Meaning, by George H. Steinmetz

This book offers one Mason's view on the spiritual significance of the Craft's symbols and lectures.

The Genuine Secrets in Freemasonry, by F. de Castells

The author claims not to be a mystic, yet concludes that Masonry and Kabbalism have so much in common that the Craft must be nothing less than the Kabbalah in disguise.

The Lost Keys of Freemasonry, by Manly P. Hall

This is an interesting portrayal of the Craft, drawing attention to its mystical and philanthropic philosophy.

A Masonic Thought for Each Day of the Year, by Alphonse Cerza

This book is a good source of daily material for Masons working with contemplative techniques.

Masonry and Its Symbols, in the Light of Thinking and Destiny, by H.W. Percival

Percival provides thought-provoking insights into the esoteric meanings of our symbols, drawing attention to the power of thought in a universe of order.

The Meaning of Masonry, by W.L. Wilmhurst

Among all of Wilmhurst's fine books, this one stands out as an inspiring masterpiece of contemplative insight into the Craft.

The Meaning of Masonry: A Popular Guide to the Values of Ancient and Modern Freemasonry, by Lynn F. Perkins

Perkins, a student of the Hermetic/Rosicrucian tradition, offers his insights on the esoteric significance and purposes of Masonry.

Morals and Dogma of the A.A.S.R., by Albert Pike

This is perhaps the most important text from Masonry's most famous philosopher. All of Pike's works are significant, but this is his pinnacle.

Mystic Masonry or the Symbols of Freemasonry and the Greater Mysteries of Antiquity,
By J.D. Buck

The purpose of this book is to encourage interest in the mystical aspects of Masonry: "understanding in the soul of man between that higher self in him, and the... Beyond self from which he draws his life...."

Some Deeper Aspects of Masonic Symbolism, by A.E. Waite

A.E. Waite was a Christian mystic who wrote several books on the history, symbolism and meaning of Masonry. His works are insightful, though often difficult reading.

Speculative Masonry: Its Mission, Its Evolution and Its Landmarks, by A.S. Macbride

This book examines the mission, evolution and landmarks of speculative Masonry, making it very clear that the term "speculative" is much more important than is typically known.

On Related Studies

Science and Spirituality, Psychology and Mythology

The Hero With a Thousand Faces, by Joseph Campbell

The many works of Joseph Campbell are world renowned for providing insight into the structure, meanings and uses of mythology. This book reveals the

classical hero's journey as a metaphor for psychospiritual initiation, exploration, maturation and return.

Magic and the Western Mind: Ancient Knowledge and the Transformation of Consciousness, by Gareth Knight

A respected authority of the Western Esoteric Tradition provides a historical review of the applications of imagination to psychospiritual purposes, with a very interesting examination of Masonry.

Mere Creation: Science, Faith & Intelligent Design, edited by William A. Dembski

Nineteen experts trained in mathematics, mechanical engineering, philosophy, astrophysics, ecology, evolutionary biology, and other disciplines challenge the reigning ideology of materialistic naturalism on both scientific and philosophical grounds.

The Mind of God: The Scientific Basis for a Rational World, by Paul Davies

Davies combines the most advanced theories and recent discoveries of science with the most profound observations of philosophy to conclude that there really is a creative intelligence within the universe and a purpose for our being.

Myth and Reality, by Mircea Eliade

This book presents the idea that the myths of traditional cultures reveal a common supernatural origin to the world and humanity.

The Portable Jung, edited by Joseph Campbell

This is a fine digest of the most important works of Carl Jung, who carried the torch of psychology beyond the realms of body and mind to include the spirit. Though his works are often difficult reading, they are well worth the effort.

Psychology & Kabbalah, by Z'ev ben Shimon Halevi

The psychological theories of Jung and Freud are correlated with the psychospiritual dynamics represented by the supreme symbol of Kabbalah, the Tree of Life.

Psychosynthesis, by Robert Assagioli

This groundbreaking work suggests that the structure of the psyche is a field of consciousness that can be fully experienced, integrated and expanded beyond the norm through the exercise of will and active imagination.

Sacred Geometry: Philosophy and Practice, by Robert Lawlor

This is an excellent introduction to a contemplative philosophy and method that is perfectly compatible with Masonry, one that bridges the gap between pure science and mysticism.

The Spiritual Universe: One Physicist's Vision of Spirit, Soul, Matter, and Self, by Fred Alan Wolf

This fascinating book presents the work of a highly respected theoretical physicist using the cutting edge of science to argue for the existence of the immortal soul.

Contemplation, Meditation and Visualization

Kundalini Awakening: A Gentle Guide to Chakra Activation and Spiritual Growth, by John Selby

In this book, a therapist and teacher of meditation presents a practical and contemporary guide to techniques based on the tradition of Yoga.

Meditation and Kabbalah, by Aryeh Kaplan

Rabbi Kaplan, perhaps the most widely respected contemporary author on Jewish mysticism and meditation, has put together an outstanding introduction to the meditative techniques of Kabbalah.

The Middle Pillar, by Israel Regardie

This book is a guide to understanding the psychospiritual principles of Hermetic Qabalah, particularly with regard to one of its most important meditative techniques, the Middle Pillar.

New Seeds of Contemplation, by Thomas Merton

Father Merton has written many wonderful and inspiring books on prayer, meditation and contemplation. This book is recommended for its ability to inform and inspire the reader about contemplation.

Seeing with the Minds Eye, by Samuels and Samuels

Samuels and Samuels provide us with a comprehensive guide to the uses of visualization and imagery, including instruction for many techniques.

Sufi Meditation, by Lex Hixon

Using examples from the Koran, Orthodox Christianity and modern science, Hixon presents an interpretation of what meditation means in mystical Islam.

Taoist Ways to Transform Stress into Vitality: The Inner Smile Six Healing Sounds, by Mantak Chia

In this book a Taoist master presents some very practical purposes and applications for traditional meditation techniques.

Religion and Philosophy

The Continuum Dictionary of Religion, edited by Michael Pye

Concise definitions of over 5,000 terms drawn from concepts in a wide range of religions, including Native American, African, ancient, and new religions. Among the entries are technical terms used in philosophy, sociology, and social anthropology in relation to religious thought or practice.

Dynamics of Faith, by Paul Tillich

This is an excellent guide for grasping the various meanings of the word "faith," and understanding the importance of mystical faith.

Oeness: Great Principles Shared by all Religions, by Jeffrey Moses

Moses supplies a delightful compilation of twenty-eight precepts common to all the great religions. It is an inspiring source of material for contemplation.

The Penguin Dictionary of Philosophy, edited by Thomas Mautner

Clear and concise definitions are given of key concepts, doctrines, and schools of thought in Western philosophy, from 600 B.C. to the present day.

The Perennial Philosophy, by Aldous Huxley

Huxley presents a compelling examination of the world's various religions, attempting to demonstrate that a universal mystical philosophy is at the core of humanity's spiritual quest.