

Ancient Masonry
Entered Apprentice
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Ancient Masonry Part II. Entered Apprentice.
by C. C. Zain

The Ancient Masons, ever striving to solve the mysteries of God and man, seeking to peer beneath the veil of the Virgin Isis, working to wrest from nature the secrets of life and immortality; labored long and diligently in the construction of the royal temple of the sun. The blazing gems of heaven were made the subjects of wearisome observation and painful study. And as their toil and research was gradually rewarded by establishing definite correspondences between the orbs above and objects below, link after link was added to that majestic chain which binds to men on the one hand terrestrial life entire, and on the other serves to unite with his soul the radiant stars.

Unlike the brilliants of apparently immovable station, it was found that a few of the heavenly bodies rapidly change their relative positions. At a much later date they were named planets, meaning wanderers. Thus wandering orbs all keep within the boundary of a path some 18 degrees in width that encircles the celestial sphere. Furthermore, each has an influence and an individuality of its own. This influence, observation disclosed, is greatly modified by the particular section of the starry highway in which the nomad to be found.

Keen penetrative minds, as time moved on, discovered that the pathway of the moving orbs has twelve natural divisions, each division coloring in its own peculiar way, the power of the planet within its bounds. The attributes and qualities of each of these twelve divisions the Ancient Masons carefully noted, and then set to work to find among terrestrial things such objects as embody the same principles and properties. When these were found, it became the Mason's talk to inlay with gems of light, each in its appointed space, the designs of those objects in the firmament above, thus it is that while the groups of stars in the constellations often bear no resemblance to the animals and other objects pictured among them, yet so enduring is the imaginative construction of a bygone time, that today there is presented to our eyes the same accurate symbolic pictures of celestial influences, which whisper in our ears the same divine messages, having the same purport, as in the day when flourished at its zenith, the famed Chaldean lore.

In this manner the belt through which planets perform their luminous pilgrimage became the abode of starry-formed denizens, mostly animals. And although, due to the slow precession of the equinoxes, the unequally spaced constellations no longer cover, each in its appointed order, the regularly spaced zodiacal signs, yet as monumental proof of how well the Mason's builded, today each pictured celestial object stands in relation to the section of the zodiac it was then used to represent as perfect symbol of its influence. These twelve zodiacal signs are twelve letters in the divine alphabet, they are the consonants used in the language of the stars.

The vowels, ten in number, are the planets. This may seem strange to those conversant with the modern opinion that the ancients, having no optical instruments, could have known only those planets visible to the unaided eye. It must seem they could not have known of Uranus and Neptune. Yet at least the attributes of those two wayward planets are presented in their mythology in clear cut and unmistakable terms. The modern astrologer, after painstaking study of Neptune and Uranus, writes down their attributes. These attributes, experimentally demonstrated, are in detail just such as are ascribed to the mythological characters Uranus and Neptune. This, I am sure, is more than a mere coincidence.

Perhaps, also, beyond the orbit of Neptune, which marks the present day frontier, lie either yet to be discovered orbs. With these we need not be concerned; for our observation of newly discovered planets in the past implies that man is not yet refined enough to respond to their influence. They will thus have a meaning to human life only which man is further evolved and thus one or more of the planets in the present chain of ten becomes dormant in its influences over human life. Then, and then only, according to the teachings of the Ancient Masons, will the effect of ultra-Neptune planets become important.

These Masons hold that ten constitutes a complete chain of influences, and that of these ten only seven are fully active at one time, the other three being latent. As one of those active potencies grows dormant, in that much one of three latent potencies grows active. Thus it is that as the influence of the planet Uranus becomes more pronounced in human life, its octave expression, Mercury--for Mercury and Uranus are both expressions of intellectual power--waned in influence. Likewise, as man becomes capable of receiving the subtle infiltrations of ideal love from utopian Neptune, he will receive less from the coy and alluring Venus.

An alphabet of twelve consonants and ten vowels, however, was not sufficient for the purposes of the sages. Their researches pointed to the fact that the power and trend of any celestial group or orb upon human life depends upon its position relative to other groups or orbs at that time. To express such relations, and to calculate such positions, past, present, and future, the science of mathematics was developed. This made necessary the use of numbers.

Whether these numerals be represented, as in the Chaldean, Hebrew, and Coptic, by giving each letter of the alphabet a numerical value, or by using separate characters as did the Romans and at a still later date the Arabians, the effect is to add to those expressed alone by letters another distinct set of ideas. The twenty-two letters of the ancient alphabet added to the ten characters expressing number gives the complete set of thirty-two primitive ideas--thirty-two kinds of material with which they worked--used by the Ancient Masons.

After having carefully ascertained the nature and qualities of each of the twenty-two heavenly potencies, having also ascertained its terrestrial correspondence and having quarried the latter and transported it to become a panel in the vault of Solomon's Temple, there to look down with immortal vision upon countless generations of humanity, the next step was to so condense, or abbreviate, the image as pictured above, that it could with convenience and celerity be used in writing. In this later work the emblems were not chosen arbitrarily, but with great care that the brief notation should express clearly by its symbolic import both the individuality and the influence of the heavenly orb or zodiacal sign.

Quite naturally the disc was chosen to represent the sun. Not less easily mistaken, the crescent was selected to signify the moon. And the earth, where solar forces and lunar rays meet and cross, was designated by a cross. Nothing easily mistaken here, even a thousand generations hence! The attributes symbolized by the sun, moon, and earth, are present also, in diverse combinations, in other planets. So to indicate the latter, the disc, the crescent, and the cross, are combined in manners appropriate to indicate the attributes of each. Such an arrangement could not be misunderstood in its import by anyone in any age who should be familiar with planetary influence.

In designating the signs of the zodiac the same method was employed. That is, as the disc so well pictures the sun, and a crescent, the moon; each zodiacal sign has a definite picture among the constellations, and it was sought to so abridge this picture that it could quickly and easily be written, and at the same time suggest the picture of which it is the abbreviation.

The numerals were also developed after a somewhat similar manner, but as there are different systems in existence the exact method must be traced in the language of the people employing them. Thus the Roman numerals were evolved from simple marks, or tallys, of the same number as the objects to be counted. Later on X, representing two paths crossing at a harmonious angle, and so signifying man and woman joined in marriage, was taken to signify ten. Man and woman together, like the number ten, it was considered closed and completed the cycle. The number of mankind as a whole has always been considered in sacred science to be ten. The V of Roman notation was obtained by dividing the X into two equal portions, symbolizing man or woman alone. Man from time immemorial has been designated by the number five.

The Arabic numerals, developed at a much later date, at a time when Arabia was the scientific center of the world, are more abstract in character, and include certain advanced scientific observations relating to cell division which are used rather arbitrarily, which can yet be traced. This will be discussed more in detail in lesson No. 9.

The symbols that are commonly employed to designate the planets, the zodiacal signs, and the numerals, are each replete with meanings known only to the initiated. These meanings relate to mundane life and endeavor. But the Ancient Masons did not rest here, they were not content to confine their researches to this world. They also extended their investigations to the spirit zones, to the homes of the dead, and to the activities of the discarnate as well as the incarnate human soul. As a result they found that astrological principles have a meaning in other than earthly realms, and that they have a relation both here and hereafter to the development of the powers of the soul. Thus the zodiacal signs, planets, and numerals come to have an esoteric, as well as a common, significance, and this esoteric meaning, instead of being available to all, was conveyed only to those deemed worthy, by means of carefully selected symbols.

In fact, the policy of the Ancient Masons was to mark every discovery of importance relative to the development of human character and the attainment of immortality with an appropriate symbol. Thus if the symbol should be perpetuated the discovery would not be lost, even though generations unable to read it passed, for to nature's initiates a symbol is both a diagram and a description of the fact it was selected to represent. Though a universal symbol, such as the Ancient Masons employed, should be lost to sight for a thousand years, the first keen student of nature's laws

to stumble upon it would be able to comprehend its meaning as well as those who used it first. The study of Ancient Masonry, then, becomes a study of such universal symbols.

In addition, therefore, to the common symbols employed for signs, planets, and numbers, the esoteric interpretation of each was engraved on a separate tablet. In Egypt these thirty-two tablets were called, from "Tar", meaning path, and "Ro", meaning Royal, the Tarot, or Royal Path of Life. Each of these tablets relates to a distinct potency of the human soul, and to one of the essential steps that the neophyte must take to reach the climax of human possibilities and become the exalted adept, heir elect of the angels, who may realized while yet in the flesh his Self-conscious Immortality. To denote that all thirty-two steps had been ascended, that all human victories had been won, it was common to add thirty-third symbol, the seal of the adept, Master of Destinies. The oldest philosophical treatise to be found in the Hebrew language, the Sephir Yetzirah, or book of Formation, contains thirty-three paragraphs, each descriptive after the code system of the kabala of one of the thirty-three tablets of the tarot. And as a commentary to it, also in kabalistical code, is another ancient Hebrew treatise, the Thirty-two Paths of Wisdom, containing thirty-two paragraphs which are each an exposition of one of the steps to be taken on the Royal Path of Life. Then again, although expanded at a later date, the alphabets of the then western nations, Chaldea, Arabia, and Greece, were originally composed of twenty-two characters. Likewise the Hebrew, and the Coptic of Egypt, derived from Chaldean sources, were alphabets having twenty-two characters. And it is believed that these early alphabets of twenty-two letters were derived from the tablets symbolizing the esoteric significance of the heavenly influences, each letter being a conventionalized abbreviation of the significance of one of the twelve zodiacal signs or one of the ten planets.

I believe enough now has been said to show that there is no chance in the circumstance that there are thirty-three degrees in Ancient Masonry. Each of the first thirty-two degrees is founded upon one of the thirty-two most important principles in nature, the thirty-third degree being a seal showing that earth's mission has been accomplished. Each degree in its ritual, therefore, is also an elaboration of one of the tablets of the tarot. It is one important step in the progress of the soul, a step that to be correctly taken must correspond in its nature to one of the ten numerals, to one of the ten planets, or to one of the twelve zodiacal signs.

As Masonry is a study of symbols, let us now get a clearer conception of their nature. A symbol is that which stands for something. Material objects cannot be present in our minds., therefore when we think of them we substitute our impressions concerning them. Such impressions as enable us to distinguish one thing from another become symbols by which we recognize them. Thus is we think of a dog, or of a star, the image of a dog or a star may present itself to our minds. This image is a symbol.

But it is only when we give the dog or star a name that we are able to really think about it; for thought is impossible apart from language. Language is composed of a special class of symbols. These symbols are usually arbitrary, that is, they require special education to recognize them. They are thus in a different group-- although there is no hard and fast line of demarcation--from universal symbols. Universal symbols, such as these employed in Ancient Masonry, are those that so conform to man's customary experience with nature that their import may be recognized by any studious mind.

Thus, according to the philologists, when primitive man felt an emotion he accompanied it with a gesture or a sound. Then through repetition of the emotion and its accompanying expression, the sound or gesture came to be associated in the mind as representing a distinct emotion. A cry became the symbol of pain, laughter the symbol of mirth; and because of the wide application of these symbols--everywhere in our experience finding laughter representing mirth and a cry representing suffering--we may consider these typical universal symbols. But the terms commonly used in the arts and sciences, having been coined merely as convenience, and adopted through usage, are much more arbitrary.

As ideas can only be communicated from one mind to another by means of symbols, these are employed to an extent even by creatures lower in life's scale than man. Thus in the animal kingdom, a mother may not see danger to her young, but if she hears it cry she recognizes symbol as one of distress, and rushes to its rescue. Birds, such as the raven and the jay, post sentinels, and when a lookout sees an intruder approaching a warning call is recognized by the whole flock, and conduces to their safety. So also the barnyard aristocrat, proud chanticleer, announces the approach of day with a warning call; or on other occasions imparts the information to his admiring harem, by affectionate clucks, that he has found a choice morsel; nor is one of these symbols apt to be mistaken for the other. In human species a smile is a symbol of amity and a frown a symbol of displeasure. And while there are places where people do not kiss, I am inclined to believe that the ebony maiden a darkest Africa would recognize the kiss as a symbol of love quite as readily as would the latest debutante whose polished manners grace the most exclusive circles of effete society.

As thought is impossible without the use of symbols, it will be seen that the study of symbolism is the study of the counters of thought, The study of Masonic Symbolism, then becomes the study of the thoughts and ideas of the ancient Master Minds as expressed by them in the language of universal symbolism. Well knowing the transitory nature arbitrary language, the words of one generation often having an opposite meaning in the next, these sages spoke and wrote in a language the words of which never change their import, thus preserving their thoughts in their original purity for all time. They discerned truly that so long as human minds abide upon this terrestrial globe there will be some, from time to time, who will discard arbitrary methods of interpretation and turn to nature for the clew. These, and these only, are able to read the message of the Ancient Masons as it was first taught in the secret schools of long, long ago. In reading this message, then, let us commence at the beginning, at the Entered Apprentice degree. An apprentice is one whose services are rendered that he may gain knowledge through experience. As the object of all ancient mysteries was to impart information about the origin, proper culture, and final destiny of the human soul, it will be seen that an Entered Apprentice is a candidate for soul knowledge. He typifies any man or woman who resolutely sets his feet upon the path leading to the spiritual height of complete initiation.

Now in opening a lodge of Entered Apprentices there must be present one Past Master and at least six apprentices. What, then, does this mean? The room in which these seven assemble is said to represent a ground plan of King Solomon's Temple. King Sol, as we have noticed, it is the sun, and his temple is in the arching sky. The Ground plan, of course, refers to the earth, with the walls of heaven coming down on all sides to meet it at the horizon. And those who gather here, the various apprentices in the lodge of life, occupy physical bodies and are subject to material laws. In the Grand Lodge above, the sun, as Past Master, together with the

six planets, form the seven types of celestial power, all of which must be present that life on earth may find complete expression; for each exerts an influence peculiar to itself and necessary for the fullness of life's expression. Sunlight is not complete unless it contains the seven rays of the solar spectrum, nor is the musical gamut as it should be unless there are seven tones within the octave. Thus also, as little study of astrology will demonstrate, there are seven active planets the influences from which are felt by every living being. Together they tend to mould the course of each human life, and so, after a manner, constitute the initiators of all.

In the heavens, then, the seven Masons required to open an Entered Apprentice lodge are the seven active planets. And according to the laws by which the Ancient Masons worked--which are also the famed laws of the Modes and Persians--that which is above has an exact correspondence to that which is below, and Solomon's Temple was actually constructed to serve as a model after the design of which each apprentice should strive to erect his own physical tenement. Consequently, as there are seven chief planets in the heavens above, there must be, and are, exact correspondences to these in man's domain. These embrace man's seven-fold constitution.

We have before us, then, the problem, though not a difficult one, of ascertaining the officer in the lodge room corresponding to each of man's seven chief components. Such a problem is most easily approached by first studying the correspondences between the sections of man's constitution and celestial influences, and the correspondences between the officers of the lodge and celestial influences; and then, from this knowledge, arriving at the correspondence and their meaning between the officers and the sections of man's domain. This method of approach may best be started by gaining some knowledge of the influences of the various planets.

The sun is symbolized by its disc, in which appears, like a nucleus, a dot. It is the source of all life, even as the simple cell in which appears a nucleus is the source, or parent, of all organic life. This solar disc containing a nucleus typifies the vital, creative, positive, controlling attributes in nature. The vibrations of the sun are electric, and they rule the vital force in man. It may be considered the father of all within the solar system.

The moon is symbolized by its familiar crescent. It is the power that fructifies, nourishes, and rules the magnetic life currents. It represents the moulding, formative attributes of the astral world. The moon gives form to all life, her vibrations are magnetic, and she may be considered as the mother of all manifestation within the solar system.

The earth is symbolized by a cross. It is the place where active forces meet and cross one another. Negative and mediumistic, it has no power of its own, being but the matrix in which other forces develop. Electric and magnetic forces often meet here at cross purposes; therefore, in a sense, it signifies by its abrupt angles, discord, as well as stagnation and inertia.

In natal astrology we find that the sun actually rules the individuality, the moon the mentality, and the ascendant the personality. That is, in actual astrological practice the sun is considered as ruling the ego, or spirit, the moon as ruling the mind, or soul, and the ascendant, or cross as ruling the body. Thus the disc becomes symbol of the spirit, the crescent the symbol of the soul, and the cross\ the symbol of the body. And the symbols of all the other planets are formed from these three, joined

ins such combinations as to accurately portray the observed influence of these planets in the manner in which they express physical, mental, and spiritual qualities.

Saturn is symbolized by the crescent of soul surmounted by the cross of matter. This signifies that the emotions, aspirations, and ideals, are made subservient to material and self centered ambitions. Temporal power is the motive, and all the feelings are repressed at that action may result solely from deliberate consideration after due time for meditation. In natal astrology we find that individuals dominated by Saturn are careful, deliberate, subtle, cautious, prudent, and practical. Their chief characteristics is the persistence with which they labor for their own selfish interests. The cross above, typifying forces in antagonism, expresses the thought that all changes are subject to change, that all terrestrial life ends in death, and that the tomb is the leveler of all earthly rank and distinction. Thus the cross above the crescent became the scythe held in the hands of Old Father Time. This is but one of the ancient conceptions relating to the planet Saturn as the orb of old age and dissolution.

Saturn is the planet expressing that one of the seven principles of nature the qualities of which are coldness, construction, and concreteness. He corresponds to the Blue ray of the solar system and has rule over the bones, liver, and spleen in the human body. This should give us the clue to his correspondence both in the lodgeroom and in the human constitution. The physical body is the most gross and concrete section of man's constitution. The treasurer in the lodge well typifies the acquisitiveness of Saturn, and does his place in the lodge, which is north of the Master, in a region, therefore, of coldness, misery, and death. As the treasurer and the physical body both correspond to the planet Saturn, we are justified in concluding that the treasurer, in the initiation of the soul, represents man's material form.

Jupiter is symbolized by the cross of matter surmounted by the crescent of soul. This is just the reverse of the Saturnine emblem, so we need not be surprised that in practical astrology Jupiter expresses qualities the antithesis of those expressed by Saturn. Feeling preponderates, and gives rise to genial warmth, noble aspirations, generosity, expansion, and good will toward all. Those dominated by Jupiter often become philanthropists, or take an active part in work having for its object social welfare and moral uplift. Lovers of fair play and benevolence, it is their constant delight to make others happy. The magnanimity of the Greek Jove and the Scandinavian. Thor, and the Jupiter quality of giving, are well expressed as arising from soul emotion by the dominant crescent.

Jupiter is the planet expressing that one of the seven principles of nature the qualities of which are warmth, expansion, and geniality. He corresponds to the Purple ray of the solar spectrum and has rule over the arterial system of the body. This should give us the clue to his correspondence. Warmth and geniality as felt by others are largely due to the radiations of personal magnetism, and these, as well as the strength of the will upon the physical plane, depend upon the strength of the etheric body, or aura. This etheric form of man vitalizes the physical body, and during life is inseparable from it. By its impressions from the outside world are registered on the consciousness. Jupiter corresponds well to this etheric body, and also to the secretary of the apprentice lodge, who sits at the south of the Master, in a region of warmth and radiation. Consequently, in the initiation of the soul, the secretary represents the etheric form of man.

Venus is symbolized by the circle of spirit surmounting the cross of matter. it

indicates inspiration which expressed itself as blind love and art. Grace, exquisiteness, and beauty in all its forms are typified; but the soul being absent, impulse preponderates, and there is submission to more positive natures. Lovers of society, innocent and refined, the natives of Venus are mirthful, pleasure seeking, and convivial; but because reason is absent, they possess little moral power. Aphrodite, springing from the ocean foam, expresses her lightness and grace.

Venus is the planet expressing that one of the seven principles of nature the qualities of which are lightness, joy, mirthfulness, and clinging affection. She corresponds to the Yellow ray of the solar spectrum, and has rule over the internal sex functions and the Venus system of the body. The readiness with which she yields to impulse and desire without thought of consequences or moral reflection, acting upon the strongest momentary whim, establishes her correspondence with the astral body of man. This astral form is easily separated from the physical body, is molded in its shape and texture by the desires, and, blindly obeying the will of the intelligence controlling it, is peculiarly susceptible to suggestion.

Now if correspondences are strictly observed, the point of sunrise being positive, those Masons sitting in the east always represent masculine potencies. As the place of sunset is negative, those Masons sitting in the West must represent feminine potencies. Furthermore, as the south is the region from which the sun comes to overcome the evil powers of winter in the spring of the year, and as the blighting cold comes from the north as the sun moves southward in autumn, those Masons sitting in the south represent benefic influences, and those sitting in the north represent malefic influences.

Venus is both a benefic and a feminine potency, therefore, she represents a position in the lodge room both south and west. A diagram of the lodge room of Entered Apprentices shows that the Senior Warden sits in the west, and the junior Deacon sits south of him. The Junior Deacon, then, who sits both south and west represents Venus, and because Venus corresponds to the astral body the Junior Deacon also corresponds to man's astral form.

Mars is symbolized by the circle of spirit surmounted by the cross of matter. He is just the reverse of Venus, and expresses matter overpowering spirit as a force for destruction. Instead of love we find passion, instead of grace we find strength, instead of art we find war. There is nothing submissive about Mars. He will dominate or die. Strife is his joy, and conquest his religion. His desires are insatiable, and he knows no right but might. These dominated Mars are selfish, aggressive, cruel, and will brook no interference from anyone. Their selfishness, however, is very different from that of Saturn; for they are lavish of their substance, it being used chiefly as a means to gratify their passions and appetites. Vulcan is the planet Mars in its most constructive aspect.

Mars is the planet expressing that one of the seven principles of nature the qualities of which are combativeness, aggression, fiery impulse, and passion. He corresponds to the Red ray of the solar spectrum and has rule over the muscles, sinews, and external sexual organs of the human body. His inflammable passions, cruel selfishness, and coarse appetites, establish his correspondence with man's animal soul. This animal soul is very necessary to man while he must struggle for survival on the physical plane, but while it makes a good slave it makes also a tyrannical master. It is the demon within that each must conquer through a transmutation of its energies. As Mars is positive and malefic, his position is represented in the lodgeroom by the east and north. In the Apprentice lodgeroom it

is the Senior Deacon who sits in the eastern portion of the room and to the north of the Master. That he is not so far north as the Treasurer indicates the recognition that in astrology Mars has less power for evil than Saturn. The Senior Deacon correspond to Mars, and likewise represents the animal soul of man.

Mercury is symbolized by the crescent of soul, surmounting the circle of spirit, and this surmounting the cross of matter. This indicates that soul and spirit have triumphed over matter, that morality and reason have triumphed over sensation. It conveys the thought that wisdom has been garnered in both physical and superphysical realms, and that this has resulted in an equilibrium between the practical and the ideal, that the aspirations have been realized through the union of inspiration and concrete experience. The natives of Mercury live and move largely on the mental plane. They are studious, seekers of knowledge, finding delight in science, conversation, and literature. Mercury is the messenger of the gods.

Mercury is the planet expressing that one of the seven principles of nature the qualities of which are restless activity, intellectuality, volatileness, and changeableness. He corresponds to the Violet ray of the solar spectrum, and has rule over the tongue, brain, and nervous system of the human body. The brain and nervous system are the most refined of man's physical structure, and the spiritual body is the most refined of all his possessions. Likewise, similar to the intelligence which Mercury rules, it is but little developed in the majority. Its delicate structure is only built up by man's intense unselfish emotions, his love for others, and his soul's longing for, and effort to gain, esoteric wisdom. The spiritual body corresponds to Mercury. Mercury is convertible in sex, also in its nature through its associations, although easily made benefic. To represent the convertibility of sex the Junior Warden sits in the lodgeroom midway between east and west, and to denote that Mercury should be benefic he sits in the south. The Junior Warden corresponds to Mercury, and also to the spiritual body of man's domain.

The Moon is symbolized by the crescent of soul. This signifies the dominance of the plastic, emotional, and enfolding qualities. She is the mother who clothes the ideals of her more positive lord. She is the mould of all that was, that is, or that will be, expressing the formative powers of the astral world. Those dominated by the moon are mediumistic and greatly influenced by their surroundings. They are changeable, submissive, and inoffensive. Luna is the goddess Isis.

The Moon is the planet expressing that one of the seven principles of nature the qualities of which are purely magnetic and formative. She corresponds to the Green ray of the solar spectrum, and has rule over the breasts, stomach and fluidic system of the body. The moon is feminine in nature, tending to be kind and gentle. She thus corresponds to the divine soul of man's multiple constitution. The divine soul is the good genius, from which spring noble impulses and unselfish aspirations. It is the inner voice of the conscience, the guardian angel whose admonitions when heard and heeded will not fail to direct the steps aright. A potency so feminine is rightly symbolized in the Apprentice lodgeroom by the west, where sits the Senior Warden facing the Master. The Senior Warden, therefore, represents the divine soul of man. The Sun is symbolized by the disc of spirit within which is a dot, or nucleus. Even as all physical life has its origin in a single cell, so the circle within which is a dot indicates limitless powers and possibilities. Power, dominion, vitality, strength, and radiant energy are represented. The sun is the father of all life, the source of all energy, the controlling potency of our solar system. Those dominated by his influence are proud, majestic, combative, discreet, magnanimous, self-confident, kind, and benign. The sun is the Egyptian Osiris.

The sun is the planet expressing that one of the seven principles of nature the qualities of which are power and royal dignity. He corresponds to the Orange ray of the solar spectrum, and has rule over the heart of man. His central controlling station establishes his correspondence with the ego of man's septenary constitution. That is, the ego in man's universe is the eternal controlling spirit power. The controlling power in the Apprentice lodge room is the Worshipful Master, who sits in the positive region of the rising sun and rules the lodge. Therefore, the Worshipful Master corresponds to the ego in man's hermetic constitution.

It should now be plain why a lodge of Apprentices can only be opened when one Past Master and six Apprentices are present. The lodge room being a ground plan of Solomon's Temple indicates the material plane where all receive their first human initiation--where they encounter the tests and trials of everyday life. And as a man is a seven fold creature, being incomplete and incompetent when any of the seven are absent, so the lodge room, typifying man on the physical plane also is incomplete and incompetent unless the seven officers are all present. To be capable of successful endeavor it is quite as necessary that man shall be possessed of his seven constituent factors as it is that to function successfully on the physical plane his chief physical organs--heart, brain, stomach, lungs, etc. -- shall be present. Such is the information the Ancient Masons sought to convey by their tradition that the Apprentice lodge room may be opened only by a Past Master--for the ego is oldest member of man's constitution--and six Apprentices.

Though they have no part to play in the work of the Apprentice Lodge, there are three other planets as follow--

Uranus is symbolized by two crescents joined by the cross of matter surmounting the circle of spirit. This indicates two souls in union dominating the sensations of the flesh. Spirit is beneath, however, showing that the union is of body and mind and not of spirit. The union is not that of soul mates, therefore they are not able to reach the highest exalted spiritual states. Nevertheless, there is penetration, intuition, and occult insight. These dominated by Uranus are independent, inventive, and lovers occult science. The form of the symbol conveys the idea of a union not made in heaven, and Uranus in his influence over life is notorious for estrangements. Uranian people seek the true counterpart, yet when their keen intuitions impress them of a mistaken choice, break the bond asunder. Uranus rules the etheric body of man.

Neptune is symbolized by two crescents joined by the cross of matter which is surmounted by the circle of spirit. This indicates soul mates occupying one blended astral form and controlled by one ego which is common to both. Neptune, the octave of Venus, typifies the realization of the highest love, which alone gives united souls the power to soar into the highest celestial realms. Those dominated by Neptune are idealistic, psychic, and given to mystical investigation. They seek fair utopia, and when inspired by love are capable of rising to the pinnacle of human genius and attainment. Neptune rules the astral body of man.

The tenth orb of the planetary chain is the lost orb, the fragments of which lie in an orbit between those of Mars and Jupiter. This orb is symbolized by a star within a crescent, indicating a soul seeking its lost mate. Its influence, probably due to its fragmentary condition, is felt only by the most advanced of the race. The earth, therefore, is usually substituted for it as the tenth planets of the chain. It is symbolized by the cross of matter surrounded by the circle of spirit. This indicates

matter bounded by spirit, acting as a matrix for other forces. Of itself it represents inertia.

Now we are informed that lodge of Entered Apprentices can only act under a charter, or warrant, from the Grand Lodge. Man, therefore, as a copy of the Apprentice Lodge with its seven members, also must act a warrant, or charter, from the Grand Lodge of the solar system. This warrant, or chart of birth, is a man of the soul's need for expression, and outlines unerringly the course it should follow. This chart (or) indicates just the work the candidate must perform to make progress and receive initiation within the lodge of life.

It is only when man becomes familiar with the chart and conforms his life and efforts to its mandates that he is able to escape the disapproval, and the consequent pain and suffering, from the Grand Stellar Lodge. It is only when he conforms his life to the music of the spheres as sounded at his birth, and either avoids the discords then sounded, or transmutes them into harmonies, that he lives to his best and reaches the highest degree of soul initiation.

The Brotherhood of Light
Box 1525, Los Angeles, Calif.
Serial No. 7, Branch Letter -- B
Course IV. Branch of Science -- Ancient Masonry
Part II. Entered Apprentice

Examination Questions.

1. Why can an Entered Apprentice lodge be opened only when one Past Master and six apprentices are present?
2. Why is the study of symbolism essential?
3. What is the origin of the Hebrew and the Coptic alphabets?
4. How is it proved the ancients had a knowledge of Uranus and Neptune?
5. Why were terrestrial objects pictured in the sky?
6. Why can lodge of Entered Apprentices act only under a charter from the GrandLodge?
7. Explain the symbolism of the moon, and state what part of the body it rules, to what it corresponds in man's Hermetic constitution, and to what officer of the lodge it corresponds, and why?
8. What is the meaning of each of the three symbols the combinations of which are used to represent the various planets?
9. Explain the symbol of Mars, state what part of the body it rules, to what it corresponds in man's Hermetic constitution, and to what officer of the lodge it corresponds, and why?
10. Explain the symbolism of Saturn, state what part of the body it rules, to what it

corresponds in man's hermetic constitution, and to what officer of the lodge it corresponds and why?

11. Why does the Entered Apprentices lodge represent a ground plan of Solomon's Temple?

12. What are symbols?

13. What is the difference between arbitrary symbols and universal symbols?

14. What is the origin of the Thirty-three degrees of modern Masonry?

15. Why was the Roman X chosen as the symbol of 10.

16. What are the vowels of celestial speech?

17. Explain the symbolism of Uranus, Neptune, and the Lost Orb.

18. Explain the symbolism of the Sun, state what part of the body it rules, to what it corresponds in man's hermetic constitution, and to what officer of the lodge it corresponds, and why?

19. Explain the symbol of Jupiter, state what part of the body it rules, to what it corresponds in man's hermetic constitution, and to what officer of the lodge it corresponds, and why.

20. What does the Entered Apprentice symbolism?

21. Why are letters alone insufficient to determine astrological relations?

22. What are the twelve consonants of the divine language?

23. Explain the symbolism of Mercury, state what part of the body it rules, to what it corresponds in man's hermetic constitution, and to what officer of the lodge it corresponds, and why?

24. What value has the study of Masonic symbolism?

25. How many planets are there in the complete chain?

26. Explain the symbolism of Venus, state what part of the body she rules, to what she corresponds in man's hermetic constitution, and to what officer of the lodge she corresponds, and why?