

Ancient Masonry
Opening the Lodge
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Ancient Masonry. Part IV. Opening the Lodge.

Modern Freemasonry is the traditional remnants of Ancient Masonry. It retains the oldest forms of the ritual imperfectly; yet in spite of the modifying influence of time, and the alterations that are the inevitable outcome of passing through countless generations, it still presents to our vision the essential elements of truth as they were found when first gleaned from the starlit realms of Urania.

Following the modern ritual we learn that the Master--representing, as we have found, the sun in the solar system and the ego of man--ascertains that all present area E.A. Masons, or duly qualified for the work to be done. He next instructs the Junior Deacon--representing the planet Venus, and the astral body of man -- to have the lodge properly tyled, or guarded; and then commands the brethren to be clothed, to don their aprons and jewels.

In the astral body of man, corresponding to the Junior Deacon, reside, as rates of motion, all the experiences of the soul. These rates of motion constitute his unconscious mind. All his external perceptions, actions, and thoughts are recorded here, and when brought into the region of objective consciousness constitute memory. And then are other trains of thought, and perceptions relating to the astral world, also here residing that never reach the level of objective consciousness. The astral body, therefore, is the great reservoir of consciousness.

The duty of the tyler is said to be to keep off all cowans and eavesdroppers, and to see that none pass and trespass except such as are duly qualified and have permission from the Master. This Tyler represents the objective consciousness, chiefly the reason, that guards the threshold of the mind and determines what thoughts shall, and what thoughts shall, not be allowed entrance to man's domain. Reason only becomes alert to its duties when there is a determination of the part of the unconscious mind, in other words a strong desire, that it shall do so. Such desire arises from the astral form, the Junior Deacon.

The cowans and eavesdroppers that must be excluded from the lodgeroom, or human constitution, are all unworthy thoughts and inharmonious attitudes toward life. Only thoughts that are constructive in quality, and emotions that are harmonious, are duly qualified, and only to such does the Master, the human ego, if he performs his duties properly, grant his permission to enter.

When the brethren don their aprons and jewels they consistently represent the Grand Man of the skies. The aprons indicate them to be virile and in full possession of their natural functions. The jewels show them to be in full possession of their mental and moral faculties, even as the jewels, the plumb, the level, and the square

were shown in Lesson No. 6 to be the methods by which the mandates of Deity are carried out. Each congregated Mason, then, when so clothed, as well as the lodge as a whole, represents both the Temple of King Solomon, the home of the glorious orb of day, and the mansion of the indwelling human ego.

When the brethren are clothed the Worshipful Master asks the Junior Deacon--Venus, and the astral body--his place in the lodge and his business. The Junior Deacon answers that his function is to wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the lodge, and take charge of the door.

As the astral body functions there, it is quite evident why it should be placed in charge of the door to the inner recesses of man's constitution. As a matter of fact, the astral body does have charge, not merely of what enters the mind, but through its direction of the involuntary functions of the body, also of what enters the physical makeup. The astral governs the whole human constitution, physical and mental, in regard to what shall enter it.

The Worshipful Master and the Wardens, as has been explained, represent the human ego, the divine soul, and the spiritual body--the trinity that survives even after the second death on the astral plane. It seems, then that the Ancient Masons considered it the duty of the astral body to serve this higher trinity of man's constitution. That is, instead of serving the animal soul, or pandering to the physical senses, as it so commonly does, it was thought that the astral form should serve and act as proxy for the noble, immortal part of man, and thus assist in the work of successful initiation. Likewise in the Grand Man of the skies, as well as in the individual birth-charts, we find Venus, the planet of love, the most useful assistant to the Sun, the Moon and Mercury; for love is the refining influence, and lies at the basis of all true progress.

The Senior Deacon's place in the lodge being ascertained, the Master asks him his duties there. The Senior Deacon--Mars, and the animal soul--replies that he must wait on the Worshipful Master and Wardens, act as their proxy in the active duties of the lodge, attend to the preparation and introduction of candidates, and welcome and clothe all visiting brethren. The proper function of the animal soul, as well as that of the astral body, is to serve the higher trinity in man. Some would have it that the animal soul should be killed; but the ancient Masons clearly held that it has a very useful function in man's constitution, and that instead of ruling the lodge, as it sometimes does, and instead of being chained and crushed, or killed as some advocate, it should be taught to serve man's immortal nature.

Certainly the animal soul prepares the candidate for its human initiation; for the soul evolving upward through mineral, vegetable, and animal is under the dominance of it and builds it up through struggle and strife. The animal soul thus developed give the initiative to work for that which is still higher, until finally the soul is introduced through the animal kingdom, which is the preparatory stage next below, to the human plane of existence.

The welcoming and clothing of visiting brethren refers to the circumstance that while man occupies a physical body he must subsist to an extent on other forms of organic life. Man's animal soul and physical requirements demand the cooperation of these cosmic brethren, and they are welcomed as food to build up the physique of man. This organic life is itself undergoing a cycle of development, evolving toward greater perfection. But this ruthless sacrifice is not without compensation; for while these entities form the conditions necessary for the programs of the human

soul, they are given additional opportunities for progression. They partake, by their association, of the qualities and experiences of the organism they inhabit temporarily, and thus are hastened in their evolutionary development.

The Secretary's place in the lodge being ascertained, he is required to explain his duties there. No replies that he must observe the Worshipful Master's will and pleasure, record the proceedings of the lodge, transmit a copy of the same to the Grand Lodge if required; receive all moneys and money bills from the hands of the brethren, pay them over to the Treasurer, and take receipts for the same. The Secretary --Jupiter, and the etheric body-- should ever be ready obey the commands of the Master, or ego. It is also the etheric body that transmits all states of consciousness from the physical to the astral form. The record of every experience of life, every thought, every sensation. Every emotion, is retained in the astral body as modes of motion in astral substance. It is the etheric part of man's constitution that makes this record. And when anything thus recorded--a memory, a resolve, or an emotion--is to be brought up into the region of objective consciousness and expressed either in thought or physical action, it is through ether vibrations that the energies constituting the astral record are transmitted to the physical, and thus to the Grand Lodge, or universe, by which man is surrounded.

The moneys and money bills represent values, and the only values in life are our attitudes toward events. Our attitude toward any given event may be constructive or destructive, and thus according to the mental attitude taken, each event is recorded in the astral body either as a credit or debit. And as every thought and emotion is accompanied by a change in the physical body, these values, either as assets or as liabilities, are actually turned over to the Treasurer, or physical body. The physical body then gives a receipt for these harmonies and discords, for in turn the condition of the physical body reacts upon the nerve currents and other portions of the etheric form.

The Treasurer's place in the lodge being ascertained, he is requested by the Master to tell his duties there. His duty is to observe the Worshipful Master's will and planetary; receive all moneys and money bills from the hands of the Secretary, keep just and true account of the same and pay them out by order of the Worshipful Master and the consent of the brethren. Of course the Treasurer- Saturn, and the physical body--should serve the will and pleasure of the ego. Likewise the chemical and other changes that occur in the physical body as accompany elements of all thoughts and emotions constitute a true account of the harmonies and discords--the moneys and money bills- transmitted by the etheric body. These values so received are then paid out, that is, they are transformed into mental and physical actions; and all actions depend upon what has first been received from the environment. They should be paid out, that is action should be taken, only by orders from the ego and with the consent of the brethren. In fact, action to be effective, must have the support of all the various portions of man's complex constitution.

The business of the Jupiter Warden--Mercury, and the spiritual body--is said to be observing time, calling the craft from labor to refreshment, watching them through this period that they may not give way to intemperance excess, and calling them at the right time, that the Worshipful Master may have honor, and that they may have profit and pleasure.

Man's most vital refreshment is the period of sleep. The requirements of the spiritual body, quite as much as the fatigue of the physical, call man to slumber.

While the physical is being recuperated the soul leaves it and soars to higher realms to partake of more spiritual nourishment. Night after night the active soul carries on its explorations in spiritual realms, seldom failing to gather some precious truth to nourish it. If the spiritual body had had proper growth it will guard the soul in these fights from entering lower astral realms where dwell excess and dissipation; and at the proper time its energies will influence the soul and the vehicle in which it travels to return to the physical, awakening it to commence another day of physical activity.

The duties of the Senior Warden are to assist the Worshipful Master in opening his lodge, to take care of the implements and jewels that none may be lost, to pay the craft their wages if any be due; and to see that none go away dissatisfied. The Senior Warden--Moon and divine soul--does assist the ego in its work, even as the moon assists the sun in bringing forth life on earth, or as in birth-chart she assists him in governing the life forces. As the seat of the higher, imperishable consciousness, the divine soul has charge of the jewels and implements, that is, of man's mental and moral faculties and natural functions. Some have taught that man would be more perfect without some of his natural functions, but if the still small voice of the divine should be heeded, she will direct that none should be misplaced or lost. The divine soul also recognizes, if its admonitions be but heeded, that there are physical necessities and spiritual necessities. It is thus able to meet out just compensation unto all, permitting no part of man's constitution to be neglected, or underpaid, but rendering unto Caesar the things that are Caesar's, and unto God the things that are God's.

The duties of the Master in the lodge are to open and adorn it and to set the craft to work with good and wholesome instructions, or to cause it to be gone. As the sun is the center and controlling power of the solar system, so the ego is the inward source of power, and should be the controlling power of man. It should direct all his efforts. Through devout aspirations its promptings may be recognized. The Master adorns the lodge as the sun adorns the day, and the temple of man is glorified only when dominated by, and under the instructions of, the indwelling spiritual ego.

After the duties of the seven officers in the lodge have been stated the Master gives three raps with his gavel, indicating that the will is to be exercised on all three planes. He then states that in opening the lodge he forbids the use of all profane language, or any disorderly conduct whereby peace and harmony may be interrupted. Language refers not only to man's utterance but also to his thoughts. The temple in which he dwells must not be profaned by vicious thoughts or unseemly phantastics. Constructive work in the human edifice demands only pure and elevated thinking. In this edifice there are many workmen, functions, cells, and also submundane entities. Little progress can be made if there is antagonism between them. Disorderly conduct upon the part of one or more of those is like a small rebellion. All must perform their talks in harmony, and in obedience to the true Master, the deific ego.

The Master, declaring it his will and pleasure that a lodge of E.A. Masons be opened for the dispatch of business asks the Senior Warden to communicate his pleasure to the Junior Warden, who gives three raps with his gavel and communicates the will of the Master to the brethren. This signifies that the dictates of the ego are transmitted through the divine soul to the spiritual body, and from thence, through the medium of astral vibrations to other sections of man's constitution. In a similar manner natal astrology teaches that the influences of the sun, ruling the individuality, is transmitted to the moon, ruling the mentality, and

thence to find expression is directed by Mercury, the messenger of the gods.

Next, the signs of this degree are attended to. They consist of right angles, horizontals, and perpendiculars.

The horizontal sign is made at the level of the neck, that part of man ruled by the feminine planet Venus, the planet of love. It is a quick horizontal motion from left to right with the five fingers open. These five open fingers indicate humanity, and the horizontal line that section of it represented by woman. At the same time as this motion, the left hand drops vertically at the side, giving the perpendicular sign. This perpendicular sign with the five open fingers represents man. The hand is then at the level of the region of the body ruled by the masculine planet Mars, the planet of desire and strife.

The horizontal and perpendicular signs thus given simultaneously indicate woman's pure and unsullied affections, represented by Venus; which have been violated by man's inconsiderate passions, represented by Mars. The result is that woman, instead of embracing, shrinks from him, as pantomimed by the due-guard, or horizontal motion.

That there may be no mistaking the teachings of this degree that the nuptial union is recognized as commonly abused, it is still further portrayed in terms of universal symbolism by the right angle. This is made by holding open the left hand and crossing the palm of it with the open palm of the right hand at right angles. Here the lower, or negative, five fingers represent woman, and the superimposed, or dominant, five represent man. In astrology all the discordant aspects are portions, or multiples, of right angles. The right angle, therefore, is the universal symbol of discord, and the two hands are crossed at this angle to indicate the all the prevalent discord arising out of the nuptial union. That there may be no mistaking the significance of the sign, in the E. A. degrees it is termed the sign of distress. This sign of distress is called the first sign of a Mason.

It would seem from this, that the Ancient Masons placed much importance upon the relations between husband and wife. Such relations might be considered, by the unthinking to be not merely a matter which good taste forbids should be discussed, but of so little moment in the more important effort of soul development as to entirely unwarrant being given so much attention. But the Ancient Masons know that soul development consists of transforming existing mental factors, and adding new constructive mental factors to the astral and spiritual bodies. The development of the soul to a state of Self-Conscious Immortality is the work of the Masonic candidate; and his building is not fictitious. He builds with thoughts which are vitalized by emotion. And not only does his marital partner stimulate the thoughts with which he builds, to a considerable measure, but the emotions aroused through their association build those thoughts into his finer bodies, either as harmonious, or as discordant, complexes.

A thought to be effective, from a magical standpoint, must be clear cut and strongly energized. The carrying power of a thought and the amount of work it can accomplish depend upon the energy associated with it. A thought which is associated with any emotion whatever has considerable ability to perform work. It has, as one might say, horsepower. A thought associated with a very strong emotion has a very high horsepower--is a very effective motor. Ordinarily, stronger emotions habitually aroused are those of the nuptial relations. That is, whether man is aware of it or not, in this relation he is giving his thoughts a tremendous energy to

go forth and accomplish, either constructively or destructively.

Under such circumstances, however, we have not one set of thoughts and emotions, but two. And because the astral bodies at this time tend to become fused, whatever thoughts and emotions are held by one finds unusually ready access to the astral body of the other. In other words, not only is the dynamic powers of thought raised to the highest degree, but due to their vibratory proximity, each is particularly open to receive the thoughts of the other. Thus the thoughts held at this time, more than any other thoughts that may be held--the emotions of intense religious fervor being next in dynamic strength--tend, because of their unusual dynamic strength, to build their harmonious or discords both into the astral body of the thinker and into the astral body of the other.

The Ancient Masons were well versed in magic; and here is a very real and extremely potent form of magic that husband and wife constantly, and usually unwittingly, practice on each other. If this relation, therefore, be discordant, the participating parties are practicing upon each other a very destructive form of magic.. For that which is attracted from the outside world corresponds to the centers of energy built into the astral form. If discordant thoughts are built into the astral body, discordant events will be attracted. Disease, financial failure,, and all the evils that may befall man, may very well be attracted if through the years he forces his attention upon an unwilling and loathing wife. Is it to be wondered, then, that the symbol of such an unfortunate state of affairs should, by the Ancient Masons, be called the sign of distress?

The laws of the land may demand that husband and wife must yield even unwillingly to the desires of the other. But such yielding, if thought has any power to heal or injure, if such a thing as mental magic exists, must inevitably bring to both a train physical woes. And because the soul itself is built up of states of consciousness--is, in fact, the sum total of the states of consciousness organized in the finer forms- such relations have a powerful influence over the soul's progression. If degrading thoughts, thoughts of loathing, thoughts that are associated in any manner with decidedly strong inharmonious emotions, are being engendered by oneself, or being received from another through such close association, the power of the soul progression is lessened.

To remedy a fault, it must first be recognized to exist. The first sign of a Mason, therefore, is a recognition of the state and cause of distress.

These signs being given, the Master, Senior Warden, and Junior Warden, each give one rap with the gavel; indicating that there is complete unity of the higher trinity of man's constitution in exercising the will to overcome the problems of the physical plane. The Master then declares the lodge open.

In Lesson No.2. I have explained at length the Written Law and the Oral Law. The Oral Law in general is traditional knowledge, and as applied to individual man in his knowledge of natural law. The Written Law is that law written in the stars; it is in general astronomy, and as applied to individual man is the various vibrations that reach him from celestial sources as mapped by his birth-chart and progressed chart. I mention these two laws here because both are a part of any correct Masonic lodge.

Having declared the lodge open, the Master reads from a book, representing the Oral Law, the following passages; "Behold how good and pleasant it is for the

brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, as the dew that descended upon the mountain of Zion, for there the Lord commanded the blessing, evermore. Amen. So mote it be."

This passage following immediately after the sign of distress which calls the attention to the cause of a great amount of misery and failure in the world, is evidently intended to call the attention to the great benefits that may be derived from harmony in marriage. And right here is a good place to emphasize that I do not find in Ancient Masonry and teaching which upholds the tendency to repeatedly enter into divorce simply because for some reason the ideals are not at once realized. I do find that the Ancient Masons emphasized the importance of selecting a mate that is physically, mentally, and spiritually harmonious, when entering into marriage. That is, marriage was considered to be worthy of careful thought, and not to be entered into hap-hazard. But once the marriage took place, it some to have been their belief that no stone should be left unturned by either to make of it a successful, constructive, and harmonious union.

While there is a higher phase of marriage to be striven for, as will be noticed in detail later, the Ancient Masons did not view the physical relations between husband and wife as something abhorrent. On the contrary, while recognizing the existence of still higher phase, they taught that even the physical relation within moderation could be made an instrument of soul growth and physical construction.

In this doctrine sensualism played no part. For it was with the unconscious magic exercised by the participating parties that they were concerned, and not with physical gratification. These Ancient Masons were Master Magicians, and they recognized that even the physical relation between husband and wife, in addition to being the means by which superior offspring might be brought into the world, might also be the means for the highest form of white magic. A thought associated with the emotion of love is the most powerful constructive agent known. The more intense the emotion the greater the volume of constructive energy with which the thought is empowered. And where there is perfect agreement and sympathy between the two, the united thoughts are energized manifold.

That such ideal conditions might obtain, according to this ancient to aching, it is first necessary that there be that utmost harmony of desire and sympathy of understanding. Little acts of consideration and kindness in the daily life prepares for this. Both should have their energies aroused to the highest degree, and both should find complete expression. And above all, each should fool toward the other loftiest, noblest, kindest, and most sympathetic emotions. The rapport established through mutual desires, fuses the astral bodies, and as the thoughts and feelings are all harmonious, hence constructive, each builds in himself, and in the other, centers of energy in the astral form that are constructive. And because the emotions are so intense, these constructive energies are given a powerful dynamic force, entering permanently into the makeup of the astral and spiritual bodies of each, thus becoming powerful harmonious centers of energy that build up the soul's power for progression, tending to attract harmonious conditions, hence success in the environment.

At a further stage a still higher union is advisable because the power of a thought depends merely upon the volume of energy with which it is energized, but also upon the quality of the energy. Physical relations, although they may be emotionally

spiritualized and refined to a degree, yet usually retain enough of physical desire to lower their vibratory rate. They have not, therefore, the power to produce results in the physical world, nor the power to affect the constitution of the spiritual body, that strong emotions have that spring from a still loftier plane. However, it is evident,-- judging from the vast literature on psycho-analysis that has recently come into existence, and the cure of so many patients by releasing their repressions--all, without some training, are not ready for regeneration.

Such a harmonious marriage as has been suggested in the ritual it first referred to as ointment, which is the symbol of sanctity, being upon the head. In other words, in such a holy union the thoughts--for the head is where thinking is done--are lifted up to God and sanctified. The beard is typically an emblem of masculinity, and the priestly robe, or garment, is purposely feminine. Its enfolding form suggests woman. Aaron typifies those who have consecrated their lives to higher service, who know the law, and who enter into marriage with the object of endeavoring to assist each other evolve their divine attributes. The ointment running down upon both the beard and the skirts of the garment symbolizes the opening of the doors of the inner spaces upon such a man and woman.

The next comparison is to the dew of Hermon that descended upon the mountain of Zion. Water is the symbol of the emotions, air is the symbol of aspiration, fire is the symbol of creative energy, and earth is the symbol of practical results. Dew is the product of heat--creative energy--acting upon water--the emotions. Carried up by the air -- aspirations--it is finally precipitated on the mountain of Zion; that is, yields the very highest practical results. This dew that falls on Zion, therefore, indicates those unusual spiritual energies that are only contacted when intense love enables the soul to soar to the heights; and even as mountains are the highest portions of the earth, these energies enable work of the highest type for the benefit of mankind to be accomplished.

The ideas meant to be conveyed by the verses quoted were given in the 7th., and further explained in the 14th. degree. In this system of degrees of Ancient Masonry the 7th. Degree revealed the mysteries of generation, the 14th. degree revealed the mysteries of regeneration, and the 21st. degree revealed the mysteries of the great work. David, no doubt was a high degree Mason. Therefore, we need not be surprised to find the original of these verses to be the 133rd.--1 plus 3, plus 3, equal 7--Psalm. This Psalm is The Songs of Degrees, being the 14th. song. The number 7 in the Hermetic System of Names and Numbers (see Course VI), relates to perfect physical union, and the number 14 to complete regeneration, as revealed by the Major Arcana of the tarot.

After the recital of the 133 rd. Psalm as a prayer, the Master raps once with his gavel, indicating that the will must dominate the first, or physical, plane, whereupon the members are seated.

And now, before taking up the work of a lodge after it has been opened, let us complete our brief survey of the 32 primitive ideas that form the counters of universal language by considering the numerals.

The Arabic Numerals, which are these mere commonly employed, seem to have been derived from observations of cell division after the union of sperm and germ. That is, the symbols that express number, seem to be much conventionalized characters that originally represented the observed expansion of organic unity into a multicellular organism.

The fertilized cell is itself a unity. But as a cell possesses polarity, possess a positive and a negative portion, this constitutes a duality; even as a duality results from the first cell division.

Now in all things possessing life there is a trinity--substance, energy, intelligence. The cell itself may will be represented by a circle; for the circle is the most perfect form, containing within its boundary the greatest possible area within a boundary of a given length. The trinity may be expressed diagrammatically by a triangle inscribed within the half circle representing the dominant polarity. Thus if the sperm is represented, instead of the fertilized cell, the triangle will be found in the positive, or right half; while if the germ is represented the triangle will be found in the shaded, or negative, half. Reproduction is thus seen to be the union of a positive trinity, the sperm, with a negative trinity, the germ. Where the two trines have their point of contact gives the 7th. Factor, 7 being perfection of form. But at this point of contact a new trinity, the offspring, is developed, which may be expressed diagrammatically as three trines, or the number 9, the highest digit, the perfect number. The now trinity of substance, energy, and intelligence may then separate itself from its parents to commence an independent cycle or existence. This cycle, or orbit, is expressed by a cypher, which enclosing the whole group as a unity, adds the thought of a new era to the whole unity, giving the number 10.

I shall not go further into these symbolic diagrams, nor shall I try to trace in detail--for they have been greatly conventionalized--the axial divisions and other processes of cell development that suggested to the Arabian Sages the numerals we now use, but I will now consider the functions of the numbers themselves.

1. The number One expresses the absolute, and suggests infinite possibilities. It is that from which all proceed, which contains all, and to which all finally return. It is evidently a synthesis; for nothing can be imagined not composed of parts. It represents the universal principle, the creative intelligence of Deity, that force which is the motive power of the universe and in man becomes intellect and will. In science it is the law of conservation of energy. In the macrocosm it indicates unlimited potentiality, in man it indicates relative potentiality.

2. The number two expresses polarity. It suggests night and day, inhalation and exhalation, heat and cold. The most evident of all things is duality, even truth being dual, esoteric and exoteric, the real and the appearance. Two represents the universal law of sex, attraction and repulsion, love and hate, centripetal force centrifugal force. In science it is the law that every action is accompanied by an equal and opposite reaction. In the macrocosm it is the positive and the negative; and in man it is represented by reason and intuition, and by his differentiation into polar opposites, man and woman. 3. The number Three expresses the union of polar opposites. It is the reaction between forces generating vibrating and change. It represents the universal agent, action, or word, and is typical of fecundity. It is the union of forces that is the basis of all life and motion. There is no such thing as freedom from change; for all existence is in motion. In science three represents the laws of dynamics, those that pertain to the generation and control of energy. In the macrocosm it is action, and in humanity it is generation.

4. The number Four expresses the result of action, the fruit of two interacting forces. It thus represents the practical, the concrete, that which has form and substance; hence is typical of the universal truth of reality. In science it represents the laws of statics, those that pertain to bodies at rest or in equilibrium. In the

macrocosm it is the result of action; and in man it is the off spring of experience.

5. The number Five unites the first four digits, or principles, into a harmonious unity, and thus explains the apparent contradictions in nature. The One Principle, One Law, One Agent, and one Truth do not contradict each other, but imply each other's existence. These four factors are pictured in the sky by the four animals that symbolize the four quadrants of the zodiac. All were synthesized as a fifth in the ancient fourfold sphinx; which explains all nature to converge in man. Man has passed through the four elemental realms of life, has triumphed over all submundane degrees of existence, and by virtue of his spiritual supremacy gained their allegiance as obedient servitors. Man, symbolized by five, maintains his health when his magnetic forces are radiated equally by each of the five main points of projection--the hands, feet, and head. In man, nada ns composed of one and four, it represents the realization that is the outcome of intelligently directed will-power. In the macrocosm, and as composed of two and three, it signifies polarity in action.

6. The number Six signifies two actions--two times three. But as such it does not represent forces in equilibrium, but forces in a state of vacillation, in a state of action and reaction. It is thus typical of virtue that may be misapplied. As such it signifies weakness and indecision, hesitancy and timidity. As composed of two and four it signifies the realization of polarity. As composed of one and five it represent man dominated by the will of another. In the macrocosm six is force uncontrolled, and in man it is temptation.

7. The number Seven as composed of three and four expresses action and realization, and is thus the number of completion of form. Things on the physical plane which have perfection of form are constituted of three active elements and four passive, or formative elements. Seven as composed of two and five signifies man having within his power the law of polarity. As composed of one and six, it signifies indecision overcome, and hitherto uncontrolled forces dominated by intelligent will. As composed of twice three plus one it denotes body, soul, and spirit, united to body, soul, and spirit, guided by intelligence and controlled by will. In the macrocosm it indicates the seven principles of nature, and in man those whom "God hath joined together", as well as the dominion of intelligence over action, hence victory over temptation.

8. The number Eight as composed of two fours expresses two opposite realizations, hence equilibrium, crystallization, stagnation, and possible death. It is thus the antithesis of progress. It is ultra-conservatism. As composed of three and five it represents man succumbing to action. As composed of two and six it signifies temptation polarized. As consisting of seven and one it denotes the victory over intelligence and will. In the macrocosm eight is the number of inertia, in man it is the number of justice, and also the number of dissolution.

9. The number Nine is the Deific number. It is the highest digit, and has many unusual properties. Thus it may be multiplied by any number and the digits repeatedly added together will give 90 as their sum. All numbers above 9, in their last analysis, consist of a root number to which multiples of nine have been added, this root number being always the sum of the digits repeatedly added together. Because of its extraordinary properties, nine was held sacred by the ancients, and is the key by which all their cryptic cycles may be unlocked. As composed of five and four it signifies man realizing all that earth can teach. As consisting of three and six it indicates temptation overcome by action. As composed of two and seven it indicates intuition and reason added to perfectly united body, soul, and spirit with

body, soul and spirit. As being one and eight it signifies that inertia has been overcome by intelligently directed will. In the macrocosm it signifies, by being three times three, action on all three planes, and in man it becomes the number of wisdom.

10. The number Ten expresses the same as number one, except that a cipher, symbolizing a complete cycle, has been added. It therefore shows that one round of experience has been completed, and that another cycle of experience is being commenced. One shows infinite possibilities only, nine shows that all the possibilities of one plane have been experienced, and ten indicates the transition to a new plane where other possibilities await. Ten, then, in the macrocosm indicates the commencement of a new cycle, and in man, as composed of two fives, it indicates man and woman together, humanity at large.

The Brotherhood of Light
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Course IV. Branch of Science -- Ancient Masonry
Part IV. Opening the Lodge.

Examination Questions.

1. Explain the symbolism of the perpendicular sign?
2. Why is the will of the Master communicated by the Senior Warden to the Junior Warden, and by him to the brethren?
3. What is the function of the Senior Warden? Why?
4. What is represented by the brethren donning their aprons and jewels?
5. What does the Tyler of the lodge represent?
6. What does the number nine express?
7. What does the number four express?
8. What is symbolized by ointment?
9. What is the first sign of a Mason? Why?
10. Explain the symbolism of the horizontal sign.
11. What is meant by forbidding profane language and disorderly conduct?
12. What is the function of the Junior Warden? Why?
13. What is the function of the Secretary? Why?
14. What is the function of the Junior Deacon? Why?
15. What does the number seven express?

16. From what ideas are the Arabic numerals derived?
17. What is symbolized by the dew of Hermon?
18. Explain the symbolism of the right-angle sign.
19. What is the function of the Master? Why?
20. What is the function of the Treasurer? Why?
21. What is signified by the Master instructing the Junior Deacon to have the lodge properly tyled?
22. What does the number three express?
23. What does the Bible, or other book from which the Master reads in the lodge, symbolize?
24. What is the function of the Senior Deacon? Why?
25. What are some of the ideas esoterically conveyed by the 133rd. Psalm?