

CHAPTER I

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Introduction

The Hidden Mysteries of Freemasonry



HAVING BEEN informed that I had received all of the light which may be conferred in a Master Mason Lodge, I have continued to seek Light, More Light and Further Light. I was particularly struck by such things as *the Basis of Freemasonry* as found in the Middle Chamber Lecture. When I asked several Brothers what the *Basis of Freemasonry* was or brought up the subject of 'the Hidden Mysteries of Freemasonry,' a puzzled look tended to fall across their faces. At this point I soon discovered the subject would be quickly dropped and they would go in search of a doughnut or a cup of coffee. The inner language of Masonry and the Perennial World Philosophy is a language of the Heart. This is very well illustrated in the following thought, found some time after having written this chapter:

“. . . becoming aware of the limits of one's senses is the first step.
If you want your path to be a beautiful one,
you must go far beyond mere intellectual comprehension of the facts.

You must open yourself up to a reflection of a spiritual nature, unique to each of us.
This should allow you to discover the world and its people
beyond the too frequently opaque veil of appearances.
You will work with your heart . . . nothing but your heart!
You will think with it and through it!

I know you know this deep within; I have nothing more to reveal to you.”¹

I noted that I was considered a bit of a 'Druid' for my interest in such matters, and that there were few, if any, Lodges of Instruction or Brothers in the Lodge who were conversant with or would speak of such matters. I tried Brothers, and so up 'the line,' and still found no Instruction in these matters. One day, after having researched the Constitutions and Masonic Law, I asked if a Brother had a 'Right' to ask for Instruction. I was informed essentially that, "Of course you have a 'right,' and a Brother has a 'right' to answer or not answer you, according to his interest or level of understanding of the matter you wish to address."

Fortunately, for many years, I have found an abundance of books and people who have studied and written about such matters, and have found a rich tradition of Masonic studies and writings on 'it' also.

¹ Anne and Daniel Meurois-Givaudan, [The Way of the Essenes](#).

I have also found so far that the Grand Jurisdictions of Freemasonry tend to define few ultimate answers regarding its Symbols, Allegories, or 'Hidden Mysteries,' except as they may appear in their 'Standard Work and Lectures' or educational booklets. There are, of course, many persons who have written articles, papers and books concerning these matters, but for the most part, these are seen or read by a relatively small percentage of the Craft. It seems rather ironic that an institution founded on these Symbols, Allegories and Hidden Mysteries should not discuss them more frequently in its Lodges and Chapters. A review of the rituals will find that the 'Standard Work and Lectures' evolved for the greater part between circa 1390 and 1850, by which time the Work and Lectures were edited and defined as we presently, for the greater part, have them. Yet within this Standard Work is embodied a World Philosophy which may be found at the heart of the great teachings. For those who would 'diligently search,' the veil(s) would lift, and the exoteric verbiage would yield all that Freemasonry promises or implies.

If Freemasonry does not choose to officially define or discuss its Symbols and Allegories, why then do we preserve and present our ritual in such a manner? What are the tenets of the Craft? The answer to this is sometimes given as 'to make good men better,' in 'friendship and Brotherly love,' or similar expressions. Long ago, it would appear, Grand Lodges determined the merit that to fix a 'meaning' to the Symbols and Allegories of the Craft would work counter to the carefully Crafted ritual. Each Brother will see within the ritual that which he wishes or needs to see. All of the 'Working Tools' are contained therein; it is not the mission or intent of the Grand Lodges to instruct the Brothers beyond the scope of the 'mysteries' as given in the Standard Work and Lectures.

Masonic writers have commented specifically about the Symbols and Allegories of the Craft, in their own way, from Albert Pike to Arthur Edward Waite to Albert G. Mackey to Roscoe Pound, and many others to include, Brown, Case, Castells, Dyer, Higgins, Oliver, Wilmshurst, and Steinmetz. Of these few named, Colin F. W. Dyer, Master of Quatuor Coronati Lodge No. 2076 in 1975-76, presented a particularly lucid, 178 page account of the *development* of Symbolism in Craft Masonry, which appropriately enough is the title of his book. His book is highly informative, giving many supporting quotes and references throughout, and is favored for his making "no attempt . . . to venture into the realms of mysticism or the occult." Many other writers have appeared to decry the work of those who would write about the speculative meaning of the symbols or allegories. Their frequent objection is the historical context or 'intent' in which the symbols first appeared in the Ritual. This position is very difficult for writers of any school to address owing to the nearly complete lack of any original documentation by the early writers of the ritual setting forth the methodology or reasoning for the inclusion of material in the Ritual. Some of the symbolic writers have indeed gone far afield in their endeavors, but those of the 'Authentic School' of writers are not necessarily specialists in this area, nor writers of 'research papers' on the matter. It isn't that meanings or guidelines are not available for the 'Hidden Mysteries of Freemasonry,' but, as indicated above, such material will not normally be found as the official publications of a Grand Lodge

Within the Craft, some of these issues have been lucidly addressed in recent times by such Brothers as Robert A. Gilbert, in his Inaugural Paper, *To See Ourselves as Others See Us* (AQC Vol. 107, 1994), wherein he notes: "Among academic historians . . . references to Freemasonry are of rare occurrence, while an awareness of the work of this Lodge (Quatuor Coronati Lodge No. 2076), and of the very existence of our *Transactions*, is almost unknown." Bro. Gilbert further notes of some of the Symbolic writers above, "Their books retain an enduring popularity and they were and are far more widely circulated than anything put out by the 'authentic' (AQC) school. However often we criticize their errors and demolish their outlandish theories, still they return to taunt us with their success. Nor have they taken our criticisms lying down."

In AQC Vol. 99, 1986, Bro. Michael L. Brodsky pointed out in his paper, *Why was the Craft de-Christianized?*, "Society in the first half of the 18th Century was analogic, superstitious and religious. Analogic, because practically all natural phenomena were interpreted as being related to causes which were at best occasional, but more often accidental. The great base of the universe was 'What is above is like what is below*' and the Macrocosm was shown to be equal or similar to Microcosm. Scientific thinking was just appearing (Newton died in 1727) and the sciences which formed the cultural background of the founders of speculative Masonry were: *Alchemy*, . . . *Astrology*, . . . *Hermeticism*, . . . and, last but not least, . . . *Kabbala*. . ." This latter quote is not given in its full context, but these elements are still to be widely found in the symbols of the Craft, or at least widely written about by Masonic symbolic writers . . . and not wholly popular among the 'authentic school.' What Bro. Brodsky does not address to 'accidental' phenomena, is that the universe has a strange sense of humor in returning to us what we give . . . things may not always be as they appear. We tend to refer to 'accidents' and coincidences, the universe may see it differently.

* The above reference of Bro. Brodsky to ‘What is above is like what is below’ is traditionally attributed to Hermes, more specifically to ‘The Emerald Tablet of Hermes,’ held by some authorities to be a post-Christian fraud and by others to be of very great antiquity. This Tablet is highly regarded by alchemists, which of itself is not sufficient reason to reject its message, but its text does have interesting points of relation with the Craft legend:

The Emerald Tablet of Hermes

(Tabula Smaragdina Hermetis)

“Translated from the Chaldean”

The secret works of Chiram one in essence, but three in aspect.

“It is true, no lie, certain, and to be depended upon, *the superior agrees with the inferior, and the inferior with the superior*, to effect that one truly wonderful work. As all things owe their existence to the will of the only one, so all things owe their origin to the one only thing, the most hidden, by the arrangement of the only God. The father of that one only thing is the sun, its mother is the moon, the wind carries it in its belly; but its nourse is a spirituou earth. That one only thing is the father of all things in the universe. Its power is perfect, after it has been united to a spirituou earth. . . .”

The great and powerful, arcane Middle Chamber lecture addresses the Pillars, Passing, the ‘steps,’ the Senses, and the Seven Liberal Arts, enjoining the Brother to educate himself in these matters. The position is often taken by Masonic writers, expressing their own views, that the rituals are reasonably available for perusal by the ‘public or profane’ in bookstores and libraries (and, of course, on the internet). They relate that many exposes and commentaries have been written and that the ritual is written in such a manner that the public would not understand it anyway. This may be so, but the situation seems to be that many Brothers tend to not want to contemplate the ‘Hidden Mysteries,’ or to be able to ‘understand it anyway,’ any more than the public would. Should they wish to do so, they may do so at their own devices, for there are few edicts or other official positions to confirm that such findings they ‘therein may find’ are those of a Grand jurisdiction. Granted, the ‘moral teachings’ of the Craft should ‘carry the day.’ Where could anyone go wrong if they were ‘duly and truly prepared’ in the moral teachings of the Craft?

There is little doubt that what remains of the Hidden Mysteries is still very well represented in the Symbols, Allegories and Rituals of the Craft. The progression of the Degrees speaks to the attentive ear of a Divine Gift in the ‘building of our Spiritual Edifice.’ A brief study of various Initiatory ‘schools’ will quickly reveal a similar progression throughout the Perennial World Philosophy. In the case of the Masonic progression, it may be reduced to more essential elements, being:

- Initiation - of one’s own Free Will and Accord. A state of Asking and of being Accepted to receive the Teachings. Here one serves the symbolic Apprenticeship of seven years. In some Lodges the Apprentice is seated on the North side, symbolic of his still being in the dark.
- Passed - having made ‘suitable proficiency in the preceding degree,’ the Brother *Passes* the ‘veil’ to the Middle Chamber of the Teachings, where he now learns the Craft and the usage of its working tools.
- Raised - with the death of the old self, the Brother is now Raised into the (unfinished) realm of the Master(s).



In studying one of the progressions of Geometry one day, the above process was shown to me to be graphically represented that ALL of us are on the correct path, regardless of whether or not we are a Mason, or whatever our 'stations or places' in life may be. I was contemplating the 'Golden' Progression of the 'Fibonacci Series.' Briefly stated this progression proceeds as follows:

1 (Unity)
 +1 = 2
 +2 = 3
 +3 = 5
 +5 = 8
 +8 = 13
 +13 = 21 and so on, adding the progressed number to its preceding number to form a progression:

1, (+1), 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 377, 610, 987, 1597, 2584, 4181, 6765, 10946, and so on.
 (See Appendix X for a Table of *Phi Progression Values* from 1 to 50.)

One may think that to progress 'in life' that the process of 'building' must be $1 + 1 = 2 + 1 = 3 + 1 = 4 + 1 = 5$, etc. If this was the case, to get 144 things done arithmetically it would take 144 'steps' or actions to arrive at the completion of part of the Temple, but the Golden Progression shows the arrival at '144' in 10 'steps,' implying (if correct) that the process of Building can be Geometrical. (50 'steps' progresses to 12,586,269,025 !)

I next found myself expressing this as follows, dividing the 'next' number by the 'previous' number in the progression:

$\frac{1}{1}$, $\frac{1}{2}$, $\frac{2}{3}$, $\frac{3}{5}$, $\frac{5}{8}$, $\frac{8}{13}$, $\frac{13}{21}$, and so on . . .

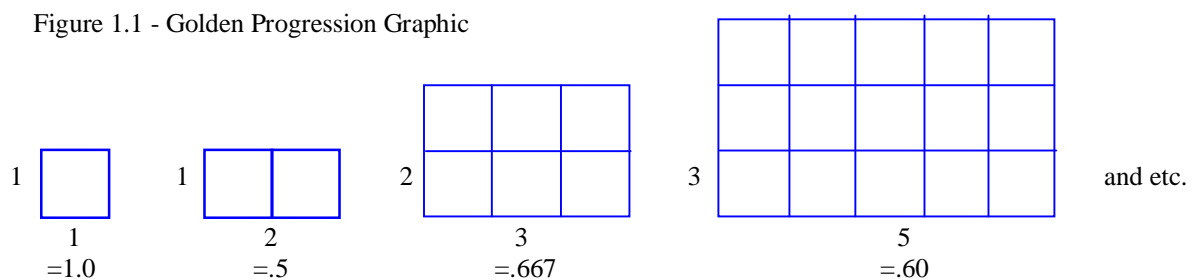
Expressing the above fractions as decimals gives a progression as follows:

1.0, .5, .667, .6, .625, .615, .619 and so on until you arrive at a value of . . . 0.6180339887498 . . .

This creates an 'irrational number,' known as $1/\Phi$ (phi), the inverse of the Golden Number, most usually expressed as .6180339. Like Pi [π] the number of decimal places to which this may be carried never ends; Phi is an *Asymptotic* number, meaning that it will hypothetically meet parity with another line (see Figure below) at infinity. I say 'hypothetically,' but the dictionary says it *will* meet at infinity. I say that there is another important consideration requiring a 'leap of Faith.' Read on . . .

Please note that most all of us have heard of Pi [π] in our routine school studies. Conversely, most all of us have *not* heard of Phi [ϕ], the major 'building block' of life. A further discussion of Phi and of its relationship to the Geometry of 'King Solomon's Temple' may be found in Chapter VI.

Again taking the above Fractions, we may now represent them graphically as follows:



This is graphically saying that “whether you are at the level, stage, station or ‘veil’ of the Square (1 x 1) or anywhere else in the Progression, up to and including the Golden Rectangle (1 x 1.6180339, the ‘Perfect Ashlar’), then you are no more or no less ‘Perfect,’ for you are ‘part’ of the Divine Plan, as expressed by the Golden Progression.” Whether one chooses to ‘accept’ this analogy is for each to decide in their own way or time, but the implications, in terms of the Perennial World Philosophy, are ‘interesting.’

Another view of this Progression may be seen in a very interesting way, regarding the ‘Leap of Faith’:

If we ‘let’ the central line of a figure equal .6180339, base upon the preceding Golden Proportion, and plot the Progression along this line, the following will be the result:

The first progression was $1/1 = 1$ and, compared to .6180339 is greater in ‘quantity’ by .3819661, which may be placed on the plus (+) side of the line as follows:

The 2nd progression is .5 and, compared to .6180339 is smaller in ‘quantity’ by .1180339, making the difference less than that of the first progression:

The 3rd progression is .667, .0486327 greater in ‘quantity,’ which is PLUS, but not as great as the 1st progression, and is therefore closer to the line than the 1st progression:

The 4th progression is .60, .0180339 smaller in ‘quantity,’ which is smaller and MINUS, but not as great as the 2nd progression:

The 5th progression is .625, .0069661 larger:

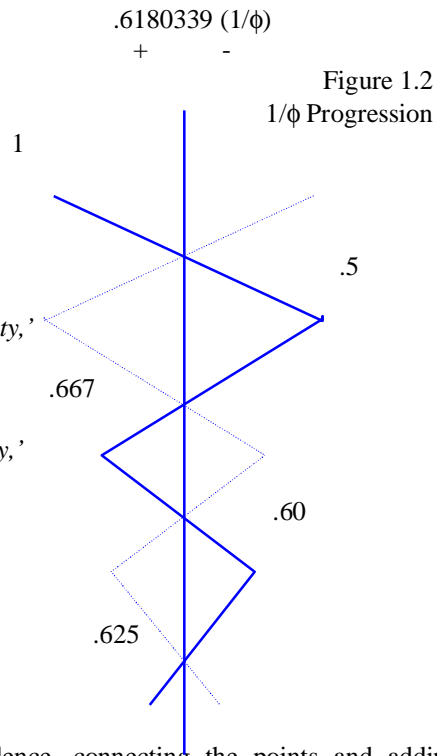
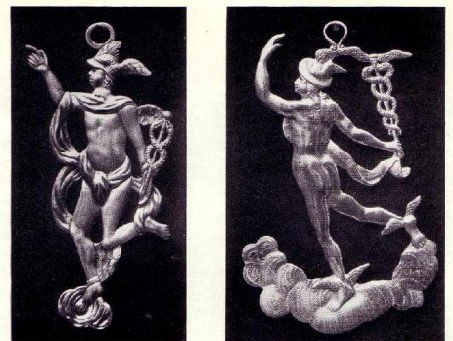


Fig. 1.3

In our Lodge Rooms the representative of Mercury, the Messenger of the Gods, is Masonry’s messenger of the Master, the Senior Deacon. Those who feel that I may have gone a bit far afield in this analogy may wish to do their own research and contemplation of this matter before discounting it.

19th c. Masonic Deacon’s Jewels >

By an interesting co-incidence, connecting the points and adding the mirror (subjective) image to the result, we are approaching a resemblance of the Ancient symbol for the Staff of Life, the Caduceus (the Staff of Mercury), which may be found among the symbols of Masonry. In the East (Hinduism) the ‘Serpents’ on the Staff are known as ‘Ida and Pingali,’ which are direct correlations to Masonry’s ‘Boaz and Jachin.’ The Central Column of the Staff is known as Sushumna, and is the Third of our Columns, the Master’s Column, Wisdom.



An interesting aspect of both Fig. 1.2 above and the Caduceus, is the way it keeps the ‘profane’ from attaining to the Central Column. In that the ‘tails’ of the ‘Serpents’ are Asymptotic (endless or ‘infinite’), they never ‘touch’ the Central Column, leaving the only way to get to the Central Column being ‘through the veil, by a Leap of Faith.’ I must leave this for those who are of a contemplative ‘mind’ to discern this ageless truth for themselves. In very mundane terms, if one of the ‘tails’ were to touch the Central Column, a very serious ‘short circuit’ could occur.

Once again, as has so often occurred in the writing of this book, I found a direct Masonic reference to the ‘Asymptotic’ reference *after* having written the above paragraph. In the Second Degree, Second Section, Clause III of the William Preston Lectures (*Illustrations of Masonry*, 1772), appears the following catechism [brackets and italics added for emphasis or clarity by the present author]:

1. *Why were you passed?*

For the sake of Geometry. . . .

8. *What do the properties of Geometry include?*

All the operations of modern inventions as algebra, conic sections, spherics, statics; in short, every science where *proportions* are considered. . . .

14. *What advantages are there?*

Thus assisted we can trace the nature and measure of an *asymptotic space* which is a species of knowledge at once wonderful and comprehensive for, while it displays the mighty powers of the Great Architect of the Universe, *it equally exhibits the spiritual nature of the soul of Man.*

15. *Of what does asymptotic space consist?*

The asymptotic space consists of an extension, actually infinite, comprehended between a right line and a curve, which though continually approaching each other **never meet**.

16. *Illustrate this.*

These lines, though infinitely produced, are found by Geometry to be equal to a O [circle] or other determined figure and may be brought within the measure and calculations of the sciences, *while the mind more capacious & extensive is enabled to comprehend their utmost dimensions.*

17. *What important truth is derived from this?*

That [higher] Man, by the *light* of the mind, *can penetrate beyond infinity and can discover what no sensible experience can bring to knowledge.* It proves to his firm conviction that besides his material faculties of perception and imagination, which proceed from the organs of the body, *there is in Man a power independent of these, separate from matter and by no means deriving its origin from the body*, whence he is enabled to judge, to reason and determine.

18. *What is the moral elucidation?*

By the theory of *proportions* we trace through their [sic] various *windings* and discover the *Wisdom*, Power and Goodness of the Supreme Architect.

Whether this is all fantasy or not, it is a part of the enduring teachings that have been with us for a very, very long time; a part of what I refer to as the Perennial World Philosophy, which William Preston also appears to have included in his Lectures. Perhaps our ‘modern’ *Standard Work and Lectures* have carved a bit too much out of the older Lectures. Whether the above $1/\phi$ ‘Caduceus’ bears any relationship to the ‘Staff of Mercury,’ the Golden Progression *does* appear in, and is the basis of, many of the ‘building blocks’ of our daily life. Is there really an ‘Ida and Pingali’ as reported by the Eastern Philosophy and does it correspond to ‘Boaz and Jachin’? . . . Yes, it *does* exist, and yes, I *does* correspond. Was there any INTENT on the part of the early ‘founders’ of Freemasonry to ‘encode’ this into our Standard Work and Lectures. Except for Preston, there is little evidence that they consciously endeavored to do this, but it is there nonetheless, beyond or within the ‘Moral Teachings’ ascribed to this part of the Masonic Work. Perhaps we may also ask, “Did L. Frank Baum *intend* to present essentially the same allegory in *The Wizard of Oz*?” Or perhaps we may wish to inquire into the nature of ‘in-spir-ation.’

The implications concerning our ‘Immortality’ are clearly etched in the discussion, and in many other discussions in the following Chapters. The Divine Order and Beauty is all around (within) us and is clearly expressed in the ‘Hidden Mysteries of Freemasonry.’

Many have tried and failed to discern ‘Hidden Mysteries’ in general for many ages, even to the *literal* point of torturing persons whom they believe to know of them. Above it was implied that the ‘Secrets’ of Freemasonry could be shouted from the ‘highest hills and lowest valleys,’ and not be understood by the profane. This is true. Such ‘secrets’ are not for the comprehension of the mind, but of the ‘duly and truly prepared’ heart. The strangest part is that they are neither ‘hidden’ nor ‘mysteries’ to those who are duly and truly prepared, but for those not so prepared the need for ‘secrecy’ is absolutely essential, if for no other reason than to protect them from their own misuse or folly. There is great power in the symbols of the degrees. The full power appertaining to a fuller gnosis of ‘The Great Architect’ is of a ‘magnitude’ which relates, in part, to the following:

We have all seen pictures and heard reports regarding the tremendous energy which may be unleashed by an atomic explosion. These devices release incredible amounts of power/energy. Consider, however, “. . . the brightest

documented explosion,” as noted by Stan Woolsey of the University of California, Santa Cruz. He further noted that, “. . . if all of Earth’s nuclear arms were detonated together, the energy would be enough to fire the sun for one-hundred-thousandth of a second [1/100,000 of a sec.]” This would lead us to regard with awe the power or energy produced by our Sun.

Consider next Prof. Woolsey’s remarks regarding ‘the brightest documented explosion,’ to which he was referring above: he stated “. . . but the sun could be fired for its 10-billion-year lifetime with 1% of the energy of the gamma ray burst.” [reported 7 May 1998 in “USA Today” by Paul Hoversten]. For those wishing to study the phenomena of gamma ray bursts, which has the astrophysics community buzzing worldwide, the reader is invited to review:

- Jul 97, “Scientific American,” *Gamma-Ray Bursts*, by Gerald J. Fishman & Dieter H. Hartmann. p.46-51.
- Jul 97, “Astronomy,” *Smoking Gun for a Gamma-Ray Burst?*, p. 24, 26.
- May 98, “U.S. New & World Report,” *An awfully big blast in a galaxy far, far, away; A gamma ray burst amazes astronomers*, by Charles W. Petit. p. 67
- Carroll, Lee, *Kyron,- Book II - Don’t Think Like a Human!* Del Mar, CA. 1994. pg. 228.
- The Wikipedia version of some of this may be found at http://en.wikipedia.org/wiki/Gamma_ray_burst (this present chapter was written before the internet had developed its now vast resources).

This may not be a burning issue for Masons, but it does fall within the context of the Seven Liberal Arts, and it does give one cause for very insightful contemplation of the power of the Grand Architect and of the new Millennium in which we now find ourselves.

This book is not a revelation of astrophysics or of such mysteries, as none could or would ever be printed, but such as may be given in print has been recorded many times and many ways over the ages. Some of it is very securely guarded by Custodians. This present book is only a small beacon to perhaps encourage some among the Fraternity in their search for ‘more’ or ‘further’ Light. There is no intent that anyone should search according to the discussions in this book, for each Brother has the unique capacity to ‘search and find’ in a way, a language and a time which is appropriate for them. Rather, the present work is presented to perhaps assist in seeing a little beyond the veil of ‘things’ which are all around us, which we do not see or hear, in a way which is more consistent with a concept of Time, Space and Knowledge which may, in reality, be somewhat different than we have become accustomed to experiencing it.

Perhaps in this vein, the following quotation, bordering on doggerel, states the possible difficulty in comprehending the nature of Time, Space and Knowledge, which appropriately enough, is quoted from Knowledge of Time and Space, by Tarthang Tulku, pg. 110 (which, if read with the Heart, will make some sense . . . slowly . . .):

*The present presents to present mind the presentations of time.
Without present time, our present mind could not be present.
But the present is also a response to present mind,
presenting in the form that present mind calls forth.
Reality itself is a presentation,
presenting as it does because we are as we are.
The circle of interdependence is complete.*

*Then how can Time present itself in ways that do not conform
to the patterns of known reality and knowing mind?
If all things unfold in Time, but Time itself does not unfold, how can we ‘proceed’?
If Time exhibits form but does not exhibit itself, where can we ‘look’?
If our questions presuppose becoming and change, how can we ‘inquire’?
It may be that Time is a total energy, invariantly embracing the whole,
but what will allow ‘us’ to embrace this possibility?*

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There may be a hint here regarding quantum ‘potential’ and ‘reality.’ [?]